



# Catalogue of Irish manuscripts in the British Museum.

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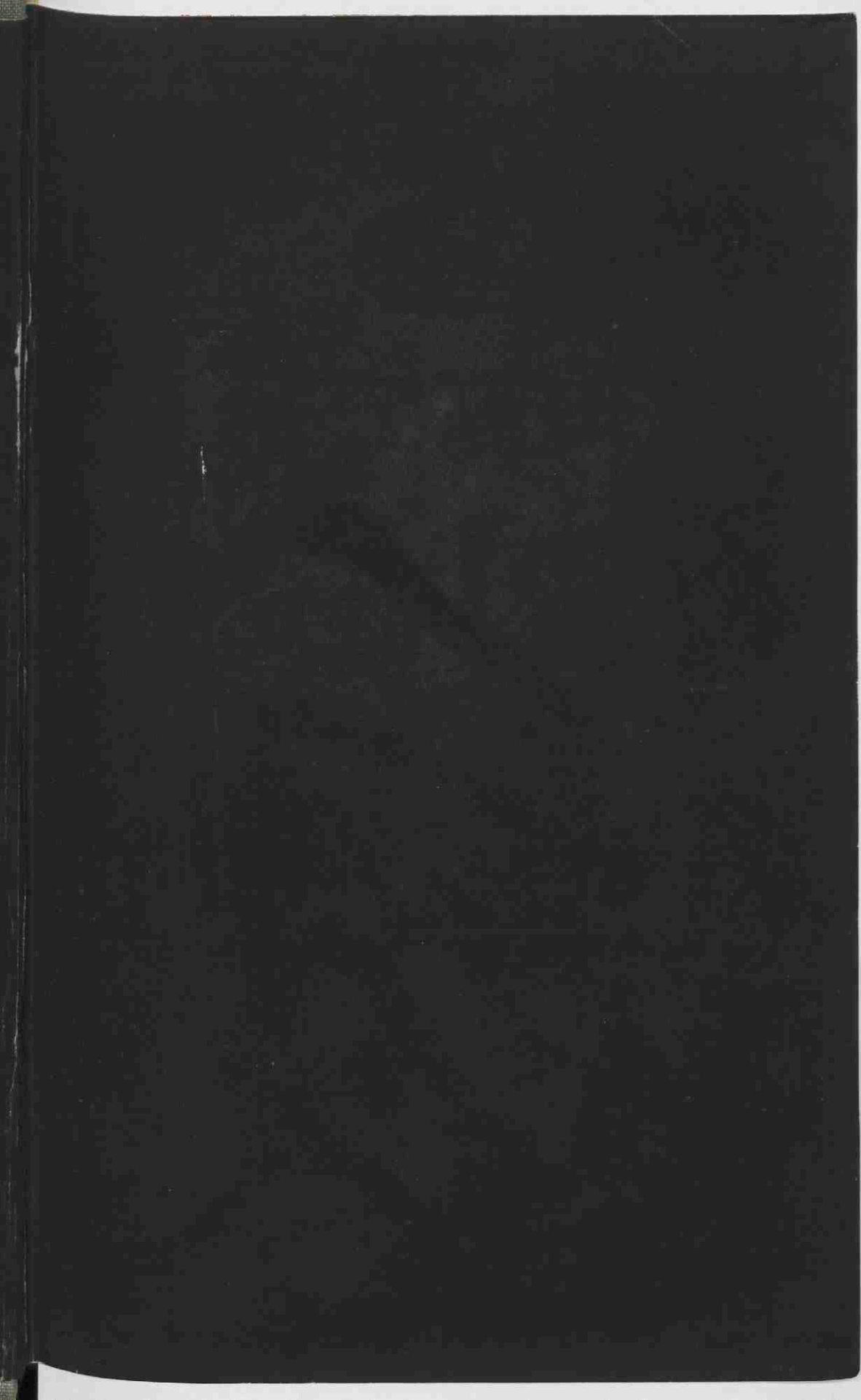
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CATALOGUE  
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IRISH MANUSCRIPTS  
IN THE  
BRITISH MUSEUM

VOLUME II

BY  
ROBIN FLOWER

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## PREFACE

THE present Catalogue is a continuation of the work of Standish Hayes O'Grady on the Irish manuscripts in the British Museum, which, although not formally published till now, is well known to all who are interested in the study of Irish literature. The descriptions of manuscripts are arranged on a somewhat different plan to that adopted in the first volume; but, before explaining the principles which have governed this arrangement, it seems appropriate in this place and for this cataloguer (whose dangerous task and privilege it is to follow—*proximus sed longo intervallo*—in the footsteps of Dr. O'Grady) to give some brief account of that great scholar's life and work.

Two notices of his life and character by writers who had the advantage of personal knowledge appeared soon after his death, one by Sir Norman Moore, an intimate friend, in the *Literary Supplement to the Times*, 1915, Oct. 28, p. 381, the other by Miss Eleanor Hull, who knew him well in the period when he was working on the Museum Catalogue, in *Studies*, 1916, Mar.-Dec., p. 96. From these two articles the biographical facts in the present sketch are for the most part derived. They should be consulted in the original for the more intimate personal details and for the impression left by the man in the ordinary way of life upon those who knew him best. Other facts have been derived from conversations with the Hon. Lucius Murrough O'Brien, a friend of many years' standing, and Mr. Humphrey Crum Ewing, Dr. O'Grady's nephew, to both of whom the present cataloguer wishes here to express his gratitude.

Standish Hayes O'Grady was born on May 19th, 1832, the son of Admiral Hayes O'Grady of Erinagh House, Castleconnell, co. Limerick, brother of the first Viscount Guillamore and one of the chiefs of the Cinél Donnghaile, the collective name of the

O'Grady's. He spent his boyhood in a country of Irish-speakers, and, before he went to Rugby, was deeply versed in the language and traditions of the countryside.\* His name appears in the Rugby Register for August 1846, and a note appended to the printed *Register*, Vol. ii. p. 57, explains that he was in his after career "An Engineer and eminent Irish Antiquary." On leaving Rugby he entered Trinity College, Dublin (11 June 1850), where, according to Sir Norman Moore, he was on terms of friendship with James Goodman of co. Cork, afterwards professor of Irish in the University, and other students of the language. His name remained on the books until 1854, but he never took his degree. In his application for the Celtic chair at Edinburgh in 1882 he describes himself as "of Master's standing in the University of Dublin." He was clearly much engaged in the study of manuscripts accessible in Dublin at this time, and in 1853 published, under the pseudonym "S. Hayes," his first work on the subject, *Adventures of Donnchadh Ruadh Mac Con-mara*. He was an original member of Council of the Ossianic Society founded on St. Patrick's Day, 1853, was President of the society in 1855-1857, and edited the third volume of their Transactions for 1855, published in 1857. This volume contained his editions of *Tóruigheacht Dhiarmada agus Ghráinne*, *Fagháil craoibhe Chormaic* and *Caoidh Oisín a ndiaidh na Féinne*, with an introduction which gave evidence of a wide study of Irish manuscripts.

He must at this time have been in close association with John O'Daly, the bookseller of 9 Anglesea Street, Dublin, and the editor of the *Poets and Poetry of Munster*. O'Daly was the Honorary Secretary of the Ossianic Society. He published O'Grady's *Adventures of Donnchadh Ruadh* in 1853, and in the same year O'Grady purchased Add. MS. 34119 from him, afterwards presenting it to the Museum in 1892. Dr. Douglas Hyde has printed, *Studies*, xiv, 1925, p. 7, note 2, a stanza in Irish addressed by O'Grady to O'Daly from a book in his possession :

\* It is interesting in this connection to note that the last MS. described by O'Grady (Add. 27946) was written in this part of the country, and that in his description he draws on his memories of Nicholas Hayes of Cahir Guillamore, the friend and contemporary of the scribe, Owen Kavanagh.

“A Sheághain sult Uí Dhála 's a shuadhfhír órdha  
 Nár cáineag a ngráinbheart ó foairis beóghuth;  
 Tá grádh agam 's bhús náir dam gan fonn da chómhairiomh  
 Dod láimh ghlic do dháil dam gan ghruaim na ceoilphuirt.”

After leaving college O'Grady took up civil engineering, and is said to have worked at the laying of some of the Irish railways. He went to America about 1857 and there appears to have led a life of adventurous variety, working in the gold-mines and at one time running a coasting schooner. In connection with this latter occupation it may be recalled that he was always fond of the sea, and in later years would sometimes spend a holiday with the North Sea fishing fleet.

On the death of his brother Carew his father recalled him to Ireland about 1862 or 1863. Not long after his return his circumstances were much changed by the death of his father. There appears to be little record of his life about this time. He lived much in England, and appears to have seen a good deal of Dr. Littledale and of William Wright, Professor of Arabic at Cambridge, who later on, in 1882, was to testify to his linguistic attainments and in particular to his knowledge of Arabic. He went to Australia about 1874 in a sailing ship, probably working his passage. His stay there was short owing to trouble with his eyes.

In 1882 he stood for the Chair of Celtic in the University of Edinburgh. His application to the Board of Curators is a characteristic document. A few quotations may be made from it here from a copy kindly lent by Mr. Crum Ewing.

O'Grady begins by stating that he supposes “the Chair to have been founded for the purpose of raising Celtic studies here, and thereby throughout the three kingdoms, to a higher level than that upon which they have hitherto stood in these Islands, and of training up a race of scholars who shall worthily compete and co-operate with those of the continent, who have completely revolutionised the whole question.” He claims that only by comparing Scotch Gaelic with the sister dialects and ascending to the earlier monuments of the group will it be possible to “set at rest many vexed questions of orthography, etymology and syntax.” “I will not detain you with further details of this nature,” he continues, “but proceed at once to say, in the

plainest and most practical language, that should I be so fortunate as to secure the suffrages of your honourable Board, I should not look upon myself as a dilettante in a pleasant position, where a maximum of pay was to be secured for a minimum of work, but as a man filling a very responsible post, bound to work hard, and do what in him lay for the honour of the University and his own credit." He goes on to say that, besides fulfilling the obligatory duties of the Chair, he would willingly give private instruction to such students as might desire it, in the hope of directing their energies towards the mass of material lying unexplored in the old MSS., for "the corpus of mediæval Gaelic MSS. must be looked upon as the common heritage of both branches of the posterity of those who wrote and those who read them." Here follows a brief *résumé* of the contents of the MSS., concluding with the statement: "These MSS. are not, it is true, written in the dialect now actually spoken in the Highlands, but neither do they present to us the modern vernacular of Ireland. Scot or Irish, the Gael of to-day must make a special study of what was then the language of culture, and for this purpose the Scot has as good a starting point as the other." All this material, he claims, must be studied by modern methods, for "since the Germans took up the study in earnest twenty-nine years ago, it rests upon a solid scientific basis and no longer admits of the old-fashioned handling." The application ends with a summary of his own qualifications. He has studied the subject, he says, from boyhood, and has for years paid great attention to the Scottish Gaelic. He has made collections *ex ore populi*, and transcribed texts from MSS. in the various libraries in the British Isles. He was instrumental in founding the Ossianic Society, and edited their third volume. Finally, after the death of O'Curry and O'Donovan he had been invited to join in carrying on their work on the Brehon Laws, but refused the invitation because he held that the lines upon which it was prescribed that the Commission should work were "antiquated and obsolete," one important point being the "use of the so-called Irish type, which is entirely unsuited to the reproduction of old texts edited critically according to the modern canon."

The application is followed by testimonials from Whitley Stokes, Ernst Windisch (who says with characteristic generosity :

“ Personally, I owe to him not only my first introduction to Celtic studies, but in fact a great part of all that I know in this field ”), Dr. William Wright, Julius Eggeling, Professor of Sanscrit at Edinburgh, and John Kells Ingram, fellow of Trinity College, Dublin. O’Grady did not get the chair, the appointment going to Donald Mackinnon. But his application is interesting to us as throwing light on the attitude in which he undertook the cataloguing of the Museum manuscripts four years later.

His next appearance in the field of Irish studies was in 1884, when he published a criticism of Kuno Meyer’s edition of *Cath Finntrága* in the *Transactions of the Philological Society* for that year, pp. 619–646.

In 1886 he began his work on the Catalogue of Irish Manuscripts in the British Museum. The work was suspended in 1892, and, though resumed later, was never completed, owing to increasing ill-health. The completed part of the Catalogue, however, was available for consultation in the Department, and sets of the sheets were sold to scholars so that the qualities of the book are well known to all workers in this field of study. Dr. O’Grady’s next publication, *Silva Gadelica*, 2 vols., 1892, arose directly out of his work on the Museum manuscripts, which supplied many of the texts edited and translated in those volumes. The same may be said of his translations of epic tales contributed to Miss Hull’s *Cuchullin Saga*, 1898, the *Táin Bó Cuailgne* being an analysis with extracts of the text in Add. 18748, while the *Brisleach mór Maige Muirthemne* was translated from Egerton 132.

This was the last work published in his lifetime, but he left behind him materials—to a considerable extent in print—for an edition of the historical work *Caithréim Thoirdhealbhaigh*, which will in all probability be published in the near future. This, with a number of articles contributed to periodicals, which may be identified by a reference to the index to Dr. Best’s *Bibliography of Irish Printed Literature* under his name, completes the tale of his work. Cambridge gave him the degree of Litt.D. in 1893, the year after the publication of *Silva Gadelica*. He died at Hale, Cheshire, on October 16, 1915, and was buried in the cemetery at Altrincham on October 20th.

It is not necessary here to dwell at length on the qualities of O'Grady's work, which are all so admirably exemplified in the first volume of this Catalogue. But some brief estimate of that work may perhaps be allowed to one who by a happy necessity has been for many years in almost daily contact with it.

By an early initiation and eager study he had made himself an unrivalled master of Irish manuscript lore. He was from boyhood in touch with the rich traditions of pre-famine Ireland, and his intuitive sympathy with all the forms of life and letters in the Irish past was reinforced by a wide scholarship in many languages and an even wider experience of life in many countries; so that the intimacy of his interpretation is never in danger of provinciality. This close familiarity with the design, the tone and local colour of the literature was supported by an extraordinary command of the resources of the English language which makes his versions at once a brilliant interpretation and a lively commentary on their originals. And no notice of him would be complete without a reference to the ever-present humour, often in so right a harmony with his subject, which, whether overflowing in quip and story or manifest only in the turning of a phrase, helps to make his work not so much a catalogue to be consulted by scholars alone—though it is that also—as a book for the general reader to be read often and again for pleasure.

O'Grady had his own way of editing the language of his texts, which need not be considered here, but by his unique method of interweaving text, translation, interpretation and commentary, and infusing through the whole the strong colours of his own remarkable personality, he has left a book that must always be an indispensable and delightful introduction to the subject to which he had devoted his early youth and late manhood.

It may be said that, generally speaking, O'Grady's catalogue was devoted to the exhibition and illustration of Irish literature by extract, translation, commentary and note. It did not lie within his plan to compare or collate texts with any minuteness, or, except in an instance here and there, to travel outside of the Museum manuscripts in search of critical material. The study of the whole subject has rapidly advanced in the intervening

period, and its bibliography is growing daily. It became necessary then to adopt a new plan for the continuation of the catalogue. In the present volume an attempt is made, subject to the necessary limitations of the material and the cataloguer, to study the literature in its growth, to delimit its different classes, periods and districts, and, in particular, to isolate the foreign influences by the method of determining the sources of translated texts. A collection of manuscripts not brought together in any systematic fashion does not afford sufficient material for the complete execution of such a plan, but, nevertheless, the Museum collection is fairly representative of the literature as a whole and may serve as the basis of an approximate estimate.

Where material was available an attempt has been made to give bibliographical information on the separate texts, but references have not as a rule been given to the pages of newspapers or of less accessible periodicals.

Brief biographical notices of authors and scribes are given in their places, but these, being in their nature incomplete, stand much in need of, and will, it is hoped, receive supplement and correction.

The descriptions of manuscripts have been so arranged as to illustrate, so far as the material allows, the history of the literature in its different periods and schools and kinds. An analysis of the separate sections will serve as a key to the arrangement.

The Catalogue falls into four sections: Poetry, Tales, Theology, and Collections by Modern Scholars, with an Appendix devoted to manuscripts acquired or discovered while the printing was in progress. These sections are again subdivided on principles which are now to be explained.

**POETRY.** The first subdivision has the heading: "Eulogistic and Political [Poetry], XVIth-XVIIth Centuries" (pp. 1-22). Under this heading are described bardic and other compositions, many relating to the families of the Old-English in Southern Ireland, and a number of poems more or less closely connected with Irish history in the 17th century. With these last should be read the historical poems contained in the Fermanagh manuscript described in an Appendix on p. 161.

The second subdivision is headed: "Religious and Moral



Poetry, chiefly XVIth-XVIIth Centuries" (pp. 23-47). After an example of a metrical prayer of the old *lorica* type in a Scotch manuscript (p. 23) and a number of epigrammatic quatrains on moral themes (p. 25) follow descriptions of poems on religious and moral subjects mainly of 17th- and early 18th-century date. For the earlier Old and Middle Irish religious verse reference should be made to the description of Add. 30512 (p. 473), which in its earlier portion contains a representative selection of that poetry.

The third subdivision is headed: "Secular Poetry, XVIIth Century" (pp. 48-87), and illustrates the miscellaneous verse of that period as contained in two manuscripts from the northern literary district of S.E. Ulster and N.E. Leinster, which, though written in the 18th century, clearly derive much of their contents from manuscripts of the 17th century. An example of this latter type of manuscript, acquired too late for description in its place, is described in an Appendix at p. 161. O'Grady's description of Egerton 161 (*Catalogue*, pp. 601-630) should be read with this section.

The fourth subdivision is headed: "Poetry of the Leinster-Ulster District, late XVIIth-early XIXth Centuries" (pp. 88-160). It deals first with the poetry of Seán and Tadhg Ó Neachtain and their circle (pp. 88-117), and then with the work of the poets of S.E. Ulster and Meath, Séamus dall Mac Cuarta, Pádraig Mac Alindon, Pádraig Ó Pronntaigh, Peadar Ó Doirín, Art Mac Cubhthaigh, Uilliam Mac Ghiolla Chiaráin, Peadar Mac Ualghairg, Peadar Ó Dálaigh and others. A western outlier of this district is illustrated by the poems of Fiachra Mac Brádaigh of co. Cavan and of Toirdhealbhach Ó Cearbhalláin, who, though born in Meath, spent his active life mainly in cos. Longford and Roscommon (pp. 141-152). The poetry in circulation in cos. Roscommon and Longford in the 18th century is further exemplified by a manuscript written probably in the latter county (pp. 152-160).

The fifth subdivision is headed: "Munster Poetry; XVIIth Century" (pp. 174-236). The first manuscript here described gives some examples of that poetry at the beginning of the century. Then follow (pp. 178-213) accounts of three manuscripts containing collections of the verse of the various districts throughout the period. Another manuscript (pp. 214-221) contains compositions

by the poets known collectively as *Filí na Máighe*, whose centre was at Croom, co. Limerick; other examples of their work will also be found in the general collections which precede. The poetry of Cork is exemplified in two manuscripts (pp. 221-232). And some fragments of the poetry of Killarney, Waterford and Kilkenny appear in two manuscripts, the description of which closes this subdivision (pp. 233-236).

The last subdivision is headed: "Folk Songs" (pp. 237-258), and includes descriptions of three manuscripts of songs collected orally in Connaught at the beginning of the 19th century.

**TALES.** This section falls into two main divisions, headed respectively "The Vellum Tradition" and "The Modern Tradition," the latter division being further subdivided into four parts as described below.

The first division (pp. 259-325) includes descriptions of two famous vellum manuscripts, Egerton 1782 and Harley 5280, 16th-century bibliothecae of the older type, containing a great deal of miscellaneous matter in prose and verse, but best known for the texts of the tales of the older cycles contained in them. An account of a photographic facsimile of a Copenhagen manuscript of the same century, containing a text of one of the oldest tales now extant, *Imram Brain*, concludes this division (p. 323).

The second division is subdivided as follows.

The first subdivision (pp. 326-369) includes paper manuscripts of the 18th-19th-century period written in the S.E. Ulster-N.E. Leinster literary district, and containing texts of the older tales in circulation there in that period. The descriptions are arranged according as the tales of the *Cúchulainn* and *Mythological* cycles (pp. 326-352) or the *Ossianic* and *Romantic* tales (pp. 352-369) preponderate in the manuscripts.

The second subdivision (pp. 370-384) deals with original tales composed in the S.E. Ulster-N.E. Leinster literary district in the late 17th-early 18th century period.

The third subdivision (pp. 385-420) describes manuscripts written in Munster in the 18th-19th century period, containing tales chiefly of the *Ossianic* and *Historical* cycles.

In the fourth subdivision (pp. 421-427) are described original prose compositions by Munster writers of the 17th and 18th centuries.

THEOLOGY. The first subdivision has the heading: "Psalters with Irish Glosses" (pp. 428-433), and includes descriptions of two Latin Psalters written in Ireland in the 12th century, and containing glosses and other matter in Irish. They may serve to illustrate the type of earlier manuscripts with Irish glosses preserved on the Continent and in Ireland described and printed in the *Thesaurus Palaeohibernicus*. Reference may also be made here to the fragmentary commentary on the Psalter described at p. 302.

In the second subdivision (pp. 434-469) are described manuscripts of Lives of Saints. First are treated lives of SS. Patrick, Bridget and Columba, the "trias thaumaturga" of Colgan, then follow collections of lives, and the series concludes with two late lives of Northern saints, S. Molaisse of Devenish and S. Caillin of Fenagh, which serve to illustrate the type of "saint's book" preserved in the old ecclesiastical centres of the country. A few lives of foreign saints will be found under this heading. Other lives of foreign saints are treated under other headings at pp. 498-504, 529-532 below.

The third subdivision, "Miscellaneous Theology" (pp. 470-525), contains descriptions of three manuscripts, the texts in which cover a wide range of subjects, but represent in the main the religious literature in prose and verse of the pre-twelfth-century period. The second portion of Add. 30512, arts. 99-113 (pp. 498-504), belongs more properly to the following subdivision.

The fourth subdivision, "Translations of Theological and Romantic Texts" (pp. 526-563), includes descriptions of manuscripts of 15th- to 17th-century date containing for the most part prose versions of Latin or vernacular texts, mostly of a religious character, but in some cases of a secular or romantic interest, *e.g.* the Fierabras and Pseudo-Turpin texts (both translated from Latin originals), the version of Statius's Thebaid and the Irish Maundeville. Most of these versions are of the 15th century, but some are of earlier date or adaptations of earlier texts. As noted above, most of the lives of foreign saints fall under this heading, and the portion of Add. 30512 described on pp. 498-504 really belongs here.

The fifth subdivision, "Devotional Literature; XVIIth-XVIIIth Centuries" (pp. 564-600), deals with the catechisms and

other works of devotion in circulation in Ireland in that period. Many of the manuscripts here treated contain excerpts from the works of this nature printed at Louvain and elsewhere for use in Ireland, and the descriptions have been arranged in accordance with the chronological sequence of these books and of other similar treatises which were never printed. At the end (p. 599) is printed the text of a curious charm used by a rapparee at the beginning of the 18th century.

COLLECTIONS BY MODERN SCHOLARS. Under this head are treated collections made by scholars of the 17th to 19th centuries in illustration of Irish literature (pp. 601-621).

APPENDIX. Here are described (pp. 622-634) manuscripts acquired or discovered while the Catalogue was printing too late to be described in their proper place. They are arranged under the appropriate headings in a chronological order. An interesting MS. discovered too late for the Appendix will be found described at the end of the list of Additions (p. xxxv). At p. 632 is described a manuscript not easy to classify, a collection of translations by Lucas Smyth from classical authors and from the Bible.

There remains the pleasant duty of thanking those who, in one way or another, have given assistance during the compilation of this volume.

For information relating to Dublin manuscripts I am under particularly heavy obligations to three scholars. Dr. R. I. Best, Librarian of the National Library of Ireland, has always willingly answered queries with regard to the manuscripts in the library of the Royal Irish Academy, supplying valuable information and making transcripts. I have also to thank him and the authorities of the National Library for the gift of an interleaved copy of his invaluable *Bibliography of Printed Irish Literature*. Mr. Edward Gwynn, Fellow of Trinity College and Lecturer in the Celtic Languages in the University of Dublin, has given me much information with regard to manuscripts in the college library and in the Royal Irish Academy. Mr. T. F. O'Rahilly, Professor of Modern Irish in the University of Dublin, has been constantly helpful in all matters relating to those modern Irish studies in which he is so complete a master. Mr. Edmond O'Toole, Principal of the Leinster College of Irish, has also

given much information on the poets of the Northern district, of whom he has made a special study. And Mr. Richard Foley kindly read a proof of part of the section dealing with Cork Poetry.

In all that concerns Irish hagiography this Catalogue owes much to the published work of the Rev. Charles Plummer, and he has always been most generous in answering enquiries out of his unrivalled knowledge of the texts. A cataloguer is of necessity much dependent on the work of others, and it is a pleasure to acknowledge here the stimulus and illumination derived from the publications of Professor Rudolf Thurneysen, whose epoch-making book, *Die irische Helden- und Königsage*, has been freely used in the relevant sections of this Catalogue.

In questions of mediæval literature, particularly in the department of exemplary tales, I have derived much information from conversations with my colleague, Mr. J. A. Herbert, Deputy Keeper of Manuscripts.

Finally, during the protracted period in which the Catalogue has been passing through the press Mr. J. P. Gilson, Keeper of Manuscripts, has rendered invaluable assistance in the reading of the proofs.

ROBIN FLOWER.

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## LIST OF ABBREVIATIONS

- A. C. L.* = Archiv für Celtische Lexicographie. Ed. Whitley Stokes and Kuno Meyer. 3 Vols. 1898-1907.
- A. U.* = Annala Uladh. Annals of Ulster. 4 Vols. Ed. W. M. Hennessy and B. MacCarthy, Dublin, 1887-1901.
- Acallam.* = Acallam na Senórach. Two editions:—(1) ed. S. H. O'Grady, *Silva Gadelica*, i. pp. 94-233 (transl., ii. pp. 101-265); (2) ed. Whitley Stokes, *Irische Texte*, Ser. iv, Heft i, 1900. [References are usually to Stokes's edition.]
- Acta Sanct.* = Acta Sanctorum. Collegit J. Bollandus. Editio novissima, curante J. Carnandet, Paris, 1863, etc.
- Adv. Libr. MS. A manuscript in the Advocates' Library, Edinburgh (now the National Library of Scotland). For descriptions of these MSS. see J. Mackinnon, *Catalogue of Gaelic Manuscripts of Scotland*, 1912.
- Ann. Clon.* = The Annals of Clonmacnoise. . . . Translated into English A.D. 1627 by Conall Mageoghan. Ed. D. Murphy, Dublin, 1896. [For the translator see p. 471 below.]
- Ann. Locha Cé* = Annals of Loch Cé. A chronicle of Irish affairs from A.D. 1014 to A.D. 1590. Ed. W. M. Hennessy. 2 vols. London, Rolls Series, 1871.
- B. B.* = The Book of Ballymote, a collection of pieces (prose and verse) in the Irish language, compiled about the beginning of the fifteenth century; . . . published from the original manuscript in the Royal Irish Academy, by the Royal Irish Academy. Ed. Robert Atkinson. Photolithographic facsimile. Dublin, 1887. [The references in this Catalogue are to the pages of the facsimile.]
- Best, *Bibl.* = National Library of Ireland. Bibliography of Irish Philology and of Printed Irish Literature. Ed. by R. I. Best. Dublin, 1913.
- Book of Fermoy. A MS. in the Royal Irish Academy. For description see J. H. Todd, "Descriptive Catalogue of the Book of Fermoy" (R. Ir. Ac. Irish MSS. Series, i, pt. i, 1873), and compare description of Eg. 92 below, p. 505.
- Book of Hy Many. A MS. in the Stowe collection in the Library of the Royal Irish Academy. Partly described by K. Meyer, *A. C. L.*, ii. pp. 138-146. For a 17th-century description see below, p. 601.
- Book of the Dean of Lismore. A MS. now MS. XXXVIII in the Advocates' Library, Edinburgh, written between 1512 and 1529 by Duncan M'Gregor and Sir James M'Gregor, Dean of Lismore in Argyllshire. See T. McLachlan, *The Dean of Lismore's Book*, 1862; Cameron, *Reliquiae Celticae*, i. pp. 2-109; Mackinnon, *Catalogue*, p. 225.

- Book of the O'Conor Don. A MS. of bardic poetry in the possession of the O'Conor Don. Described by D. Hyde, *Ériu*, viii. p. 78.
- Brooke, *Reliques* = Reliques of Irish Poetry, consisting of Heroic poems, odes, elegies, and songs, translated into English verse, with notes . . . and the originals in Irish character. By Charlotte Brooke. Dublin, 1789.
- Brussels MS. A manuscript in the collection formerly in the library of the Franciscan college of St. Isidore's in Louvain, now in the Bibliothèque Royale de Belgique, Brussels. For descriptions of these MSS. see Best, *Bibl.*, p. 60.
- Cat. libr. MSS. Angliæ* = Catalogi librorum manuscriptorum Angliæ et Hiberniæ. Ed. E. Bernard, Oxford, 1697.
- C. Z.* = Zeitschrift für Celtische Philologie. Ed. Kuno Meyer, L. C. Stern and J. Pokorny (the last with the collaboration of R. Thurneysen). Vols. i-xv. Halle a. S., 1899-1925 [in progress].
- Celt. Soc.* = Celtic Society. Publications. 6 vols. Dublin, 1847-1855.
- Chron. Scot.* = Chronicum Scotorum. Ed. W. M. Hennessy. London, Rolls Series, 1866.
- Co. Louth Arch. Journ.* = County Louth Archaeological Society, Journal. 5 vols. Dundalk, 1904-1922 [in progress].
- Colgan, *Acta Sanct. Hib.* = Acta Sanctorum . . . Hiberniæ . . . per Iohannem Colganum. Vols. I, II. Louvain, 1645, 1647. [Vol. II has the title, *Trias Thaumaturga.*]
- Éigse Suadh* = St. Columba's League, Maynooth. *Éigse Suadh is Seanchaidh. Sliocht do sheinleabhraibh an chuid is mo don meid se idir prés 7 filidheacht*, Dublin. [1909.]
- Ériu* = *Ériu*: The Journal of the School of Irish Learning. Ed. Kuno Meyer, John Strachan, Carl Marstrander, O. J. Bergin and R. I. Best. Vols. i-ix, Dublin, 1904-1923 [in progress].
- F. M.* = *Annala Rioghachta Éireann. Annals of the Kingdom of Ireland by the Four Masters.* Ed. J. O'Donovan. 6 vols. Dublin, 1848-1851.
- Franc. MS. = A manuscript in the Library of the Franciscan convent, Merchant's Quay, Dublin. See an account by Sir J. T. Gilbert, "The Manuscripts of the former College of Irish Franciscans. Louvain," in *Hist. MSS. Comm.*, 4th Report, pt. i, Appendix, pp. 599-613.
- G. J.* = *Iriscabhar na Gaedhilge. The Gaelic Journal.* Published by the Gaelic Union. 19 vols. Dublin, 1882-1909.
- Gadelica* = *Gadelica. A Journal of Modern Irish Studies.* Ed. Thomas F. O'Rahilly. Vol. i. Dublin, 1912.
- Gael. Soc. Inv. Trans.* = Gaelic Society of Inverness. Transactions. Vols. i-xxx. Inverness, 1872-1924 [in progress].
- Gael. Soc. Trans.* = Gaelic Society of Dublin. Transactions. Ed. Theophilus O'Flanagan. One vol. Dublin, 1808.
- Giessen MS. MS. 1267 in the library of the University of Giessen, described by L. C. Stern, *R. C.*, xvi. pp. 8-30.
- Gougaud, "Étude sur les Loricæ Celtiques." A study by L. Gougaud in *Bulletin d'ancienne Littérature et d'Archéologie chrétienne*, i, 1911, p. 265; ii, 1912, pp. 33, 101.
- Hardiman, *Ir. Minstr.* = Irish Minstrelsy, or Bardic Remains of Ireland; with

- English poetical translations. Collected and edited, with notes and illustrations, by James Hardiman. 2 vols. London, 1831. [Collections for this work are in Eg. 122, below, p. 613.]
- Hyde, *Love Songs* = Abhráin grádh chúige Connacht, or Love Songs of Connacht. Ed. Douglas Hyde. Dublin, 1893.
- Hyde, *Rel. Songs* = Abhráin diadha chúige Connacht; or the Religious Songs of Connacht. A collection of poems, stories, prayers, satires, ranns, charms, etc. By Douglas Hyde. 2 vols. London, 1906.
- I. T. S.* = Irish Texts Society. Publications. London, 1899, etc. [in progress].
- Iberno-Celt. Soc. Trans.* = Ibero-Celtic Society. Transactions. Vol. 1, part i (all published). [Contains E. O'Reilly's "Irish Writers."]
- Ir. Texte* = Irische Texte. Ed. W. Stokes and W. O. E. Windisch, Leipzig, 1880, etc.
- Irish Arch. Soc.* = Irish Archaeological and Celtic Society. [Publications.] 22 vols. Dublin, 1841-1880.
- L. B.* = Leabhar Breac. A lithographic facsimile of a late 14th-cent. MS. in the Library of the Royal Irish Academy. Ed. S. Ferguson. Dublin, 1872-1876. [References in this Catalogue are to the pages of the facsimile.]
- L. L.* = The Book of Leinster. A lithographic facsimile of a mid-12th-cent. MS. in the Library of Trinity College, Dublin (H. 2. 18). Ed. R. Atkinson. Dublin, 1880. [References in this Catalogue are to the pages of the facsimile.]
- L. U.* = Leabhar na h-Uidhri. A lithographic facsimile of an early 12th-cent. MS. (with later interpolations) in the Library of the Royal Irish Academy. Ed. J. T. Gilbert. Dublin, 1870. [References in this Catalogue are to the pages of the facsimile.]
- Laud Misc. 610. A MS. in the Laud collection in the Bodleian Library, Oxford. See an article by J. H. Todd, "Account of an ancient Irish MS. in the Bodleian Library, Oxford" (*R. I. A. Proc.*, ii. pp. 336-345).
- Leyden MS. See L. C. Stern, "Le manuscrit irlandais de Leyde," *R. C.*, xiii. pp. 1-31.
- Liber Flavus Fergusiorum. A manuscript in the Royal Irish Academy. See E. J. Gwynn, "The manuscript known as the Liber Flavus Fergusiorum," *R. I. A. Proc.*, xxvi, C, pp. 15-41.
- Mackinnon, *Catalogue* = Catalogue of Gaelic Manuscripts in the Advocates' Library, Edinburgh, and elsewhere in Scotland. By Donald Mackinnon. Edinburgh, 1912.
- Meyer, *Contributions* = Kuno Meyer, Contributions to Irish Lexicography. Vol. I, part i. A-C. Halle a. S., 1906, Vol. I, part ii. D-Dno (publication ceased). Supplement to *Archiv für celtische Lexicographie*, i-iii, 1898-1907.
- Meyer Misc.* = Miscellany presented to Kuno Meyer by some of his friends and pupils on the occasion of his appointment to the chair of Celtic Philology in the University of Berlin. Ed. O. Bergin and C. Marstrander. Halle a. S., 1912.
- Migne, *Patr. Graeca* = J. B. Migne, Patrologiae Cursus Completus. Series Graeca. 163 vols. Paris, 1857-1866.
- Migne, *Patr. Lat.* = J. B. Migne, Patrologiae Cursus Completus. Series Latina. 221 vols. Paris, 1844-1864.

- Mil na mBeach* = St. Columba's League, Maynooth. *Mil na mBeach*. Sliocht do sheinleabhraibh an méud so idir próis 7 filidheacht. Dublin, [1911].
- Morris MS. A manuscript in the collection of Mr. Henry Morris (described *G. J.*, xiv. p. 767).
- Nat. MSS. Ireland* = Facsimiles of National MSS. of Ireland selected and edited by J. T. Gilbert and photozincographed by . . . Maj.-General Sir Henry James. Vols. I-IV (5 parts).
- Nat. MSS. Scotland* = Facsimiles of National Manuscripts of Scotland. Selected under the direction of Sir William Gibson Craig, Lord Clerk Register of Scotland, and photozincographed by Col. Sir Henry James. Southampton, 1847-1872.
- O'Curry, *Mann. and Cust.* = On the Manners and Customs of the Ancient Irish. By Eugene O'Curry. Ed. by W. K. Sullivan. 3 vols. [vol. I not by O'Curry]. London, 1873.
- O'Curry, *MS. Mat.* = Lectures on the manuscript materials of ancient Irish History. By E. O'Curry. Dublin, 1861.
- O'Daly, *Irish Lang. Misc.* = The Irish Language Miscellany; being a selection of Poems by the Munster bards of the last century, collected and edited by J. O'D. [John O'Daly]. Dublin, 1876.
- O'Daly, *Poets* = The Poets and Poetry of Munster: a selection of Irish Songs by the poets of the last century. By John O'Daly. Two series. Dublin, 1849, 1860.
- O'Donnell MS. A manuscript described by D. Hyde, *G. J.*, xiv. pp. 667, 694.
- O'Grady, S. H., *Catalogue* = Catalogue of Irish Manuscripts in the British Museum. Vol. I. By Standish Hayes O'Grady. 1926.
- O'Grady, S. H., *Silv. Gad.* = Silva Gadelica. A collection of tales in Irish with extracts illustrating persons and places. . . . Vol. I. Irish Text. Vol. II. Translation and notes. By Standish Hayes O'Grady. London, 1892.
- Oireachtas Proc.* = Gaelic League. Imtheachta an Oireachtais 1897, etc. Dublin, 1898, etc. [in progress].
- O'Laverty MS. A manuscript in the collection of Monsignor O'Laverty described by J. MacNeill, *G. J.*, xvi. pp. 177, 193, 209, 225.
- O'Rahilly, "Irish Poets" = T. F. O'Rahilly, "Irish Poets, Historians, and Judges in English Documents 1538-1615." *R. I. A. Proc.*, xxxvi, C, p. 86.
- Oss. Soc. Trans.* = Ossianic Society Transactions. 6 vols. Dublin, 1854-1861.
- Olia Merseiana* = *Otia Merseiana*. The Publication of the Arts Faculty of University College, Liverpool. 4 vols. 1899-1904.
- Petrie, *Tara* = G. Petrie, "History and Antiquities of Tara Hill" (*R. I. A. Trans.*, xviii. pp. 219-221).
- Phillipps MS. A MS. in the collection made by Sir Thomas Phillipps now at Thirlestane House, Cheltenham.
- Plummer, *Vitae SS. Hib.* = C. Plummer, *Vitae Sanctorum Hiberniae*. 2 vols. Oxford, 1910.
- Plummer, *Lives* = C. Plummer, *Bethada Naem nErenn*. 2 vols. Oxford, 1922.
- Quiggin, *Bards* = Prolegomena to the Study of the Irish Bards. By E. C. Quiggin. Proceedings of the British Academy, v.
- R. I. A. Acad. Proc.* Royal Irish Academy. Proceedings. 1836-1925 [in progress].

- R. I. A. MS. = A manuscript in the library of the Royal Irish Academy. Catalogues and indexes are in manuscript in the library. The first fasciculus of a printed catalogue is in preparation.
- Rawl. B. 502. A MS. in the Rawlinson collection in the Bodleian Library, Oxford. Published in facsimile by K. Meyer. Oxford, 1909.
- Rawl. B. 512. A MS. in the Rawlinson collection in the Bodleian Library, Oxford. Described by W. Stokes, *The Tripartite Life of St. Patrick*, i. p. x (supplement in K. Meyer, *Hibernica Minora*, p. 39).
- Rawl. B. 514. A MS. in the Rawlinson collection in the Bodleian Library, Oxford. Described by E. C. Quiggin, *Bards*, p. 45.
- Rel. Celt.* = Reliquiae Celticae. Texts, papers and studies in Gaelic literature and philology, left by the late Alexander Cameron. Ed. by Alexander MacBain and Rev. John Kennedy. 2 vols. Inverness, 1892.
- Rennes MS. See G. Dottin, "Notice du manuscrit irlandais de la Bibliothèque de Rennes," in *R. C.*, xv. pp. 79-91.
- Rossmore MS. A MS. in the collection described by J. MacNeill, "The Rossmore MSS.," *G. J.*, xii. pp. 55-59.
- Roy. Hist. and Arch. Ass. Irel. Journ.* = Kilkenny Archaeological Society, afterwards Royal Historical and Archaeological Association of Ireland, afterwards Royal Society of Antiquaries of Ireland. Proceedings and Transactions. Five Series. Dublin, 1850-1924.
- S. U.* = Seanfhocla Uladh. Énri Ua Muirgheasa do chruinnigh 7 do chuir i n-eagar. Dublin, 1907.
- Stokes, *Féire*. Two editions:—(1) On the Calendar of Oengus. By W. Stokes. Transactions of the Royal Irish Academy. Irish MS. Series, I. 1880; (2) *Féire Oengusso Celi De*. By W. Stokes. Henry Bradshaw Society, vol. xxix, 1905.
- Strachan, "Deponent Verb" = "Contributions to the History of the Deponent Verb in Irish," by J. Strachan. *Philological Society's Transactions*, 1894, pp. 444-568.
- T.C.D. MS. = A manuscript in the Library of Trinity College, Dublin. See *Catalogue of the Irish MSS. in the Library of Trinity College, Dublin*, by T. K. Abbott and E. J. Gwynn, 1921.
- Tale Lists. Two lists of tales, deriving from an older original list, distinguished as lists A and B. See below, p. 318, and Thurneysen, *Irische Heldensage*, i. p. 21.
- Thes. Pal.* = Thesaurus Palaeo-Hibernicus. A collection of Old-Irish Glosses, Scholia, Prose and Verse. Ed. W. Stokes and J. Strachan. 2 vols. Cambridge, 1901, 1903.
- Thurneysen, *Heldensage* = Die irische Helden und Königsage bis zum siebzehnten Jahrhundert, Teil i u. ii. Rudolf Thurneysen. Halle a. S., 1921.
- Thurneysen, *Zu Ir. HSS.* = Zu irischen Handschriften und Litteraturdenkmälern. By R. Thurneysen. *Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen*, Phil.-Hist. Klasse, N. F. xiv, nos. 2, 3.
- Tigernach = The Annals of Tigernach. Ed. W. Stokes. *R. C.*, xvi-xviii, 1895-1897.
- Ward and Herbert, *Cat. of Romances* = Catalogue of Romances in the Depart-

- ment of Manuscripts in the British Museum. Vols. I, II by H. L. D. Ward, 1883, 1893; Vol. III by J. A. Herbert, 1910.
- Y. B. L.* = The Yellow Book of Lecan. A photolithographic facsimile of a collection of manuscripts (14th–15th centt.) commonly so called (T.C.D. MS. H. 2. 16). Ed. R. Atkinson. Dublin, 1896. [References in this Catalogue are usually to the pages of the facsimile.]

## ADDITIONS AND CORRECTIONS

- P. 4. Add. 33993, art. 8, l. 4. *For* (1450-1482) *read* (1440-1452, cf. Eubel, *Hierarchia Catholica*, ii. p. 134).
- P. 7. Eg. 149, art. 4, last l. *Add* Also printed in *Amhráin Sheumais Mhic Chuarta*, ed. L. Ua Muireadhaigh, i. p. 66, though with a different interpretation from that given above.
- P. 8. Eg. 149, art. 11, l. 5. *For* 10 *read* 12.
- P. 10. Eg. 149, art. 21, at end. *Add* This poem is really a dialogue between Séamus dall Mac Cuarta and Niall óg Mac Murchaidh (under the figure of the hill of Omeath, where he lived) on the death of the latter's daughter Eilis. It is printed by E. Ó Tuathail, *Rainn agus Amhráinn*, 2nd ed., p. 11; L. Ua Muireadhaigh, *Amhráin Sheumais Mhic Chuarta*, i. p. 60.
- P. 15. Eg. 174, art. 5, l. 10. *For* Bruaideaha *read* Bruaideadha.
- P. 17. Eg. 174, art. 9, at end. *Add* For Ó Dubhthaigh see also O'Rahilly, "Irish Poets," no. 55.
- P. 18. Eg. 174, art. 13, last l. *Add* Printed from Eg. 127, art. 57, in Ó Tuathail, *Rainn agus Amhráinn*, 2nd ed., p. 55.
- P. 20. Eg. 187, art. 2, at end. *Add* Printed in Hardiman, *Ir. Ministr.*, ii. p. 42.
- P. 26, l. 16, after bracket. *Add* In Phillipps MS. 9359 there is a text described as "Pars Psalterii na Rann," possibly part of this composition.
- P. 28, ll. 11, 12. *For* And . . . Louvain *substitute* And his *Teagasg Críosdaidhe* was printed at Antwerp in the Louvain types in 1611.
- P. 28, l. 16. *Insert* Another copy has recently been noted by Mr. E. W. Lynam inserted in a copy in the Museum of the *Teagasg Críosdaidhe* (Press mark: 3505. a. 7) after p. 77.
- P. 31. Sl. 3567, art. 14, l. 4. *In the bracketed identifications for* Hungary *read* Schönau *and for* Matilda *read* Mechtildis, *and add after the stop in l. 6* Cf. with this a revelation made by Christ to three virgins, Berzeda [Bridget of Sweden], Mathilda and Elizabeth found in an Ethiopic narrative in Brit. Mus. Oriental MS. Add. 16254 (see M. R. James, *N. T. Apocrypha*, 1924, p. 150, note).
- P. 33. Eg. 195, art. 4 (a), at end. *Add* Extracts are printed by T. F. O'Rahilly, *Claidheamh Soluis*, 1915, Dec. 26.
- P. 38. Eg. 133, art. 7, l. 6. *For* 52 *read* 53.
- P. 38. Eg. 133, art. 8, l. 6. *For* 8 *read* 13.
- P. 40. Eg. 179, l. 4 of small type. *After* end. *insert* A Francis O'Reilly wrote Phillipps MS. 6931 (Keating) in 1731.
- P. 44. Eg. 197, art. 13, l. 10. *For* English *read* Irish.
- P. 48, l. 9 of small type. *For* (co. Armagh) *read* (co. Cavan).



P. 49, l. 4. *Add* For the fate of others of his MSS. see below, pp. 377, footnote, 623.

P. 50, l. 27. *Add* É. Ó Tuathail, *Rainn agus Amhráinn*, 2nd ed., p. iv, gives some reason for holding that the form *trí rainn agus amhrán* originated in the early 17th cent. and continued in use down to *circ.* 1822. But its period of active cultivation appears to fall within the limits here indicated.

P. 52, l. 2, after first stop. *Add* Also by L. Ua Muireadhaigh, *Amhráin Sheumais Mhíe Chuarta*, i. p. 76.

P. 52. Eg. 127, art. 10, l. 4. *For* Tomás Mac Mathghabhna *read* Tomás mac Mathghabhna Uí Raghallaigh, *and add at end of article*, According to O'Reilly, *Iberno-Celt. Soc. Trans.*, pp. cii, cxiv, this poem is variously ascribed to Mathghabhain Ó Raghallaigh, prince of East Breffney, 1384, and Muiris Ó Dálaigh, fl. 1415, and "was occasioned by the destruction of eighteen castles of the English, bordering on Breifne, and the laying of the country, from Drogheda to Dublin, under contribution, by Tomás O'Reilly, Lord of that part of Breifne called Clann Mahon by descent from his father, and prince of all the districts of east Breifne by consent of the tribes." Tomás Ó Raghallaigh died in 1390 according to the Annals of Ulster.

P. 52. Eg. 127, art. 11, l. 6. *Insert* Printed in Ó Tuathail, *Rainn agus Amhráinn*, 2nd ed., p. 69.

P. 53. Eg. 127, art. 13, last l. *Add* Printed in *Rainn agus Amhráinn*, 2nd ed., p. 65.

P. 53. Eg. 127, art. 15, last l. *Add* Printed in *Rainn agus Amhráinn*, 2nd ed., p. 56.

P. 53. Eg. 127, art. 18, last l. *Add* And the poem is printed in his *Rainn agus Amhráinn*, 2nd ed., p. 64.

P. 53. Eg. 127, art. 19, at end. *Add* Printed by T. F. O'Rahilly, *Dánta Grádha*, 2nd ed., p. 124.

P. 54. Eg. 127, art. 20, at end. *Add* Printed in *Dánta Grádha*, 2nd ed., p. 126.

P. 54. Eg. 127, art. 21, last l. *Add* According to É. Ó Tuathail, *Rainn agus Amhráinn*, p. 77, this poem is attributed to Brian Rábach Ó Cléirigh (fl. 1730), a native of Moybologue on the Meath-Cavan border (cf. *op. cit.*, p. 75).

P. 55. Eg. 127, art. 25, last l. *Add* Printed in *Rainn agus Amhráinn*, 2nd ed., p. 70.

P. 55. Eg. 127, art. 26, at end. *Add* A form of this poem with an additional quatrain is printed in *Dánta Grádha*, 2nd ed., p. 18.

P. 57. Eg. 127, art. 36 (a). *For* art. 80 *read* art. 84.

P. 57. Eg. 127, art. 36 (b). *Add* This is the first quatrain of a poem on Dr. Burke by Éimonn Ó Gionnáin, for which see T. C. D., H. 5. 1, p. 7.

P. 63. Eg. 127, art. 51, l. 5. *For* A fragment . . . poet *read* A fragment of this poem.

P. 63. Eg. 127, art. 52, l. 4. *Omit* probably.

P. 64. Eg. 127, art. 55, at end. *Add* There is a copy of this poem in Rouen MS. 1678, p. 73.

P. 64. Eg. 127, art. 56, at end. *Add* It is found in the Rouen MS. 1678, p. 75, with the heading "File éigin .cc.," and the Mac Alindon attribution seems improbable.

P. 64. Eg. 127, art. 59, l. 9, after the bracket. *Add* It was noted by the compiler of the present Catalogue in 1925 from Tomás Ó Críomhthainn of the Great Blasket, co. Kerry, who attributed it, with other traditional quatrains, to Pierce Ferriter, the typical pre-18th-cent. poet on the island.

P. 65. Eg. 127, art. 63, at end. *Add* This poem is printed in *Rainn agus Amhráinn*, 2nd ed., p. 24.

P. 66. Eg. 127, art. 68, at end. *Add* It is of the type of the Middle English dialogue, "Inter diabolus et virgo," printed in Koelbing's *Englische Studien*, xxiii, 1897, p. 444. Cf. Bolte und Polívka, *Anmerkungen zu den Kinder- und Hausmärchen der Brüder Grimm*, i, pp. 188-202; ii, pp. 349-373.

P. 69. Eg. 127, art. 74, after l. 11. *Add* A still closer parallel is supplied by a brief note in Harley MS. 268, f. 39 (14th cent.): "Nota quod tria sunt in diuine: diuicie corpus et anima. Piora duo tamquam putrida respuit diabolus, animam autem tamquam in pulciori parte ponit et mordet eam. Unde in Genesi: da michi animas, cetera tolle tibi. Diuicias parentes accipiunt, terra corpus, animam diabolus quorum nullus daret suam partem pro aliis duabus."

P. 70, l. 2. *Add* Printed by É. Ó Tuathail in *An t-Ulltach*, ii, no. 6.

P. 70. Eg. 127, art. 77, at end. *Add* Printed by É. Ó Tuathail, in *An t-Ulltach*, ii, no. 6.

P. 70. Eg. 127, art. 78. This and art. 80 below are printed in *Rainn agus Amhráinn*, 2nd ed., pp. 60, 62.

P. 70. Eg. 127, art. 82, l. 6. *Insert* Cf. W. J. Purton in *R. C.*, xxx, p. 186. It may be noted that this copy reads *anæ* in the second quatrain (misread by Meyer), thus agreeing with the R. I. A. copies noted by Mr. Purton.

P. 76. Eg. 127, art. 101 (c), at end. *Add* Printed in *An Claidheamh Soluis*, 1916, Feb. 5, p. 8.

P. 79. Eg. 155, art. 15, at end. *Add* An interesting account of Whaley (1653-1724), whose Christian name he gives as John, is given by T. Ó Donnchadha, *Amhráin Dhíarmada mac Seáin bluidhe Mac Cárthaigh*, p. 45.

P. 82. Eg. 155, art. 36, l. 4. *Insert* From T. de Burgo, *Hibernia Domini-cana*, 1762, p. 8.

P. 88, l. 7 of small type. *Insert* Phillipps MS. 9744 was partly written by Cornelius Concannon in 1766.

P. 92. Eg. 139, art. 12, l. 3. *For* 153 *read* 155.

P. 97. Eg. 139, art. 38, at end. *Add* See also Add. 40766, art. 28.

P. 101. Eg. 194, art. 1 (b), at end. *Add* In the heading to another elegy on Edmond Byrne in a Cork MS. (Eg. 158, art. 64) the date is given as 10 Apr. 1724.

P. 107. Eg. 146, art. 38 (gg), last l. *Add* Printed in Ó Tuathail, *Rainn agus Amhráinn*, p. 1; also in L. Ua Muireadhaigh, *Amhráin Sheumais Mhic Chuarta*, i, p. 75, the editor stating that in one of the MSS. the title is given as "Gearan Shéamuis Mhic Cuarta um é bheith dall i mblíadhain 1707."

P. 112. Eg. 146, art. 70 (a). *For* 84 *read* 51.

P. 114. Eg. 118, art. 6, at end. *Add* Printed by T. F. O'Rahilly in *Deasgán Tuanach (Irish Monthly)*, 1925).

P. 115. Eg. 118, art. 19, at end. *Add* The poem occurs in the Book of the O'Conor Don, and so cannot be later than the early 17th cent.

P. 118, after l. 20. *Add* For further details of the life and works of Séamas

dall Mac Cuarta, see now L. Ua Muireadhaigh, *Amhráin Sheumais Mhíe Chuarta*, i, 1925. In the promised second part of this book the dialogues between Mac Cuarta and Mac Alindon are to be printed.

P. 120. Eg. 172, art. 2, after l. 4. *Add* These verses occur in Eg. 151, art. 13 (c). They date back to the 16th cent., for a copy of them in a contemporary hand occurred in a MS. of that date sold at Hodgson's, 29 Feb. 1924, lot 382.

P. 120. Eg. 172, art. 3, end of first par. *Add* The second part (beg. "A Bhriain bocht Uí Chúgain," f. 34) is apparently by Raghnaill dall Mac Dombnaill.

P. 120. Eg. 172, art. 4, l. 1. *For* roinntea *read* roinntí.

P. 121, l. 5. *Insert* Also in L. Ua Muireadhaigh, *Amhráin Sheumais Mhíe Chuarta*, i, p. 89.

P. 121. Eg. 172, art. 8, at end. *Add* Printed by É. Ó Tuathail, in *An t-Ulltach*, ii, no. 4, from this copy and R. I. A., 23. A. 45, written by Muiris Mhac Gormáin in 1745.

P. 123. Eg. 172, art. 24, at end. *Add* For the relations between Mac Cuarta and Mac Murchaidh see now L. Ua Muireadhaigh, *Amhráin Sheumais Mhíe Chuarta*, i, pp. 13-20.

P. 128. *Add* 18749, art. 28, l. 10. *For* 84 *read* 82.

P. 128. *Add* 18749, art. 29, l. 5. *Delete* probably.

P. 129. *Add* 18749, art. 36, at end. *Add* Printed by É. Ó Tuathail in *An t-Ulltach*, ii, no. 6.

P. 131. *Add* 18749, art. 52, last l. *Add* Printed from R. I. A., 23. B. 19 in Ó Tuathail, *Rainn agus Amhráinn*, 2nd ed., p. 35.

P. 131. *Add* 18749, art. 55, last l. *Add* Printed in Ó Tuathail, *Rainn agus Amhráinn*, 2nd ed., p. 36. According to O'Kearney, writing *circ.* 1845, in R. I. A., 23. E. 12: "This old song, descriptive of the Pretender's career, was universally sung and highly esteemed in the northern counties of Ireland about eighty years ago."

P. 132. *Add* 18749, art. 67, last l. *Add* Printed in Ó Tuathail, *Rainn agus Amhráinn*, 2nd ed., p. 68.

P. 132. *Add* 18749, art. 69, l. 3. *For* 17 *read* 25.

P. 134. *Add* 18749, art. 79, last l. *Add* Printed in Ó Tuathail, *Rainn agus Amhráinn*, 2nd ed., p. 57.

P. 134. *Add* 18749, art. 82. *For* alternately . . . families *read* contrasting the claims of the Tories and the old families to be the leaders of the people against the English. Printed in Ó Tuathail, *Rainn agus Amhráinn*, 2nd ed., p. 2, from this MS. and R. I. A., 24. L. 31.

P. 137. Eg. 208, art. 17, l. 2. *For* 163 *read* 164.

P. 138. Eg. 208, art. 23, last l. *Add* This elegy is printed in L. Ua Muireadhaigh, *Amhráin Sheumais Mhíe Chuarta*, i, p. 51.

P. 139. Eg. 208, art. 30, at end. *Add* For other versions of this popular song see L. Ua Muireadhaigh, *Amhráin Sheumais Mhíe Chuarta*, i, p. 71. Cf. also Eg. 117, art. 84.

P. 144, l. 28. *Delete* Eg.

P. 147. Eg. 135, art. 20, at end. *Add* A later treatment of this charm will be found in the article "Amulettes" in F. Cabrol, *Dict. d'Archéol. et Liturg. chrét.*, i, pt. ii, cols. 1809-1816. For a 15th-cent. Welsh example see *Davydd*

*Nanmor*, ed. T. Roberts, with note by I. Williams, p. liv. Another Irish example is in Lady Wilde's *Ancient Legends of Ireland*, i. p. 47, where it is said to have been used as a love charm by a poet in co. Limerick, *circa*. 1790. The Roman inscription mentioned above is now in the Corinium Museum at Cirencester, see *Notes and Queries*, clxvi. p. 119.

P. 149. Eg. 135, art. 37, l. 6. *For 37 read 3.*

P. 152. Eg. 178, l. 3 of small type. *Insert* Possibly the MS. was written in co. Longford, as the reference to Ballintobber in art. 7 appears to derive from another MS.

P. 157. Eg. 178, art. 20, at end. *Add* In Rouen MS. 1678 (late 17th cent.) the following fragment occurs:

“ . . . mar Fhinin Mac Cartha shiar  
Se mo smirín do smigín beag bearrtha liath  
'S do bhaidín mar sgidín nár fhás ariamh.”

This clearly derives from an earlier form of the same satire.

P. 164, l. 7. *Insert* The new poems of the type found in this MS. are printed in the second edition of that book.

P. 168. Add. 40766, art. 28, l. 4, after the bracket. *Insert* See also T. C. D., H. l. 17, f. 115 b, and Eg. 139, art. 38.

P. 169. Add. 40766, art. 36, l. 6. *For 29 read 28.*

P. 169. Add. 40766, art. 36, l. 8. *Delete* probably.

P. 170. Add. 40766, art. 48, at end. *Add* There is another copy in Rouen MS. 1678, p. 220.

P. 176. Sl. 3154, art. 4, l. 2. *For 3 read 34.*

P. 177. Sl. 3154, art. 12, last l. *Delete* *Amhráin*, and for *Dánta* read *Dánta*.

P. 183. Add. 31874, art. 5 (c), at end. *Add* This appears to be the same poem as a dialogue in R. I. A., 23. H. 15, p. 119, headed: “Iomsgaramhuin an chuirp agus an anama: Eoghan an mhéirín (Mac Carrthaigh) agus Uilliam ruadh Mac Coitir cecinerunt,” and beginning “A chnúigh chailce chléibh as a riuin gheil na naodh” (see MacErléan, *Ó Bruadair*, i. p. 118), and two stanzas from another copy of the same poem are printed by MacErléan, *op. cit.*, p. 117, from R. I. A., 23. C. 26, p. 60, where they are anonymous.

P. 184. Add. 31874, art. 8, l. 8. *Insert* But Owen Kavanagh, who was personally acquainted with the poet, states that he was buried in Kilmallock, co. Limerick, in 1791, and records an epitaph written by himself on the church wall, see S. H. O'Grady, *Catalogue*, p. 695, note 1. The same not always reliable authority states (Add. 27946, f. 40, col. 3) that An Mangaire addressed the poem, “Cidh fada mé le haer an tsaoghail,” to the Virgin “after becoming a penitent and being received into the order of Mt. Carmel.”

P. 189. Add. 31874, art. 15, l. 14. *For feacht read teacht.*

P. 191. Add. 31874, art. 24, l. 7. *For Dánta Sheáin na Ráithíneach read op. cit.*

P. 191. Add. 31874, art. 26, at end. *Add* According to a note in the *Journal of the Irish Folk Song Soc.*, xxi, 1924 (1925), p. 11, Conchubhar Máighistir was of Cluain Droichead near Ballyvourney and lived *circa*. 1770–1840. A song of his, An Táilliúir Aerach, is printed in the same place.

- P. 196. Add. 31874, art. 52, l. 5. *For 30 read 29, and add at end of art.*  
See also S. H. O'Grady, *Catalogue*, p. 702.
- P. 197. Add. 31874, art. 57, l. 5. *For 35 read 36.*
- P. 201. Eg. 160, l. 3 of small type. *For 39 read 93.*
- P. 215. Add. 31887, art. 7, at end. *Add Printed in Filidhe na Máighe,*  
p. 114.
- P. 218. Add. 31877, art. 40, l. 1. *For ma read mo.*
- P. 229. Eg. 158, art. 75, at end. *Add The Latin is the original, cf. the  
text as printed from the 15th-cent. Berne MS. 211, f. 134, by Hagen, Carmina  
Medii Aevi, 1877, p. 214.*
- P. 233. Eg. 169, art. 2, l. 2. *For 58 read 57.*
- P. 245. Eg. 117, art 86, l. 2. *For do read go.*
- P. 247. Eg. 151, l. 9. *For 38 read 30.*
- P. 251. Eg. 151, art. 14 (k), last l. of verses. *For bhrir read bhris.*
- P. 253. Eg. 151, art. 21 (b), at end. *Add Printed as by Carolan in Ó Máille,  
Carolan, p. 153.*
- P. 268. Eg. 1782, art. 6, l. 4. *Here and elsewhere for Émire read Emire  
(cf. Bergin in Studies, 1921, p. 644).*
- P. 271. Eg. 1782, art. 11, second par., l. 2. *For and read and.*
- P. 273. Eg. 1782, art. 14, ll. 9, 16. *For Béc read Bec.*
- P. 297. Eg. 1782, art. 61, at end. *Add For the bibliography of the  
Mirabilia Hiberniae see now L. Gougaud in Studies, xiii, 1924, p. 376, note 1.*
- P. 299, end of second par. *Add Plummer, Misc. Hagiogr. Hibernica, p. 186,  
states that the Dublin Franciscan MS. A. 23 was transcribed by Brian Magniullusa  
from a copy made by Giolla riabach Mór Ó Cléirigh, whom he identifies with the  
scrib. of Harley 5280. The original MS. must have been written after 1532, the  
date of Manus O'Donnell's Life of Columcille, which it contained. A Giolla  
riabach Ó Cléirigh also wrote two, probably three, poems in casbairdne metre  
addressed to Cúchonnacht Mag Uidhir (d. 1589), the last of which, according to  
L. C. Stern, appears to have been written shortly after Elizabeth's accession  
(1558). See C. Z., ii. p. 338.*
- P. 301, end of third par. *Add See also W. F. Thrall, "Clerical Sea  
Pilgrimages and the Inrama," in Manly Anniversary Studies, Chicago, 1923,  
p. 276.*
- P. 305. Harl. 5280, art. 5, l. 3. *Delete There . . . 37, and insert after the  
full stop in l. 8 Another version is found in Eg. 91, art. 22 (e), and in the  
Liber Flavus Fergusiorum, i, ff. 10, 37 b.*
- P. 311. Harl. 5280, art. 14, l. 4. *Delete where . . . article.*
- P. 319, l. 6. *Insert "Cath Maigi tuathach Ture" is mentioned by Flannacán  
mac Cellaig (d. 896), see Y. B. L., p. 125, col. 1, l. 31.*
- P. 323. Harl. 5280, art. 52 (r), at end. *Add For Christ's position on the  
cross see Gretser, De Cruce, i. p. 27.*
- P. 326, l. 13 of small type. *For Peadar read Pádraig.*
- P. 327, ll. 19-30. *Delete A small . . . In that case. In l. 30 read The  
for the, and in l. 31 read may for would.*
- Prof. J. Fraser points out (verbally) that *nd* in *uindemeint* is probably  
merely graphic for *nn*, in which case the word would be borrowed from  
*oignement*.

P. 332. Eg. 106, art. 7, at end. *Add* Miss M. E. Dobbs prints the text from the Stowe MS., *R. C.*, xxxix, p. 4, and the modern text from R. I. A., 23. K. 37, with the variants of Stowe E. IV. 3 and Egerton, *ib.*, p. 29.

P. 351. Eg. 164, art. 12, end of third par. *Add* There was a copy of the tale ("The history of Clanelyre") in the library of the Earl of Kildare in the early 16th cent. (cf. S. H. O'Grady, *Catalogue*, p. 154).

P. 353, l. 3. *For* bruil *read* bfuil.

P. 356. Eg. 170, art. 7, last l. *Add* There is another copy of this poem in Univ. Coll. Dubl. MS. 8, printed in Ó Tuathail, *Rainn agus Amhráinn*, 2nd ed., p. 65. In the second line of the verses here for *n-ithi* read *nithi* (= *ndigh*).

P. 361. Eg. 128, art. 20, at end. *Add* Printed in T. F. O'Rahilly, *Dánta Grádha*, 2nd ed., p. 136.

P. 361, last l. *Add* Printed in T. F. O'Rahilly, *Dánta Grádha*, 2nd ed., p. 138.

P. 375, at foot of page. *Add* For Turlough O'Neill and his brother Felim O'Neill, O.S.F., cf. L. Ua Muireadhaigh, *Amhráin Sheumais Mhic Chuarta*, pp. 88, 89.

P. 382, l. 1. *For* 9 *read* 91.

P. 386. Eg. 211, art. 10, at end. *Add* Also in *Dánta Grádha*, 2nd ed., p. 105.

P. 388. Eg. 211, art. 14, at end. *Add* For a collection of materials from Irish sources for Miss Schoepperle's book see two articles by J. H. Lloyd, O. J. Bergin and J. G. Schoepperle, *R. C.*, xxxiii, pp. 41, 157.

P. 410. Eg. 150, art. 73, at end. *Add* Printed in part in T. F. O'Rahilly, *Búrúin Bheaga*.

P. 417. Eg. 216, art. 2, at end. *Add* For a collection of political poems by Micheál Ó Longáin edited by T. F. O'Rahilly, see *An Claidheamh, Soluis*, 1917, Mar. 17, p. 3.

P. 439. Eg. 91, art. 2, l. 15. *Insert* Plummer, *Misc. Hagiogr. Hibernica*, p. 259, states that this copy is of a third recension of the life.

P. 440. Eg. 91, art. 4, l. 11. *Insert* Other copies of this passion are in the Liber Flavus Fergusiorum, ii, f. 22; R. I. A., Reeves MS. 1, p. 53.

P. 441, end of first par. *Add* This note has been printed by K. Meyer, *G. J.*, iv, p. 162; Vendryes, *R. C.*, xxxiii, p. 354.

P. 441. Eg. 91, art. 7, at end. *Add* Also in Dublin, King's Inns MS. 10, f. 21 b.

P. 441. Eg. 91, art. 8, ll. 5-8. *Delete* the Brussels MSS. . . and, *substitute a comma for the full stop in l. 7, and add and* in FitzWilliam Museum, Cambridge, McClean MS. 187, f. 29, *and in ll. 7, 8 for Brussels . . . B) substitute the Paris MS.*

P. 442, first l. of second par. *For* f. 217 *read* f. 224.

P. 442, last three ll. *Delete* Another . . . cap. 26) *and substitute* By confusion between Gregory the Pope and Gregory the Thaumaturge three miracles of the latter saint, those of the lake, the transferred rock and the silenced oracle of Apollo (*C. Z.*, xii, pp. 368, l. 13-370, l. 7) are introduced. These are apparently the contents of the passage in Adv. Libr. MS. V, f. 5. They appear to have been taken from the account of Gregory Thaumaturge in Rufinus, *Historia Ecclesiastica*, ed. 1497, book vii, chap. 26. The story of the

soul saved from Hell by Gregory's prayers (*C. Z.*, xii. p. 372, ll. 8-24) resembles closely the text printed from Laud Misc. 610, f. 9, by K. Meyer, *C. Z.*, iii. p. 33, and both seem to be connected with the theme illustrated in English by the poem on the Trental of Gregory (printed by F. J. Furnivall, *Polit. Relig. and Love Poems*, E. E. T. S., 1866, re-ed. 1903, p. 114), which itself appears to derive its motive from the tale in Gregory's Dialogues, iv, chap. 55 (Migne, *Patr. Lat.*, lxxvii, col. 420). For an Irish tale of the same type, see Eg. 92, art. 52.

P. 443, l. 25, at end. *Add* (Nothing, however, is known on the Great Blasket to-day (September, 1925) of a Gregory Sound or of a local Saint Gregory).

P. 445. Eg. 91, art. 13, end of third par. *Add* Plummer, *Misc. Hagiogr. Hibern.*, p. 265, points out that the homily is based on the life as in Mombritius, *Sanctuarium*, ii, f. cvii.

P. 447. Eg. 91, art. 17, l. 5. *Insert* A copy in Laud Misc. 610, f. 1, is imperfect.

P. 450, third l. *Add* There is a fragment of this text in Bodl. Libr. Ashmole MS. 1763, f. 58.

P. 450. Eg. 91, art. 22 (a). *Add at end* There is another copy of this text in the Dublin Franciscan MS. A. 9 (3), p. 27.

P. 453. Eg. 180, art. 3, at end. *Add* Printed in the *Irish Rosary*, xvi (1912).

P. 453. Eg. 180, art. 7, at end. *Add* Printed by W. Stokes, *R. C.*, xxv. p. 385.

P. 454. Eg. 180, art. 13, at end. *Add* Printed in the *Irish Rosary*, xv (1911).

P. 473, third par., l. 12. *For* Tite the bookseller *read* Sir William Tite, M.P.

P. 474, l. 1. *For* 98 *read* 99.

P. 477. *Add* 30512, art. 10, at end. *Add* This custom of the Martinmas pig (for which Stokes compares the Spanish proverb found in Don Quixote, "A cada puerco viene su San Martin") is probably to be connected with the custom thus described by Lady Wilde, *Ancient Legends of Ireland*, ii. p. 131: "There is an old superstition still observed among the people, that blood must be spilt on St. Martin's Day, so a goose is killed, or a black cock, and the blood is sprinkled over the floor and on the threshold. And some of the flesh is given to the first beggar that comes by, in the name and in honour of St. Martin." The text also occurs in the *Liber Flavus Fergusiorum*, i, f. 12, where it is accompanied by a story concerning the Martinmas bull.

P. 479. *Add* 30512, art. 22, at end. *Add* Now printed by C. Plummer, *Irish Litanies*, Henry Bradshaw Soc., 1924, pp. 54, 60, as two separate litanies. The first litany, Plummer suggests, may have been composed at Killeigh or Glendalough, but there is a possibility that the passages pointing to those places may be interpolations. The attribution to Oengus, which belongs to the second litany only, does not seem to go back beyond Colgan.

P. 489. *Add* 30512, art. 61, l. 1. *For* five *read* four.

P. 490. *Add* 39512, art. 61, at end. *Add* Printed by C. Plummer, *Irish Litanies*, p. 2.

P. 490. *Add* 30512, art. 62, at end. *Add* Printed by C. Plummer, *Irish Litanies*, p. 78 (cf. p. xxi).

- P. 490. Add. 30512, art. 63, at end. *Add* Printed by C. Plummer, *Irish Litanies*, p. 20.
- P. 511. Eg. 92, art. 30, l. 5. *Insert* There is another copy in T. C. D., H. 3. 17, col. 678.
- P. 517. Eg. 92, art. 62, l. 2. *For* eastern read *British*.
- P. 521, second par., l. 4. *Add after full stop* Cf. also the riddles about Cain and David in Add. 31877, art. 21, and Eg. 1782, art. 15 (c).
- P. 527. Eg. 1781, art. 2, l. 7. *For* Constant inimpir read *Constantin impir*.
- P. 530, l. 5. *Insert* Also in the Book of Fermoy, f. 57 b.
- P. 541. Eg. 1781, art. 24, l. 4, at end. *Add* This tale was in the Earl of Kildare's library in the early 16th cent., cf. the entry "The leching of Kene is legg," see S. H. O'Grady, *Catalogue*, p. 154.
- P. 556, l. 7. *For* emperador read *emperador*.
- P. 556. Eg. 136, art. 10, at end. *Add* Another copy in Dublin, King's Inns MS. 10, f. 54 b.
- P. 564, l. 24. *For* T. W. Lynam read *E. W. Lynam*.
- P. 565. Eg. 192, art. 5, at end. *Add* Printed in this form by T. F. O'Rahilly, *Dánta Grádha*, 2nd ed., p. 103.
- P. 587, last l. of footnote. *For* 1776 read 1676.
- P. 630. *After description of Add. 39583 add the following account of a MS. of Hippocrates discovered too late for description in its proper place.*

### Harley 4347.

Paper; XVIth cent. (late).

7 $\frac{3}{8}$  in.  $\times$  5 $\frac{3}{8}$  in.; ff. 44.

Written in more than one hand towards the end of the 16th cent. At f. 37 is the inscription: "Finis ar do lebur a Thómáis," which implies that the book was written for a certain Tomás, who may have been the chief scribe. On f. 1 Humfrey Wanley has written "17 May 1715," the date of acquisition for the Harley library.

#### THE APHORISMS OF HIPPOCRATES; *Latin* and *Irish*.

1. The Aphorisms of Hippocrates, in seven books. The *Latin* version is that of Nicolaus Leonicensus, the Italian physician and humanist (born at Vicenza 1428, died 1524). This version was printed in 1524 and frequently during the 16th cent.

The text is so arranged here that each *Latin* aphorism is followed by an *Irish* rendering. Book vii ends with aphorism 61 of the *Latin*.

Begins: "Uita breuis, ars uero longa, ocassio autem preceps . . . Ata inn ealadha co fada 7 an betha co gerr 7 aimsir an



leigis co prap." Ends (f. 37): "Oir tirmuighidh an ghorta na cuirp. Finis ar do lebur a Thómais." f. 1.

2. "Febris est calor innaturalis mutatus in igneum .i. ised is fiabhras ann tes minadura ar na claochlo dh a tteinntidheacht": a series of definitions from the chapter headings of Bernard de Gordon's *Lilium Medicinæ* (*Lili na hEaladhan Leighis*, cf. Eg. 89), Bks. I, II. 1, 2. Ends imperfectly with the words: "ised is tuitim fhuilt ann flux mín an fuilt gan chion lenda," followed by the scribal note: "Ataim triamhaoinech o'rér" (f. 41). Ff. 41 b, 42 are blank, and the next article follows on f. 42 b. Similar excerpts from the *Lilium* are in T. C. D., H. 4. 16, p. 69; Adv. Libr. MS. LX, p. 59 (Mackinnon, *Catalogue*, p. 64). f. 37.

3. A collection of definitions and maxims headed in a later hand: "Axiomata quaedam philosophica." Begins: "Doctrina est propositura rei demonstrationes (*sic*) partes explicans .i. iseadh is foirceadal ann radha coitchinn gacha healadhna cum comhfurtachta gacha deisgibail." The following page (f. 43 a) is left blank.

What appears to be a similar set of maxims occurs in Adv. Libr. MS. LX, pp. 181-209. f. 425 b.

4. "Incipit inuentio sanete crucis .i. tindsganter anso d'fagail na croiche naimh .i. tri bliadhna deg air fhicheat ar .2.c. oculus na flaithemnus Constantinuis": the opening of the text on the Invention of the Holy Cross usually found in association with the Irish *Fierabras*. See Eg. 1781, art. 1. A fragment occupying only one page. f. 43 b.

# CATALOGUE OF IRISH MSS.

## POETRY.

### EULOGISTIC AND POLITICAL, XVI-XVIIITH CENTURIES.

#### Additional 33993.

Vellum; XVIIth cent.

7 $\frac{1}{8}$  in.  $\times$  5 $\frac{1}{8}$  in. (average size of ff. 1-19);  
5 $\frac{5}{8}$  in.  $\times$  4 $\frac{1}{2}$  in. (ff. 20-29).

The MS. consists of two parts originally separate. Part I (ff. 1-19) was written in more than one hand in co. Tipperary in the 16th cent. At f. 4 b is the challenge: "Comortus annso re Domhnall O Niallain (?)," and at f. 18: "Comortus annso o Domhnall O Carrchan." For such challenges cf. S. H. O'Grady, *Catalogue*, p. 330.

Various scribal notes, quatrains, etc., occur in the margins, the most interesting of which are:—(a) "Beg sin a Shemais dar sén": two quatrains on the failure of the "sil Céin" in Munster and the rise of the "Gail Muimnig" in their place. ff. 5 b, 6;—(b) "Coroin do cur isi[n] cenn": quatrain against tonsuring the head and not the heart. Printed *C. Z.*, vi. p. 268. f. 7 b;—(c) "A dhia is olc in dub so agum 7 ní fearr in gleas." f. 8;—(d) "Sean mac Padraic maic Sheain maic Teboid maic Uilliam maic Uileín maic Emuinn maic Hoibicin maic Hui maic Stabaduín moir ó fuilid Sdabadunaigh." Genealogy of the family of Stapleton. f. 14;—(e) "Mac an ablann na n-arm sen/Emonn Sdabadún sdedmer": two quatrains in eulogy of Edmund Stapleton. ff. 14 b, 15.

Part II (ff. 20-29) contains the fragmentary remains of two scholastic treatises, in a clear hand of the type used by the medical scribes.

At f. 17 b is the name "Siamus O Fithallaigh (?)" in a late 16th-cent. hand, and at f. 5 the inscription: "Cahill Conweye is Booke," of the 17th cent. Both parts were in the possession of Sir James Ware before 1648 and were bound under one cover with other miscellaneous MSS. (now Add. MSS. 33991-2, 33994). The volume thus formed was described as No. VIII of the section "Libri Historici, etc.," in the *Catalogue* of Sir James Ware's MSS. printed at Dublin in 1648, p. 5. On the inside of the cover of Add. 33991 is Hollar's print of Hibernia, the frontispiece to the 1658 ed. of Ware's *De Hibernia et Antiquitatibus ejus Disquisitiones*. The manuscript volume thus formed afterwards belonged successively to Henry Hyde, 2nd Earl of Clarendon (cf. *Cat.*

*libr. MSS. Angliæ*, Oxon. 1697, vol. ii., pt. 2, p. 4), and to John Brydges, 1st Duke of Chandos. Add. MS. 33991 contains the bookplates of [John Rawdon, 1st] Earl of Moira (1750, d. 1793) and William Horatio Crawford, of Lakelands, Cork. Crawford Sale, Sotheby's, 18 March, 1891, lot 1690.

POEMS ON THE SEANGHAILL OF CO. TIPPERARY;  
with some epic texts, etc.

This MS., with the poems addressed to the Grace family in Eg. 149, arts. 10-14, illustrates the patronage of Irish men of letters by members of the old Anglo-Norman families. See also the Introduction to Add. 30512 and Eg. 111, arts. 77, 78, 80, 89, 93; Add. 19995, arts. 17, 18. The book clearly belonged to a member of a family in the entourage of the Butlers, in all probability one of the Purcells (cf. arts. 5, 9).

1. 1. "Robouí laech amra do Condachtuib Reghamuin a ainm": the shorter version of the Táin bó Regamain. See Eg. 1782, art. 54. The writing on f. 1 is somewhat rubbed, but most of it can be read. Thurneysen, *Zu Ir. Hss.*, i. p. 93, prints the text from f. 1 b in parallel columns with the version from T. C. D., H. 3. 18, p. 757. Colophon: "Conidh i Tain bo Regamain conuigi sin finit." f. 1.

2. "[B]ui Eochu bec mac Cairbri ri Cliach a nDun Cuillne": the shorter form of the Táin bó Dartada. See Eg. 1782, art. 53. Printed from this MS. by Thurneysen, *op. cit.*, p. 90. Colophon: "Conid i T.B.D. conuigi sin. finit." f. 1 b.

3. "Ludh Laigaire do acallaim Patraic iar taidhbsin Conculaind do ina charpat": the shorter version of the Siaburcharpat Conculaind, found also in a somewhat different form in Eg. 88, art. 32. Eg. has an abbreviated form of the opening paragraph and the poems, features omitted in Add. Printed from these two MSS. by K. Meyer, *Anecdota*, iii. p. 48. Add. is fragmentary, ending with the words: "Basa coilli gillusa," *loc. cit.*, p. 53, l. 1.

For the longer version in *L. U.*, p. 113, see Thurneysen, *Heldensage*, i. p. 567. It is printed by J. O'Beirne Crowe, *Roy. Hist. and Arch. Ass. Irel. Journ.*, Ser. 4, Vol. i. p. 374.

Thurneysen points out that, on the evidence of common faults, the two versions must go back to one already corrupt original. The original composition he dates in the 10th cent.

f. 2 b.

4. "Bai ri amhrai airegda for Erind Echuid Feidlech a

ainm": fragment of the *Togail Bruidne Da Derga*, corresponding to §§ 1-13 of Stokes's edition, *R. C.*, xiii. p. 13, and ending with the words: "is misse Nemglan rii enlaithe." See Eg. 1782, art. 59 for the whole saga. f. 4.

Art. 4 ends at the top of f. 5 b and on the blank space below a later hand has inserted art. 5.

5. "Is e so genalach Tomais Pursel do reir urad (*sic, leg. uird*) a tsenacais": genealogy of the Purcells, barons of Loughmoe, co. Tipperary. For other genealogies of this family see O'Hart, *Irish Pedigrees*, ii. p. 345 (taken from MacFirbis with additions), and *Roy. Hist. and Arch. Ass. Irel. Journ.*, Ser. 4, Vol. vii. p. 432 (from the Stearne MSS. T. C. D.). The present pedigree, which is in close agreement with MacFirbis, takes the line up to Charlemagne through a "Sertu" (? Sir Hugh), who came into Ireland with King John, giving more names than MacFirbis in the earlier stages. Like the Stearne pedigree it notes the separation of the Purcells of Croagh, co. Limerick. f. 5 b.

6. "Seon Manndual .i. ridire do muindtir righ Saxan": fragment of the version of *Mandeville* by Finghin Ó Mathghamhna (see Eg. 1781, art. 23). It covers §§ 1-16 *ad init.* of Stokes's edition, *C. Z.*, ii. pp. 2-14, l. 14, with the omission of all the matter relating to the translator and his contemporary kings in §§ 1-14. There is some modification in detail, but the text is obviously modernized from the older version. Ends: "fiadnaise in espaic agus luchtá." f. 6.

Art. 7 is written in a different hand on ff. 7 b, 8, which had been left blank for the continuation of art. 6.

7. "[Inci]pit Auraicept Morainn no tecusc Morainn for Feradach Finnfechnach," beg. "Comerig a Neire nuallgnaith": the gnomic text edited from all the MSS. by Thurneysen, *C. Z.*, xi. p. 80. Imperfect, ending (f. 8) "dligid each gubrethach gaire" (Th., § 34). The remaining third of the page is left blank except for a pen-trial.

The text belongs to Thurneysen's Redaction A (found also in T. C. D., H. 2. 7, p. 418, of the 15th cent., and in *Y. B. L.*, p. 413, of the end of the 14th cent., in both cases in association with other gnomic texts, not, as here, isolated). This redaction, placed first by Thurneysen, has been shown by Pokorny (*C. Z.*, xiii. p. 43 sqq.), with Thurneysen's concurrence (*ib.*, p. 298), to

be later than Redaction B (found in Eg. 88, art. 30, and other MSS.). Strachan, "Deponent Verb," p. 50, and Meyer, *Tecosca Cormaic*, p. v, date the original composition in the early 8th cent. Pokorny gives *circ.* 720-730 as a conjectural date for B, *circ.* 750 for A. Thurneysen, *loc. cit.*, p. 77, gives *circ.* 800 as a date for A, and this involves an 8th-cent. date for B. The composition is thus, in all probability, the earliest of the Irish gnomic texts in the vernacular. f. 7 b.

8. "In obitum et laudes Johannis Cantwell Archiepiscopi Cassellensis circa annum 1466" (heading in a 17th-cent. hand) : poem (42 quatr.) on the death of John Cantwell, Archbishop of Cashel (1450-1482). Beg. "Lughart gan fhal in eгна." After some general expressions of sorrow at the loss, the poet speaks briefly of the history of the see of Cashel and recounts the success of Archbishop Cantwell in asserting his rights over various places named in the diocese. A few words at the beginning had early become illegible through damp and are inaccurately retraced. f. 8 b.

9. "In obitum Jacobi Pursell Baronis de Luaghma" (heading in the same 17th-cent. hand) : poem (70 quatr.) on the death of James Purcell, baron of Loughmoe. Beg. "Maig dar cumtach in cumha." The James Purcell lamented is called son of Thomas and Margaret and descendant of Sefrun Ruadh (? the "Seran Ruadh" of the genealogy in art. 5). The pedigrees do not give sufficient information to place him with certainty, but he probably lived in the 16th cent. He was buried in Holy Cross Abbey ("Uachtar Lamhann"). The poet compares him with Galahad ("Galafas"), and tells the story of how Galahad obtained his sword. He may have got this, immediately or at second hand, from Malory's *Morte Darthur*, xiii. chaps. 2-5. If the entry "Arthur" among the English books of the Earl of Kildare (Harl. 3756, f. 97 b, cf. S. H. O'Grady, *Catalogue*, p. 154) refers, as it probably does, to Malory's work, that book was known in Ireland by 1526. The poem ends with the recitation of a lengthy *caithréim*, or list of raids successfully executed by Sir James Purcell in Tipperary and the surrounding counties. f. 9 b.

10. "Ni duinn nach easbaidh eg Taidhg" : elegy (59 quatr.) on Tadhg mac Donnchada Uí Chearbhaill of Eliogarty, co.

Tipperary, probably the O'Carroll of that name killed in 154 (F. M.). A Cian son of Tadhg son of Donogh O'Carroll was killed in 1575 (Abbott and Gwynn, *Cat. of Irish MSS.*, p. 128). The elegy is built on the same lines as the preceding one, first lamenting Tadhg's death as a grief to his poet and people, then introducing a comparison between him and Feradach Findfecht-nach and finally reciting his *caithréim*. f. 11 b.

11. "Decair combhall don cumha": elegy (42 quatr.) on Philip Hacket ("Acæid") son of Pádraigín and Aine and grandson of William. He apparently died young and was buried at Cashel. The *caithréim* is recited at length. He appears in a Hacket genealogy in the collection made in 1703, in Eg. 112, f. 487: "An t-Aicéadach sonn: Séamus mac Pádraigín mic Séamuis mic Pilib mic Pádraicín mic Uilliam dhuibh mic Pádraicín mic Bhaillinnsi mic an Ridire ghil ón bhFrainge." f. 13 b.

12. "Ræлта na cruinde Catrina": poem on S. Catharine. Also found in R. I. A., 24. P. 25, p. 105 (written by Ciothruadh Mag Fhionnghaill of Tory Island in 1513-1514), and in the Scotch Book of the Dean of Lismore (written *circ.* 1512-1529), p. 86, in a phonetic version, beg. "Raitlai ny crwneni Katreine." Partly translated by E. C. Quiggin, *Prol. to the Study of the Irish Bards* (*Proc. Brit. Acad.*, vol. v.), p. 39. f. 14 b.

13. "Truagh truagh in muc": satirical poem on a pig, styled Ubhdan (the name derives from that of the dwarf-king in Aided Fergusa, *Silv. Gad.*, i. p. 238). Another copy in R. I. A., 24. P. 9, p. 201. f. 15 b.

14. "Fir uisgi/maith a ciall maith a tuicsi": the moral poem (81 quatr.), commonly attributed to S. Columcille. See Add. 30512, art. 75. f. 16 b.

Arts. 15-17 are added in the blank space following art. 14 by different hands of the 16th-17th cent.

15. "Mor loites an lethcuma": moral poem (6 quatr.) on unfair dealing. f. 17 b.

16. "[Da?] mad in cerd na taithiter": poem (6 quatr.) on the neglect of poetry and the wearing of fine clothes by clowns. Partly obliterated. *ib.*

17. "Ni ferrdi na firbodaigh": poem (3 quatr.) on the waste of learning on clowns. *ib.*

18. "Maith in conach clu gaiscid": poem (apparently of

about 29 quatr.) on Pierce son of James Butler of Cahir, co. Tipperary. Partly obliterated. The poet incites his hero by calling up the fame of the heroes of the older cycles of story (Cúchulaind, Conall Cearnach, Cúroi), and tells an apocryphal tale: how Find mac Cumail prophesied the coming of the English and the attainment of the kingdom of Ireland by the Butler of Cahir. Apparently incomplete. f. 18.

The blank space left in the lower half of f. 18 b has been utilized for the insertion of the following article in a late 16th-cent. hand.

19. "Tomas mac Tiboid derbrathair e don ced iarla tainic in Tomas sin . . . ⁊ sinnser slechta Maic Piarais in Tomas sin": note on the "sliocht mic Piarais" of the Butlers. f. 18 b.

20. "Bean fhoiris in ealadhain": poem (8 quatr.) on the failure of generosity towards poets, apparently in commendation of a lady unnamed, who had helped the poet. f. 19.

Art. 21 has been inserted in a late 16th-cent. hand in the space left blank on f. 19.

21. "Beidteud, [i.e. Becket] sloine Iarla Urmumhan ⁊ is mar so tucadh Butiler orra": note on the descent of the Butlers from Theobald FitzWalter. For the traditional connection with Becket see the article on Theobald Butler in *Dict. Nat. Biog.*, viii. p. 77, and *Notes and Queries*, 1st Ser., xii. p. 30. The conclusion of the note on f. 19 b is much defaced. f. 19.

II. 22. Fragments of a treatise on scholastic philosophy. Much defaced. The first legible section-heading is: "Elementum est corpus simplex compositum ex quattuor principiis .i. ised as duil ann do reir Albaten." The two other sections that still remain begin respectively: "Quattuor sunt principia nature." and "Compossicio quattuor (*sic*) diuid(itur)." f. 20.

23. "Incipit tractatus Aristotulis de natura materie .i. tinns-cainnter annso trachtad Arustotuil do naduir na hyli": the obliterated beginning of the scholastic tract contained in Arundel MS. 333, art. 27. f. 29.

## Egerton 149.

Paper; 1821.

9 in. × 6½ in.; ff. 254.

Transcribed by Finghin Ó Scannail, Hardiman's scribe, in 1821 (cf. colophon to art. 5).

POEMS ON THE FAMILY OF GRACE, of Grace's Country, co. Kilkenny, 17th cent. and other transcripts of a miscellaneous character.

1. "Pairliament agus achtaibh Chloinne Tomais": the second part of the 17th cent. satire, Pairlement Chloinne Tomáis, for which see Eg. 140, art. 14. Here the second part is preceded by a brief introduction taken from the first part, and differs widely from the version printed in *Gadelica*, i. pp. 35, etc. A passage at the end ("d'inis do go raibh an dara Séarlus fá croinn na Saxan ⁊ gur éag Cromwell," f. 19 b), suggests that this version was redacted in, or soon after, 1660. f. 1.
2. "Siabhradh síth agus innéirghe Mhic na Míochomhairle": the burlesque tale, see Add. 18747, art. 3. f. 20.
3. "Do theacht Anticriosa," beg. "As anso d'fiafraigh Eoin seabhasgeal do Chríosa tuarasgabhairle dheireadh an domhain": the tract on Antichrist, found on vellum in the 15th-cent. Book of Lismore, f. 68. f. 46.
4. "Rachaidh mise go Droimbile is beidh bonn beag chum óil liom": song (11 stanzas), printed in J. Lloyd, *Duanáire na Midhe*, p. 78, with the heading: "Comhairle Shéamuis Mhic Cuarta do Bheitigh Ní Mharcraigh, bean leanna." It is an elaborate example of the equivocation between "*bean nocht*" and "*bean-nocht*," for an early example of which see Harl. 1921, f. 78. f. 50 b.
5. "Cath Fionntrágha anso": the tale of the Find cycle, see Add. 18946, art. 18. Colophon: "Foirchionn an seachtmhád lá fithchid don mhárta ansan mbliadhain d'aois an tighearna Mile 8 gcéad dhá dheith ⁊ a haon, 1821." f. 52.
6. "Ceisniomh Inghean Ghuil annso síos": the burlesque tale, see Eg. 171, art. 9. f. 91 b.
7. "Seaghan mic Ualteir" ("Breannach" added in pencil), beg. "Is aoibhinn duit a Carraig a Dun": poem (5 quatr.) attributed here to John Walsh, a 17th-cent. poet of the Walsh Mountains,



co. Kilkenny, for whom see Hardiman, *Irish Minstrelsy*, ii. p. 412.  
Cf. also art. 13 below. f. 105.

8. "Ta na cuilm aig sugra 's an samhra 'teacht": the song,  
"Cormac Óg" (3 stanzas). Printed, *op. cit.*, i. p. 332. f. 105 b.

9. "Eadhonn Breathnach," beg. "Ta cumadh 7 doille ar  
ghlean 's ar thuinne is ceodh ar gach aird": elegy (12 stanzas)  
on Edmond Walsh, drowned in Lough Ree. f. 106.

The following articles 10-14 are transcripts of a series of poems composed in the 17th cent. on members of the family of Grace of Grace's Country, co. Kilkenny. For an account of this family see Sheffield Grace, *Memoirs of the Family of Grace*, 1828, where are printed two other poems on the Graces, not given here (one of them occurs in Eg. 116, art. 10). There is a reference to the poems in the *Memoir*, p. 18: "Several pieces of poetry, that still commemorate these exploits, as well as the marriages, deaths and other domestic incidents of the Grace family, after surviving above two centuries solely by tradition, have been lately transcribed from those oral sources, and are by no means destitute of merit." Hardiman also speaks of them as derived from oral tradition, *op. cit.*, ii. p. 412. The persons celebrated are of both the Courtstown and Ballylinch branches.

10. "Air tteacht Gearailt mhic 'Liféir Grás don Liagan ó Shagsana 1604," beg. "Créad faith a ccuirid teinnté": poem (31 four-line stanzas) of welcome to Gerald (called *marcach*), son of Sir Oliver Grace of Ballylinch, on his return home to Legan, co. Kilkenny, from England. f. 107 b.

11. "Air bhás Mhaire Ghrainghean Ghearailt ó Dheiseach 1605," beg. "A Bhaile an Lainse, a Bhaile an Lainse": elegy (18 four-line stanzas) on Mary, dau. of Gerald Fitzgerald, 3rd Lord of Decies, and wife of Sir Oliver Grace (called *ciallmhar*), mother of the Gerald lamented in art. 10. The inscription from her tomb in Jerpoint Abbey is printed in the *Memoirs*. An English version is interlined. f. 111.

12. "Air bhás Gearailt mhic Olibheir Grais o Caislean Bhaile Uí Luinse 1618," beg. "Air n-imtheacht uainn go prap as na spaertha": elegy (111 ll.) on the above Gerald Grace, d. 4 Mar. 1618. The inscription from his tomb in Jerpoint Abbey is printed in the *Memoirs*. f. 113 b.

13. "Air bhás 'Liféir Grás na hInnse Móire san mbuidhmhi

1637 an mac budh shine le Riobard mac Sheaghain Grás Baille na Cúirte": elegy (30 four-line stanzas) on Oliver (called *file*) of Inchmore Castle, son of Robert Grace (called *béalbhinneach*) of Courtstown, d. 6 July, 1637, beg. "Ta ceo dubhach air gach sliabh." Printed by Hardiman (who attributes it to John son of Walter Walsh, cf. art. 7 above), *op. cit.*, ii. p. 244 (cf. Eg. 122, art. 38). A literal English prose translation is interlined. f. 117.

14. "Air bhás Ghearailt mhic 'Lifeir Grás o Caislean Bhaille Ui Lainse air na mharbhughadh a ceath Cillruis ac Contae Cilldara an 10mhu la don Abran 1642," beg. "Goilidh liomsa a cháirde grádh": elegy (32 four-line stanzas) on Gerald (called *rianaire*), son of Oliver (called *sgiamhach*) Grace of Ballylinch, who was killed at the battle of Kilrush, 10 April, 1642, where he was fighting in the army of his uncle, Lord Mountgarret. f. 120 b.

15. "A n-ainm an athir ⁊ an mic ⁊ an spiríod naomhta/tiomnaim ⁊ tionsgnaim an dán so cum saoirse": poem (211 ll.) on the Life of Christ and the Judgment. f. 125.

16. "Tuireamh an athair Philip Ui Raghallaigh," beg. "As bruite ata Murtun an uar-se": for this poem see Eg. 118, art 24. f. 131 b.

17. "Eoghan Mac Craith cēt.," beg. "An tuirsíoch ataoi a Lughaidh": the poem (8 quatr.) in the Contention, No. xii in L. McKenna's edition. Cf. Eg. 168, art. 5. f. 136.

18. "Fearfeasa ó'n Cháinte cēt. a bhfreagra d'fear gan ainm.," beg. "Féach orm-sa a fhir na laoidhe": the poem (31 quatr.) in the Contention, No. xxii in the edition. f. 137.

19. "Aig so inar ndiaig [saothar] do cáin Protestan do bhí 'faghail bháis agus ar sin d'iompuigh chum an chreidiomh Catoilce": transcript of the poem in Eg. 115. f. 141.

20. "Aonghas Ó Dálaigh .i. an bard ruadh a leasainm no Aongas na n-aor," beg. "An t-each diola nach diol damh": the satire (107 quatr.) on the ancient Irish families, composed by Aonghus ruadh mac Amhlaoibh Uí Dhálaigh (d. 1617). Printed (with the quatrains arranged regularly under the provinces) by J. O'Donovan, *Tribes of Ireland*, 1852. For the circumstances of the satire and a history of the poetic family of Ó Dálaigh, see the introduction to O'Donovan's edition, and cf. S. H. O'Grady, *Catalogue*, p. 443, note 2.

In this copy there follows (f. 158 b) a poem of 3 stanzas,

headed: "Ata ranna ar an bhfear cceadhna adubhairt fille eigin, ag so mar leanus," and beginning: "Bo é Aonghus na n-aoir ing na h-eigse." This is followed by the quatrain said to have been spoken by the poet after he had received his death-wound at the hands of a servant of Ó Meachair (cf. O'Donovan's ed., p. 84).

For traditions relating to Aonghus na n-aor in the Highlands of Scotland see Mackinnon, *Catalogue*, pp. 215, 320, and an article by Prof. G. Henderson in *Gael. Soc. Inv. Trans.*, xvi, 1910, p. 458.

For other copies in the Museum see Eg. 127, art. 100; 158, arts. 15, 59; 162, art. 20. f. 145 b.

21. "Seamus Mac Cuarta cct.," beg. "Creud far threigis cumadh an cheoil": dialogue (12 quatr. and 1 stanza of *ceangal*) between the poet and the hill of Omeath, co. Louth, on the occasion of the death of a lady unnamed. Also in O'Laverty MS. F. k, see *G. J.*, xvi, p. 194 a. f. 159.

22. "Tuireamh Shomhairle Mic Domnaill. Seamus Mac Cuarta cct." beg. "'S a n-Achraim an air ataid na ccomhnaidh": the well-known elegy on Sorley MacDonnell, killed at the battle of Aughrim, 1691. Printed by J. Lloyd, *Duanaire na Midhe*, p. 88. f. 161.

23. "Fada coróin Saxan a mbron": Jacobite poem (14 quatr. of corrupt *rannai*gheacht *mhór*). Possibly composed in 1715 ("ó tá Séamus óg ar cuan"). f. 167.

24. "Ata dearta dol triom do ma shior teasgadh gnath gach n-uar": love poem (7 stanzas) of a common 17th-18th cent. type. Probably by a poet of the N.E. Leinster-S.E. Ulster district. f. 169.

25. "Orán an tsamhraidh," beg. "Nuair thig an samhraidh geugach oirnn": Duncan Ban MacIntyre's poem (ed. Calder, p. 82), as in Eg. 154, art. 19, where it is followed by two others by the same author (cf. Calder's ed., p. 448). f. 170.

26. "An teagas[g] rioghdha," beg. "Luigh agus éirghidh air do laimh dheis": the gnomic poem, for which see Eg. 127, art. 37. f. 176.

27. "Tre cleasaibh na ccronn nach trom 's a mbarr ar bís": eulogy (2 stanzas) of a harper, Donn Ó Fáilbhe. Ascribed to Donnchadh caoch Ó Mathghamhna (1st half of the 18th cent.) in Eg. 113, art. 15. f. 177.

28. "Tadhg O Cobthaigh cēt. air bhás Bhriain Ui Chonchubhair Failge ob. 1554," beg. "Folamh Eire d'easbuidh Bhriain": poem (25 quatr.) lamenting, not the death, but the detention in England (*circ.* 1550) of Brian Ó Conchubhair Fáilghe. f. 177 b.

29. "Iomurbhádhdh idir Leath Cuinn agus Leath Móghadh A.D. 1600": poems in the Contention (see Eg. 168) by Tadhg mac Dáire, Lughaidh Ó Cléirigh, R. Mac Artúir, O.S.F., Baothghalach ruadh Mac Aodhagáin, Anluan Mac Aodhagáin, Fearfeasa Ó an Cháinte, Mac Diarmuda and Art óg Ó Caoimh. The poems are in the following order, according to the numeration of the edition by L. McKenna: iii, iv-v (arranged as a dialogue), vii, viii, xiii-xiv (arranged as a dialogue), xxiii-xxiv (arranged as a dialogue), xx, xxi, xxv, x, xxvi, xxvii. f. 181.

### Egerton 168.

Paper; XVIIIth cent.

7¼ in. × 4¾ in.; ff. 157.

Written by Maurice O'Gorman.

IOMARBHÁIGH NA BHFÍLEADH: the Contention of the Bards, *circ.* 1616-1624; and tracts on Prosody.

1. Translation of the prosodical parts, capp. xiv-xxiv, of Francis O'Molloy's *Grammatica Latino-Hibernica*, Rome, 1677. *English.* Heading: "Of the Prosody and of the various sorts of verse which the Irish make use of." Begins: "What we call Prosody here is the Art and method of composing verses." f. 1.

2. "An Graimeir Gaoidheilge," beg. "Don modh air a ttighear chum na teangtha Gaoidheilge do leughadh ⁊ do sgríobhadh go cuimir anso": tract on Irish orthography, concluding with a list of contractions. It agrees generally with the tract said to have been compiled at Louvain (see Eg. 162, art. 15). f. 28.

3. "Fearas dána. Trachtadh anso ar phrosoidia na Gaoidheilge da ngoirthior filidheacht, no fearus dana," beg. "As eadh as prosoidia ann .i. éolas deanaimh dána go ceart ina dhualgus fein": tract on prosody, based on O'Molloy, concluding with the poems on Ogam scripts in cap. xiii, but with different arrangement and readings. f. 32.

4. "Fearus dána .i. fios eoluis ⁊ tuigseana air chúig aisdeadha an dána dhíridh go haithghearr annso," beg. "As e is dan ann

.i. comhradh cumair ciallmhar ceolmhar": summary account of the rules of strict verse. f. 46.

5. "Iomarbháidh": the Contention of the Bards, a poetical controversy as to the respective rights of the Eberians, or Southerners, and the Eremonians, or Northerners, to the supremacy in Ireland. See the edition by L. McKenna, *Iomarbhágh na bhFileadh*, I. T. S., xx, xxi. And for the subject cf. S. H. O'Grady, *Catalogue*, p. 18. As Father McKenna points out, it appears that the poem by Tadhg Mac Bruaideadha, which initiated the controversy, was not made public until after 1616 (the date of O'Neill's death), while the mention in xxix. 28 of Donnchadh Ó Briain, 4th Earl of Thomond, as still living implies that the controversy was closed before 1624, the date of his death. It has sometimes been maintained that the controversy had an immediate political intention, to incite the chiefs, North and South, to rivalry in opposition to the common enemy. But this seems an unnecessary assumption, since the contention was of a traditional type and its exploitation of the *seanchas* was in harmony with a strongly marked tendency in the contemporary literature. The Contention antedates by a few years Keating's *Foras Feasa* (compiled *circ.* 1632) and the series of historical tales dealing with the Eoghanacht in Eg. 150, etc., which, if the theory of their compilation in the present form there put forward be accepted, were put together by Eoghan Mac Carrthaigh in 1648. The work of Michael O'Clery and John Colgan (in progress, 1627-1645) may be cited in illustration of the same tendency.

The present copy contains the following poems (the numbers are those of the edition): ii, i, iii, iv, v, vii, viii, ix, xiii (in dialogue with xiv), xvi, xx, xxii, xxiii, xxv, xxvii, xxviii, xv.

Authors of poems are: "Torna," Tadhg mac Dáire Mhic Bhruaideadha, Lughaidh Ó Cléirigh, Roibeard Mac Artúir, Baothghalach ruadh Mac Aodhagáin, Fearfeasa Ó an Cháinte, Anluan Mac Aodhagáin, Art óg Ó Caoimh, Seán Ó Cléirigh and Aodh Ó Domhnaill. f. 51.

## Harley 1921, ff. 78, 79.

Paper; XVIIth cent.

6 $\frac{3}{4}$  in.  $\times$  5 $\frac{5}{8}$  in.; ff. 2.

The MS., of which these two leaves form part, is a collection made by the fourth Randle Holme (cf. *Dict. Nat. Biog.* under Holme) of alphabets, facsimiles of scripts, etc. The only other Irish matter is a *printed* sheet of Irish characters for printing, clearly specimens of the type used for the Irish Bible of 1685 (f. 51), endorsed with a note on "the signification of the Irish letters" in Randle Holme's hand, and a few words and phrases written phonetically (f. 80).

LAMENT FOR IRELAND: a poem by Eoghan Mac Craith on the sorrows of Ireland under alien rule in 1620, with a prayer for Donnchadh Ó Briain, 4th Earl of Thomond, for whose relations with the Irish poets cf. Eg. 111, arts. 67, 68. Begins:—"Tugadh an t-ársa ar Éirinn." 17 quatrains and 1 stanza of *amhrán*. The *amhrán* is preceded by the note: "Acc sin duit a Chaibiolláin Maigheór<sup>1</sup> ⁊ lesaigh féin ⁊ lucht na deghaithne oile a fful a ffeidhm a chertaighthi ann ⁊ ben gan tshuainerradh uaimsi leis dibh etc. acht ni maith sagart gan chléireach no dán gan abhrán." This is, perhaps, the earliest instance in the Museum collections of the equivocation between *bean nocht* or some equivalent and *beannoicht* = *beannacht*, a quip repeated with wearisome iteration by all the following generations of poets.

Beautifully written in a nearly contemporary hand. Other copies in Eg. 113, art. 16, and T. C. D., H. 1. 7, f. 174 b.

## Egerton 174.

Paper; XVIIIth cent. (first half).

6 $\frac{1}{4}$  in.  $\times$  3 $\frac{7}{8}$  in.; ff. 139.

Written by Pádraig Ó Doibhlin, a co. Meath scribe, for Conn Ó Néill. Ó Doibhlin also wrote Eg. 164 in 1726 and Eg. 161, art. 80, after 1743. Leaves have been lost at the beginning and the edges of leaves are stained and mutilated throughout, but without great loss to the text, except at the end in arts. 21, 22.

THE CONTENTION OF THE RED HAND; and other poems of the 17th cent.

1. "An Teanga Bhithnua" (running title): fragmentary copy of the third recension of this old text (cf. Eg. 136, art. 13). The

<sup>1</sup> Prof. T. F. O'Rahilly suggests (by letter) that this may be an Irish form of *Capellanus maior* (Chaplain Major).

corresponding sections of the text as printed by Dottin, *R. C.*, xxviii. p. 280, are §§ 10, 15-17, 19-22. But the present text differs widely, both in wording and detail, from the printed form and the copy in Eg. 171, art. 6 (e.g. a long passage on measurement (cf. Arundel 333, art. 15), and numeration is inserted in § 17 à propos of the distances of the heavenly bodies). Colophon: "Aig sin finit risan teanga bhithnua airna sgríobhadh le Padruig O Doibhlin dochum usaidi Chuinn Ui Neill." f. 1.

2. "Seathrun Cetin," beg. "Faidh breagach an saoghal 's na humhlaigh dho": the poem (28 stanzas and 2 stanzas of *ceangal*) printed in J. MacErlean, *Danta Céitinn*, 1900, p. 31. Also in Add. 18749, art. 26; Sloane 3567, art. 2. In the latter MS. it is attributed to Proinsias caoch Mac Muircheartaigh. A later hand here has added the date, 1650. f. 12 b.

3. "Ollamh eigin .cē.," beg. "Leanfam an engso Oircheair": anonymous poem (18 quatr.) in praise of Brian mac Glaisne mhic Phádraig Ui Anluain of Orior, co. Armagh, who was head of the O'Hanlons in the reign of James II (cf. O'Donovan, *Tribes*, p. 62). Brian's pedigree is carried back through Eochaidh mac Seáin and Niallán mac Féith to Colla Dá Chríoch. f. 15.

4. "Muiris mac b. b. [Dáibhídh] dhuibh Mhic Gearailt .cē.," beg. "T'aire riot' ogain fhinn": moral poem (21 quatr.).

For other copies with a different opening see Eg. 142, art. 41; 211, art. 3.

For a series of poems attributed to the same poet see Eg. 142, arts. 41-45. Pardons were issued to a man named Morris m<sup>c</sup> David duffe in April and May 1601 (O'Rahilly, "Ir. Poets, etc.," no. 26). This is probably our poet, on the evidence of the Fiants then living at Pallis near Killarney. His father, Dáibhí dubh, was killed, 12 June, 1581, while taking part in Desmond's rebellion (*op. cit.*, no. 49). He was also a man of letters, described by Stanihurst as "a ciuilian, a maker in Irish, not ignorant of musike, skilfull in physike, a good and generall craftsman" (Holinshed's *Chronicles*, 1586, ii, The description of Ireland, p. 40). Muiris appears as a contemner of clowns in the mid-seventeenth century Parleiment Chloinne Tomáis *Gadelica*, i. p. 139) on the score of the poem in Eg. 142, art. 45 (cf. *op. cit.*, p. 35). f. 16 b.

5. "Diarmuid Mac an Bhaire .cc.," beg. "A Chormuic cuimhnigh an choir": poem (17 quatr.), forming part of an *Iomarbháigh* or Contention of the Bards as to the claim to the badge of the Red Hand.

The controversy was started by a poet named Cormac (his surname does not appear), who denied the right of the Irian line to the Red Hand. In the present poem Diarmaid mac Laoisigh Mhic an Bhaire upholds the claim of the Irian line, quoting the poem: "Lámh dhearg Éireann Uí Eachach" (attributed in Eg. 111, art. 73 to Maolín óg Mac Bruaideaha, but the authors of this Contention all ascribe it to Tadhg dall Ó hUiginn<sup>1</sup>), in which the claim of Magennis (of the Irian line through Conall Cearnach) was asserted. In art. 6 Eoghan Ó Donnghaile, one of the bardic family which had fostered Seán Ó Néill an Díomais, claims the honour for the O'Neills as the representatives of the Eremonian line through Niall Naoighiallach. The controversy then passes over into Scotland and Niall Mac Muireadhaigh (MacVurich), bard of the MacDonalds of the Isles, in two poems refutes respectively Diarmaid and Eoghan, and asserts the right of the MacDonalds of the line of Colla Uais. All the participants are poets of the second half of the 17th cent. The four poems are printed in *Rel. Celt.*, ii, pp. 291-299, the first two from the Black Book, the second two from the Red Book of Clanranald. Cf. also O'Curry, *Mann. and Cust.*, iii. p. 264.

Other copies of the present article are in T. C. D., H. 1. 14, p. 157 (written by Aodh Ó Dálaigh) and H. 4. 1, f. 3 (written by Maurice O'Gorman). f. 18 b.

6. "Freagra Eoghuin Uí Dhonghaile air an dánso suas," beg. "Nar an sgelsa thecht do thoigh": answer to art. 5. Seventeen quatrains. O'Curry, *loc. cit.*, cites copies with as many as 30 quatrains. f. 21 b.

7. "Fuath liom fanmhuin o aifrionn": poetical list (16 quatr. and 1 stanza of *ceangal*) of *fuatha*, or things hateful to the poet (the Welsh *casbethau*). An early instance of the type is in the Scotch Book of the Dean of Lismore (1512-29): the two poems, beg. "Ne math swille sin donich" and "Foyach lam anit a treyl"; and a later Scotch Gaelic version is in Adv. Libr. MS.

<sup>1</sup> According to Miss Knott, *Tadhg Dall*, p. xviii, the MSS. usually ascribe this poem to Maol Seachluinn na nUirsgéal Ó hUiginn (fl. *circa*, 1420).



XXXVI, f. 92 b (1690-91), and is printed from oral sources in *Gael. Soc. Inv. Trans.*, xxi. p. 221. Texts of the Fuatha, with very varying contents, are common in Irish MSS. A Southern version is printed by J. O'Daly, *Irish Lang. Misc.*, p. 86, with the heading "Fuathadh Sheaghain éadroim," which title is also found in Eoghan Ó Dubhthaigh's satire (late 16th cent.) on Miler Magrath (cf. art. 9 below):

"A n-aigheadh fhuatha chSeáin éadtruim  
feadum labhairt go haithghearr  
do fhiaghnaise an fhioraoin  
fuath liom fíodaire ag aifrionn."

Eg. 112, f. 492.

In Northern MSS. the heading is usually "Fuatha Mic na Miochomhairle" (for this name cf. Add. 18747, art. 3). A Northern version is printed by H. Morris, *Seanfhocla Uladh*, p. 262, from O'Lav. MSS. N, I. It differs very considerably from the present text, of which Eg. 111, art. 145 is a transcript. For a poem of similar type see Eg. 175, art. 25.

f. 21 b.

8. "Ceann Aodh Uí Neill airna thogbhail as a leachta sa Roimh .cc.," beg. "A fhir fheachas uait an cnaimh": poem (27 quatr.), in which the skull of the young Hugh O'Neill, Baron of Dungannon (died in Rome, 1607), is represented as speaking in reproof of earthly vanities from his tomb in San Pietro di Montorio, Rome.<sup>1</sup>

Printed by Rev. P. Walsh, *Gleanings from Irish MSS.*, 1918, p. 99. Often attributed to Eoghan ruadh Mac an Bhaired, author of the poem on the graves of the O'Donnells and the O'Neills (Eg. 111, art. 48). But the attribution to Aodh mac Aingil (Mac Cathmhaoil, Mac Caghwell, Cavellus), in T. C. D., H. 4. 14, p. 87 (written in 1686), is confirmed by the copy in the Franciscan Library, Merchant's Quay, Dublin, possibly in the autograph of Aodh Mac Aingil, from which Father Walsh prints. For Aodh Mac Cathmhaoil, titular Archbishop of Armagh (d. 1626), see the description of his prose work, *Scáthán Sacrameinte na hAithridhe*, Eg. 183. As a poet he is represented by a poem in the Book of

<sup>1</sup> A portrait of the Baron of Dungannon and a description of the tombs of the O'Neills are to be found in an article, "The Irish in Rome in the Seventeenth Century," by F. J. Biggar, *Ulster Journ. Arch.*, N.S., v. p. 16.

the O'Conor Don, f. 85; another on the infancy of Christ (partly printed by T. F. O'Rahilly, *Claidheamh Solais*, 25 Dec. 1915); and six quatrains, versifying some words of S. Francis, in Brussels MS. 5100-4, f. 297 b (cf. W. Stokes, *Mart. of Gorman*, H. B. S., p. xvii). He had been tutor to O'Neill's sons, Hugh and Henry.

For other copies in the Museum see Eg. 127, art. 58; 155, art. 71. Dublin copies are listed in Father Walsh's introduction. And there are two copies in 17th-cent. MSS. on the Continent: the Giessen MS., f. 26 (*R. C.*, xvi. p. 17), and Rouen MS. 1678, p. 64. f. 23.

9. "Eoghuin O Dubhthaigh an brathair bocht .cē.," beg. "Leig id chomeas duinn": the satire (86 quatr.) by Eoghan Ó Dubhthaigh against Miler Magrath, Archbishop of Cashel and other apostates from the Roman Catholic faith. Cf. Eg. 112, art. 155. For Miler Magrath see the *Dict. Nat. Biog.* under his name, and for Irish poems against him, cf. Hyde, *Rel. Songs*, i. p. 12, where part of this poem is printed and a number of traditions about Ó Dubhthaigh recorded. Stanihurst in his description of Ireland in Holinshed's *Chronicles*, 1577, speaks of "Owen Odewhee, a preacher and a maker in Irish," and this is, no doubt, the same man. He appears to have been dead before 1618, for Aodh Mac Cathmhaoil in his *Scáthán Sacrameinte na hAithridhe*, 1618, p. 372, speaks of him as no longer alive. The inscription on the chapel at Tubrid, co. Tipperary, asking for prayers "pro animabus Patris Eugenii Duhy, vicarii de Tybrad et Domini Doctoris Galfridii Keating huius sacelli fundatorum . . . 1644" (MacErlean, *Dánta Ceitinn*, p. 6), would thus be retrospective. f. 25 b.

10. Three quatrains:—(a) "Dha bhliadhain deag is bliadhain go leith": giving the date 1613;—(b) "Cuimhnigh do cheithre criocha fos": on the four last ends;—(c) "Beidh an talamhsa ata fumsa": on mortality. Printed, *G. J.*, xix. p. 177. f. 33.

11. "Giolla Modhuda dall clarineach saoi seanchaidh na hebairt gaoi ariamh .cē.," beg. "Ere og innis na naomh": short copy (52 quatr.) of the poem by Giolla Modhúda Ó Casaide (fl. 1143) on the succession of the Christian kings of Ireland. See *B. B.*, p. 49 b. f. 33 b.

12. "A fhir a threabhas an tulaigh": quatrain from the poem

by Maolmhuire Ó hUiginn, printed in S. H. O'Grady, *Catalogue*, p. 442. f. 38 b.

13. "Ollamh eigin .cc.," beg. "Cia thu fein a mhacaoimh mna": moral poem, addressed to a woman. Also in Eg. 127, art. 57; 155, art. 68; 187, art. 11. In Eg. 155 it has the heading: "Asluin Sheoin Ciomhan [i] mbaile na leabhar" (possibly Fore, co. Westmeath, the Irish name of which, Baile Fhobhair, according to O'Donovan, sounds to an illiterate Irishman like Bail' Leabhar, cf. Abbott and Gwynn, *Catalogue*, p. 94). But the poem is not technically an *aisling*. It is printed from Adv. Libr. MS. xxv (written in 1655, now missing) in Mackinnon, *Catalogue*, p. 223. f. 39.

14. "Ard aigneamh Guill": the *ros* or rhapsody (52 ll.) in praise of Goll mac Morna. The earliest version extant appears to be that in the Book of the Dean of Lismore, beg. "Ard agne zwlle" (cf. Maclauchlan, p. 28; Campbell, *Leabhar na Feinne*, p. 123). The Irish version is printed by Charlotte Brooke, *Reliques*, p. 298; J. Lloyd, *Fianlaoithe*, p. 79. For a late copy see Eg. 139, art. 5. f. 40.

15. "Ollamh eigin .cc.," beg. "Thig don righ rath go bhfiadhain": short copy (28 quatr.) of the poem: "Mor ata ar thegase fiatha," by Tadhg mac Daire Mhic Bhruaideadha. See Eg. 111, art. 67. f. 41.

16. "Eogan ruadh Mac an Bhaire .cc.," beg. "Frioith an uainsi ar inis Fail": short copy (21 quatr.) of the poem on Ireland's despair attributed to Eochaidh Ó hEoghusa in Eg. 111, from which it is printed in part by S. H. O'Grady, *Catalogue*, p. 466. f. 46.

17. "Sethrun Cetin .cc.," beg. "Cia an tsaol le seintir an chruit": Keating's poem (8 quatr. and 1 stanza of *ceangal*) on Tadhg Ó Cobhthaigh, the harper. Printed by Hardiman, *Irish Minstr.*, ii. p. 378, and by MacErlean, *Dánta Céitinn*, p. 29. Also in Eg. 111, art. 143; 113, art. 10; 122, art. 5; 158, art. 61. f. 48.

18. "Dan Neill Fhrasaigh .cc.," beg. "Bean air n-aitheirghe Ere": the poem (40 quatr.) by Tadhg camchosach Ó Dálaigh, also found in Eg. 111, art. 19. The heading here refers to the tale of Niall Frasach given in the body of the poem. f. 49.

19. "Leomhan na shesamh fo nert": quatrain blazoning the arms of O'Roddy, see Eg. 127, art. 64 (i). f. 53.

20. "Deanaidh cain an domhnaigh Dhe dhil": the poem (73 quatr.) on the Cáin Domnaig, found on vellum in Add. 4783, art. 6. f. 53 b.

21. "Toruidheacht na croiche naoimhe sonn," beg. "*Apud sanctum Dominicum, etc. .i. do gabhadh aig Saint Denis a tteasdail na mna diadha*": the modern version of the translation of the romance of Fierabras, also in Eg. 106, art. 14. See Eg. 1781, art. 2. Imperfect at end. f. 61.

22. Mutilated fragments of Father Cathal Mac Ruaidhri's elegy on Eoghan ruadh Ó Néill. Cf. Eg. 127, art. 53. f. 137.

### Egerton 187.

Paper; 1686.

6½ in. × 4 in.; ff. 33.

Written in 1686 by Uilliam Ó Loingsigh (William Lynch), a scribe of the Ó Neachtain circle. He was at work in Dublin, of which city he was probably a native and where he seems to have learnt his not impeccable Irish, in the late 17th and early 18th cents. Tadhg Ó Neachtain says of him (*Gadelica*, i. p. 158):

"Uiliam Ua Loingsigh luaitear linn  
scath nar saruidh a scribhinn;  
Ath na gCliath char an chuim,  
mar ndearnadh se an Ghaoidhilg d'foghluim."

He wrote the present MS. in 1686; Eg. 196, a book of devotions for his own use, in 1688; T. C. D., H. 3. 16, for Edward Lhwyd in 1696-7; and Eg. 106, arts. 22-24 (undated). He had the habit of illustrating his MSS. with somewhat crude drawings, and in the present case he has prefixed (f. 1) an elaborate title-page after some printed book, and a frontispiece (f. 1 b) representing Jeremiah lamenting under a tree by a pond, with the inscription (to be taken in connection with art. 1): "Oh, nach uisgeadna mo cheann, agus nach tobar deur mo shul chor go nguilfínn do lo agus doidhche. Jeremiah c. 9. 1." Head and tail-pieces and initials of ornamental design occur throughout.

The co. Meath scribe, Richard Tipper (cf. Eg. 106), seems to have come into possession of a number of Lynch's books (see Eg. 106, 196), and in this case he has made many corrections and added art. 5.

"TUIREAMH/NA/HEIREANN/Ar na chumadh le/seághan  
ó Conuill ó/Chonntáe Cíarrúithe./Leabhair Villiam Ui Lo/insigh.  
Mbaile-Atha-Cli/ath. 1686" (title-page).

1. "An úair shmúainim ar shaoithibh na hÉireann": lament (121 stanzas, with 3 added by Tipper) for the misfortunes of Ireland, with a rapid survey of her history, composed after

the Cromwellian conquest. The author, Seán Ó Conaill, is often styled bishop of Kerry, but no such bishop appears to be known. He was clearly, as the title-page here states, a Kerryman, and a dependant of MacCarthy More, whom he calls: "prionnsa na nGaedheal mo thriath saoghalta." Two other poems attributed to a Seán Ó Conaill are printed by Dinneen, *Dánta Aodhagáin Uí Rathaille*, I. T. S., 1900, 1st ed., pp. 266-279.

The poem is of frequent occurrence in the 18th-cent. MSS. There are 13 copies of it in the Museum (see Index) from different parts of Ireland. It found its way into Scotland and was there copied into the Black Book of Clanranald (18th cent.), see *Rel. Celt.*, ii. p. 146. Twice printed: in *Ireland's Dirge*, ed. Michael Clarke [of Whitewood, Nobber, co. Meath], Dublin, 1827, and in Martin A. O'Brennan, *Irish Antiquities*, 1858, i. p. 55. f. 2.

2. "Brónach fuirenn chricthe Cuinn": appeal (8 quatr.) to God for the people of Ireland during the period of the Plantation (1654), based on the prayer: "Commendatio animae quando est in extremis" in the Roman Breviary, for the use of which in the older Irish literature cf. Colman's hymn (*Thes. Pal.*, ii. p. 299) and *Féilire Oengusa*, Epilogue, ll. 441-540, and see Gaidoz in *R. C.*, v. pp. 94-103. f. 11 b

3. "Amarighne (do rinne Feardorca O Mellann) ar an dhiokirt go Connacht," beg. "A n-ainm an Athair go mbuaidh": poem (13 quatr.) on the transplantation of the Ulster Irish to Connaught by Cromwell, by Feardorcha Ó Melláin. Printed from a Gallegan MS. by H. Morris, *Abhráin Airt Mhic Chubhthaigh*, p. 71. f. 12 b.

4. Metrical prophecies, i.e. (a) "Abair a Mhaoil Tamhlachta": colloquy between S. Maelruain of Tallaght and Maeldithruib (the anchorite of Terryglass, one of the "lucht oentad Maelruain" in the list, *L. L.*, p. 370 c; cf. also his relations with Maelruain in "The Monastery of Tallaght," ed. Gwynn and Purton, *passim*). Printed by O'Kearney, *The Prophecies of SS. Columbkille, etc.*, 1856, p. 94. Cf. Eg. 146, art. 51 (q). f. 13 b;—(b) "Comhaillfithear dhearr (*sic*, read 'd'Éirinn')": on the last times (15 quatr.), the details resembling those in *Acallam in da Thuarad*, *R. C.*, xxvi. p. 36, §§ 175-266. Attributed to Eochaid Éiges (cf. Meyer, *Metrics*, p. 38). f. 14 b;—(c) "Ulltan Liathdroma cēt.," beg. "Foghar na gaoitheso anoir": prophecy (19 quatr.), found in

the 16th-cent. MS., Rawl. B. 514, f. 6, and printed in O'Kearney, p. 100. f. 15 b;—(d) "Tairnguireacht hSeanain anso sios a modh sgealluidhacht do Cholúm Cille" (in Tipper's hand), beg. "Abair rim a Shetna": prophecy (19 quatr.), printed by K. Meyer from Rawl. B. 512, f. 121, *C. Z.*, ii. p. 31, and by O'Kearney, p. 110. f. 17;—(e) "A Oisín an raidhe rionn": dialogue (46 quatr.) between S. Patrick and Oisín, see Add. 30512, art. 8. Printed by O'Kearney, p. 206. f. 19;—(f) "Tiocfuidh ginnte tar muir anall": prophecy (5 quatr.) attributed to S. Berchán in *Cogad Gaedel re Gallaibh*, p. 8, where three quatrains are quoted (this passage occurs in the *L.L.* fragment). O'Kearney, f. 22 b;—(g) "Ag so tairnguire Choluim Cille agas e ag sgaolluidhacht do Bhreanoinn" (in Tipper's hand), beg. "Tiocfuidh aimsear a Bhréanoinn": prophecy (31 quatr.) of the last times, of the same type as Add. 30512, art. 84. O'Kearney, p. 18. The last five quatrains in Tipper's hand. f. 23 b;—(h) "Colaim Cille, etc.," beg. "Aingiol Dé dar dhion": fragment of the poem found in Eg. 2899. f. 26.

Similar collections of prophecies by members of the O'Neachtain circle will be found in T. C. D., H. 1. 10, H. 1. 15, and in Eg. 146, art. 51.

5. "Turas Locha Deirge do réir Psaltrach Chaisiol anso sios," beg. "A dhuine théid go Lóch Dearg": poem (19 quatr.), on pilgrimage to Patrick's Purgatory, with instructions for the performance of the "round." Also in Eg. 197, art. 6. In Tipper's hand. f. 26 b.

6. "Bhreathamh ceart cothrom an t-eag": moral poem (10 quatr.), on inevitable death. Attributed in T. C. D., H. 5. 11, p. 92, to Maolir Brún. There is a late 17th-cent. copy in T. C. D., H. 5. 3, p. 60 (1696-8). Other copies in Eg. 164, art. 8; 192, art. 2, differing considerably from one another in arrangement and contents. A corrupt version from the Murphy MSS. (Maynooth), where it has the stock attribution to Donnchadh mór Ó Dálaigh, is printed in Bourke, *Self Instruction in Irish*, p. 345. The composition probably belongs to the first half of the 17th cent. f. 29.

7. "Do shlionnfinn díobh na cúig cás": poem (6 quatr.), on the Five Joys of the Virgin. Another poem on this subject is in Add. 29614, art. 32. 23.

8. "Gabh a mhic mo muneadh": moral poem (7 quatr.) of advice to a young man. Printed, *Rel. Celt.*, i. p. 127. f. 29 b.
9. "Na bí róchrúaidh na bí boug": moral quatrains. They are nos. 176, 178, 177 of the series of quatrains printed by T. F. O'Rahilly, *Dánfhocail*, under the heading "Comhairle na Barrsgolóige dá mhac," for the history of which collection see Prof. O'Rahilly's note. f. 30.
10. "Mo chúig reann duit a Dhonnchaidh": the quatrains (5) said to have been addressed by Tadhg mac Dáire Mhic Bhruidheadha to Donnchadh Ó Briain, 4th Earl of Thomond. Printed, in various versions, by O'Flanagan, *Gael. Soc. Trans.*, 1808, p. 229; in *Rel. Celt.*, ii. p. 144 (from the Red Book of Clanranald); and in *Dánfhocail*, no. 184. The order of quatrains here is: 1, 4, 2, 3, followed by the quatrain quoted on p. 87 of *Dánfhocail*. f. 30 b.
11. "Cia thú féin a mhacaoimh mna": the moral poem (9 quatr.), for which see Eg. 174, art. 13. f. 31.
12. "Cuir sríán rem chorp [a] choimhghe": moral poem (17 quatr.) on the necessity of bridling the body, the riding-horse of the soul. Cf. Add. 29614, art. 31. Ascribed in the O'Conor Don's MS., f. 56 b, to Tuileagna ruadh Ó Maoilchonaire (fl. late 16th cent.). Two 17th-cent. copies in T. C. D., H. 5. 3, p. 44; H. 5. 32, f. cxv b. f. 31 b.
13. "T'aire ruit a chuirp": moral poem (7 quatr.) of the same type and in the same metre as Sloane 3567, art. 9. f. 33.

## RELIGIOUS AND MORAL POETRY, CHIEFLY XVI<sup>TH</sup>-XVII<sup>TH</sup> CENTURIES.

Egerton 2899, f. iii.

Vellum; circ. 1500.

9½ in. × 6¾ in.

The Irish poem is written on a flyleaf of a MS. containing a psalter in Latin, written in Scotland in the 14th cent., to which is prefixed a Calendar, written in the 15th cent. in Argyllshire (?), with Scotch and Irish saints. The psalter is decorated with crude figure and other initials, and there are grotesque figures in many of the margins. On f. iii b is the inscription: "Liber Coline Campbell of Glenurquhay eiusdem Glenurquhay." This is probably Colin Campbell, 3rd Laird of Glenorchy, co. Argyll, d. 1523 (see *The Black Book of Taymouth*, ed. C. Innes, Bannatyne Club, 1855, p. 17), ancestor of the Earls and Marquises of Breadalbane. The connection of the Campbells of Glenorchy with Gaelic poetry was intimate. Ten poems in the Book of the Dean of Lismore (circ. 1512-1529) are attributed to the father of the owner of this MS., Sir Duncan Campbell, "the good knight," who fell at Flodden (cf. Mackinnon, *Catalogue*, p. 243). And an elegy on Duncan Campbell, 7th Laird, is published in facsimile in *Nat. MSS. Scotland*, iii, pl. xcvi. Moreover, Duncan ban MacIntyre was a native of Glenorchy, and wrote songs in praise of the Campbells.

Bookplate of arms of the Earl of Breadalbane, 18th cent. For a fuller description of the non-Gaelic part of this MS. see *Cat. of Additions to the MSS., Brit. Mus.*, 1911-1915.

[IMCHLÓD AINGEL]: a religious poem sometimes attributed to S. Columcille.

The poem has been printed by T. P. O'Nolan in *Meyer Miscellany*, 1912, p. 254, from *L. B.*, with collation of other copies in the following MSS.: Oxford, Laud Misc. 615, p. 25; R. I. A., 23. G. 23, p. 118, 23. N. 13, p. 277; Maynooth, Murphy MSS. 70, p. 94, 39, p. 212, Renehan 96, p. 234, and a copy in the O'Curry MSS. It falls naturally into two parts, the first beginning here: "Aingeal de dom dhin" (18 quatr.), the second: "Da apstal deg



de" (12 quatr.) Both are of the nature of *loricae* (cf. L. Gougaud, "Étude sur les Loricæ Celtiques," *Bulletin d'Anc. Litt. et d'Archéol. chrét.*, i, 1911, p. 265; ii, 1912, pp. 33, 101). In the first section the appeal is to the seven archangels for their aid on the seven days of the week (the same angels are appropriated to the same days in two poems in Add. 30512, arts. 19, 57). In the second section the appeal is addressed to the apostles.

The attribution to Columcille only occurs in the late MSS., Murphy 70, Renehan 96. But Laud Misc. 615 is a collection of poems ascribed to Columcille. The title: "Imchlód Aingel" is peculiar to *L. B.*; the Laud MS. has the heading "Mainer na naomh," and 23. G. 23 the title: "Sciathluirech Choluin Chille," both of which derive from the last quatrain, which reads here:

"Lureach de fam sgindh  
dicras deambain dím  
me i maindhir na næm  
aingheal de dom dhin."

### Royal 6 B. III.

Vellum; early XIIIth cent. (*Irish matter*, XVIth cent.).

12¼ in. × 8½ in.; ff. 123.

The *Irish matter* is written in more than one late 16th-cent. hand in the lower margins of a collection of the Epistles of S. Gregory the Great (cf. *Cat. of Royal MSS.*, i, p. 134), which belonged to the Cistercian monastery of Duisck or Graignamanach, co. Kilkenny (founded 1212), cf. an inscription on p. 1: "Liber sancte Marie de Valle Sancti Saluatoris." The MS. is in a good English hand of the early 13th cent., and was probably written in Ireland. It has initials in colours, red, green, and purple, of somewhat crude execution. The following names occur, scribbled in 16th-cent. hands in the margins: James Lefflayn Shireff (f. 26 b), Hughe Kynedy (ff. 33, 56), Sowe ni Kynedy [i.e. Sadhbh Ni Chinnéidigh] (f. 56 b), Derby Syng (ff. 32 b, 46 b), Hugh Brickdall, Fardinando Caroll (together on f. 42). These names are consistent with a habitat for the MS. in the Butler country (cos. Kilkenny and Tipperary) and, as Graignamanach came into the hands of the Butlers in the 16th cent., it is probable that the *Irish* entries were made, like the *English*, after the Dissolution. For the connection of the Butlers and their entourage with *Irish* poetry cf. the Introductions to Add. 33993 and 30512.

The MS. came later into the hands of the English antiquary, John Theyer, of Cooper's Hill, near Gloucester (d. 1673), was purchased with the rest of his MSS. by Charles II, and passed with the Royal Library to the Museum in 1757.

MORAL QUATRAINS; and *probationes pennae*.

## 1. Two quatrains on death :

“Ni thuigim ni tuigter damh  
 ach each da chur a geleachtadh  
 eg os eigen da gach fhior  
 an ceidfher cred far caoinneadh.

Tuig a thruaigh mar theid an domhan  
 dioth carad na cuir a mbhriogh  
 rachuid na daoine d'eg uile  
 cred fa gcaoinne duine diobh.”

f. 1.

## 2. On a hospitable house :

“Ni tuigim go bhfuil esbhuidh  
 ar an duanudh daoinech suin  
 acht an duanudh gan doirrseoir  
 do duanudh a dhoirisbheoil.”

f. 8 b.

## 3. On the world's deceit :

“Mairg mise do meallfadh [*leg.* mealladh] leis  
 falla a cumann 's a caoimhnes  
 mo greim ar clar na cruinne  
 is lamh [im] irr esguinne.”

Below is the note: “Olc an pend 7 an dubh.”

f. 21 b.

## 4. On the uncertainty of life :

“A cumadoir rom cumsa  
 ni bhfuil [a] fhios agumsa  
 mo bhrog thana as me dha mes  
 nach e mo cara dho caithfis.”

Cf. the tale to this effect in *Aided Fergusu, Silv. Gad.*, i.  
 p. 246, ll. 12-20. f. 27 b.

## 5. Note: “Fegham glesa pinn 7 duibh annso.”

f. 33 b.

## Egerton 185.

Paper; XVIIth, XVIIIth cent.

5 $\frac{7}{8}$  in.  $\times$  4 $\frac{1}{2}$  in.; ff. 35.

The main part (ff. 7-23 b) is written in a large, flowing hand of the 17th cent., which O'Curry identifies with that of Duaid MacFirbis. It differs considerably from the facsimiles of MacFirbis's hand given in the *Chronicum Scotorum*, Rolls Ser., 1886, and in *Nat. MSS. Ireland*, iv. 42, pl. lxxii, being markedly less angular. The remainder had been obliterated or lost by the

beginning of the 18th cent., and is supplied in two hands of the first half of that century, one (ff. 2-4 b, 30-35) that of John Heyden, a Dublin scribe (cf. Eg. 197), the other (ff. 5, 29) that of an unidentified scribe.

“PSALTA[I]R NA RANN”: a metrical Calendar (Roman), in 312 quatrains of *rannaigheacht mhór*. Preceded by an introduction (8 quatr.), beg. “Do dhén Dán do naomhuibh Dé,” explaining the method of composition. The Calendar itself follows at f. 3, beg. “Januar. i. Fáoileadh. 1. Féoilthesge Dé mhóir dom dhion.” It is markedly Franciscan in character, and was probably composed by a member of that order (the attribution to MacFirbis, *Chronicum Scotorum*, p. xxiii, apparently resting only on O’Curry’s identification of the script). It is no doubt identical with the “*Libellus qui Psaltair na Rann dicitur, seu Poema de Sanctis in Calendario Romano contentis*” found in John Colgan’s cell at his death (1653, cf. *Hist. MSS. Comm., IVth Rep., App., p. 611*). The chief Franciscan entry is at 27 Nov., i.e.

“Feil iolnáomhaibh an úird mhóir  
Phroinnsiais ghlóirmhear táoi ar neamh  
do mo cháomhna lúan an bbráth  
is dom áitreabh ionn a ttreabh.”

Cf. also the entries for 13 June (S. Anthony of Padua), 14 July (S. Bonaventura), 25 Aug. (S. Louis of France), 2 Oct. (S. Francis of Assisi), and 19 Nov. (S. Elizabeth of Hungary).

A quatrain is allotted to each saint, giving name, style, and country of origin, and concluding with a request for intercession on the Day of Judgment. Not every day is represented, and several quatrains are frequently given to a single day.

The last fifteen quatrains here are out of the Calendar order, and were probably additions in the original. They contain invocations to a variety of saints, e.g. SS. Philip Neri (canonized 1622), Aloysius Gonzaga (beatified 1621), Ignatius Loyola (canonized 1622), Stanislaus Kostka (beatified 1605), Teresa (beatified 1614, canonized 1622). These additions would appear to have been made in or soon after 1622, and would suggest a somewhat earlier date for the composition of the main body of the text.

## Sloane 3567.

Paper; 1664-5.

6 $\frac{7}{8}$  in.  $\times$  4 $\frac{1}{8}$  in.; ff. 49.

Written in a good 17th-cent. hand in the barony of Clanawley, co. Fermanagh, by Cuchonnacht mac Aodha Meig Uidhir for his brothers, Éamonn and Brian, in 1664-5. A number of marginalia relate the history of the MS. They are:—(a) “[I] cclann Amhlaoihbh ro tionnsgnadh an leabhar so an ced la do mhi—” f. 7 b;—(b) “Anno domini 1664.” f. 25 b;—(c) “Ag sin duit a Emainn ⁊ mas beag let sin dar ndoigh as ar mo laimhsi ata a metughadh, etc. 1664. Cuchonnacht mac Aodha.” f. 30;—(d) “Ma tai diolta le na mhaesamhla sin a Emuinn dom baramhail gurab coinneamh soiriarta thú. Droim Suileach an xx mars 1664.” f. 31;—(e) “Edmundus Hugonis possessor huius libri.” f. 31 b;—(f) “Edmond m<sup>c</sup> Hugh & Brien Ma Guier are y<sup>e</sup> true possessors of this little booke.” f. 33;—(g) “Ag so leabhrán Emainn mic Aodha iar na sgiobhadh re na bhrathair Cuchonnacht mac Aodha an bliadhainsi daois an tigerna 1664 et aillm ar gach aon leighfus no arleighfus so fa ghuidhe ar anmhuin an ti ro sgiobh an beagan ionnus go bflaghainn maitheamhnus im thairimtheachtaibh ⁊ focbraire (sic) on coimhdhe cumhachtach iar n-ég damh ⁊rel.” Followed by a note in *English* to the same effect, subscribed: “Cuch. m<sup>c</sup> Hugh.” f. 33 b;—(h) After the concluding words of the Litany of the Saints in art. 16. “Fers. Go bflaghaid anmanna na creidmbeach tre trocaire nDé cumhsanadh suthain. Freagra. Amen,” the scribe adds: “sguirim iar cclos báis hSile Ni Gorainn an ceathramhadh lá do Mhi Ianuarii 1665.” f. 46 b.

POEMS OF GIOLLABRIGHDE O HEOGHUSA; and other religious poetry of the 17th cent.

Giollabrighe (Bonaventura in religion) Ó hEoghusa is a representative instance of the tendency of the old literary families to enter religion and to put their art into the service of their new calling. This tendency is particularly marked in the early 17th cent., when the old order of things, on which the status of these families depended, was beginning to break up. And many of their members were instrumental in the foundation of the Franciscan seminary at Louvain (1607) and in the prosecution of literary and archæological study there. Among these may be mentioned Flaithri Ó Maoilechonaire (Florence Conry), Aodh Mac an Bhaird, Seán Mac Colgáin and Micheál Ó Cléirigh, all of whom bore names long associated with Irish letters. Among these men Ó hEoghusa held a prominent place. The name: “Bonaventura Hosseus, ante dictus Brigidus, in artibus magister et post duos annos studii theologici receptus 1 Novembris 1607; obiit postea guardianus 15 Novembris 1614. Diocesis

Clocherensis," is the first on the list of persons received at Louvain, 1607-1617, printed in *Hist. MSS. Comm. Rep.*, IV, App., p. 602. He came of a poetic family attached to the Maguires of Fermanagh in the 16th cent. (cf. S. H. O'Grady, *Catalogue*, p. 344). Two poems (edited by Miss Eleanor Knott, *Meyer Miscellany*, p. 241; *Gadelica*, i. p. 11) express his grief at leaving Ireland and the studies and companions of his early life in the poetic schools. In another (art. 9 below) he renounces the world on entering the Franciscan order. He was in Douai in 1605 (*Cal. State Pap. Ireland 1603-6*, p. 311), and was received at Louvain in 1607 after two years' study; and *circ.* 1611 his *Teagasg Criosdaidhe* appears to have been issued (the first book printed at Louvain). He died as Guardian in 1614, and at some date between 1614 and 1619 the three poems in arts. 9-11 below were printed at Louvain in a little volume, the unique copy of which is now in the Cambridge University Library. His poetry is all in the strict measures and chiefly devotional in character (but cf. S. H. O'Grady, *Catalogue*, p. 406). His adaptation of the famous Latin poem: "Cur mundus militat" (art. 10) probably contributed greatly to the popularity of its theme in the 17th-cent. and later verse. Another 17th-cent. writer translated the equally famous "Dialogus inter corpus et animam" into prose (cf. Eg. 133, art. 4), and these two works probably served to supply a considerable number of the commonplaces on the vanity of earthly pride and the vileness of the body and its affections, which were the stock in trade of writers of religious verse in this and the following century (cf. arts. 2, 3, 11, 12 below; Eg. 133, art. 3). The MSS. of the 18th cent. are full of poems of this type, and many examples collected orally will be found in Hyde, *Rel. Songs*.

1. Exposition of the Christian Doctrine, abbreviated from a larger work. The first page is much obliterated. Ends: "Gibe lena hail na hairtegailsi an creidimh ⁊ na haitheanta ⁊ sacramainti na heglaisi ⁊ na peacaidh marbtha do thuigsin ni as ferr leccedh an teagusce Criostaidhi ata i nGoidhilg aga bfuighbhe sé iad ni sa lionmaire ina mar ataid annso ⁊rel. f. 2.

2. "Proinsias caoch Mac Muircertaigh .cē.," beg. "Fáidh bregach an sáegal 's na humhlaighe dhó": the moral poem (20 stanzas) of the same type as art. 10 below. See Eg. 174, art. 2. f. 6.

3. "Mairg dan companach an cholann": moral poem (9 quatr.), closely resembling in subject and treatment arts. 11, 12 below. Attributed in the Book of the O'Connor Don (f. 76) to Athairn Mac Ceóghain. An early copy (1659) appears in Göttingen MS. Hist. 773, f. 1. A copy by Tadhg Ó Neachtain is in a MS. in the possession of the Gaelic League, Dublin (written, 1716-17), and one by Aodh Ó Dálaigh in T. C. D., H. 4. 4, art. 28. See also Eg. 192, art. 3. f. 8.

4. "Fiafraighthe aithgherra fa mhíniúchadh ⁊ fa tuigsin coda don aifrionn eidir an deisgiobal occus an maighistir": interpretation of the parts of the Mass, as in the Manuals. At the end are two quatrains, on death, beg. "Eirigh go haifrionn an domhnach" and "As é as recht don uile fer." f. 9.

5. "Na cuig paidreacha dég as coir do rádh i ceuimhne na ceuig ecás .x. as cruaidhe i raibh Criost ag faghail na paisi": directions how to say the fifteen prayers in memory of Christ's passion (the Fifteen Oes, cf. Eg. 198, art. 31). f. 12 b.

6. "Dearbhaidh an t-ughdar onórach Eotrephius gur sgríobh Paulas Lenntulus ro ba connsal on tsénaid romhanaigh i n-hIerusalem tuarasgbhail Iosa Crist do cum an tsenaidd do reir mar do connaire fein é," beg. "Ro arthraigh i n-ar n-aimsir, et ata bhéos ann duine go morhsoalcibh dana hainm Iosa Criost": translation of the apocryphal Letter of Lentulus on the appearance of Christ. For the Latin original see E. von Dobschütz, *Christusbilder*, 1899 (Gebhardt and Harnack, *Texte und Untersuchungen*, N. F., iii, Beilage 8 B, pp. 308\*\*--330\*\*), where the composition of the original text is assigned to the 13th-14th-cent. period). The translator's name is given at the end: "An doctuir Tadhg O Clerigh do tionntóidh sin cetus a lladin i ngaoidhilg." f. 11 b.

7. "Eocchan r[uadh] Mac an Bhaird .cc.," beg. "Glac a compain comhairle": moral poem (54 quatr.), based on the Formula *Honestae Vitae*, falsely attributed to S. Bernard (Migne, *Patr. Lat.*, clxxxiv, col. 1167). The poem is rather suggested by the text than rendered from it. It occurs also (two copies, ff. 1, 43) in the O'Connor Don's MS., written at Ostend, *circ.* 1630, for Captain Somhairle Mac Domhnaill. O'Reilly, *Iberno-Celt. Soc. Trans.*, p. exci, distinguishes between two authors of the name of Eoghan ruadh Mac an Bhaird, one the author of the poem in Eg. 111, art. 48, and other secular poems, the other a Franciscan,

author of the present and other religious poems, but it is not clear that any such distinction is to be drawn. In Eg. 195, art. 4 (v), the present poem is attributed to Giollabhrighde Ó hEoghusa, perhaps by confusion with the following article. f. 13.

The following articles, 8-10, were obviously transcribed from the book, containing these three poems only, printed at Louvain, *circ.* 1614-19, the unique copy of which is now in the Cambridge University Library. The heading of art. 8 is arranged as a title-page on f. 18, but the part of it that runs over on to f. 18 b has the spacing of ordinary text.

8. "DAN/ do rinne an brathair bocht/ dord S. PROINSIAS BON/AUENTURA O HEO/DHUSA GAIRDIAN BRATH/ar neirionnach lob/ain dfoircarui/d airidhe dho/do tuit anei/ricecht le mer/gradh an t/saoghail/et ain/mian/a co/lua/Cuid dhe trachtus ar leig/es dorcachta et ain/bfesa a inntlechta in b/foillsigter le resunaib/roilleire (ar nach eidir (f. 18 b) [fre] gra do tabuirt) aondacht naomhthacht coiteinne abstaltacht et gach iomlaine oile da mbenann go diles re fir eglais nde do beith amain ag an ecclais Romanaigh et a ceodarsna, no a ccontrardha sin do beith ag gach coimhthinól ericeadh madh luath no mall tainig no tiocfus. Cuid eile ar leighes an smachta et ainmiana a thola do reir mar as leir san dan, ar a ccuifem do déoin dé gluais minighthe do brigh gurab mor dhe ata cruaidh ar an bpopul coitceann." The poem begins: "Truagh liomsa a chompain do chor." It is the well-known expostulation addressed by Giollabhrighde Ó hEoghusa to Miler Magrath, Protestant Archbishop of Cashel (for whom cf. Eg. 174, art. 9 above), dealing with the Roman Catholic faith and the sin of those who desert or deny it. Printed first in the Louvain poems of 1614-19, afterwards in the Roman edition of Ó hEoghusa's *Teagasg Criosdaidhe*, 1707, p. 237, and, in part only, in Hyde, *Rel. Songs*, i. p. 56. f. 18.

9. "An brathair cedna ag tregadh an tsaoghail do, ar an mboichtbheithaidh inar criochnaigh a laethe," beg. "Gabh aithreachas uaim": poem (20 quatr.) of repentance, on joining the Franciscan order, by the same. Printed in the Louvain edition, and (an extract) by L. C. Stern, *C. Z.*, ii. p. 587 note, from Brussels MS. 5957-59, f. 29 b. f. 87 b.

10. "S. Bearnard do chum an dansa sa tengaidh lainde a ttar-caisne an tsaoghail ni sa lionmaire ina mar ata annso, An brathair

bocht remhraite do cum i ngaodhilg an meidsi dhe," beg. "Truagh cor cloinne hAdhaimh": the poem (17 quatr.), by the same, imitated from the Latin poem, "Cur mundus militat sub vana gloria" (variously attributed to S. Bernard, cf. Migne, *Patr. Lat.*, clxxxiv. col. 1313, Jacopone da Todi, d. 1306, and others, though the authorship appears quite uncertain, see T. Wright, *Poems of Walter Mapes*, p. 147). Printed, *loc. cit.*, and, partly from Brussels MS. 5057-59, f. 30, partly from the present MS., by L. C. Stern, *C. Z.*, ii. p. 583. The two early copies are in close agreement, though a quatrain and a half are lacking from the Brussels MS. The poem had found its way to Scotland by 1688, when it was copied, under the title, "Crosanachd Illebhrihde," into the Fernaig MS., written in phonetic spelling by Duncan Macrae of Inverinate in Kintail, Ross-shire (cf. Mackinnon, *Catalogue*, p. 267). This version was printed in *Rel. Celt.*, ii. p. 4, and an attempt at transliteration was made by G. Henderson, *Leabhar na nGleann*, 1898. Stern's article was written in criticism of Henderson's rendering, and contains valuable notes on the orthography of the Fernaig MS. f. 29.

11. "Na hardaigh h'uail a dhuine": moral poem (15 quatr.) on the theme: "memorare novissima tua." Also in T. C. D., H. 3. 19, p. 55 (written in 1614 by Brian son of Torlogh Fitzpatrick). f. 31.

12. "Do meallais misi a colann": moral poem (11 quatr.), to the same effect as art. 11. A differing copy with an additional quatrain is in Eg. 146, art. 67. The poem here is unfinished, and the scribe attributes the defect to his original: "Ni bfuarus anisa mho don dansa sa ceartaibh 7 da bfhaghainn do sgriobheobhainn." f. 31 b.

13. "Do gheallfainn ger lor d'allas": fragment of a poem, the first word of which was "Ágha," satirizing the boastfulness and cowardice of certain among the Irish in the wars of the 17th cent. Nine quatrains and one stanza of *ceangal* remain. f. 34.

14. "Go madh soillsi damh san slighe Iosa Muire 7 Iosebh. Bél ar tígerna Iosa Criosd do rinne an foillsiughadh so don triúr naomhsa .i. Elisabet Malachias et Brighid": revelation of the sufferings of Christ in His passion, made to SS. Elizabeth (? of Hungary), Malachi (? Matilda), and Bridget (of Sweden), with a long indulgence attached. At the end is the note: "Do frith an



foillsiughadh so ar thomba Críst i n-Iarrusalem 7 ata ar na dearbhadh on Inquisition Baircelona 7 o iomad uachtarán eile." An *English* prayer of almost exactly similar contents was found on the person of Thomas Crewe, a soldier in King James' army, examined at Daventry, 1688 (cf. Add. MS. 5832, f. 216 b). The same prayer was found on the body of an Irish soldier killed near Clonmel, 11 March, 1690 (Sloane MS. 631, f. 224). An *English* copy from an Irish MS. is printed by S. H. O'Grady, *Catalogue*, p. 634. The prayer is still in circulation (cf. an article by H. Thurston in *The Month*, Jan. 1919, p. 56: "Uses that are really superstitious," where a version is printed).

The original was no doubt a variant on the late mediæval theme of the revelation of the number of Christ's wounds to an anchoress (named S. Bride of Sweden in an *English* version in Harley MS. 2869, f. 204). See Ward and Herbert, *Cat. of Romances*, iii. p. 552. f. 35.

15. "Na creid iadsan eist me": two quatrains of warning to a certain Aodh Mae Suibhne not to be led into drunkenness by the *English*. f. 36 b.

16. Transcript of Anthony Gearnon's *Parrthas an Anma*, Louvain, 1645, pt. 7, cap. 6-8; 8, cap. 2, § 1, cap. 3, § 3. For other transcripts of this work see Eg. 196. f. 37.

17. A number of quatrains are written on the lower margins. They are:—(a) "An té lasmadh beag mo bhrigh": on the poet's rule of conversation. f. 12 b;—(b) "Ni fuil uaihb d'óg no do sean": on the necessity of saying matins. f. 26 b;—(c) "Ni bhia clann innechim ort": on partial judgments against the poor. f. 27;—(d) "Da damh a dhuiligh": prayer to God. f. 27 b;—(e) "Na dean cail as colptæ direach": on treacherous beauty. Incorporated in the moral poem: "Laoi na ngeuig rann deug," printed from the Turner MS. in *Rel. Celt.*, ii. p. 400. f. 28;—(f) "Uch a Muire as decair dhamh": on God's omniscience. f. 28 b;—(g) "I treise an tige n-olæ": on rich and poor. f. 29;—(h) "Cre mo charad tar criaidh ele": on a skull. Quoted by Keating, *Trí Biorghaoithe*, ed. Atkinson, p. 216. Also in the Dialogue between the Body and the Soul, *R. C.*, xxiii. p. 26. *Rel. Celt.*, as above. Cf. O'Rahilly, *Dánfhocail*, no. 128. f. 29 b;—(i) "Taobh re canoin co n-idhna": on humility. f. 32 b.

## Egerton 195.

Paper; XIXth cent.

6½ in. × 4½ in.; ff. 77 + 1\*.

Transcribed by Finghin Ó Scannail, Hardiman's scribe, from a MS. compiled by John Carpenter, R.C. Archbishop of Dublin (1770-1786, cf. J. D'Alton, *Archbishops of Dublin*, 1838, p. 472). The original MS., of which this is a transcript, appears to have been in Edward O'Reilly's possession (cf. *Iberno-Celt. Soc. Trans.*, p. clxii). T. C. D., H. 5. 13, a MS. of similar contents, was also once in the possession of John Carpenter. There is a list of contents at the end (f. 77).

"LEABHAR URNAIGHTHE SUNRADHACHA 7 DANTA DIADHACHTA ar na tiomsughadh le Séan Mac an tShaoir Ardescop Athacliath Dublinne an san mbliadhain daois Criost [date erased]. An tan do ni tusa urnaighthe . . . Matha vi. 6."

1. "Feilire na Naoimh agus na laethe saóire": Calendar, with entries of Irish saints and names of feasts in *Irish*. f. 1.

2. Prayers, with Instructions for saying the Rosary (f. 18), the Litany of the Passion (f. 20), the common prayer to the Virgin Mary, beg. "A thighearna romhilis" (f. 23), etc. f. 14.

3. Metrical versions of the Seven Penitential Psalms. The incipits are:—(a) "A Righflaith na haigar mé." f. 24;—(b) "Beannaighthe an locht ó lochta." f. 25;—(c) "Ad chubhthach na smachtuidhe mé." f. 26 b;—(d) "Dein trocare orm mo dhia féin." f. 28 b;—(e) "Éisd m'orrthadh a thriath na Righ." f. 30;—(f) "Ó áitibh doimhne bhéic me." f. 33;—(g) "A Thighearna eisd re mo ghuith." f. 34.

4. "Poemata de rebus sacris." A collection of religious poems, many composed in the early 17th cent. Similar collections are in Eg. 142, arts. 21-51, and T. C. D., H. 5. 13 (the latter, which belonged to John Carpenter, being probably the ultimate source of this collection). The poems are:

(a) "De nativitate Christi," beg. "Dia do bheatha a naoidhean naomh": 27 quatrains. Attributed in H. 5. 13 to Aodh mac Aingil. Four quatrains are printed in Hyde, *Rel. Songs*, ii. p. 224. f. 36;—(b) "An droing ceadhna. Tadhg mac Daire [Mhic Bhruaideadha] cēt," beg. "Deanaidh [*idh* corr. from *m*] go subhach siol Adhamh": 30 quatrains on Christmas. f. 38 b;—(c) "Biadh duine a bpein is é béo": quatrain on the uncertainty of life. f. 41;—(d) "De Beatae Virginis Laudibus. Diarmaid Og ('Ua Maolconaire'

added above the line) *cct.* ('1600' added)," beg. "Tus ratha rogha deilbhe": 13 quatrains in praise of the Virgin. Cited from the original of this MS. in *Iberno-Celt. Soc. Trans.*, p. elxii. f. 41 b;—(c) "Ar an droing ceadhna Diarmaid Og Ó Maotchonaire (*sic*) *cct.*," beg. "Tomdha (*sic*, for 'Iomdha') ainim maith air Muire": 20 quatrains on the same. Cited as above. f. 42 b; (f) "De resurrectione Christi et ad Beatam Virginem Apparitione. An fear ceadhna. *cct.* 1600," beg. "Maith an t-aiseag fuair Muire": 13 quatrains on the events between the Crucifixion and the Ascension. Cited as above. f. 44 b;—(g) "Do tharcuisne an tshaogail," beg. "Mairig a charios an saoghail cealgádh": 23 quatrains on the vanity of human wishes. f. 45 b;—(h) "Nioman ria toighe (*sic*, for 'Hiomain ria loighe')," beg. "A dhé do dhealbhadh gach ní": version of the hymn "Te lucis ante terminum," cf. Eg. 197, art. 13 (bb). f. 48;—(i) "Dán diadhacht," beg. "Caith a bhfuighear re daoneacht": 12 quatrains on generosity. Found in the Giessen MS. (written at Louvain in 1684). A selection of three quatrains is also found in MSS., cf. Add. 18749, art. 15. *ib.*;—(k) "Do tarcuisne an tsaoghail," beg. "A mhacáomh a ghrád an saoghál": 10 quatrains on the vanity of the world. f. 49 b;—(l) "Donchadh Mór Ó Dala *cct.*," beg. "Fóir m'amhgar a Dhía bhín": 12 quatrains of appeal to God. f. 50 b;—(m) "An fear ceadhna *cct.*," beg. "Is trúagh mo thuras go Loch Dearg": 6 quatrains on repentance at S. Patrick's Purgatory. f. 51 b;—(n) "An fear ceadhna *cct.*," beg. "Triur ata braith ar mo bhás": the common poem, see Eg. 127, art. 74. f. 52;—(o) "Dan diadhacht," beg. "Fuairios mian on fuairios mian": religious poem (6 quatr.), printed in *Mil na mBeach*, p. 38, with the stock attribution to Donnchadh mór Ó Dálaigh. f. 52 b;—(p) "Do rinne an brathair bocht d'órd St. Phroinsias Bonabhentura Ó hEódhsa Gárdian bráthar nErionnach Lobhain ag treagadh an tsaoghail dó, air an mboichtbheathadh inar chrioch-naigh a leithe," beg. "Gabh aithreachus uaim": see Sloane 3567, art. 9. f. 53 b;—(q) "St. Bernard do chum an dánso etc.," beg. "Truagh coir chloinne Adhamh": see Sloane 3567, art. 10. f. 54 b;—(r) "A chorpáin ón a chorpáin": four quatrains against the body. f. 56;—(s) "Collum Cille *cct.* agus laoidh na mbúadh a hainm," beg. "Comhnuigh a Chríost um chroidhe": appeal to Christ by the days of the week (9 quatr.). Printed in *Mil na*

*mBeach*, p. 45. f. 56 b;—(t) “Donachadh mór Ó Dalaigh cēt.,” beg. “Thúas ata an Ruinedóir grinn”: quatrain on God’s mercy. f. 57 b;—(u) “Giollabrighe Ó hÉodhusa cēt.,” beg. “A fhir cuireas an crann”: moral poem (4 quatr.) of the same type as (w) below. Printed from the Book of the O’Conor Don, f. 79, by O. Bergin in *Ériu*, viii. p. 195. f. 57 b;—(v) “An fear ceadhna cēt.,” beg. “Gabh a compain comhairle”: see Sloane 3567, art. 7. f. 58;—(w) “Maolmuire Ó Higinn .i. ardeascop Tuama cēt.,” beg. “A fhir treabus an tulaigh”: the poem printed in S. H. O’Grady, *Catalogue*, p. 442. It is found in Laud Misc. 615, p. 135, where it is inserted by a 17th-cent. hand. f. 63 b;—(x) “Dan diadhacht,” beg. “Fúarus tri tiodhlaicthe ó Dhía”: religious poem (5 quatr.) found in the Book of the O’Conor Don (*circ.* 1630), f. 79. f. 63 b;—(y) “Fáilte roimh an tighearna teacht na Nodhlace,” beg. “Dia do bheatha a mhic Muire”: poem for Christmas (6 quatr.), see Eg. 133, art. 2. f. 64;—(z) “Dán diadhacht,” beg. “Máing do ni uaill as a óige”: moral poem of a common type. 8 quatrains. Attributed in the Book of the O’Conor Don (f. 76 b) to Athairn Mac Ceóghuin. Printed, *Rel. Celt.*, i. p. 136, from Edinb. MS. XLVIII, f. 20, where it is attributed to “Giolla coluim mac Iebhríde mic phersoin Chille comain.” Cf. also MS. XXXVI, f. 85 b. f. 65.

5. “Ughachta no toil deigheanac an anma. An módh tiomna dlighthear do dheanamh a n-aimsir na beathadh ⁊ an t-anam do dhaingnioghadh ⁊ do neartughadh a n-aghaidh caithuighthe an diabhuil a n-uair an bhais iar na cur amach le St. *Charles Borromeus* cardinál ⁊ ardeaspuig *Milan*”: form of service for the dying. f. 66.

6. “Ar smúaintioghadh an bháis ar na tharáng o Thomas a Cempis leanmuint Chriost. leab. i. caib. xxiii”: extract translated from Thomas a Kempis, *De Imitatione Christi*. f. 72 b.

7. “Tosach no Siodhughadh na h-eaglaise”: beg. “A ndéis na Páise an tan a fágadh na habsdail gan mhaighistir”: note on the origin of the Catholic Church. f. 75.

## Egerton 133.

Paper; 1711-1720.

8 in. × 5 $\frac{3}{4}$  in.; ff. 229.

The MS. is in three hands. Séamus Ó Fearghail wrote ff. 4-29 b for Donnchadh Mac Giollachrosáin in 1711. Ó Fearghail was a scribe from co. Longford, working in Dublin in the early 18th cent. He was an intimate of the Ó Neachtains. Cf. Tadhg Ó Neachtain's poem (*Gadelica*, i. p. 160).

“Ó Fearghail fa dheóidh Séamus seang  
a chrich Longphortach aird Éireann.”

Mac Giollachrosáin himself added ff. 30 b-60, 187-201 in 1711. The rest of the MS. was written by Diarmaid Ó Conchubhair (cf. Sloane 3154) for Séamus mac Domhnaill Uí Mhuircheartaigh in Dublin, part (ff. 201 b-228 b) in 1720. The book had come into the possession of John Carpenter, afterwards (3 June, 1770) R.C. Archbishop of Dublin, by 1746 (cf. f. 197 b), and he has added a list of contents (f. 1).

A later hand has scrawled an ill-spelt quatrain on f. 2: “Nil crann dá gise [= dheise] a dusi an fhóbbir bhuidh”; on the brevity of life.

Arts. 1-4 are in Ó Fearghail's hand.

1. “Dhá fear dhéag ⁊ piobuire d'Eagluis Íathar Mhíde do thréig creideamh na sean agas tug móide ⁊ mórmhionna gan (*sic*, ? wrong extension for ‘gach’) dóchéill, égcoir ⁊ leithtriom do theagasg do mhúnadh ⁊ do chur ar a n-ághaidh, troid a n-ághaidh fírchreide Dé ⁊ Tre bhfúair muilleóireacht na tíre, búannacht ⁊ ardehios orrtha uile tre n-abair an file,” beg. “Meilt bhratha don Mhuilionngheárr”: *tri rainn ⁊ amhrán* (for this form see Eg. 127, Introduction) on twelve men and a piper from Aglish near Mullingar, co. Westmeath, who took the Oath of Abjuration (1709). Followed (f. 4 b) by a poem on the same subject, headed: “Ar an ndruing ceadna Seaghan ua Neachtuin .cc.,” beg. “Dhá fhear dheag agas piobuire” (11 quatrains and 1 stanza). f. 4.

2. “Failte roimh an tigerna theacht na Nodlac,” beg. “Dia do bheatha a mic Muire”: poem (6 quatr.) for Christmas. Printed in L. J. McKenna, *Aonghus Ó Dálaigh*, p. 54.

For other copies see Eg. 195, art. 4 (y); 211, art. 7. f. 5 b.

3. “Comhrán Duine agas an Bhás,” beg. “Duine. Cia hé sud shíar a triall go tí me”: dialogue (540 ll.) between Death and the Sinner, of the “Death and the Lady” type. Composed probably in the last half of the 17th cent. (cf. the reference to

“Quakers Anabaptists is Prospiterens”), perhaps by a Franciscan (S. Francis is invoked at the end). See description of Eg. 209, art. 6, where a passage of some length is printed. Fragments are printed in *G. J.*, iii. p. 66, and in Hyde, *Rel. Songs*, i. p. 80. According to the editor of *G. J.*, *loc. cit.*, Richard D’Alton had printed parts of the text.

For other copies see Eg. 150, art. 50; 166, arts. 3, 12. f. 6.  
 4. “Agallamh an Ananma [*sic*, read “Anma”] ⁊ an Chuirp re chéile mar is follus annsa leabhar da ngoirthar *Dionisius Sicanus* idir mhionobrighthe an Dochtúir dhiadhá Robertus .i. Easboce lincholin a Saxan ꝛe,” beg. “La n-aon da raibh diothreabhthach náomhtha cíanaosta don fhuil ríogha .i. do Fhreancuibh a chinéul”: translation of the famous mediæval Latin poem, *Dialogus inter Corpus et Animam*, sometimes wrongly attributed to Robert Grosseteste, Bishop of Lincoln 1235–1253 (printed by Th. G. von Karajan, *Frühlingsgabe für Freunde älterer Literatur*, 1839, p. 87; Thomas Wright, *Poems of Walter Mapes*, 1841, p. 95; Dottin, *R. C.*, xxiii. p. 8). The theme in general literature is dealt with by Batiouchkof, *Romania*, xx. p. 1, and L. Dudley, *The Egyptian Elements in the Legend of the Body and Soul*, Bryn Mawr Monographs, 1911. For its occurrence in earlier Irish literature see Gaidoz, *R. C.*, x. p. 463, and cf. Dudley, *op. cit.*, p. 164, with *Ériu*, v. p. 120.

The rendering is extremely free, being rather an adaptation than a translation. It is divided into eight chapters, each concluding with a quatrain or two in strict metre (some of these are found elsewhere, e.g. “Úir mo charad tar úir oile,” for which see Sloane 3567, art. 16 (h)). It has been printed (unfortunately from a late and corrupt copy) by Dottin, *R. C.*, xxiii. p. 8. The introduction, which shows that the original was of the “visio Fulberti” type contrary to Dottin’s classification, is there omitted.

For other copies see Eg. 170, arts. 1, 8 (both probably of co. Meath origin).

Colophon: “Beannacht do gach aon da léife no éisdas an comhradh so ⁊ guidhe ar anam Dhonnchaidh Mic Giollachrosain sealbhfaidh an leabhair ⁊ fos ar anam an sgríobhneoir .i. Semus ua Fearghuil.” f. 18.

Arts. 5, 6 (in part) are in Mac Giollachrosáin’s hand.

5. "Forán ort a mhacaoimh óig": 5 quatrains of *deibhidhe*, declaring that Ireland will rise again like a Phoenix from the ashes. A 17th-cent. (?) composition. f. 30 b.

6. "Cráobhsgaoileadh Chloinne Míleadh annso": the genealogies appended to Keating's *Foras Feasa*. At the end (f. 60 b) Diarmuid Ó Conchubhair has added the genealogy of Ó Muircheartaigh from Domhnall mac Domhnaill mhic Dhomhnaill up to Adam. f. 31.

Arts. 6 (from f. 60 b)–14 are in Ó Conchubhair's hand.

7. "Aogán úa Rathaille cct.," beg. "An trúagh libh na faolchoin an eithig 's an fháil dhuibh": Jacobite poem (5 stanzas), printed under the title: "Tarnuireacht Dhuinn Fhirinne" in Dinneen, *Poems of Egan O'Rahilly*, I. T. S., 2nd ed., p. 166. The copy of this poem in R. I. A., 23. G. 3, p. 40, is also by Ó Conchubhair. For another copy see Eg. 158, art. 52. f. 64.

8. "Lá an bhreitheamhnuis," beg. "Ní thug an t-athair da aingiolaibh disle": poem (490 ll.) on the Judgement. It was probably composed as a pendant to the poem on the Life of Christ found in Eg. 179 (it runs on the same *i* rhyme and follows that poem in the T. C. D. MS., H. 4. 11). Other independent copies are in Eg. 170, art. 8; 193, art. 37. In O'Lavery MS. Q. i (*G. J.*, xvi. p. 213) and Cambr. Univ. Libr. MS. 4182. E, p. 101, it has the stock attribution of poems of the kind to Donnchadh mór Ó Dálaigh. f. 65.

9. "Cuid do mianaibh mhic Cúmhaill," beg. "Mian mhic Cúmhaill fa maith gnaoi": Ossianic lay (6 quatr.), printed as part of the *Agallamh Oisín agus Phódraig* in *Oss. Soc. Proc.*, iv. p. 14; S. H. O'Grady, *Catalogue*, p. 651. Like the copy by the same scribe in Sloane 3154, art. 3, it agrees with the *Agallamh* version as against the separate lay in the Giessen MS., f. 52 b (*circa* 1684), printed in part in *R. C.*, xvi. p. 24. f. 75 b.

10. "Seaffra Ó Donnchadha .cc. Cuid eile ader gurab é Seaghan an fhiona .i. O Conchubhair Cairge Phóill do chúm é," beg. "Do chúaladh sgéul do chéas as ló me": poem (122 ll.) on the Cromwellian plantation. Printed by Dinneen, *Dánta Phiaraís Feiritéir*, p. 9, as by Ferriter. The same editor printed the poem as by Aodhagán Ó Rathaille in his first edition of that poet's works, I. T. S., iii. p. 180, on the strength of several close verbal resemblances between it and Ó Rathaille's lament for John

Brown, *ib.*, p. 48, but he excludes it from the second edition. It appears difficult to substantiate any of the attributions. f. 76.

11. "Tuarusgbhail chatha Gabhradh anso síos," beg. "O[isín]. Mor anocht mo chúmhadh fein": the Ossianic lay (80 quatr., some extended by two lines). The earliest extant version of this lay is in the Book of the Dean of Lismore (1512-1529), p. 232: "Mor in nocht my chow feyn," where it is attributed to Allan M'Rory (possibly rather the reciter than the composer). See *Leabhar na Féinne*, p. 180; L. C. Stern in *C. Z.*, v. p. 555. A version of the Irish lay differing from the present is printed in *Oss. Soc. Proc.*, i. p. 68. Other Scotch lays on the subject are in *Leabhar na Féinne*, *loc. cit.*

For other copies see Eg. 106, art. 19; 138, art. 1; 211, art. 20; 140, art. 11. f. 79.

12. "Teasdas Thádhg rúadh Uí Chonchubhar air Eóin mac Eóin o Mhágh Ghabhara ollamh anollamh le ceól ón ceóige Olltaoi," beg. "Sáoi le searbhas Eóin mac Eóin": satire (9 quatr. and 2 stanzas) by a Munster poet against an Ulster harper. Addressed to a certain "Seathra," perhaps Seaffraidh Ó Donnchadha an Ghleanna (fl. *circ.* 1656). There is a late copy in Eg. 113, art. 27.

For similar satires of Northern origin see Eg. 127, art. 29; Add. 18749, art. 60. f. 86 b.

13. "Feis tighe Chanáin anso," beg. "Sealg agus fiadhach et fianchosgair do comoradh ré Fionn mac Cúmhail": the tale of the Find cycle, see Eg. 106, art. 17. f. 86 b.

14. "Forus feasa ar Eirinn": abbreviated version of Keating's history. Diarmaid Ó Conchubhair published a translation of Keating in London in 1723. This translation was based upon a copy made by him in London in 1721 for O'Connor Faly (Add. 18745), as is shown by the fact that both contain the poem: "Bean gan chéile an fhéile." f. 115 b.

Arts. 15, 16 are in the hand of Mac Giollachrosáin.

15. "Bás an mhacáóimh mhóir mhic Rí na hEasbainne an so," beg. "Rígh erodha cosantach saorchlanda saoitheamhail ro ghabh flaithus ⁊ forlambus ⁊ ardcheannus na hEirionn dar bho combhainm Corbmhae mhac Airt": the tale of the Find cycle. See Eg. 170, art. 4. f. 187.

16. "Bruighain Chéise Corainne an so síos," beg. "Sealg



7 fiadhach agus fianchosgur do comoradh re Fionn mac Cumhail": the tale of the Find cycle, see Add. 18747, art. 6. f. 198.

Arts. 17-20 are in Ó Conchobhair's hand.

17. "Merlino": the late tale of "Merlino Maligno," see Eg. 106, art. 22. f. 202.

18. Genealogies:—(a) Ó Conchubhair Chiarraige. f. 221 b;—(b) Ó Conchubhair ruadh. f. 223 b;—(c) Mag Uidhir. f. 225.

19. Blazon of the arms of Ó Muircheartaigh and Ó Suilleabháin. f. 228 b.

20. "Tri geimhre cuaille": on comparative lengths of life. A different (and more modern) form from that in Eg. 118, art. 13. f. 229.

### Egerton 179.

Paper; 1727.

8½ in. × 6¼ in.; ff. 70.

The writing was begun (as appears in the title) by Proinsias Ó Raghallaigh (? of co. Cavan or Meath) in 1727, but the hand changes after f. 5 b, and the new hand carries the text on to the end. Ff. 5, 41 b are blank, but apparently without break in the text.

The binding (which has been rebacked) is interesting as providing a rare instance of a good contemporary binding to an Irish MS. It is of brown calf, blind-tooled: a panel with tulips at the corners and in the centre an oblong panel, stained black and decorated with a frame of semi-circles. This binding was probably executed in Dublin.

LIFE OF CHRIST: a poem in about 4000 lines of *caoine* metre, all running on the rhyme *i*, based on the Irish version of Pseudo-Bonaventura, *Meditationes in Vitam Christi*.

The heading (f. 1) is as follows: "A n-ainim De/Ag so beatha agus páis agus bais/Ar Slanaigtheora Iosa XP/ar na Sgriobhadh le Proinsias ó Raghallaigh/an bliadhain Daois an/tigerna i. 1727." This is followed by the heading of the first chapter: "An ceud cabidil don obarse trachtus ar cruthughadh an domhain ar uabhar an aingil ar bhriseadh na haithne ar cur Adhaimh a bparthus (*sic*) ar aimsir na ngras ar guidhe na n-aingiol ar diadh-fiosrughadh St. Eilizabet ar breith an tigerna ar a Representasion ona haingil ar feoilgabhail na breitre. beannacht ar anamin an sgribhneora." The poem then begins (f. 2) with an account of the Creation: "Se lá bi Dia na briathra

cáoine." It is in 7 chapters, the heading of chap. 7 being: "An seachtmhadh caibidil a thrachtas ar eiseirghe an tigerna ar cheithre huaire deg thóg se taisbenadh uaidh ar a dhesgabhaíl 7 ar thecht ann spiorad náóimh ar a dhisgioblúibh noch is tarbach do legadh gacha domhnach an dara caib. dia luain 7 caib. gach aon la eile o sin amach mar ta siad síos anso 7c." (f. 57). The poem was thus, like its source, intended for regular devotional reading (cf. Eg. 137, art. 1). A comparison with the Irish Pseudo-Bonaventura (Add. 11809, art. 1; Eg. 137; Add. 39665, art. 13) shows that the writer of the poem derived much of his matter from that source. There is no evidence as to the authorship, but it is plain that the composition goes back beyond the present copy.

The main poem ends (f. 78 b) with the lines: "Gach moladh glóire onóir is buidechus/do thabhairt don trinóid fiormhóir finnit. finis," after which follows a short poem in the same metre and on the same rhyme, beginning with an echo of the above lines: "Gach moladh glóire onóra is buidhechuis/do thabhairt don trinóid fiormhóir dlighmáoid." This appears independently in Eg. 193, art. 35.

A full copy of the poem in T. C. D., H. 4. 11, is followed by this pendant and by an account "of the Day of Judgment and the signs preceding it, and finally of Hell and Heaven." This is probably the passage found independently in Eg. 133, art. 8; 170, art. 8; 193, art. 37, in the same metre and running on the same rhyme. A fragmentary copy of the first chapter is in Adv. Libr. MS. LVII, pp. 293-308 (cf. Mackinnon, *Catalogue*, p. 102).

### Egerton 197.

Paper; 1737-1740.

6½ in. × 3¾ in.; ff. 1\* + 142.

Written in 1737-40 by John Heyden (Seaán Ó Héidéin), a Dublin scribe of the first half of the 18th cent. and an associate of Seán and Tadhg Ó Neachtain. See Tadhg Ó Neachtain's poem (*Gadelica*, i. p. 161):

"Seaán Ó Héidéin, car mo chuim,  
an scríbhneóir alga adhluinn;  
an Muimbneach mear, searc na saoi,  
Dia dá shaora go siorrdhuídh."

He was, thus, by origin a Munsterman. He transcribed the Glossary of Father Francis Wallis (another member of the Ó Neachtain circle) in 1739 (R. I. A., 23. D. 21). The present MS. was copied by him in 1737-40 from MSS. written by Tadhg Ó Neachtain (whose hand appears in arts. 9-12). He also wrote a leaf of Eg. 147, a MS. in which the hands of both Seán and Tadhg Ó Neachtain are found.

HYMNS FROM THE BREVIARY; translated into Irish by Seán Ó Neachtain (?); with other devotional matter in prose and verse, deriving from MSS. written by Tadhg Ó Neachtain.

1. Excerpts of a religious character, viz.:—(a) “Tabhair Día do rogha”: pious ejaculation, ascribed to D. Spenser. Cf. Eg. 198, art. 1 (c);—(b) “Is mór do gheallamhair”: see *ib.*, art. 3 (d);—(c) “Cosain h’anam, deansa spairn”: religious quatrain. See Eg. 198, art. 3 (e);—(d) Féuch an n-úaidh ó féuch an n-uaigh”: quatrain spoken by a corpse. A different version in Eg. 146, art. 38 (z). f. 1.

2. List of Contents. The authorship of the sermon in art. 3, not elsewhere stated, is here assigned to Sean Ó Dúlaidh, i.e. John Dowley, author of the *Teagusc Criosdaidhe*, printed at Louvain, 1663 (cf. Eg. 192). f. 2.

3. “Seanmóir Áoine an Chéas[t]a”: a sermon, preached at Louvain on Good Friday, by John Dowley, according to the preceding article. This copy derives from that in Eg. 194, art. 3. Colophon: “Ar na seanmóir re S.D. a gcathair Loháin san Talamh Iachtarach agus arna athsgriobhadh le Seáadhan Ó Héidéin Jul 26° 1737.” f. 4.

4. “Tuireadh an úain Neamhdha,” beg. “[U]ch a dháoine táoidh um éisteacht”: poem (65 stanzas) on the Life of Christ. The language has the characteristics of the dialect used by the Ó Neachtains: final *adh* = *a*, *bhus* = *is*, *deighshirceach* = *déirceach*, etc. It was certainly copied from a MS. by Tadhg Ó Neachtain, and may be a composition by him, or his father, Seán. f. 33.

5. “Tuireadh an bheathadh dheighionúigh,” beg. “A dhuine coimhneadh do chríochuibh dheighionach”: the poem (62 stanzas), printed in O’Daly, *Irish Miscellany*, p. 24, on the Last Ends. This copy agrees with that by Tadhg Ó Neachtain in Eg. 194, art. 2, and is followed, as in that MS., by a quatrain, beg. “Abair orrtha in rígh rúaidh.” All the earlier copies of this poem in the Museum are from the Northern area: Eg. 155, art. 79; 161, art. 89. f. 39.

6. "Turas Loch Deirg," beg. "A dhuine théid go Loch Dearg": poem (19 quatr.) on the pilgrimage to Lough Derg. See Eg. 187, art. 5. f. 44 b.

7. "An teagasg chriosdaighe ar mhodh comhra idir Mhaighisdir agus Dhiosciobal Iar na chuma leis an Athair onóreach F. Seumas Ledesme do chomhluadar Iosa": translation of the *Doctrina Christiana* of Diego de Ledesma, cf. Eg. 196, art. 2. f. 47.

8. "Duain Uí Dubhagáin .cē.," beg. "Bliaghain so solus a dath": the poem, or series of poems, on the Calendar, generally attributed to Seán mór Ó Dubhagáin, chief poet of the O'Kellys of Hy Many (d. 1374). The Edinburgh MS. XXXIII, p. 7, attributes the poem to Gilbert Ó Dubhagáin, Abbot of Cong.

The present copy, which appears to be a fairly full one, has the following contents:—(a) "Bliaghain so solus a dath": 62 quatrains on the Church year, concluding with a list of Na hAointe Órdha (for which cf. Add. 30512, art. 92). Two quatrains are added here out of Calendar order, the first of which, on S. Gobnait's day, is found in its place in other copies. f. 61;—(b) "Déis mhíle ⁊ chúig céud": 21 quatrains on the Golden Number, the Epact, etc. f. 67;—(c) "A, b, c, d, e, f, g": 22 quatrains on the Sunday letter. f. 68 b.

The copy in Eg. 111, art. 23, is in general agreement with the present one, except that it omits (b). Other copies (see Index) differ considerably, particularly in (b), which usually begins: "Ata agam do mheabhair," and omit (c). The fragmentary copy in Edinb. MS. XLVIII, printed in *Rel. Celt.*, i. p. 141, apparently agreed with Eg. 111 in contents.

Colophon: "Finished the 24 October 1740 by John Heyden."

Arts. 9-12 are in the hand of Tadhg Ó Neachtain. They are contained in the same order in the R. I. A. MS., Stowe B. IV. 2, f. 137 sqq., copied by Michael O'Clery in 1626 in the Franciscan house of Donegal.

9. "Colum cille .cē.," beg. "A Mhuire mhín maithingen": address to the Virgin (15 quatr.). Printed from R. I. A., 23 N. 10, by J. Strachan, *Ériu*, I. p. 122 (translated by K. Meyer, *Selections*, p. 32). Also edited and translated by P. Walsh, *Ir.*

*Eccl. Rec.*, 4th Ser., xxix. p. 172. There is another copy in Bodl. MS., Laud Misc. 615, p. 90. f. 71.

10. "Dia leam [fri] cech sniomh": poem (18 quatr.) of invocation, printed from 23 N. 10, p. 19, by K. Meyer, *Arch. Celt. Lex.*, iii. p. 6, and again from B. IV. 2, f. 137 b, by A. O'Kelleher, *Ériu*, iv. p. 235. Also in Laud. Misc. 615, p. 91. f. 72.

11. "Deus meus adjuva me": the appeal (7 quatr. of alternate Latin and Irish), attributed to Mael Ísa ua Broilcháin (d. 1086), printed in the notes to the *Féilire*, 1st ed., p. clxxxv, and in K. Meyer's *Selections from Irish Poetry* [Dublin, 1909]. f. 74.

12. M'aonaran imm airlegan [corr. by a later hand to 'aireaglan']": ascetic poem, printed from 23 N. 10 by J. Strachan, *Ériu*, i. p. 138, and from a Franciscan MS. by K. Meyer, *ib.*, ii. p. 55 (with translation). f. 75.

13. A series of translations of hymns in the Roman Breviary into English and Irish. In both cases they are stated in the heading to have been taken from the Latin. Of the English versions some are found in the *Primer* printed at Antwerp, 1685, or the later edition of 1687, some in the *Primer* of 1706, while the sources of others have not been identified, though they probably have a similar origin.

The Irish hymns were clearly taken from the Latin. O'Reilly, *Iberno-Celt. Soc. Trans.*, p. cxxvii, states that Seán Ó Neachtain had translated the Breviary hymns into English. The present MS. is closely associated with his son Tadhg. The poems are in strict metres, chiefly *deibhidhe* of the loose type associated with the Ó Neachtains. And the character of the language seems to support the ascription.

The hymns are as follows:—(a) "Vexilla regis prodeunt," *Engl.*, "Abroad the regal banners fly" (*Prim.*, 1685, p. 392; 1687, p. 137), *Irish*, "Nois gaotrann sróil riogh na rann." f. 76 b;—(b) "Audi benigne conditor," *Engl.*, "Receive, O Lord, with gracious Ears" (*Prim.*, 1687, p. 135), *Irish*, "A náóimhchreathair do chluais claon." f. 77 b;—(c) "Ad regis agni dapes," *Engl.*, "From purple Seas and Land of Toile" (*Prim.*, 1706, p. 378), *Irish*, "Ag fleath rioghdha úain dil dé." f. 78 b;—(d) "Lucis creator optime," *Engl.*, "Divine Creator of the light" (*Prim.*, 1685, p. 384; 1687, p. 123), *Irish*, "Creathair shoillsigh shearc gach grádh." f. 80 b;—(e) "Creator alme siderum," *Engl.*, "Maker

of Heaven, whose love imparts" (*Prim.*, 1687, p. 133), *Irish*, "A cheartchreathair readhlaibh rainn." f. 81 b;—(f) "Jam sol recedit igneus," *Engl.*, "Now whilst the sun is past our sight," *Irish*, "Nois grian garrtha claonann sí." f. 82 b;—(g) "Jesu redemptor omnium," *Engl.*, "Jesus the Ransomer of Man" (*Prim.*, 1685, p. 380; 1687, p. 159), *Irish*, "Iosa giall gan ghrug gach náe." *ib.*;—(h) "Crudelis Herodes deum," *Engl.*, "Why, Herod, dost thou fear in vain?" (*Prim.*, 1706, p. 351), *Irish*, "Ioruadh fhiatadh cread é fáth." f. 84 b;—(i) "Salutis humane sator," *Engl.*, "O Christ the Saviour of Mankind" (*Prim.*, 1706, p. 379), *Irish*, "Shaothraigh sláinte daonnuidh cé." f. 85 b;—(k) "Ut queant laxis," *Engl.*, "O Sylvan Prophet, whose eternal Fame" (*Prim.*, 1706, p. 393), *Irish*, "For theadaibh canam go cáoin." f. 86 b;—(l) "Decora lux æternitatis," *Engl.*, "The beauteous beams of heavenly light display," *Irish*, "Bhreachghlóir brathacht d'ordha lá." f. 87 b;—(m) "Te splendor et virtus patris," *Engl.*, "O Lord of Hosts, whose beams impart," *Irish*, "Glóir is neart an Athar tú" *ib.*;—(n) "Placare Christe servulis," *Engl.*, "Forgive us, Christ, our faults, for whom" (*Prim.*, 1687, p. 189), *Irish*, "Fóir do shirbhisibh Chríod chaidh." f. 88 b;—(o) "Jesu corona virginum," *Engl.*, "Jesus, the Crown of Virgins, whom" (*Prim.*, 1687, p. 229), *Irish*, "Iosa choróin gle-ógh glan." f. 90 b;—(p) "Rex gloriose martyrum," *Engl.*, "O Bright King of Martyrs, and the Crown" (*Prim.*, 1687, p. 211), *Irish*, "Rígh Mairtirígh glóirmhear glé." f. 91 b;—(q) "Exultet orbis gaudiis," *Engl.*, "With triumphs let the world rejoice" (*Prim.*, 1685, p. 414; 1687, p. 197), *Irish*, "Biothghairdeas bíodh geruinne cé." *ib.*;—(r) "Tristes erant apostoli," *Engl.*, "The sadd Apostles much deplored" (*Prim.*, 1685, p. 415; 1687, p. 201), *Irish*, "A ndól déurach d'Apstoil dé." f. 93 b;—(s) "Stabat mater dolorosa," *Engl.*, "Under the world-redeeming rood" (*Prim.*, 1687, p. 393), *Irish*, "Sheas an mhathair brúite brónach." f. 94 b;—(t) "O gloriosa virginum," *Engl.*, "O Mary, whilst thy maker blest," *Irish*, "Ghloirmhear bhaintriath bhuime dé." f. 96 b;—(u) "Memento rerum conditor," *Engl.*, "Remember, you, o gracious Lord," *Irish*, "Ughdar íceas coimhnigh féin." f. 97 b;—(w) "Ave regina coelorum," *Engl.*, "Hail Queen, advanced to heavenly reign" (*Prim.*, 1687, p. 38), *Irish*, "Failte Ríaghain fhlaithis dé." f. 98 b;—(x) "Quem terra pontus sidera," *Engl.*, "The

sovereign God, whose hands sustain," *Irish*, "An tí chruthaigh áer, cé, cel." *ib.*;—(y) "Alleluja, Alleluja." No *English*. *Irish*, "A dhearaibh dil is a mhaicne." f. 99 b;—(z) "Ave maris stella," *Engl.*, "Hail, you the Sea's bright Star" (*Prim.*, 1685, p. 183), *Irish*, "Reúlt na mara failte" (also found in Eg. 198, art. 2, written in 1716-7 by Tadhg Ó Neachtain). Followed by versicle, respond and prayer. f. 101 b;—(aa) "Pange lingua gloriosi," *Engl.*, "Sing, O my tongue, devoutly sing" (*Prim.*, 1685, p. 175), *Irish*, "A theanga can go mbinne." Followed by versicle, respond and prayer. f. 103 b;—(bb) "Te lucis ante terminum," *Engl.*, "Before the closing of the day" (*Prim.*, 1685, p. 1489), *Irish*, "A dhe do dhealbhuídh gach ní" (often found separately in MSS., cf. Eg. 139, art. 20; 178, art. 27; 195, art. 4 (h)). Printed in *Éigse Suadh*, p. 47, from Murphy MS. 96, where it is ascribed to Aodh Mac Cruitin. f. 105 b;—(cc) "Te deum laudamus," *Engl.*, "Our tongues, O God, thy praise record" (*Prim.*, 1687, p. 19), *Irish*, "Moladh maoidne thusa a dhe." Also in Eg. 193, art. 23. f. 106 b;—(dd) "Dies irae," *Engl.*, "Day of wrath that dreadfull day" (*Prim.*, 1685, p. 329; 1706, p. 421), *Irish*, "La úd na feirge lá na h-úamhnadh" (also in Eg. 198, art. 21). Followed by antiphon and prayer. f. 108 b;—(ee) "Jesu dulcis memoria," *Engl.*, "Jesu, the only thought of thee," *Irish*, "Coimhne ar Iosa amhain bheir dhuinn" (also in Eg. 198, art. 4). Followed by a prayer. f. 111 b.

The copy of the hymns in Eg. 138, art. 9, probably derives from the present MS.

14. "Liottain ar tlighearna 7 ar slánuightheoir Iosa críod, ar son a rádha thug Sixtus an 5<sup>o</sup> loghadh 300 lá": the Litany of Jesus Christ, *Irish* and *English*, the *English*, with slight variations, as found in the *Primer* of 1706. f. 114 b.

15. "Liattáin ar mbaintighearna bheannuighthe, ar son í rádha thug an Pápa Sixtus 5<sup>o</sup> loghadh 200 la": the Litany of Loretto, *Irish* and *English*, the *English*, with small variations, as in the *Primer* of 1706. Followed by prayers. f. 119 b.

16. "Liottáin an Athar róibheannuighthe St. Froinnsias": the Litany of S. Francis, in *Irish* and *English*, cf. Eg. 198, art. 28. Followed by two prayers, in *English* and *Irish*, to be used "gach am chuirir críod S. Proinnsias ort," cf. Eg. 198, art. 1 (a). f. 125 b.

17. "Liottáin náomh Froinnsias Xavier": litany of S. Francis Xavier, in *English* and *Irish*. Cf. Eg. 198, art. 26. f. 128 b.
18. "Adoro te devote latens Deitas": S. Thomas Aquinas' hymn "in adoration of the most bless'd Sacrament." *Latin*. f. 133 b.
19. The Athanasian Creed, in *Irish* and *English*. f. 134 b.
20. "The Alphabetical Litany of S. Joseph," in *English*. A blank space is left for the *Irish* translation. f. 141.

### Egerton 115, ff. 1b-2b.

Paper; 1796.

11 $\frac{1}{8}$  in.  $\times$  7 $\frac{7}{8}$  in.; ff. 2.

The remainder of the MS. consists of collections, chiefly of original documents, made by James Hardiman for his *History of Galway*, Dublin, 1820.

RELIGIOUS POEM: the poem is headed: "Ag so inar ndiagh saothar do cain Protestan do bhí faghail bháis 7 air sin d'iompuigh chum an Chreidiomh Caitoilec," and begins, "A rígh comhachtaigh a rígh ghlormhuir." Colophon: "Ar na sgríobh liomsa Seamus ua Cuinn an bhliaghan daois an tigerna Mile seacht cead 7 sé déag ar cheithre fiththead. Beannacht ar anam an Chlérig, Amen." For a transcript of this copy by Finghin Ó Scannail, Hardiman's scribe, see Eg. 149, art. 19.



## SECULAR POETRY, XVII<sup>TH</sup> CENTURY.

### Egerton 127.

Paper; 1775.

7 $\frac{3}{4}$  in.  $\times$  6 in.; ff. 106.

Written by Muiris Ó Gorman in 1775. As this scribe contributes many MSS. to the Museum collections, some account of him may be given here. He was one of the most prolific of the Northern scribes in the generation following that of the Ó Neachtains. The date and place of his birth do not appear to be known. He wrote R. I. A., 23. A. 45, in 1745. The earliest writing by him in the Museum is Eg. 128, written in 1748-49, at which time he still called himself Mac Gorman. In Eg. 151, f. 82, John Reilly of Annagh [co. Cavan] and George Dawson of Kilmore [co. Armagh] engage to pay him £1 1s. 8d. each for teaching their sons "writing, arithmetick and the English tongue" from 1 May 1761 to 30 Apr. 1762. The place of the school is not stated. In Add. 18749, art. 53, is a poem by Peadar Ó Doirnin, the co. Louth poet (d. 1768 or 1769), ridiculing Maurice Gorman, whom he styles a schoolmaster, for his imperfect English and his philandering habits. They are said to have been rival schoolmasters at Forkhill, co. Armagh. A poem by O'Gorman in Eg. 116, art. 6, addressed to the Duke of Northumberland as Lord Lieutenant, must have been written between 1763 and 1765. He appears to have made the acquaintance of Charles O'Connor of Belanagare by 1764, when he copied T. C. D., H. 1. 1, 2 from the Annals of Connaught, then in the possession of that scholar. He transcribed O'Clery's Irish Glossary for him in 1766 (cf. H. 6. 19), and in the same year wrote H. 4. 18. In 1770 he wrote H. 4. 6, 7, and Eg. 662. He was at Belanagare in 1771, copying Carolan's songs (Eg. 135, art. 10). He wrote the present MS. in 1775. In 1781 he was transcribing the Annals of the Four Masters at Belanagare, though not without interruptions, as a letter from Charles O'Connor to the Chevalier O'Gorman, 17 Jan. 1781, testifies (Add. 21121, f. 3): "All the money you put into Mr. Dillon of Francis's Street's hands for me, I have disposed of religiously in supplying Gorman, who wantonly quitted my house for the drams of Dublin, and would not stay to copy a line of the first Vol. of the four Masters. It is true that he repented of his folly, but not in time." He was still employed by the Chevalier O'Gorman in 1783, when he copied the Dublin Annals of Innisfallen for him (Eg. 98, 99). In 1789 Miss Charlotte Brooke in her *Reliques of Irish Poetry* acknowledges the assistance of "Maurice Gorman of this city (a professor of the Irish language)." According to Hardiman (see Eg. 129) O'Gorman taught General Vallancey Irish (for MSS. copied for him cf. H. 3. 9,

10). The same authority states that he died in 1794 in a ground-cellar in Mary's Lane, Dublin, where he had been supported by a poor man, Mac Eotagart, from whom Hardiman purchased several MSS. of O'Gorman's writing.

There are many transcripts by him in Trinity College, Dublin, and the Royal Irish Academy's Library. For those in the Museum see the Index under his name.

There are various modern insertions of small value at the beginning and end of the volume. Among them are: (a) The following tale. "A Gentleman seeing a little girl at a holywell in the County of Cork asked her what sins she committed so early that brought her there, as follows. A callín bhig go de an peacadh do rin tú do thúg ann so thu. The little girl answered and said. An raibh tú ar mharaga na Rátha [i.e. Charleville]. He answered. Do bhi me. Ma bhias do fhiacfadh tu an urad craoichin uain ann is do fhiacfa do craoichin caoirighe." Cf. the proverbs quoted by T. F. O'Rahilly, *A Miscellany of Irish Proverbs*, p. 32, no. 115. In Finghin Ó Scannail's hand. f. 1;—(b) A curious poem (17 ll.), in a kind of Irish Macphersonese on the wind, headed, "Mordhuibh" and beginning "A bhfuil tusa ar sgiathan do luathas." In an unidentified hand. f. 2.

POEMS, CHIEFLY OF THE XVII<sup>TH</sup> CENTURY; and representative of the literature in circulation in the Ulster-Leinster border district, 17th–18th cent. Eg. 127, Eg. 155, and many articles in Add. 18749 (cf. also Eg. 161) represent very fairly the minor literature in circulation in the North of Ireland in the 17th and early 18th cents. They give in the main the production of the first generations of the poets after the fall of the older order of things (consummated by the wars after 1641), which had been the support of the entirely aristocratic literary class. At the end of the 16th cent. the main production of poetry had been by the poets of the North (cf. the O'Gara MS., R. I. A., 23. F. 16, described by S. H. O'Grady, *Catalogue*, p. 339, from its transcript, Eg. 111, and the Book of the O'Conor Don described by Dr. Hyde, *Ériu*, viii. p. 78). This activity was continued, though in a necessarily less elaborate form, more particularly in the border counties of Leinster and Ulster: Louth, Meath, Westmeath; Down, Armagh, Monaghan, Fermanagh, Cavan. The MSS. under consideration also draw to some extent on the more easterly parts of Connaught: Roscommon, Leitrim, and Sligo. Here such patrons as the O'Conors of Belanagare, Tadhg Ó Rodaighe of Crossfield, co. Leitrim (cf. art. 11 below), and Toirrdhealbhach Mac Donnchadha of Corann, co. Sligo (cf. art. 24 below), did much to help the native men of

letters. But the Ulster-Leinster district seems to maintain its primacy into the 18th cent.

One curious feature of this literary district deserves further annotation. Fourteen of the poems below (arts. 5, 7, 11-15, 18, 22, 25, 27, 60, 76, 77) are in a peculiar metrical form, three quatrains of loosely treated strict verse followed by an *amhrán* of song metre. This epigrammatic form was recognized as a distinct form, as appears from the following lines in a co. Cavan satire (Eg. 155, art. 6):

“Tri rann 7 amhran canguil  
rinne me do mballach san chomharsan.”

See also Eg. 170, art. 7.

The known poets who used this form are chiefly of the late 17th-early 18th-cent. period and of the Leinster-Ulster border district: Séamus Mac Cuarta (cf. arts. 5, 76, and Power MS. XIV. (j), *G. J.*, xiv. p. 694 b); Cathal Mac Ruaidhri of Drumgooland, co. Down (cf. H. Morris, *Abhráin Airt Mhic Chubhthaigh*, p. 87); Peadar Ó Doirnín (cf. Morris MS. 16, art. 2, *G. J.*, xiv. p. 767 b, printed *Éigse Suadh*, p. 53); Pádraig Mac Aliondon (cf. art. 76 below); Pádraig Ó Pronntaigh (cf. Eg. 172, arts. 5, 6); Seán Ó Neachtain (cf. Eg. 139, art. 29). The form appears to have died out in the 18th cent. The examples by the Armagh scribe, Art Bennet, printed by H. Morris, *Céad de Cheoltaibh Uladh*, pp. 160, 162-4, are obviously archaistic exercises. The form is clearly a development of the practice common in the 17th cent. of attaching a stanza in song metre to a poem in strict measure. It to some extent supplies the lack of the sonnet form in Irish metrics.

The sources of the present MS. were, no doubt, transcripts executed in this border district of earlier MSS., a type of which may be instanced in the Rouen MS. 1678 (late 17th cent.), which contains copies of arts. 46, 47, 51, 52, 54, 58, and possibly of others not certainly identifiable from the details given in the *Catalogue Général des MSS. des Bibliothèques Publiques de la France*, Dépts., Tome premier, p. 472.

1. “Plearáca na Rúarcach,” beg. “Nodluic na Rúarcach a ecuimhne an uile dhuine”: the poem (12 stanzas) on the tradition of a feast of Brian na Múrtha Ó Ruairc (d. 1591), generally attributed to Aodh Mac Gabhráin, who, according to Walker,

*Irish Bards*, p. 81, was one of Carolan's earliest friends and an intimate of the Chancellor, Sir Charles Cox. He is probably identical with the Aodh Mac Gabhráin mentioned as an Irish scholar in Dublin in the early 18th cent. in Tadhg Ó Neachtain's poem, *Gadelica*, i. p. 597. The facetious address to a horse, printed in part in S. H. O'Grady, *Catalogue*, p. 597, is attributed to him by O'Reilly, *Iberno-Celt. Soc. Trans.*, p. cexi. The Pléaráca is printed by Ó Máille, *Carolan*, p. 205 (Carolan having set it to music), and an interesting phonetic rendering from R. I. A., 23. B. 28, p. 16, is given, *op. cit.*, p. 316.

It is here accompanied by the *English* version commonly attributed to Dean Swift, beg. "O'Rourke's noble fare will ne'er be forgot." Both English and Irish are printed in Scott's edition of Swift's works, 1824, xiv. p. 141. The last six verses, omitted in the Swift version, are rendered by Scott himself. See also Vallancey, *Grammar of the Iberno-Celtic Language*, 1782, p. 128.

It is of interest to note that this song was sung both in Irish and English at the baptismal feast of the famous Lady Morgan by her father, Owenson the comedian (cf. C. Milligan Fox, *Annals of the Irish Harpers*, p. 52). Other copies in Eg. 131, art. 21; 150, art. 24; 154, art. 26. f. 7 b.

2. "Carolan's Receipt. Capt. Hart, Co. Derry" [in Hardiman's hand], beg. "Sul fa n-éirghidh tu ar maidin biodh do dheaslámh úait sinte": the poem (6 stanzas) on whiskey. See Hardiman, *Irish Minstr.*, i. p. 18; Ó Máille, *Carolan*, p. 157. Another copy in Eg. 155, art. 81. f. 9 b.

3. "Aoimbo agus Úmbó &c," beg. "Sí mo chreach bean cheannuidhe na féile": poem (66 ll.) on drunkenness, declaring it to be close of kin to all the chiefs of the North of Ireland. Printed by Hardiman, *Ir. Minstr.*, i. p. 146. Cf. Eg. 154, art. 25. Followed here by a quatrain, beg. "A mheisce thréitheach bhésach mhaiseach sháimh," printed, *op. cit.*, p. 173. f. 10.

4. "Seán Ó Neachtuin cēt.," beg. "So dhíbh sláinte Mhagaidh Láder": poem (11 stanzas) calling for a health to Maggie Láidir (a personification of Ireland) and to all good Irishmen. Printed, *op. cit.*, i. p. 154. f. 10 b.

5. "Seumus Mac Cuarta cēt.," beg. "B'fheárr liom gearran Bhriain Uí Bheirn": jesting poem (*tri raiinn 7 amhrán*) on a

horse called "Punch" belonging to Bryan O'Byrne. Printed by J. Lloyd, *Duanaire na Midhe*, p. 4. See also Eg. 161, art. 10.

f. 11 b.

6. "An fear ceadhna," beg. "Ni me féin a chuir a chéadchloch a ceaisiol Dhroichead Áth": medley (for the use of this term see S. H. O'Grady, *Catalogue*, p. 606, note 3) in four stanzas. Cf. Eg. 161, art. 44. For an elaborate example of this type of poem see *Duanaire Dháibhídh Uí Bhruadair*, I. T. S., xi. p. 70. *ib.*

7. "Itear iasg a mBaile Shac": medley in *tri rainn* 1 *amhrán*. See Eg. 161, art. 32. f. 12.

8. "A bhath na múatha phlúr Phuincett": address (4 quatr.) to Luke Plunkett, 3rd Earl of Fingall, on his coming to Rome. Printed, with Latin translation, in Francis O'Molloy, *Grammatica Latino-Hibernica*, 1677, p. 188. f. 12 b.

9. "A Shíogaidh rug fíorghnáoi na Fódhla air fad": poem (3 stanzas) on Tomás Ó Coindealbháin, a 17th-cent. harper. Printed by Hardiman, *op. cit.*, i. p. 179. *ib.*

10. "Gul gallsigh os cionn gail": 3 quatrains, rejoicing over the wailing of English women above their dead after the siege of a castle near Lough Leane, co. Westmeath. The last quatrain is a panegyric of Tomás Mac Mathghamhna, "rígh do ríoghaibh Locha Silionn." The first quatrain is printed from T. C. D., H. 5. 28, f. 165 b, by T. F. O'Rahilly, *Dánfhocail*, no. 271 (cf. Eg. 146, art. 38 (s)). *ib.*

11. "Pronntanus na bliadhna núaidhe o Sheafruigh Ó Rúaire mhic Toirrdhealbhuídh mic Feidhlime chum Taidhg Uí Roduighe a° Dom. 1702," beg. "An chraobh chumhra úaim don tsáoi": *tri rainn* 1 *amhrán* addressed as a New Year's gift to the well-known Irish antiquary, Taidhg Ó Rodaighe of Crossfield, co. Leitrim (1623-1706). Followed by a quatrain, headed "Beannoct ón úghdar cheadna," beg. "A sháoi le sgaoiltear gach nod," on the theme noted under Harley MS. 1921.

Ó Rodaighe was a descendant of the coarbs of S. Caillin at Fenagh, co. Leitrim (cf. for his pedigree, *Book of Fenagh*, p. 394, note). He had a large collection of Irish MSS., and was in great repute as a Gaelic scholar. Poems in Irish by him are still extant. For references to him see Hardiman, *Ir. Minstr.*, ii. p. 429; O'Daly, *Tribes of Ireland*, p. 34, note 2; *Irish Arch. Soc. Miscellany*, p. 112.

A number of poems in his honour are in T.C.D., H. 6. 15, where the present poem occurs at p. 109, and he is reckoned by Sean Ó Gadhra with Roderick O'Flaherty as one of the last masters of native culture in Connaught (*G. J.*, xiv. p. 714 b). For his commentary on a bardic poem of the old style see art. 69 below. Some excerpts, apparently from MSS. written by him, are in art. 101 (f) below; Eg. 135, art. 12. f. 13.

12. "Ni raibh duine b'feárr no Aodh": *trí rainn 7 amhrán* on a musician brought low by the wiles of tavern hostesses. "The *amhrán*: "Cumann mhná an leanna na taghaill a n-áit air bith" occurs as a separate stanza, and is printed in H. Morris, *Seanfhocla Uladh*, p. 294. For other copies see Eg. 161, art. 7; 208, art. 2 (b). *ib.*

13. "Guineadh mé óna bheith lom": *trí rainn 7 amhrán* on poverty. Also in Eg. 161, art. 5; 208, art. 2 (b); O'Laverty MS. G. II. 160 (*G. J.*, xvi. p. 195 a). f. 13 b.

14. "Abhaic beag nach ádhbhar gáire": *trí rainn 7 amhrán* of satire against Conchubhar Dubh, the harper. Also in Eg. 161, art. 16. For a poem by P. Mac Alindon on the same harper see Eg. 172, art. 11. *ib.*

15. "Le linn uaisle cloinne toictheach": *trí rainn 7 amhrán*, complaining that, since the rise of the English, true poets have been succeeded by clownish pretenders. Also in Eg. 155, art. 4; 161, art. 17. *ib.*

16. "Fhir na ccos lom bhfiar bhfuilsge": satire (4 quatr.) on a friar from Murrisk, co. Mayo. Also in Eg. 161, art. 26; Add. 18749, art. 59. f. 14.

17. "An chróinbhruisg ghránna dána danardha dian": stanza against the English. *ib.*

18. "Don mbothán is deacair bhaint": *trí rainn 7 amhrán* expounding the misery of a poet, both poor and married. Also in Eg. 161, art. 59. There are two copies in a MS. written by the 19th-cent. Meath scribe, Gallegan, in the possession of Mr Edmund O'Toole. *ib.*

19. "A fhir éudmhuir aga mbí bean": poem (5 quatr. and 1 stanza of *amhrán*) of advice to a jealous husband. Also in Eg. 161, art. 20. An early copy is in Giessen MS. 1267, f. 25 b (written at Louvain in 1685, cf. *R. C.*, xvi. p. 17). f. 14 b.

20. "A fhir do ní an t-éud": poem (5 quatr.), reassuring a

causelessly jealous husband. Also in Eg. 161, art. 21. It was one of the poems now lost from the Book of the O'Conor Don (bef. 1630). ib.

21. "Gach maith o neamh go lár": poem (4 quatr. and 1 stanza), addressed to a man with whose wife the poet was in love. In Eg. 161, art. 54. Short copy in Eg. 192, art. 5. ib.

22. "As aoibhinn an galar grádh mná": *trí rainn* ⁊ *amhrán* in praise of love. In Eg. 161, art. 55. It is a recast of the poem in T. F. O'Rahilly, *Dánta Gradha*, p. 12. f. 15.

23. "Truagh liom oidheadh na ttri ttruagh": the common three quatrains on the Three Sorrows of Storytelling, see Eg. 164, Introduction to art. 7. ib.

24. "Toirrdhealbhach og Mac Donnchaidh cēt.," beg. "A bhra-thair Eóin ma tá tu triall": satire (12 quatr.) on his brother Eoin, who had turned Protestant, and other Protestants of the district, by Toirrdhealbhach óg Mac Donnchadha of the family of Mac Donnchadha of Corran, co. Sligo, commonly called "the great counsellor." He was a friend of the Irish poets of his time and district. For a contention between him and Seán óg Ó Gadhra see *G. J.*, xv. p. 426; another exchange of verses with an anonymous poet is printed in S. H. O'Grady, *Catalogue*, p. 618. He died in 1713, and elegies for him were composed by Seán óg Ó Gadhra (*G. J.*, xv. p. 10) and by anonymous poets (Eg. 175, art. 28; Ó Máille, *Carolan*, pp. 188, 196 and notes). A *feartlaidh* for him also exists (cf. Add. 34119, art. 6; *G. J.*, xv. p. 71), with the heading: "Scribhinn leice Thoirrdhealbhaigh chaoi[n] Mhic Dhonnchadha da ngoirthí Rí na hÉigse, fear reidhtigh gan (? false extension for 'gach') racan, ⁊ Counsellor MacDonogh i mBéarlaidhe. Agus do fuair bás an bhliadhain d'Aois ar dTighearna 1713."

The present form is also found in Eg. 155, art. 66 (9 quatr.). A shorter form (4 quatr.) occurs in Eg. 155, art. 56; 146, art. 20. The first quatrain in a different form occurs independently with an attribution to Parson Brady (cf. O'Rahilly, *Dánfhocail*, no. 198 and note; J. H. Lloyd, *Sgéalaidhe Oirghiall*, p. 115).

f. 15 b.

25. "A phlanda chrú na nGaidheal fial": *trí rainn* ⁊ *amhrán* of warning to a priest not to allow himself to turn Protestant. Ascribed to Séamus Mac Cuarta in Univ. Coll. Dubl. MS. 8

(written in 1873). Also in Eg. 161, art. 9; 155, art. 54; 208, art. 2 (a); Morris MS. 14 (*G. J.*, xiv. p. 767 a). *ib.*

26. "A mbrot an bhrollaigh ghilsi": poem (4 quatr.) to a girl, declaring that she should wear, by right of her beauty, a gold pin of craftsman's work in place of her hawthorn brooch. Also in Eg. 161, art. 18. Printed in *Ériu*, iv. p. 190. A fragment occurs in the Brussels MS. 6131-33, a MS. of the first half of the 17th cent. *f. 16.*

27. "Is tairis linn do theacht dar ttír": *trí rainn* 7 *amhrán* addressed to Síle, loved in vain. Also in Eg. 161, art. 29; 155, art. 42; Add. 18749, art. 27. *ib.*

28. "Conspoid Dhonnchaidh Mhic Labhra 7 Ghiollamhuire chaoich Maic Cartain," beg. "Cia an traghna so san ghort": disputation (43 quatr.) between a farmer and a harper, the latter lamenting the evil days on which his art has fallen. The family names of the interlocutors are of co. Armagh or Down, and the poem is no doubt a composition of the second half of the 17th cent. and of that district. Printed from a somewhat corrupt copy (32 quatr.) in a MS. by Pádraig Ó Pronntaigh in the possession of Dr. Douglas Hyde by H. Morris, *Abhráin Airt Mhic Chubhthaigh*, p. 74. A variant copy by the same scribe is in Eg. 172, art. 23 (22 quatr.). In the edition the poem is arranged as a dialogue; in the Museum MSS. it is distributed as two long speeches. Other copies in Eg. 155, art. 80 (51 quatr.); 161, art. 36 (48½ quatr.). *f. 16 b.*

29. "Searbh an chrágsa thainig tar tuinn": satire (7 quatr.) on a bad harper, ridiculing each finger of his hand in turn. Also in Eg. 155, art. 12; 161, art. 23. Followed here as in the other MSS. by the quatrain: "Aithne dhamh geiniolach ghafonn." *f. 18.*

30. "Ni tu shinneas mur Shíle": two quatrains from Eoghan Ó Donnghaile's poem on a harper, cf. Add. 18749, art. 60; Eg. 155, art. 12. *f. 18 b.*

31. "Gach maith da ndearnadh riamh le haicmidhibh Róigh": two stanzas of satire. *ib.*

32. "Domhnall gorm Mac Glachluinn cēt." beg. "Fáilte do do chuairt a mhic Con": poem (32½ quatr.) by Domhnall gorm Mag Lochluinn on Maccon Ó Cléirigh, who had fallen sick. Written after the battle of Aughrim and the fall of the Irish



chiefs. Part of the poem, omitted at the first writing, is supplied on f. 52. A quatrain by the same to the same is in Eg. 161, art. 67 (v). f. 19.

33. "An t-athair Tomas Ó Cléirigh, sagart porraisde Chille Anna a cContae an Chabhain cēt.," beg. "Aithne dham do ghalar": Father Thomas O'Clery's recipe for the gout (10 quatr. and 1 stanza), amounting in sum to the advice: practise moderation and old Gaelic habits. Also in Eg. 128, art. 27; 155, art. 63. The author is probably identical with the Tomás Mac Cléirigh, who wrote the elegy of Aodh Ó Raghallaigh in 1715 (Eg. 135, art. 35. f. 20.

34. "Molann gach aon an té bhíos craibhteach cóir": quatrain on praising things as you find them. Attributed to Carolan in *Ir. Minstr.*, i. p. 118, where it is printed. *ib.*

35. "Faoidín dhuine éigin," beg. "Shaoileas féin a ccómhnaidh": burlesque confession (10 quatr.) of an amorous and unrepentant sinner. Also in Add. 18749, art. 11; Eg. 171, art. 11. Attributed to Seán Cíomhán (for whom see Eg. 174, art. 13) in Eg. 155, art. 78. f. 20 b.

Arts. 36-47, 64, 66, 71-74, 81-87 contain a collection of quatrains and stanzas (single or in small groups) of a type very common in modern Irish MSS. They are epigrams dealing with the usual subjects of gnomic literature: religion, morality, riches and poverty, death, love, satire, the rivalries and claims of poets, etc. Many, no doubt, were composed in the poetic schools, and were handed down in the traditions, or on the margins of the MSS., of the schools (cf. Eg. 88, art. 72, nos. 19, 24, 25, 30 b, 32, 38, 42, 79 c). Some are excerpts from longer poems. Others are translations of current Latin epigrams (cf. S. H. O'Grady, *Catalogue*, p. 28; arts. 65 (e), 74 below). Those in more or less regular forms of strict verse may range from the 14th to the 17th cents. Those in stanzas of free metre are of the 17th-18th-cent. period. A number of these quatrains were current in Scotland, and many are still living in the folk-tradition both of Ireland and Scotland.

The descriptions below are much indebted to Prof. T. F. O'Rahilly's *Dánfhocail*, 1921, where a full selection of quatrains in strict verse is given with valuable annotations. The present MS. has clearly much in common with R. I. A., 23. A. 45, written by

the same scribe in 1745, one of Mr. O'Rahilly's sources. They give the epigrams current in the MSS. of the Ulster-Leinster district. Many epigrams from this district are also printed by H. Morris, *Seanfhocla Uladh*, 1907 (referred to below as *S. U.*). For Munster may be compared the quatrains and stanzas collected together from the margins of Add. 31874 under art. 57.

The practice of writing quatrains on the margins of MSS. may be illustrated for the earlier period by a reference to the Introduction to Harley 5280 and to the descriptions of Add. 30512, art. 114; Royal 6 B. III.

36. Quatrains, viz. :—(a) “As cosmhuil nach ttárla leat” : on the theme “self-praise is dispraise.” A variant of art. 80 (c) below. f. 20 b;—(b) “Mareach aghmhurthach na n-each” : on a cavalier. *ib.*;—(c) “Fear dána an fearsa shíar” : on a minor poet. Attributed to Tadhg dall Ó hUiginn in *Gael. Soc. Trans.*, i. p. 228, where it is printed. Cf. *Dánfhocail*, no. 153 and note; Miss E. Knott, *Tadhg Dall*, p. xxiv. *ib.*;—(d) “An fhoghluim do gheibh duine” : on “the boy is father to the man.” *Dánfhocail*, no. 113. f. 21;—(e) “Bachall ballan buinne bróige” : two quatrains, illustrating the figure known as “breacadh,” i.e. heaping up of alliteration. Printed by S. H. O’Grady, *Catalogue*, p. 603. The second quatrain, beg. “Brian mhae Lorcan mhic Luighech,” occurs in a poem printed from O’Lavery MS. A, p. 100, in *G. J.*, xvi. p. 178 b. *ib.*;—(f) “Rann gan bhreacadh do bhreac misi” : on the same figure. *ib.*;—(g) “Dhá chorr ’s a ttáobh re habhainn” : quatrain illustrating the use of the Irish dual. Printed in S. H. O’Grady, *Catalogue*, p. 603, from Eg. 161, art. 15. *ib.*;—(h) “As cruaidhe no cloch” : on poverty. *ib.*;—(i) “As maith duine na dhún féin” : on “every man in his own place.” *ib.*;—(k) “Tuar fola fearthuinn go fíor” : on weather prognostications. *ib.*;—(l) “As baoth comhairle gach mic mhir” : two quatrains on unprotected youth. *ib.*;—(m) “Cómhagus tíre dráoithe éigsi is dáimh” : on Irish hospitality. *ib.*;—(n) “Do sháithidh fear mur mhare da tháibhearn cráebh” : on bad ale. A different version in Eg. 161, art. 4; 155, art. 60 (c). *ib.*;—(o) “As mairg nach dean a leas” : on folly. Printed in *S. U.*, p. 302. *ib.*;—(p) “Ni ghabhann an t-aineólgach dall” : on the hopelessness of teaching a fool. Printed, *S. U.*, p. 312; *Dánfhocail*, no. 67. An oral version is given by Quiggin, *Dialect of Donegal*, p. 195. *ib.*;—(q) “Mairg

do nídh comhrádh gan tlacht": on foolish talk. *ib.*;—(r) "A dhuine uasail a ghlúaisios do shodar on Spáinn": two quatrains of question and answer. Printed, S. H. O'Grady, *Catalogue*, p. 608; *S. U.*, p. 302; Hyde, *Leabhar Sgéalaigheachta*, p. 161. f. 21 b;—(s) "Madh fiafraigheach ba fiosach": on enquiry as the gate of knowledge. *S. U.*, p. 304; *Dánfhocail*, no. 66. It is the first quatrain of a poem by Gofraidh fionn Ó Dálaigh (d. 1387), found in R. I. A., 23. D. 14, p. 50; 23. C. 33, p. 121 (*ib.*, p. 69). *ib.*;—(t) "Duine sáidhbhir fear dhá bhó": on degrees of wealth. *Dánfhocail*, no. 37. Oral version in Quiggin, *op. cit.*, p. 195. Scotch Gaelic form in Nicolson, *Gaelic Proverbs*, p. 229. *ib.*;—(u) "As maith duine aga mbí muc": printed in S. H. O'Grady, *Catalogue*, p. 608. *ib.*;—(v) "Neamh cu leabhar agus each": wishes. *S. U.*, p. 316; *Dánfhocail*, no. 233. *ib.*;—(w) "Ceathrar da dtug Fionn fáath": the hates of Fionn. *S. U.*, p. 10; *Dánfhocail*, no. 234. *ib.*;—(x) "Ni rachaidh misi feasda air cúairt": complaint of a poet disappointed by Ó Ruaire. *ib.*;—(y) "Fear dána aig déanamh dána": printed in *S. U.*, p. 302; *Dánfhocail*, no. 154. *ib.*;—(z) "Is gilide cloidheamh caile": printed in S. H. O'Grady, *Catalogue*, p. 609. *ib.*;—(aa) "As mó mheastar duine a ndeaghechulaidh": complaint of an out-at-elbows poet. *ib.*;—(bb) "Na meastar mé as m'óige": on "an old head on young shoulders." *Dánfhocail*, no. 114. A variant in Eg. 146. art. 38 (n). *ib.*

37. "An teagasg rioghda," beg. "Luigh 7 éirghidh ar do láimh dheis": the Northern gnomic poem (9 quatr.). The title no doubt refers to the Tecosca Cormaic, the chief model of gnomic literature, but the quatrains (many of which occur elsewhere independently) have no direct connection with that work. Printed, *S. U.*, p. 270. For this poem, its Southern analogue ("comhairle na Barrsgolóige," cf. Eg. 187, art. 9) and the Scotch Gaelic form ("Comhairle thug ormsa Brian") see *Dánfhocail*, notes to nos. 175-187. f. 22.

38. Quatrains, viz.:—(a) "Aithnighthe ar thórtha na ccrann": on inherited qualities. *S. U.*, p. 310. A different version in Eg. 146, art. 38 (gg); 173, f. 72 b. f. 22;—(b) "Ni comhfhada barra na méur": trí rainn 7 amhrán on varieties of fortune. *S. U.*, p. 282. Cf. *Ériu*, v. p. 142. Probably a South Ulster arrangement. The first quatrain is from a poem by Muireadhach Albanach Ó Dálaigh in R. I. A., 23. D. 14, p. 125. See

*Dánfhocail*, nos. 107–109. *ib.*;—(c) “Madradh alla cia mor a núaill”: on “much cry and little wool.” Printed in Hardiman, *Ir. Minstr.*, ii. p. 137. f. 22 b;—(d) “As crom géir a fiacla”: on the briar. *S. U.*, p. 310. *ib.*;—(e) “As mór deimhniughadh na ecompánach”: on false friends, attributed in Eg. 146, art. 38 (i), to Thomas Dease, R.C. Bishop of Meath 1622–1652. *ib.*;—(f) “A mhathairín na háirdaigh’s na hísligh me”: see Eg. 161, art. 41 (ii). *ib.*;—(g) “Ata dia tiodhlaictheach tabharthach”: on the superiority of the God of Ulster to the God of Connaught, *S. U.*, p. 288; *Dánfhocail*, no. 218. *ib.*;—(h) “Deoch a doruis,” beg. “Seasamh fada súas le hursainn”: on the stirrup-cup. *ib.*;—(i) “Gleus dighe do bheith buan”: on drink. Attributed to Carolan and printed in Hardiman, *Ir. Minstr.*, i. p. 124. *ib.*;—(k) “As mór do thorann air chlár”: on a great eater. *ib.*;—(l) “Do thrasgair an saoghal is shéid an ghéoth mur smál”: against the English. *S. U.*, p. 216; *Ir. Minstr.*, ii. p. 159. *ib.*;—(m) “A ghiolla na séud’s na spréidh do chruinnigh go beacht”: on inevitable death. *S. U.*, p. 318. *ib.*;—(n) “Dha ttrian tinnis ag teacht áoidhche”: a popular gnomie quatrain. *S. U.*, p. 316; *Dánfhocail*, no. 249. f. 23;—(o) “Cíall ní bheanam as bod muice”: two quatrains of answer by a scholar to Ó Súilleabháin, whose riddling quatrain is in Eg. 150, art. 66 (a). The second quatrain here (in free metre), beg. “Gach rían dá bhfacas a bpeannaibh na n-úghdar sáimh,” has the attribution: “Cathaoir bacach Ó Raghallaig láimh re Droichead Uí Dhálaigh [Mountnugent, Ballyjamesduff, co. Cavan] *ēct.*” *ib.*;—(p) “O do threigios an Gháedhlig budh dearbhchruaidh binn”: two stanzas on an English speaker. *ib.*;—(q) “Ní hiongnamh liom thu bheith fiata”: on a lover. *ib.*;—(r) “Naos ballach Ó Dálaigh .i. easpoc na Midhe *ēct.* .i. an rann so nar ndiaigh,” beg. “Tusa féin nach déarna creach”: satire on a son of Brian Ó Néill from Killcock. *ib.*;—(s) “A dhuine gan fhéidhm ba dona do chaoi”: on a lover. *ib.*;—(t) “Inghean Mheguidhir bean Uí Raghailigh”: satire on a woman of the Maguires married to an O’Reilly. *ib.*;—(u) “Inghean Tighearna an Chláir do bhi pósda ag O Seachnusaigh, ⁊ phós sí Aodh buidhe O Ceallaigh .i. a buitileir féin tar éis bhais Uí Sheachnusaigh,” beg. “A bhean a fuair sáith gach mná do thogha na bhfear”: satire on the widow of Col. William O’Shaughnessy of Gort, co. Galway, who married her butler.

See O'Donovan, *Tribes*, p. 41, note 7, where the stanza is printed. *ib.*;—(v) "Fear on ttrian eConuill": on a man of the O'Neills of Clanaboy, who insulted O'Donnell. *ib.*;—(w) "Gníomh is gaisgeadh is treise nídh se air úair": on a man indifferent to women. f. 23 b;—(x) "Cathaoir bacach O Raghallaigh cēt.," beg. "As truagh gan me air Chaty seal tamuill a ngarda": indecent quatrain. *ib.*;—(y) "A chráosbheal fairsaing bheir alpadh air bhíadh go moch": see Eg. 161, art. 35 (iv). *ib.*;—(z) "O do cinneadh dhuit mise dhola a ttús do rúin": a lover to his mistress, bidding her yield to the inevitable. *ib.*;—(aa) "A dhuine úd shíos ataoi go tréithlag fann": see Eg. 161, art. 40. *S. U.*, p. 302. *ib.*;—(bb) "As mór a tubaiste nar fhiosraigh me Chato ríamh": see Eg. 161, art. 45. *ib.*;—(cc) "Gídh siabhgradh an bhuile do dhuine mur ta me bheith": indecent stanza. f. 24;—(dd) "Se dubhairt an t-óigghaisgeadhach mómhur do bhios farranta": on the qualities of a sword. *ib.*;—(ee) "As fada me do do leanmhuin": lament of an unfortunate lover. *ib.*

39. "A naoidh álainn a tláithchuirp's a tanaghuib ghrís": love poem (3 stanzas). See Eg. 155, art. 61, where it is attributed to Parson Brady. f. 24.

40. Two quatrains of love poetry:—(a) "A spéirbhean ghléigeal do sháchrú Cuinn";—(b) "A bhé bhuidhe na mbriathar mall." *ib.*

41. "As trúagh a dhé mo ghalar": quatrain by an unfortunate lover. *ib.*

42. "[A ccathraigh] na háille thárla mise mur aon": two quatrains on a meeting between the poet and a priest and a fair maiden. f. 24 b.

43. Quatrains, viz.:—(a) "Fadogh teineadh fáoi loch": on the obstinacy of woman. *Dánfhocail*, no. 70. Oral version in *S. U.*, p. 2. Scotch Gaelic version in Nicolson, *Gaelic Proverbs*, p. 60. A closely similar quatrain occurs in a poem attributed to Piaras Feiritéir, *Dánta*, p. 37, l. 933. f. 24 b;—(b) "Coll ailm agus iogha": anagram on the word "cailín." *Dánfhocail*, no. 93. *ib.*;—(c) "Beith onn duir do bearuinn duit": a play on the names of the Irish letters. *ib.*;—(d) "Gédh béo agus é air bior": see Eg. 161, art. 64 (ii). *ib.*;—(e) "Dlighe daoith tiugh teagaise": on the advantage of instruction. *S. U.*, p. 300; *Dánfhocail*, no. 65. *ib.*;—(f) "An daoithe ní hionmhuin liom": on desire of wisdom. *ib.*;

—(g) “Ailm eidir dha choll” : another play on names of letters. *ib.*;—(h) “Cach racadoir go rinn” : on the tests of the arts. *ib.*;—(i) “Maghnus Ó Domhnaill cēt.” beg. “Tar éis ar ibh se do bhéoir” : satire on Conn Ó Caoimh. *ib.*;—(k) “An fear ceadna,” beg. “Is cuid dona saobhadh saobhadh.” According to O’Rahilly, *Dánfhocail*, no. 147, note, where this quatrain is printed, it refers to the deposition and imprisonment (1555–63) of Maghnus by his son Calbhach Ó Domhnaill. *ib.*;—(l) “Deoch a doruis,” beg. “Briarthra fíora is iad a chanaim” : on the stirrup-cup. *ib.*;—(m) “As daoine cóir na bráithre” : against friars and priests. *Dánfhocail*, no. 144. f. 25;—(n) “Mas ionmhuin leat na bráithre” : against the friars. *Dánfhocail*, no. 145. *ib.*;—(o) “Ag dol a ttús na ttráth dhuit” : ironical advice to a priest. *ib.*;—(p) “Mas e an t-allas ata cur ortsa” : two quatrains on a recipe against sweating. *ib.*;—(q) “A shíogaidh sagairt ata le fada faoi phéin go bocht” : two quatrains. See Eg. 161, art. 30. *ib.*;—(r) “Maghnus Ó Domhnaill cēt.” : four quatrains are given under this heading as a continuous poem, though they are not all connected in subject. The author was probably the famous prince of Tírchon-aill, who compiled the Irish Life of Columcille and composed Irish love poems (cf. T. F. O’Rahilly, *Dánta Grádha*, pp. 2–5). The quatrains are: “Más brathair bocht an brathair méith” (printed in Hyde, *Rel. Songs*, i. p. 16; *Dánfhocail*, no. 147 and note); “Na bráithre sin Dún na nGall” (printed, *Dánfhocail*, p. 78; Donegal oral versions in *Co. Louth Arch. Journ.*, iv. p. 264, no. 76); “Tar éis ar chaithis do luachair”; “Inghean Uí Chuilinn Chlochair.” *ib.*;—(s) “Tug an coimhdhia cor don rotha” : on a fallen friar. *ib.*;—(t) “Molann gach áon an té bhíos cráibhtheach cóir” : *S. U.*, p. 300; *Ir. Minstr.*, i. p. 118 (where it is attributed to Carolan). f. 25 b.

44. “Brathair don mbás a daidhbhrios” : eight quatrains of the longer poem found in Add. 29614, art. 17 (26 quatr.). The copies in R.T.A. 23. E. 14, p. 20, and 23. N. 14, p. 102, have 26 and 23 quatrains respectively (cf. *Dánfhocail*, p. 62). Micheál óg Ó Longáin ascribes the poem to Maoilín óg Mac Bruaideadha (d. 1602). For an edition of 11 quatrains see S. H. O’Grady, *Catalogue*, p. 532. See also *Dánfhocail*, nos. 27, 29, 31, 42, and *S. U.*, p. 296. f. 25 b.

45. Quatrains, viz. :—(a) “Lughaidh Tadhg agus Torn” : on

the Contention of the Bards (cf. Eg. 168). Printed in S. H. O'Grady, *Catalogue*, p. 617; *Dánfhocail*, no. 158. It is attributed to Flaithri Ó Maolchonaire (see Add. 37630). f. 25 b;—(b) “Ta galar Póil go gabháltach bríoghmhur tréun”: see Eg. 161, art. 67 (ii). *ib.*;—(c) “The following verse was composed by James Burk, who was blind of one eye,” beg. “Mo chios o Bhéarra léigid chugam a ttráth”: an equivocation based on the traditional derivation of the name, Ó Súilleabháin, from “súil amháin.” *ib.*;—(d) “Ar bhfinnbean uasal shuaire dob áilne líth”: on a woman who had run off with a smith. *ib.*;—(e) “Sín fúm agus fúd”: on the mantle of Niall Mac an Bhaire. *ib.*;—(f) “Deoch na carra”: on the horn of Niall Naoighiallach. Beg. “Is iomhdha file dha iarraidh.” *ib.*;—(g) “Budh fó liom maith is míadh”: illustrating the meaning of the words “fó” and “fi.” f. 26;—(h) “Is neamhheisniúil do ghaisgeadh Mhic Carrtha Mhóir”: accusing Justin MacCarthy, titular Viscount Mountcashel, of cowardice at the battle of Newtown Butler, 1689. *ib.*

46. “A phór na Rúdhraigheach a chru chroidhe rathmhar na Rúarc”: three stanzas in praise of Tadhg Ó Ruairc, probably the poet of Eg. 128, art. 28. At the end is the note “Tomas Mac Cuisdealadh cēt. do Thadhg Ua Ruairc .i. na tri rainn dheigheanach.” The author is perhaps the 17th-cent. poet, Tomás láidir Coisdealbha, for traditions concerning whom see Hyde, *Lovesongs*, p. 46, and the present poem is probably the “fragment of verse in a Stowe MS. F. v. 3, addressed to a certain Tadhg O'Rourke” cited by E. J. Gwynne, *Ériu*, ix. p. 1, where is printed a fine poem addressed to Tomás Costelloe by the wife of Aodh Ó Ruairc. The three stanzas are also found in T. C. D., H. 5. 3, p. 54 (written in 1696-8), and in the late 17th-cent. Rouen MS. 1678, p. 11. *ib.*

47. “Go bhfios damh féin nach bréug a n-abraid Goill”: stanza to the effect that O'Neill's going to Spain for help was as futile as the mission of the raven from the Ark. Also in Rouen MS. 1678, p. 77. *ib.*

48. “Diarmuid rúadh Mac Muireadhaigh cē,” beg. “A chara tabhair beannacht go rodhéudla”: a melodious poem (11 stanzas) in praise of a woman. Also in Add. 18749, art. 27. According to O'Reilly, *Iberno-Celt. Soc. Trans.*, p. cci, the poet flourished *circ.* 1690. A poem by him (printed in Walsh, *Gleanings*,

p. 89) is addressed to Górdún Ó Néill (fl. 1650-1704), and another occurs in T. C. D., H. 5. 3 (written, 1696-8), p. 31. See also Add. 18740, art. 24. f. 26 b.

49. "An fear ceadna .i. Diarmuid rúadh cēt," beg. "Mas peacadh a bhean na malach cceart ccomhdhlúithe": the poem (9 stanzas) known as "Amhrán na bradaoile," because it asserts that the poet's love has stolen her charms from the bees, the snow, the swan, etc. A copy made by John Magauran for Brian Maguire in 1716 is in T. C. D., H. 2. 6, p. 30. For copies by Pádraig Ó Pronntaigh see Eg. 172, art. 14. f. 27.

50. "A Íosa mhilis ann chum do chumais do thaisbeanadh": poem (8 stanzas) in praise of a woman, very similar in style to arts. 48, 49, and perhaps by the same poet. Other copies in H. 5. 3 (written 1696-8), p. 88; Eg. 172, art. 13. *ib.*

51. "Toirrdhealbhach óg Ó Mithan ct.," beg. "A theachtaire théid i ccéin go talamh Mhic Cléoid": poem (11 stanzas) in praise of a woman. Another copy in a MS. probably written by Pádraig Ó Pronntaigh is in O'Laverty MS. K. aa (*G. J.*, xvi. p. 210). A fragment of a poem (probably the present one) by the same poet is in Rouen MS. 1678, p. 224. f. 27 b.

52. "Nach léur dheitsi Gaoidhil bhochta na glanáille": lament (4 stanzas) on the scattering of the Gael in foreign kingdoms. Apparently written at Versailles by a 17th-cent. exile from co. Fermanagh. This is probably the "pièce de vers sur l'Irlande par un officier irlandais au service de France" in the Rouen MS. 1678, p. 1. f. 28.

53. "An t-athair Cathal Mac Ruaidhridh cēt.," beg. "Do chaill Éire a céile fire": the elegy (113 lines and 4 of an *annálach*) on Eoghan ruadh Ó Néill frequent in Northern MSS. Printed in part in *G. J.*, xiv. p. 795; and complete in H. Morris, *Céud de Cheoltaibh Uladh*, p. 17. The author is said to have been P. P. of Drumgooland, co. Down. For another poem attributed to him see Add. 18749, art. 78.

The poem occurs in the Rouen MS. 1678, p. 2. Other copies in the Museum in Eg. 131, art. 20; 171, art. 10; 174, art. 22 (fragment); 186, art. 6; 208, art. 9. f. 28 b.

54. "Peadar Ua Máolchonaire cēt.," beg. "Mar mbeith lérsgríos ar Ghálaibh ó sheanFhodhla": poem (4 quatr.) against a certain Éamonn, whose tenant the poet was, his art having fallen



on evil days. The poet was, no doubt, the author of poems in the Ó Rodaighe collection in T. C. D., H. 6. 15, pp. 42, 79, 94, and so flourished *circ.* 1700. The present poem is also in the late 17th-cent. Rouen MS., 1678, p. 13. f. 30.

55. "File éigin cē," beg. "Do mhúsgail mé tar éis luighe aráeir go sáimh": love poem (7 stanzas). Also in T. C. D., H. 5. 28, f. 189 b (*circ.* 1679); H. 4. 26, p. 118 (written in 1701), in which MSS. it is said to have been composed by Cearbhall Ó Dálaigh (first half of the 17th cent.) for Elionóir, daughter of Sir Murchadh Caomhánach (cf. O'Rahilly, "Irish Poets, etc.," p. 101). f. 30 b.

56. "File éigin cē," beg. "Do radas searc shíor don mhnaoi re ráidhtior cúach": love poem (6 stanzas) describing a maiden's beauty. According to Mr. Edmond O'Toole this poem is attributed to Pádraig Mac Alindon in a MS. by the 19th-cent. co. Armagh scribe, Art Bennett, in private hands. f. 31.

57. "Ollamh éigin cē," beg. "Cia thú féin a mhacaoimh mná": moral poem (9 quatr.). Cf. Eg. 174, art. 13. f. 31 b.

58. "Ollamh éigin cē," beg. "A fhir fhéuchas úaid an cnáimh": the poem (28 quatr.) by Aodh Mac Cathmhaoil, see Eg. 174, art. 8. Also in Rouen MS. 1678, p. 64. f. 32.

59. "Féuch an crann gan ann acht áit na súl": stanza on a skull, introduced here no doubt on the suggestion of the preceding article. Often found in MSS. alone or in association with other similar stanzas. Thus it is used in an interpolated version of "Aithreachas Chathail bhuidhe," cf. H. Morris, *Céud de Cheoltaibh Uladh*, p. 328. It forms part of a poem printed under the title "Moladh na Beirte" in *An Lóchrann*, Tralee, Nov. 1911, p. 5, and still current orally in Munster (cf. Séamus Ó Dubhghaill, *Lucht na Tuatha*, 1910, p. 65). See Eg. 146, art. 38 (cc); 155, art. 71. f. 33.

60. "Trí rainn 7 amhrán," beg. "Táinig go teaghlach rígh an domhain": poem on the testing of the virtue of the ladies of King Arthur's court by an intruder with a swan. A curious variant of the "Boy and Mantle" theme (for which in Irish see Add. 27946, art. 37 (ix); Eg. 158, art. 18, and L. C. Stern in *C. Z.*, i. p. 294). Another copy in Eg. 155, art. 64. Cf. also the curious pendant to this poem in Add. 18749, art. 74.

Printed by T. F. O'Rahilly, *Gadelica*, i. p. 247, from R. I. A.

MSS. 23. D. 7, p. 56, and F. v. 3, p. 215 (both MSS. of S.E. Ulster) with collation of the present MS. Also by T. P. Cross in *Modern Philology*, x. p. 293, with full discussion of sources and analogues.

*ib.*

61. Love stanza, beg. "A théugair as duit do bhéruinn mo mhíle grádh." *ib.*

62. "Fáilte Shéumuis Mhic Cuarta do Thoirrdhealbhach Ó Chearbhallan .i. árdollamh chóigídh Chonnacht, iar tteacht don Toirrdhealbhach réamhráidhte go hOirghíallaibh .i. duitigh Mheg Mhathghamhna," beg. "Dhá mhillion déug fáilte dhíbh": Mac Cuarta's poem (6 quat. and *amhrán*) of welcome to Carolan on his visit to Oriel. Printed by Hardiman, *Ir. Minstr.* i. p. 4 (cf. *ib.*, p. li. for the visit to co. Louth); Ó Máille, *Carolan*, p. 9. See also *Co. Louth Arch. Journ.*, ii. p. 67, where this and another poem of welcome to Carolan are printed. Other copies in Eg. 155, art. 35; Add. 18749, art. 33, with the full seven quatrains in both. f. 33 b.

63. "Pádrúic Mac Alionduin do ehum an aisde so romhuinn do Thoirrdhealbhach Ó Chearbhallán ⁊ do Bhríghid Crúis," beg. "Mo chreach 's mo léun ó fheartaibh de nachar thagaimh mé mo dhealbhchruit": Mac Alindon's address (6 stanzas and a short passage of prose) to Carolan and Bridget Cruise, for the relations between whom see Hardiman, *op. cit.*, i. pp. 14, 107, and Ó Máille, *Carolan*, p. 27. Also in Eg. 155, art. 58. *ib.*

64. Quatrains, viz.:—(a) "Bhearsa Molaisi gidh ghaduis mo chéudfaidh úaim": three stanzas to a lady of co. Fermanagh. Also in Eg. 155, art. 65 (r). f. 34 b;—(b) "Níor dhubhairt Peadar gur chóir": two quatrains on drink. *ib.*;—(c) "A ttoigh duine oile ag ól": on a man, quiet at home, riotous abroad. *ib.*;—(d) "As fearr ceannsacht na buirbe glór": moral quatrain. *S. U.*, p. 298. Eg. 155, art. 65 (s); 135, art. 11 (b), a different form. Munster version in Add. 31874, art. 57 (*aa*). f. 35;—(e) "A gul do ghnáth is maith na bodaigh": translation of the Latin epigram: "Rustica gens est optima flens et pessima gaudens," quoted in "Pairlement Chloinne Tomáis" (*Gadelica*, i. p. 38. *ib.*);—(f) "Uisce d'fhear an mhuilinn mhoill": the needs of various trades. Variant version of the form in *Dánfhocail*, no. 240. Cf. art. 71 (a) below. *ib.*;—(g) "Na dean ceannadhairt do do láimh": two moral quatrains. *ib.*;—(h) Second copy of

(a) above. *ib.*;—(i) “Each na sheasamh fo neart”: blazon of the arms of Ó Rodaighe. See Eg. 155, art. 72. *ib.*;—(k) “Ma meastar dom shagartsa a dhomaiste”: satire on a priest. f. 35 b;—(l) Second copy of (b) above. *ib.*

65. “A úirfhir ataoi luthmhur a n-imirt gach airm”: poem (3 stanzas) of gratitude. Cf. Eg. 155, art. 73, where it has the heading: “Duine bocht fuair wigg ⁊ speacláir ó duine áraidh.” The patron was clearly one of the O’Conors Connaught. f. 35 b.

66. Quatrains, viz.:—(a) “Proving the bad laws & Customs of y<sup>e</sup> Irish,” beg. “Fuilingidh día duithigh a sean.” f. 35 b;—(b) “1067 . uii . mbliadhna . lx . ní suaill”: on the death of Aodh Ó Conchobhair, cf. *Ann. Locha Cé*, i. p. 62. *ib.*;—(c) “Tri frosa aird uilinne”: on the origin of the name “Niall Frasach,” cf. *Cóir Anmann*, no. 124; Keating, *Foras Feasa*, iii. p. 150. *ib.*;—(d) “Aidhehi mairt hi pridit Iuil”: metrical obit of Toirdhealbhach Ó Briain, d. 1086, from the *Annals of Ulster*. *ib.*

67. “Thugus grádh don fhúath”: short copy (3 quatr.) of the poem printed in O’Rahilly, *Dánta Grádh*, p. 15. Cf. Eg. 178, art. 4. f. 36.

68. “Slisnech séghuinn Fhinn huí Bhaoisene fri hAilbhe gruaidhbhric ingin Corbmaic sunn”: the riddling colloquy between Find and Ailbhe. A modernized excerpt from Tochmarc Ailbe (ed. Thurneysen, *C. Z.*, xiii. p. 254, from T. C. D., H. 3. 17, col. 827). There are two versions of the modernized colloquy, H. 3. 9, p. 58, and H. 1. 15, p. 653, both printed in *Leabhar na Feinne*, p. 151. H. 3. 9 was written by the scribe of the present MS., and the two texts are identical. A closely similar form is given in A. Stewart, *Works of the Highland Bards*, 1804, p. 545 (collected orally), but this omits the passage at the end. The H. 1. 15 version (written by Tadhg Ó Neachtain in 1738) differs considerably (for the differences and a collation with the older text see Thurneysen, *loc. cit.*, p. 252). According to Thurneysen the two forms go back to a common original already divergent from the oldest text, which he and Meyer would place in the 10th cent.

For the class of riddle literature to which the colloquy belongs see Add. 4783, art. 3. *ib.*

69. “Seaan mac Torna Ua Maoilconaire .i. árdollamh Eirionn na ré féin .cc. an dán so nar ndiaigh do Bhrian na Múrtha Ó

Rúaire etc.," beg. "Fuair Breifne a díol do hsaoghland": the poem (34 quatr. and *amhrán*), by Seán Ó Maoilechonaire of Ardkyle near Sixmilebridge, co. Clare (fl. *circ.* 1548-1603, cf. O'Rahilly, "Irish Poets, etc.," no. 44), on Brian na Múrtha Ó Ruairc (executed 1591; Hardiman suggests that the poem was composed for his accession in 1566). The scribe adds the note: "Ag sin dán filidhacht is fearr do chonarc ariamh. San Ardchoill mar a raibh morsgol ag an Sean reumhráite Ó Maolchonaire do rinne an dán 7 an t-abhrán a ccontae an Chláir. Et as é Tadhg Ó Rodaighe do chuir an t-orkann no an ghluais so air uile, beagnach, as leabhruibh oile le saothar mór 7c. 7 anos iar na athsgriobhadh re Muiris Ó Gorman i n-Áth Cliath 1774." There is a copy of the poem and the gloss (by Maurice Newby, 1715) in T. C. D., H. 6. 15, p. 21, a MS. with contents closely associated with Tadhg Ó Rodaighe. Certain glossed extracts from the poem in Eg. 135, art. 12, appear to have been copied by O'Gorman from a MS. by Tadhg Ó Rodaighe. There is another copy by the same scribe in T. C. D., H. 5. 19, iii. p. 132. An earlier copy (? without gloss) is in H. 3. 18, p. 766. The poem is printed by Hardiman, *Ir. Minstr.*, ii. p. 286.

The *amhrán*: "Ni bhfuair éiar iarrata an éoluis ghlic" occurs separately in Eg. 155, art. 65 (m). f. 37.

70. "Aithneidh dhamh homo ré h-áoi": school-poem (10 quatr.), with copious glosses, printed by Henebry under the title "The Renehan Air" in *C. Z.*, iii. p. 378. Also in the O'Gorman MS., H. 5. 19, iii. p. 79. There is a 16th-cent. copy in H. 3. 18, p. 210. f. 40.

71. Quatrains, viz.:—(a) "Uisge d'fhear an mhuilinn mhaill": as in *Dánfhocail*, no. 240. Cf. art. 64 (f) above. f. 40 b;—(b) "A Theamhair na riogh dob annamh leat": "on seeing a countryman cutting grass to feed his cattle on the Hill of Tara" (23. E. 12). Followed by note: "Rádha an phriomhfheidh Pluincéd do cuireadh chum bais a Lunduinn" i.e. Oliver Plunket, R.C. Archbishop of Armagh, executed in 1681. Printed in *Dánfhocail*, p. 79. Also in Eg. 155, art. 65 (l); Add. 18749, art. 22 (d). *ib.*;—(c) "Triath Mhaigh Réin na mbratach ngeal": on the family of Ó Rodaighe, see Eg. 135, art. 12 (a). *ib.*

72. "Réim Rioghraidhe Érend febh ro fhollamhnaighsead diaigh a ndiaigh go mbladhnaibh do aosaibh an domhain, dé, 7

a righe ré a n-ais ar na thionol a leabhar airisian Fhearghail Uí Ghadhra les an Dupaltach Mac Fhirbisigh an<sup>o</sup> dni. 1649 i nGaillimh 7 anos iar na aithsgriobhadh as an leabhar cceadna re Muiris O Gorman. a<sup>o</sup> 1775": list of Irish kings, A.M. 1649–A.D. 1698, copied from collections of Duaid MacFirbis, based on the Annals of the Four Masters. A similar transcript is in Adv. Libr. MS. LXXX, pp. 17–31 (written at Enniskillen, 1798), see Mackinnon, *Catalogue*, p. 253.

Colophon: "Finis per me Muiris Mac Gorman 7 a mBaile Atha Cliath dhamh anos. 1775. iar na ghraifneadh as leabhar Dhubhaltaigh Mic Fhirbhisigh i eColaisde na Gaillimhe dia ceadaoin viii<sup>o</sup> Augusti A<sup>o</sup>. M<sup>o</sup>. DC<sup>o</sup>. xl<sup>o</sup>. ix<sup>o</sup>. f. 41.

73. Quatrains, viz.:—(a) "Caoir theineadh oram da mbeirinn ort a bhais na rúag": a threat to Death. Eg. 155, art. 65 (q); 662, art. 4 (a). f. 47 b;—(b) "As comhdhána ar phálas na righthe an t-éag": on Death, with *English* version, beg. "O! Death you have an equal Influence in Court." Eg. 155, art. 62 (c). *ib.*;—(c) "As bréag adubhairt an chléir": on Death. *Dánfhocail*, no. 118. Repeated below, art. 84 (ee). Eg. 132, art. 3 (a); 155, art. 74 (b). *ib.*;—(d) "Trúagh sin a leabhráin bhig bháin": the common scribal quatrain. *Dánfhocail*, no. 130 and note. With *English* version, beg. "O! Little Book the time will come" (printed from 23. C. 19, p. 342, *op. cit.*, p. 76). *ib.*;—(e) "Do mealladh Ádhamh le mnáoi": consolation of a deceived lover. Eg. 155, art. 65 (k). *ib.*;—(f) "As milis cúmhra glór an fhir": on rich and poor. Printed from 23. G. 25, p. 2, in *A. C. L.*, iii. p. 246; and from several MSS. in *Dánfhocail*, no. 24, where Eccles. xiii. 28–29 is suggested as a source. *ib.*;—(g) "Na bí fonóideach ar sráid": on behaviour. A variant of a quatrain in Comhairle na Barrsgolóige, cf. art. 37 above and *Dánfhocail*, no. 178. *ib.*;—(h) "Mairg do ní comhrádh gan tlacht": on foolish talk, see art. 36 (q) above. *ib.*;—(i) "Codhladh do chodlus aréir": quatrain from the tale: "Imtheachta na dá n-Óimbhidhe," printed, *Ériu*, v. p. 43. Another copy by the same scribe in Eg. 151, art. 10 (d). *ib.*;—(k) "A Rígh na ceréacht fuair éag a mbarr in chroinn": religious stanza, also in Eg. 118, art. 20; 132, art. 3 (c); 155, art. 28 (g). Printed in *Gael. Soc. Inverness Trans.*, xxvi. p. 100, from a 17th-cent. MS. from Ratisbon (perhaps written at Louvain at

some date before 1686) lately in the possession of Prof. G. Henderson (cf. Mackinnon, *Catalogue*, p. 319). An oral version from co. Mayo is printed by Hyde, *Rel. Songs*, ii. p. 24. The stanza is also introduced into the longer version of the Confession of Cathal buidhe mac Giolla Ghunna, cf. Eg. 208, art. 33. f. 48;—(l) “A lucht deanta an chrábhaidh fhúair”: on hypocrisy, printed in S. H. O’Grady, *Catalogue*, p. 611. *ib.*;—(m) “A bhé chneasta tréig feasta h’úail níos mó”: two stanzas to a proud lady. *ib.*

74. “In Imitation of the great Metre [i.e. Óglachas of Rannaigheacht Mhór],” beg. “Triúr ata ag brath ar mo bhás”: poem (7 quatr.) on the three enemies. Printed in O’Molloy, *Grammatica Latino-Hibernica*, Rome, 1677, p. 204, and in S. H. O’Grady, *Catalogue*, p. 628. The theme derives from a mediæval Latin proverbial saying, printed in J. Werner, *Lateinische Sprichwörter*, 1912, p. 24, no. 170, from Basel MS. A. XI. 67:

“Dum moritur dives, mox crescunt tres ibi lites:  
Demon vult animam, consanguinei quoque gazam;  
Vermibus in terra crescit pro corpore guerra.”

Also in Eg. 139, art. 17 (a); 166, art. 6; 178, art. 5; 188, art. 9; 195, art. 4 (n), with the stock attribution to Donnchadh mór Ó Dálaigh; Add. 31876, art. 3; 31877, art. 55 (in both these with the characteristic Southern attribution to Ó Dálaigh fionn). In T. C. D., H. 2. 6, vi, f. 10 (1715), it has the more probable attribution to Giollabhrighde Ó hEoghusa. f. 48 b.

75. Quatrains and proverbs, viz.:—(a) “Flann Mainistreach san dán darab tosaeh ri temhra dia tteasbann tnú,” beg. “Ro sgaith Nin Cir Dair dia seis”: quatrain on the passing of earthly glory, not from the poem cited, but from the poem, also by Flann of Monasterboyce, immediately following it in *L. L.*, p. 133 b, ll. 5, 6. f. 49;—(b) “A bhean gan éadach éirighe suas leatsa”: variant on the interminable theme treated under Harley 1921. *ib.*;—(c) Collection of five proverbs with *English* equivalents, beg. “Niel cleith air an ole acht gan a dhéanamh.” *ib.*;—(d) Quotation from Marcus Aurelius, beg. “Who is wise? He that learns from all.” *ib.*

76. “Pádrúice Mhae Alionduin cēt.,” beg. “A leannain fíre na suadh”: *trí rainn* 7 *amhrán* in praise of An dall Mac

Cuarta. Cf. next article and Eg. 155, art. 76; Add. 18749, art. 34. f. 49 b.

77. "Seamus Ua [read Mac] Cuarta cct.," beg. "A leannain gráidh na ttri ttriúr": answer in *tri rainn* 7 *amhrán* to the preceding poem. Eg. 155, art. 77; Add. 18749, art. 35. Add. 18749, art. 36, is an attack by Peadar Ó Doirnín on these two poems. *ib.*

78. "Beannocht leatsa a leabhráin uaim": poem (10 quatr. and 1 stanza of *amhrán*), by Richard Taafe of Rathnaoiti, co. Louth, returning a bible which had been lent to him by the Rev. William O'Clery. Cf. art. 80 below. f. 50.

79. Various notes in *English*, e.g. "The motto on the O Neals arms—Haec manus pro patria pugnando vulnera passa." Another note shows that O'Gorman had discussed Irish matters with Charles O'Connor of Belanagare and Dr. Francis Stoughton Sullivan. f. 50 b.

80. "Fáilte rómhad ón áird aníos": poem (11 quatr. and 1 stanza of *amhrán*), by the Rev. William O'Clery, acknowledging the receipt of the book mentioned in art. 78 from R. Taafe. Richard's brother James is mentioned and his son, who has just returned from his studies in Seville. His library of Irish MSS. is highly praised. f. 51.

81. Quatrains, viz.:—(a) "Ól fíona dith druise": on the causes of fat. Also in Eg. 196, f. 87 b;—(b) "Fogus don teinigh Eoin": against selfish and self-indulgent folk. Eg. 155, art. 65 (t);—(c) "Fóir a dhé dhúiligh": complaint of an Ó Dálaigh illpaid for his poetry;—(d) "Cia an dochtuir is mór iúl": on Duns Scotus. Printed by Aodh Mac Cathmhaoil (Cavellus), *Vita Scoti*, cap. 1; T. F. O'Rahilly, *Dánfhocail*, no. 212. f. 51 b.

82. "Ceathrar do bhi ar uaigh an fhir": poem (6 quatr.) on the four at the grave of Alexander. A fuller version is in the Book of the Dean of Lismore (1512–1529, see T. M'Lauchlan, *The Dean of Lismore's Book*, 1862, p. 85 of the Gaelic part; Cameron, *Rel. Celt.*, i. p. 94). The present copy is printed by Meyer, *Ir. Texte*, ii. 2. p. 3. The theme is taken from the supplementary chapter to the *Historia de Preliis* (the abridged Latin version of Pseudo-Callisthenes, cf. Ward and Herbert, *Cat. of Rom.*, i. p. 120) on the sayings of the eight philosophers at

Alexander's tomb. Another copy below in art. 86. See also Eg. 113, art. 31. *ib.*

83. "Is gnáth dha náomhadh siol Róigh": poem (4 quatr.) on the saints of Fergus' seed. Fergus and Medb are here sainted for the following reasons:

"Do naomhadh Fergus is Meadhbh,  
naomhtar cách o bheith róiréidh;  
féile naomhas mná is maith,  
féile Meadhbh nás gach árdfhlaith."

f. 52 b.

84. Quatrains, viz.:—(a) "Gráin ar sgurbhí chuir sí mé do threóir": by a sufferer from scurvy. f. 52 b;—(b) "A Ghearóid na déan fanómhóid fo mo dháil le mnáoi": see Eg. 161, art. 64 (iii). *ib.*;—(c) "Nior thógbhais ma thárla leat": original form of art. 36 (a) above. It is the second quatrain of a poem by Gofraidh Mac an Bhaird (fl. *circ.* 1610), citing a couplet from a poem by Muireadhach Albanach Ó Dálaigh (cf. *Dánfhocail*, no. 50 and note). *ib.*;—(d) "Chaith Marcuis 1 é a ngúais": on a penny spent in Trim, co. Meath. *ib.*;—(e) "Ris an áird is re fánaigh shiúbhblas gach sruth": on the comfort of women. f. 53;—(f) "A Bhúrcaidh as Baile Ath Clíath": on a Dublin Burke going to Balla, co. Mayo. *ib.*;—(g) "Bhi me lá 'mBalla's mo phóca folamh": on a dry day in Balla. *ib.*;—(h) "Philip Ministear upon the Lord's Daughters," beg. "Triúr ban séimh nach bhféadfadh a n-acmhúinn do chosce": Parson Brady's obscene satire on certain female Protestant enthusiasts. *ib.*;—(i) "Thainic mise (or chonnaire misi) 1 ní mé amháin": on a woman of co. Cavan. *ib.*;—(k) "Mo theagasc dhuit a n-ainm mhic dé 's na náomh": warning against women. *ib.*;—(l) "Ceathrar da dtug Fionn fúath": Find's hates. *S. U.*, p. 10; *Dánfhocail*, no. 234. f. 54 b;—(m) "Gabhar glas is laighne ghorm": a warrior's choice. *ib.*;—(n) "Cuirim eo tre sging": riddling quatrain, using bardic words. See Eg. 161, art. 47 (i). *ib.*;—(o) "O bhreith Chriosd a mBeithil bhinn": the date of King William's death. Eg. 161, art. 47 (iii). *ib.*;—(p) "Se bliadhna is cáogad": the number of years from Adam to the deluge. *ib.*;—(q) "Cead aimsir an bheatha bhinn": on the same. *ib.*;—(r) "Na srotha nach mbionn rodhoimhin": "still waters run deep." *S. U.*, p. 298; *Dánfhocail*, no. 51.



*ib.*;—(s) “As me síogaidh dhuine dris”: indecent quatrain.  
*ib.*;—(t) “Is milis do bhriathar is cliathchumann druidthe do dhorn”: on a stingy priest named Anthony (? cf. Eg. 155, art. 6). Attributed to Parson Brady. See below (β). Several versions printed in *S. U.*, p. 308. *ib.*;—(u) “Níor dhubhairt Peadar gur chóir”: see art. 64 (b) above. One quatrain only.  
*ib.*;—(v) “Deirim dán deirim dán”: by a needy poet. *S. U.*, p. 298; *Dánfhocail*, no. 159. *ib.*;—(w) “A ttoigh óil is béusa ceart”: Seán Ó Neachtain on tavern manners. Eg. 161, art. 62 (iii). *ib.*;—(x) “Is mairg atá gan béarla binn”: on the misfortunes of Irish speakers. f. 55;—(y) “*Arvalis, land that is not sown.* Branar mur adubhairt an t-óigfhear ag casaoid air a ghrádh,” beg. “Branar beag do rinne me”: see Eg. 161, art. 61, and the poem attributed to Piaras Feiritéir, *Dánta*, p. 33, ll. 837-848. *ib.*;—(z) “A mheadair a bhí lán”: on a medder.  
*ib.*;—(aa) *English* Grace after meat, beg. “Some had meat, and some did eat.” *ib.*;—(bb) “Ni truíde an loch a lach”: the common quatrain. *Dánfhocail*, no. 59; Quiggin, *Dial. of Donegal*, p. 195; Nicolson, *Scotch Proverbs*, p. 90. Followed here by three distinct English renderings (a fourth in *Dánfhocail*, p. 68).  
*ib.*;—(cc) “As me an t-iolar on taobh túadh”: declaration of an anonymous writer from the North. *ib.*;—(dd) “Re mnaibh Banbha do chaith mé”: a rake’s resolve. *ib.*;—(ee) “As breag adubhairt an chliar”: see above, art. 73 (e). *ib.*;—(ff) “A dhonais nach faghthar súas”: on an inhospitable door fallen. Printed, S. H. O’Grady, *Catalogue*, p. 616; *Dánfhocail*, no. 17. f. 55 b;—(gg) “Dob fhéile thu no Gúaire”: on an ungenerous person. *S. U.*, p. 298; *Dánfhocail*, no. 14. *ib.*;—(hh) “Magnus Ó Domhnaill,” beg. “As maith bhur ccuid aráin plúir”: address to certain nuns. *ib.*;—(ii) “Brathair fada fíonn fíonn”: on a friar and a nun. By the same (?). *ib.*;—(kk) “As ísiol gotha na morsruth mor”: on “much talk, little wool.” *S. U.*, p. 298; *Dánfhocail*, no. 52 and note. *ib.*;—(ll) “Na coigil na caith ar fad do lathair”: on thrift. *S. U.*, p. 300. Preceded here by an English version. *ib.*;—(mm) “A shagairt a théid adh éag fan mbeathuisge d’ól”: on a drunken priest. f. 56;—(nn) “Ata slaodán ⁊ píochan ⁊ easbhaidh as mó”: Jacobite stanza. *ib.*;—(oo) “Budh mhaith thu fa shnáoisín”: indecent quatrain. *ib.*;—(pp) “Mallacht dé go bráth”: on a glass half-filled. Followed

by a note: "Iar na rádh re hAodh Ó Dómhnuill" (one of the poets of the Contention, early 17th cent.). Printed as by Carolan in Hardiman, *Ir. Minstr.*, i. p. liv, note, and (with the attribution to Ó Domhnaill) in *Dánfhocail*, no. 164. *ib.*;—(qq) "Mar bhios linn fo lan foghair": "still waters run deep." Baothghalach ruadh Mac Aodhagáin in the Contention (ed. McKenna, p. 216), cf. *Dánfhocail*, no. 53. *ib.*;—(rr) "Iollann Ó Caiside ⁊ Matha Ua Luinín a n-aghaidh a chéile cia be haca adeuradh rann gan spás aimsire. D'eirigh Matha na sheasamh gan mhoill ⁊ adubhairt Ó Caiside:

"Mas maith Matha,  
ní fa thoiseach dighe;  
na raibh dia le Matha  
d̄ sheasamh no da shuigheadh."

A flyting between two poets of co. Fermanagh. A Matha Ó Luinín of Arda on the Erne wrote the law tract in Cotton MS., Nero A. VII, ff. 132-157, in 1571, and was pardoned in 1586 (cf. O'Rahilly, "Irish Poets, etc.," p. 96. *ib.*;—(ss) "Tháinic misi 's ní mé amháin": see (i) above. *ib.*;—(tt) "Dha fhear dheag aguinn a chuaidh agh ól": on a drinking party. *ib.*;—(uu) "Mas deoin leat do phósadh": printed by S. H. O'Grady, *Catalogue*, p. 620. *ib.*;—(vv) "The Lord Mount Garret on an Irish poet": *English* couplet, written in irony. "You Latin Poets, and you Greek forbear/and to Hibernia's Loftier Muse give ear." f. 56 b;—(ww) "Ma thig file fa do dhéighin": on respect for poets. *S. U.*, p. 292; *Dánfhocail*, no. 152. *ib.*;—(xx) "Tráighe na n-inntleacht n-anbhfann": on the supremacy of the poets. A variant version of the quatrain attributed to Gofraidh Mac an Bhaird, cited in a letter of 17th-cent. date in Walsh, *Gleanings*, p. 64. Mr. O'Rahilly suggests, *Dánfhocail*, no. 156, note, that it was based on the opening words of Riaghail na Sacart (Eg. 91, art. 5). *ib.*;—(yy) "A bhean mhaith nach bhfaíl do lucht (a locht)": satire on a housewife. *ib.*;—(zz) "Thainic tu niogh ⁊ thainic tu ané": on an importunate visitor. *ib.*;—(a) "As fada Art a n-Oilfinn": on tall Art. The first line is a parody of the line: "Is fada anocht i n-Oilfinn," cf. Add. 18749, art. 19. *ib.*;—(β) "Mas milis 'bhriathra is cliathchumann druite do dhornn": see (t) above, a different version. *ib.*;—(γ) "Homo potest bibere": a drinker's sermon on this text. *ib.*

85. Quatrains of an older type, viz.:—(a) “Da .c. bliadan acht bliadain is cuig”: on the period from the Creation to the Incarnation. f. 57;—(b) “Padraic is Brighit bághach”: the five noblest saints in Ireland. The other three are Colum Cille, Brendan of Birr and Ciaran. *ib.*;—(c) “Cuiger is glica ro chinn”: quatrain from *Acallam na Senórach*, ed. Stokes, ll. 2253-4. *ib.*;—(d) “Airde na háirci fil tra”: two quatrains on the heights of the Ark and Nimrod’s tower. *ib.*

86. Repetition of art. 81 above. *ib.*

87. Quatrains, viz.:—(a) “Ni héol dó duine deóradh”: on a deceiving earl. f. 57;—(b) “Brian Ó Ruairc rogha Gaoidheal”: on Brian [? na Múrtha] Ó Ruairc. *ib.*;—(c) “Teist an fhile air Art Ó Ruairc Rígh Connacht,” beg. “An domhan o thuinn go tracht”: three quatrains on Art Ó Ruairc, King of Connaught. The only Art Ó Ruairc with this claim appears to be the king who died in 1046 (*F. M., A. U.*). Another copy in Add. 18749, art. 27. f. 57 b.

88. Quatrains, viz.:—(a) “Fogus don teinig Eóin”: see art. 81 (b) above. f. 58;—(b) “Bás an fhir a chuala anáe”: on a friend’s death. *ib.*;—(c) “Ni bhfuil nach bhfághann guth”: on the inevitability of satire. *ib.*;—(d) “Foclóir m’ainm gan ghó”: scribal quatrain. *ib.*;—(e) “An enoc is áirde sé is fúaire”: on the impiety of scholars. *S. U.*, p. 298. A different version is printed in *I. T. S.*, xi. p. 188. Cf. Eg. 113, art. 34 (a); 155, art. 28 (i). *ib.*;—(f) “Ó bhreith Chríod a mBeithil bhinn”: see art. 84 (o) above. *ib.*

89. “*Angelical maid do dhéigh ní fada me béo*”: love poem (5 stanzas), half *English*, half *Irish*. Composed, according to Walker, *Memoirs*, p. 101, by an Ó Luínín of co. Fermanagh, a friend of Carolan. Printed by Walker, and from his text by H. Morris, *Céad de Cheoltaibh*, p. 87. A similar poem by Patrick Smyth, a co. Meath poet, is printed, *op. cit.*, p. 85. f. 58 b.

Arts. 90-99 are insertions, 90-96 in Richard Tipper’s hand, 97-99 in O’Gorman’s, but carelessly written, probably at the same time as the Carolan songs in Eg. 135, art. 10.

90. “[Súd í f]éirin dedhmna is aille”: fragment of Carolan’s “Seabhach Bhéal Átha Seanaidh,” corresponding with ll. 525-540 of Ó Máille’s edition. See Eg. 146, art. 44. f. 59

91. “Cia be a bhfuil se a ndan do”: Carolan’s poem (5

stanzas, the last imperfect) on Mabel Kelly. See Ó Máille. *Carolan*, p. 109 and notes. Cf. art. 95 below. *ib.*

92. Extracts from the Commentary on the Amra of Colum Cille (see Eg. 1782, art. 1). The extracts are brief excerpts from two poems: "Fil suil nglas" and "Feacht do Mhaelchabha na eliar." f. 59 b.

93. "[Is mian liom f]easta glúasacht": the song "Tighearna Mhaighe Eo," attributed to Dáibhí Ó Murchadha (cf. Hardiman, *Ir. Minstr.*, i. pp. 228, 337). Differs considerably, both in arrangement and extent, from Hardiman's version. f. 60.

94. "One Sunday Mourning I doated to be": the verses in English to Carolan's tune "Devotion," composed for Miss Featherstone. Attributed to Carolan himself. Cf. Ó Máille, p. 30. f. 60 b.

95. "Cia be dho bfuil se a ndán a laimh deas fáoi na ceann": fragment of Mabel Kelly. See above, art. 90. f. 61.

96. "[I]ollann Ruadh Mac Pharrthalon," beg. "Is tursach lag claoitadh tímsa deiríodh gach aoidhche": love poem (6 stanzas and 1 of *ceangal*) for Phyllis O'Kelly, by Iollann ruadh Mac Parrthaloín, a poet from Lough Allen, co. Leitrim. f. 61 b.

97. "Sir Uilleac a Bure," beg. "Dha mbéinsi shúas a nGlinse": song (3 stanzas) to Sir Ulick Burke of Glinisk (par. of Ballynakill, bar. of Ballymoe, co. Galway), differing considerably from the form in Ó Máille, p. 166. f. 62.

98. "Carolan s Elegy on Mac Cabe" (in Hardiman's hand), beg. "Thug me an chuairt 7 b'aireach liom. m'aisdear sine ar eis mo shiubhail": poem (3 stanzas), differing greatly from the form in Ó Máille, p. 162. f. 62 b.

99. "Part of Bally-haunis" (Hardiman's hand), beg. "Dha madh pléid le mna é": fragment of the song, "Béal Atha hAmhnais," attributed to Ó Casaide, corresponding with ll. 436-451 of Ó Máille's *Carolan*, p. 260. Cf. Eg. 135, art. 10 (e). f. 63.

100. "Áonghus na n-áor .i. an bard rúadh cēt.," beg. "Do bheirim 's gan dol na thoigh": the satire (100 quatr.), for which see Eg. 149, art. 20. f. 64 b.

101. Quatrains, notes, etc., viz.:—(a) Noah's pedigree, with the ages of the patriarchs. f. 68 b;—(b) "Ach mur bhfuil se slán falláin a cenáimh 7 a n-anail": notice concerning a horse. Also on f. 70 b. Followed by the names of the fingers in *Irish*.

f. 69 b;—(c) “Mochion do theacht a sgadáin”: address (6 quatr.) to the herring as the king of fish. See Eg. 155, art. 65 (v). f. 70 b;—(d) “A dhearnad chrotach dhodach chaoldhubh ghér”: 3 quatrains on a flea. Ascribed to Parson Brady in Eg. 155, art. 67. f. 71;—(e) “Caoch an inghean caoch an mháthair”: quatrain from the satire of Aonghus ruadh Ó Dálaigh (art. 100 above) on the Mac Tighearnáin family. f. 71 b;—(f) Various notes on Irish grammar, etc., probably from a MS. of Tadhg Ó Rodaighe (cf. art. 11 above), since one has the signature: “Misi Tadhg Ó Rodaighe.” *ib.*

Arts. 102–104 were probably transcribed from the Book of Ballymote, when that MS. was in the hands of the Chevalier O’Gorman, Maurice O’Gorman’s patron, who presented the codex to the Royal Irish Academy in 1785.

102. “Ughdair oirdhearca amhail ionráidhtear i leabhar Bhoile an Mhuta fol. 167”: the list of Irish authors printed by Stokes from *B. B.*, p. 308 b 12, in *C. Z.*, iii. p. 15. f. 72.

103. “As leabhar Bhaile an Mhuta page 168,” beg. “Caide loc 7 aimsir 7 persa 7 fath airic in ogaim”: transcript of the tract on Ogams, *B. B.*, pp. 308 b 44–311 b 31. f. 72 b.

104. “Dia cuincead neach a ndlignedh”: the poem (9 quatr.) on the number of attendants for the various classes of poets, from *B. B.*, p. 332 b 50. f. 78 b.

105. Irish Prosody, followed by a series of poems quoted in illustration of the various forms of Irish strict metres. The Prosody has the heading: “The Irish Prosodie made into English by the Reverend John O’Bryan, now Parish Priest of Carricknavar co. Cork.” This is the reputed editor of the Irish dictionary (cf. Eg. 87), afterwards Bishop of Cloyne and Ross (d. 1767). For his stay at Carricknavar and his relations with the poets see T. Ó. Donnchadha, *Dánta Sheáin Uí Mhurchadha*, pp. xxix, xxxix. See also *Dict. Nat. Biog.* under his name. The Prosody is a version of the chapters on metrics in Francis O’Molloy’s *Grammatica Latino-Hibernica*, 1677.

The poems cited are:—(a) “The Author Francis Mulloy his Dedication of the foregoing Irish Prosody to the wellwishers of that Language in Ireland. Somadh go haos óg 7 eatha oileáin na naomh,” beg. “Truagh daoine ar dith litre.” f. 94;—(b) “3. Rannuigheacht mhór sonn. Goffruigh Fionn Ó Dálaigh eē.”

beg. "Fa ngníomhradh measdar meic riogh": see Eg. 111, art. 27. f. 95;—(c) "4. Rannuigheacht bheag Sonn," beg. "Do thuit a chloch cúil d'Éirinn": the poem by Eoghan mac Donnchaidh Uí Dhálaigh, cf. Eg. 111, art. 76. f. 97;—(d) "Oglachus deibhidhe sonn," beg. "Mac Cartáin triath na n-each seang": on Tomás Mac Cartain of the Cinél Fhaghartaigh, co. Down. 25 quatrains. f. 99;—(e) "2. Aig so dán Séadna. Giollabhríghde Mac Conmhídhhe cē," beg. "Dean orum trocaire a thrínnóid": a fine poem (29 quatr.), in which the poet prays for a son in place of two sons, who have died, leaving him childless. For the poet cf. O'Curry, *Mann. and Cust.*, ii. pp. 162–66. f. 100;—(f) "Deibhidhe an dán so. Flann mac Eoghain Mac Craith cē," beg. "Eolach me air mheirge an iarla": fragment (6½ quatr.) of a poem on Thomas Butler, 10th Earl of Ormond, cf. Add. 29614, art. 35. f. 101 b.

A similar Prosody with examples of versification (copied by the same scribe) is in T. C. D., H. 4. 5. The present copy (which is imperfect by the loss of leaves) probably contained the same number of poems originally. f. 78.

106. "Uillecán dubh O," beg. "Is farsing's as fáiltech an áit bheith a n-Eirin, uillecán dubh ó": the song printed in Walsh, *Ir. Pop. Songs*, p. 66. It has here the note: "MacGearailt ceinit. ba máir a n-arm na Fraince air ngabháil Bergenopsoom a mbliaghain 1747." In a 19th-cent. hand. f. 102 b.

### Egerton 155.

Paper; 1790–1796.

7½ in. × 4½ in.; ff. 150.

Written by Fearghal Ó Raghallaigh between the years 1790 and 1796 (cf. arts. 2, 11, 45). The scribe was probably of co. Meath or Cavan, and the texts copied are those characteristic of the S.E. Ulster-North Leinster literary district. Arts. 1–3, 5–8, 11, 13, 15, 20, 23 occur also in Eg. 154 in a closely similar form, and were probably copied into that MS. by Edward O'Reilly from this or a similar MS. by the same scribe.

POEMS OF SOUTH ULSTER-NORTH LEINSTER; 17th–early 18th cent. The collection is of a similar nature to that in Eg. 127, with which it has a considerable number of texts in common.

1. "Sgéul Lomnochtan Sliabh Riffe": the short version of the *Eachtra Lomnochtáin*, see Eg. 164, art. 1. f. 3 b.
2. "Dain Shain Mic Connuil Aspug Ciarruidhe ar na sgríobha re Fairiol Ó Raelaigh ochtmadh la don *July 1790*," beg. "Anúair smúainnim ar Sáoithibh na hEreann": see Eg. 187, art. 1. f. 14.
3. "Suiridh Ghoill," beg. "Sifim síos a Padruic": full copy (313 quatr.) of the pseudo-Ossianic poem composed by Seán Ó Neachtain, see Eg. 138, art. 6. f. 23.
4. "Le linn úaisle chloinne toictheach": see Eg. 127, art. 15. f. 43 b.
5. "Molaidh Pheigi Déanu," beg. "Lá dha rabhas a gathair na Galaidh": short copy (74 ll. and 1 stanza of *amhrán*) of the poem describing Peggy Dean in Galway. Attributed here to Pílip Ó Raghallaigh (17th-18th cent.), but in Morris MS. 6 (written by Nicholas O'Kearney, cf. *G. J.*, xiv. p. 755 a) to Séamus dall Mac Cuarta. Longer copies in Eg. 128, art. 34; Add. 34119, art. 28; T. C. D., H. 1. 17, f. 165 b (probably copied from Eg. 128). f. 44.
6. "Torus an T[sh]aoidhe 'an teach a tsagairt": anonymous satire on a priest of co. Cavan, named Antoine mac Eoghain Uí Dhonnchadha, who had treated a poet inhospitably. It consists of a prose preface, detailing the offending conduct and the verses (13 quatrains, followed by "Trí rainn ⁊ amhrán ceanguil"). f. 45 b.
7. "Cánaidh an bhodaigh," beg. "Aimplis aimlig annco-mach": dispraise of clowns in 19 lines, consisting of derogatory adjectives, in alliterative groups of three, going through the entire Irish alphabet. Cf. the prose "Cáineadh an bhodaigh" in Mac Alindon's satire, Eg. 172, f. 32 b. f. 47 b.
8. "Dán an bhothain," beg. "Óigfhir ata romhur diomsach": poem (80 ll.), addressed to a spirited young man, expounding the ills of married life. Also in Eg. 161, art. 101. f. 48.
9. Quatrains, viz.:—(a) "A mhic Uí Fearanan o Aird Srath": on misfortune. f. 49 b;—(b) "Is maírg a bhíos gon chéil": on the uses of resignation. *ib.*;—(c) "Ceisd agam ort a chléirigh": the two quatrains printed in *Dánfhocail*, no. 196, the answer being the second alternative. Also in Eg. 161, art. 50. An oral version from Aran in *G. J.*, v. p. 33.
10. "Moladh Bhinn Éadair," beg. "Is aoibhinn a bédh 'mBinn

Éadair": seven quatrains in praise of the Hill of Howth. Another copy in Eg. 161, art. 52. A very different version is printed in *Oss. Soc. Trans.*, vi. p. 88, note. f. 50.

11. "Rob the Robber," beg. "A certain Priest had hoarded up": the *English* epigram in 4 quatrains, printed in *Poems on Affairs of State, 1640-1704*, iii. p. 4. Followed by an *Irish* version, headed: "Goid o Ghadaighe," beg. "Sagart sanntach ciann do clos." Colophon: "Arna sgriobhadh re Fearghal Ó Réaghallaidhe an 2amh la fithchiot don Obráin, bliagan, dh'áois an Tíghearna, Mile seacht cead 7 dha bhliagan déag air ceire fithchiot." f. 50 b.

12. "Searbh an chráigse a tainig ar tuinn": poem (7 quatr.). Followed by the quatrain: "Aithne dhamh cineala ghathfonn" and the two quatrains from a poem by Eoghan Ó Donnghaile, beg. "Ni tú searbhas Ó Sirín." See Eg. 127, arts. 29, 30. f. 51 b.

13. "An Síoguidhe Romhanach," beg. "Innsíghim fios 7 ní fios breige": the poem (281 ll. and 1 stanza of "an t-abhran ceangail"), giving in the form of a vision a survey of Irish history in the first half of the 17th cent. Composed in Rome by a Northern poet in 1650. Printed by Hardiman, *Ir. Minstr.*, ii. p. 306. For a translation see Sir J. T. Gilbert, *Contemporary History*, iii. p. 190. Other copies in Eg. 139, art. 34; 154, art. 29; 161, art. 70. f. 52.

14. "Tri bliaghna fithchead se chead": two quatrains on the date of the coming of S. Patrick to Ireland. See Add. 31877, art. 13. f. 57 b.

15. "Caine Whealey," beg. "Créd é an tocht no sprocht so ar Ghaodhlaibh": the satire (118 ll.), by Feardorcha Ó Dálaigh, on the almanack-maker, James Whaley, printed in O'Donovan, *Tribes*, p. 28. For a different copy see art. 83 below. f. 58.

16. "Aislin Chonchabhair Uí Choragan," beg. "Do bhíos aráeir an neul mo leaba": poem (30 ll.) by Conchubhar Ó Coragáin, a Northern poet (fl. *circ.* 1700, according to O'Reilly, *Iberno-Celt. Soc. Trans.*, p. ccii). f. 60 b.

17. Quatrains, etc, viz.:—(a) "Ó do thréigis an Gháeidheilg bo dearbheruaidh binn": see Eg. 127, art. 38 (p). f. 61;—(b) "Ni hé so Eire bhí 'nallod ann": the quatrain on Ireland's degeneracy printed in S. H. O'Grady, *Catalogue*, p. 613; *S. U.*



p. 318. *ib.*;—(c) “As Peter sat on a marble stone bewailing his tooth”: toothache charm in *English and Irish*. Cf. Hyde, *Rel. Songs*, ii. pp. 58, 411. f. 61 b;—(d) “Óthra an Dúradan mar leanas,” beg. “Othra chuir Muire le súil Cholúim Chille”: charm against a speck in the eye, cf. *op. cit.*, p. 380, though the charm differs. *ib.*

18. “Iomarbhaidh na Sealga,” beg. “A Phádrúig an céúala tu an tsealg”: the Ossianic lay on the Chase of Slieve Gullion. Here given as two poems, the first under the above heading, the second under the heading “Laoidh na seilge” with the incipit: “A Phadrúig gidh adhbhur caoi” (f. 65). See Add. 34119, art. 8. f. 62.

19. “Déorúighe shior gan sgíth gan fos”: the couplet on exiles, with *English* version, printed in S. H. O’Grady, *Catalogue*, p. 615. f. 69.

20. “Laoidh Thaile mhic Tréin,” beg. “Lá dha raibh Finn na bhfleadh”: the Ossianic lay, which more usually begins “Cnoc an áir an enoc so shiar” (cf. Eg. 138, art. 18; 158, art. 10). It occurs in the Giessen MS. 1267, written at Louvain in 1685. f. 69 b.

21. “Laoidh an Mhoighre Bhoirb,” beg. “Sgéal beag agam air Fhionn”: Ossianic lay (40 quatr.), concerning An Maighre Borb mac Rígh na Sorcha. See Eg. 161, art. 2 (ii); Add. 18946, art. 4. f. 71.

22. “Asluinn Bhrían Dubh Ó Raighile,” beg. “Do bhíos la go deacrach dearach”: *aisling* (24 stanzas) by the co. Cavan poet (fl. *circ.* 1725), author of the tale, Mac na Míochomhairle. The last two lines:

“Leannán soithe croídhe mo cléibh thu  
is tú chas le Carbhúll air mhinn a tsléibhe”

are perhaps a reference to a similar *aisling* by the 17th-cent. poet Cearbhall óg Ó Dálaigh, who is also referred to in Mac na Míochomhairle. f. 74.

23. “Da mhéad sin réam céim is rachmuis”: stanza on the maxim: “Naturam expellas furca tamen usque recurret.” With *English* paraphrase. See Eg. 161, art. 37 (iv). f. 75 b.

24. “Bainneamh [= Beannughadh] an duine bhoicht,” beg. “Go mbeanaigh Dia 7 Padruig Muire mháthair 7 Coluim Cille,

Peadar na n-eochrach, Eoin baiste, an dá easpal déag 7 Dia mór na glóire air fódh do thoigh": the Irish beggar's Petition. f. 76.

25. Quatrains, viz.:—(a) "A bhráthair ta gol go toigh Dé": to a lascivious friar dying. With *English* version. Cf. Eg. 161, art. 87 (i); Add. 18749, art. 42. f. 77 b;—(b) "As fada me do da leanmhuin": cf. Eg. 127, art. 38 (ee). f. 78;—(c) "O do cinneamh duit mise dol a dús do rún": cf. Eg. 127, art. 38 (z). *ib.*

26. "Croth thug Cormuc do O Neill," beg. "Deich milliúin d'ór ghlan dhearg": three quatrains on the dowry given by Cormac to Ó Néill with his daughter Meadhbh. An excerpt from the second part of Seán Ó Neachtain's *Stair Éamuinn Uí Chléirigh*, cf. E. Ó Neachtain's ed., p. 75. f. 78.

27. "Moileamh [= Moladh] na cceire Chóige," beg. "Ni chualaidh cluas ce borb a bhreith": four quatrains on the excellences of the four provinces. The last occurs separately and is printed in S. H. O'Grady, *Catalogue*, p. 606. f. 78 b.

28. Quatrains, viz.:—(a) "Do thrasgur an sáeghal is shéud an ghaogh mur smál": Eg. 127, art. 38 (l). f. 79;—(b) "A ghiolla na séud 's na spréidh do cruinnigh go beacht": Eg. 127, art. 38 (m). f. 79;—(c) "Molann gach aon an té bhios craibteach coir": *ib.*, art. 34. f. 79;—(d) "As daoine cóir na bráithre": *ib.*, art. 43. (m). f. 79;—(e) "Muin luis agus sé coil calma": metrical obit of Brian son of Cuchonnacht óg Maguidhir, printed in S. H. O'Grady, *Catalogue*, p. 609. f. 79;—(f) "Duisín cáoghad agus míle go beacht": on the great frost of 1683. Printed, *loc. cit.* f. 79;—(g) "A rígh na ceréucht fúar pian a mbár an chroinn": Eg. 127, art. 73 (k). f. 79 b;—(h) "A Chríost sháoradh síol Éubha i gerann": complaint on the distress of the Irish. f. 79 b;—(i) "Na cnoic as áirde as íad is fúaire": Eg. 127, art. 88 (e). f. 79 b;—(k) "Íosa a spiorad náomh 'athair is 'úan": see S. H. O'Grady, *Catalogue*, p. 615. f. 79 b.

29. "A chailín deis tlachtmhúill 's a déud mar chaile": love poem (5 stanzas and 1 quatrain), see Eg. 161, art. 19. f. 80.

30. "Conn mic Seain Uí Néill," beg. "Ca líon rígh as damhna teann": poem (12 quatr.) on the kings of the O'Neill line till the Flight of the Earls. f. 80 b.

31. Quatrains, viz.:—(a) "A dhía do dealbh neamh": prayer against sin. f. 81;—(b) "Ná meastar mé as m'óige": see Eg. 127,

art. 36 (bb). f. 81 b;—(c) “A duine úasal stúaghlan ’s as lúbaidh méin”: on the theme, “the fox can’t be cheated the third time.”

*ib.*

32. “Cairnéoig na bpoll dubh,” beg. “Aonmhac an áirdrigh bheir grása 7 prontanas”: 3 stanzas, see Eg. 161, art. 28.

33. “Domhnall an chéad Íarla do Chlainn Charthaigh,” beg. “Aisling trúagh do mear meisi”: an *aisling* (4 quatr.) attributed to Domhnall Mac Cárthaigh Mór, Earl of Clancare (1518–1596). Printed by T. F. O’Rahilly, *Dánta Grádha*, p. 39. Another poem attributed to the same author is printed, *op. cit.*, p. 40. f. 82.

34. “Beith onn dúir do bhea[r]fuin duit”: see Eg. 127, art. 43 (c). *ib.*

35. “Fáilte Shéumuis Mhic Cúarta do Thoirdhealbhach Cearbhallan [iar tteacht do go] duith[igh] Mheg Mhathgamhna,” beg. “Dhá mhillion déag fáilte dhibh”: see Eg. 127, art. 62. f. 82 b.

36. “Far eastward (*sic*) lies an ile of ancient fame”: English version (8 heroic couplets) of the poem on Ireland, beg. “Finibus occiduis describitur optima tellus,” attributed to S. Donatus of Fiesole. An Irish version attributed to Aodhagán Ó Rathaille is printed in I. T. S., iii, 2nd ed., p. 34. f. 83.

37. “Séadh an t-uisge beatha redh gach séoid”: *tri rainn* 7 *amhrán* in praise of whiskey. f. 83 b.

38. “Gach maith o neamh go láthair”: quatrain of the poem in Eg. 127, art. 21. *ib.*

39. “Toirdhealbhach Uí Néill,” beg. “A macáimh a théid a lasadh do léighin”: address (11 stanzas) to Toirdhealbhach Ó Néill, by Séamus Mac Cuarta, see Add. 34119, art. 20. f. 84.

40. A variant of the toothache charm in art. 17 (c) above, in *Irish* and *English*, beg. “Do shoith Peadar as comhair ghataidh Ierúsalem.” f. 86.

41. “Crann do chuireas ar días ban:” poem (5 quatr.) on the poet’s equitable division of himself between two women. Cf. Eg. 161, art. 43. f. 86 b.

42. “Is tairis linn do theacht dar ttr”: see Eg. 127, art. 27. *ib.*

43. “Ceisniomh Inghion Ghuil Átha Logha lathair Féidhlimidh mhic Croimthuinn Rígh Mumhan,” beg. “Rígh aighmhor

armach ardeomhachtach"; the modernized version of the tale printed in *Hib. Min.*, p. 65. See Eg. 171, art. 9. f. 87.

44. "Moladh an ros no úr Éireann," beg. "Air ar ndol damhan ar sáile soir": poem (4 quatr. and 1 of "an rann") on the fertility of Ireland, by one leaving her. f. 98 b.

45. "Aig so beathadh Mherlino Maligno," beg. "Feacht a n-áon do bhi a rioghacht na Bohema": the late vision tale. See Eg. 106, art. 22. At the end is the note: "Air na sgríobha le Fearghall Ó Réadhaluidhe an ceathramh lá deag do Lúimhneas [14 Aug.] san bhliaghan daois air dtighearna [written "n."] 1796." f. 99.

46. "Comharle Mhic Clamha ó Acha na Muillionn do Áirsigh Rúadh mhac Sean mhic Briain mhic Fiachra mhic Domhnaill Ghruama mhic Chathail Chragaidh mic Sean Mhantaighthe mhic Toirdealbhadh ꝛ.," beg. "Áirsigh croidhe geanamhail rúadh": the burlesque tale, see Add. 18747, art. 2. f. 109.

47. "Earracht Bhinne Cuibin," beg. "Sealg do comoradh le Fionn": Ossianic lay (43 quatr.). See Add. 34119, art. 7, and Eg. 161, art. 108 (where it is entitled: "Laoidh Arrachtaigh Beinne Cailce"). These two MSS. give different texts, but Add. 34119, art. 7 agrees with Eg. 155, and Eg. 175, art. 14 is a transcript of Add. 34119. f. 116 b.

48. Two quatrains, viz.:—(a) "Mas milis do bhriathra is cíathchumhan druite do dhóirn"; cf. Eg. 127, art. 84 (t);—(b) "Chath Matha 7 é a nguais": Eg. 127, art. 84 (d). f. 119 b.

49. "Láoidh Chuinn mhac an Deirg," beg. "Sgeul mór air Chonn mac an Deirg": Ossianic lay (41 quatr.), relating the victory of Goll mac Morna over Conn mac an Deirg, who came to avenge his father (for whom see Eg. 209, art. 5 (vii)) on the Fenians. For the subject in Scotch Gaelic ballads see *Leabhar na Féinne*, pp. 107–123, and L. C. Stern, *C. Z.*, v. p. 554. Add. 34119, art. 5, and its transcript, Eg. 175, art. 13, agree with Eg. 155, but the imperfect copy in Eg. 139, art. 2, differs considerably. f. 120.

50. "Moladh mná ré na fear tairéis a thréigmheal," beg. "Dha ghealghlaic laga leabhra": poem (5 quatr.) in praise of a dead wife. f. 123.

51. "Duine 'caoi fa na shaoighil do chathadh miríadhalla,"

beg. "Uc mo nár anocht": poem (14 quatr.) of repentance. It is the lament from Seán Ó Neachtain's *Stair Éamuinn Uí Chléirigh*, ed. E. Ó Neachtain, p. 35. f. 123 b.

52. "An t-óigfhear aig cáoi a bhoill," beg. "As trúagh liom do bhás a bhoill": poem (10 quatr. and 1 stanza of "an t-abhrán") on an inopportune loss of vigour. Cf. Eg. 161, art. 34. f. 124 b.

53. Quatrain on "Deoch an doruis," beg. "Seasamh fada súas le hursainn," see Eg. 127, art. 38 (h). f. 125.

54. "An sagart aig umpo 'an teampuill," beg. "A phlanda chrú na nGaedhal fial": see Eg. 127, art. 25. f. 125 b.

55. Quatrain, beg. "A chaoilfhir do rinne an gníomh nach maith," on an Irishman who turned against Ireland. *ib.*

56. "An sagart aig umpo 'an teampuill," beg. "A bhráthair Éoin ma ta do thriall"; a short copy of the poem in art. 66 below. f. 126.

57. "A chráoisbheal fharsaing bheir alpadh ar bhíadh go moch": see Eg. 127, art. 38 (y). *ib.*

58. "Pádrúig Mhac a Lionduin do chum an aisde so do Thoirdealbach Ó Cearbhallan 7 do Bhrighid Cruis," beg. "Mo creach is mo léun o fheartaibh Dé": see Eg. 127, art. 63. f. 126 b.

59. "Gaoil Mhuire Óighe," beg. "Easbog do bhí feacht eile": poem (9 quatr.) on the Three Maries. This piece is found in the 15th-cent. Paris MS., f. 116 b, and in the early 16th-cent. Book of the Dean of Lismore (no. ix in Quiggin's notation). The Dean attributes it to Muireadhach Ó Dálaigh (fl. 1215). There are modern copies in Maynooth MSS., in R. I. A., 23 L. 17, and in Eg. 141, art. 16. Cf. Quiggin, *Bards*, p. 33. Other references to the Three Maries in Irish literature are in a poem by the 13th-cent. poet, Giolla Brighde MacConmidhe, "A Thrinoid is a thri Mhuire" (Eg. 127, f. 100 b), and in the Life of S. Anne, Add. 34119, art. 17. f. 127 b.

60. Quatrains, viz.:—(a) "Mas ionmhuin leat na bráithre": see Eg. 127, art. 43 (n). f. 128;—(b) "A óigbhean deas na meas gur mór do chíall": printed in S. H. O'Grady, *Catalogue*, p. 612. *ib.*;—(c) "Cuir bean mur mhare a ndorus a tabhairn fein": Eg. 127, art. 36 (n). *ib.*;—(d) "Síoda ór is airgiot, ceol agus ladain na tíre": on the impossibility of civilizing a clown.

Cf. Eg. 161, art. 47. *ib.*;—(e) “Tarrang náduir as dúal”: printed in S. H. O’Grady, *Catalogue*, p. 607; O’Rahilly, *Dánfhocail*, no. 104. *ib.*

61. “Phillip Ministeir,” beg. “A naoidh álaoinn a thlaith-churp’s a thanaghuib ghris”: see Eg. 127, art. 39. f. 128 b.

62. Quatrains, viz.:—(a) “Na coigil na caith ar fad do lathair”: with *English* version. See Eg. 127, art. 84 (ll). f. 128 b;—(b) “Bráthair fada firion fionn”: see *ib.*, art. 84 (ii). *ib.*;—(c) “As comhdhána air phálas na righthe an t-éag”: with *English* version, beg. “O! Death, you have an equal share and influence in court.” See *ib.*, art. 73 (b). *ib.*;—(d) “Trúagh sin a leabhráin bhig bháin”: see *ib.*, art. 73 (d). With *English* version, beg. “O little book, the time will come.” *ib.*;—(e) “Mairg do gnidh comhrádh gan tlacht”: see *ib.*, art. 73 (h). With *English* version, beg. “Not many words, but few exprest in season.” *ib.*

63. “An t-athair Tomas Ó Cléirigh sagart porraide Chille Anna a econtae an Chabhain,” beg. “Aithne dhamh do galar a shagart”: see Eg. 127, art. 33. f. 129 b.

64. “Tháinig go téaglach righ an domhain”: see Eg. 127, art. 60. f. 131.

65. Quatrains, viz.:—(a) “Lord Mount Garret on an Irish Poet”: see Eg. 127, art. 84 (vv). f. 130;—(b) “Ma thig file fa dhéighin”: *ib.* (ww). f. 130;—(c) “As maith mur ccuid aran pluir”: *ib.* (hh). f. 131;—(d) “Bráthair fada firionn fionn”: *ib.* (ii). f. 131;—(e) “Mo mhhallocht go bráth”: *ib.* (pp). f. 131;—(f) “Mas deoin leat do phósadh”: *ib.* (uu). f. 131;—(g) “Branar beag do roinne me”: *ib.* (y). f. 131;—(h) “Re mnaibh Banbha do chaith mé”: *ib.* (dd). f. 131;—(i) “Re casaigh is re fanaigh is gnáth a shiubblas gach sruth”: *ib.* (e). f. 131;—(k) “Do mealladh Ádhamh lé mnáoi”: *ib.*, art. 73 (e). f. 131;—(l) “A Theamhair na Ríogh dob annamh leat”: *ib.*, art. 71 (b). f. 131;—(m) “Ní bhfúar eliar iarrata an eoluis glic”: the stanza found as *amhrán* to Seán Ó Maoilchonaire’s poem on Brian Ó Ruairc, see Eg. 127, art. 69. f. 131;—(n) “Is túar fola fearthuinn go fíor”: see Eg. 127, art. 36 (k). f. 131;—(o) “Ní ghabhann an t-ainéolgach dall”: *ib.*, art. 36 (p). f. 131;—(p) “Dhá ttrian tinnis ag techt aoidheche”: *ib.*, art. 38 (n). f. 131;—(q) “Caoir mhiollaidh oram da mbeirinn ort a bhás na rúag”: *ib.*, art. 73 (a). f. 131;—(r) “Bhéarsa Molaisi

gidh ghaduis mo chéudfaid úaim": *ib.*, art. 64 (a). f. 131 b;—  
 (s) "As fearr ceansacht no buirbe glor": *ib.*, art. 64 (d). f. 131 b;  
 —(t) "Fogus don teinigh Eoin": *ib.*, art. 81 (b). f. 131 b;—  
 (u) "Budh mhaith thú fa shnáoisín": *ib.*, art. 84 (oo). f. 131 b;—  
 (v) "Sgadáin righ an éisg," beg. "Mochion do teacht a sgadáin";  
*ib.*, art. 101 (e). f. 132;—(w) "A bhean mhaith nach bhfuil a  
 locht"; *ib.*, art. 84 (yy). f. 132;—(x) "Triur ban séimh nach  
 bhfeadfadh a n-annmhian do choisg": *ib.*, art. 84 (h). f. 132.

66. "Toirrdhealbhadh óg Mac Donnchaidh, beg. "A bhrathair  
 Eoin ma tá tu triall": the satire (9 quatr.) described under Eg.  
 127, art. 24. f. 132 b.

67. "Ránn na déarnuid," beg. "A dearnuid chrotach ghobach  
 chaoldubh ghéur": 3 quatrains on a flea. Note at end: "Wrote  
 by Philip Minister i. Parson Bready." Cf. Eg. 127, art. 101 (d).  
 f. 133.

68. "Asluín Sheoin Ciomhán 'mbaile na leabhar," beg. "Cia  
 tú féin a mhacaoimh mná": see Eg. 174, art. 13. f. 133 b.

69. "Oidhe na trí thrúaighe," beg. "Truagh liom oidhe na  
 trí thrúaighe": the poem (3 quatr.) on the Three Sorrows, cf. Eg.  
 127, art. 23. f. 134.

70. "Comhairle an athar dá inghionn," beg. "Gabh mo  
 theagasg 'ingin oig": advice to a young woman (12 quatr.), by  
 Muiris mac Dáibhí dhuibh Mhic Gearailt, for whom see Eg. 174,  
 art. 4. Other copies in Eg. 142, art. 42; 146, art. 64. f. 134 b.

71. "Ceann Aodh Uí Néill san chill," beg. "A fhir fhéuchas  
 uaid an cnaimh": see Eg. 174, art. 8. Followed here by the  
 stanza: "Féuch an ceann gan ann ach áit na súl" (cf. Eg. 127,  
 art. 59). f. 135.

72. "Each na sheasamh fo neart": see Eg. 127, art. 64.  
 f. 137 b.

73. "Duine bocht fúair *wigg* ⁊ speacláir ó duine áraidh," beg.  
 "A úirfhir ta tréineartmhuir a n-imirt gach airm": three  
 quatrains of gratitude. See Eg. 127, art. 65. *ib.*

74. Two quatrains, viz.:—(a) "As fada Art a n-Oilfinn": see  
 Eg. 127, art. 84 (d);—(b) "As breag adeirid an chliar": see *ib.*,  
 art. 73 (c). *ib.*

75. "Cearbhall óg Ó Dalaigh," beg. "Am leabhadh aréoir do  
 shílis féin a theacht": poem (7 stanzas) on a vision. For the  
 attribution see O'Rahilly, "Irish Poets, etc." p. 101, note 11. f. 138.

76. "Padruice Mhac a Lionduin," beg. "A leannain fire na súadh": see Eg. 127, art. 76. f. 138 b.

77. "Moladh do rinne Pádrúig Mac a Lionduin do duine éigin san duileog thall ⁊ moladh do roinne Séumus Úa Cúarta ionn ar ndíaidh don bhfear ceadna," beg. "A leannain graidh na ttrí ttriur": see Eg. 127, art. 77. Arts. 76, 77 are reciprocal praises, not addresses to some third person as the heading here suggests. f. 139.

78. "Faoisidin Sheoin Ciomhan," beg. "Shaoilis féin a ecómhnaig": see Eg. 127, art. 35. f. 39 b.

79. "Críocha déighionach an duine," beg. "A dhuine cuimh-nigh air do críoca déighionach": the poem on the Last Ends (59 stanzas). See Eg. 197, art. 5. f. 140.

80. "Consboid Dhonnchaidh Mhac Labhra agus Giollamhuire caoich Mhac Cartan," beg. "Cia an traghna so san ghort": see Eg. 127, art. 28. f. 145.

81. "Leighios gach galar an *Whiskey*," beg. "Sul fa n-eirghidh tú ar maidin biodh do deaslaimh úait sínte": see Eg. 127, art. 2. f. 147.

82. "Aig so Rioguin do háinic aig Murchadh mhac Bhriain Boruimbe O Cinnéadaidh go catha Ghafadh Clúana .i. Clúan Tarbh aig iarraidh sgeuladh ó na nionnmur dearbhráthar do bhí san ceatha; ⁊ ceadhna trí bhríon d'fhuil Rígh no a mhac chuim leigios do dheana da fear ⁊ da dis mac do bhí fo dhraoidheacht [i] ttiobruid na ttrí mbric .i. do fúair bás le faicsin na mná so iar an adhbhar go raibh se cinneamhnach do bheith amhlaidh," beg. "Mo ceisd ortsa a thréuinnfhir/a créachttha an arraidh uaithne": poetical dialogue (17 quatr.) between Murchadh son of Brian and a woman (called here daughter of Ainleighe of Áth Cliath and wife of Gruagach Oileáin na n-Éun), whose nine brothers he had slain in the battle of Clontarf. A Scotch Gaelic version of this lay is printed from Stewart's Collections, p. 549, in *Leabhar na Féinne*, p. 209. f. 149.

83. "Caineadh Whally," beg. "Gode an sprocht no an tocht sa ar Ghaedhluibh": a different version from that in art. 15 above. In 110 lines and a *ceangal* of 4 lines. The author's name is given in the line: "Se m'ainm go dilios Minoculatus [= Monoculatus, i.e. Feardorcha Ó Dálaigh]." Written in Maurice O'Gorman's hand on an inserted leaf. f. 150.



## POETRY OF THE LEINSTER-ULSTER DISTRICT, LATE XVII<sup>TH</sup>-EARLY XIX<sup>TH</sup> CENTURIES.

### Egerton 139.

Paper ; XVIIth, XVIIIth cent.

Quarto (various sizes) ; ff. 122.

The MS., like Eg. 135, is composite, and was probably put together by Edward O'Reilly. The scribes are chiefly of the Leinster-Ulster district. Arts. 3-5, 45 are in the hand of John O'Donovan. Arts. 6-12 are by Maurice O'Gorman. Art. 13 is in an unidentified 18th-cent. hand, and arts. 14, 15 were written in co. Clare, 16th-17th cent. Art. 20 was written by Cornelius Ó Concheannonn (18th cent.). Arts. 22-34 are in the autograph of Seán Ó Neachtain, arts. 35, 36 are by Richard Tipper, and art. 37 is by Aodh Ó Dálaigh. Arts. 40, 41 are by Finghin Ó Scannail, Hardiman's scribe, and arts. 42-44 are by Edward O'Reilly.

POEMS OF SEÁN Ó NEACHTAIN, 1707, *holograph*, and other miscellaneous collections from various sources.

Seán Ó Neachtain was a characteristic figure in the literature of the second half of the 17th and the early 18th cent. in Northern Ireland. He was not originally of the North-Leinster district, with which most of his work is associated. According to a pedigree drawn up by his son Tadhg in 1705/6, his descent was as follows: "Sean mac Taidhg m. Seain bhuidhe m. Giolla Pádrúig m. Uiliam chaoich do láim (*sic*, ? léim) Coisléan Atha Lúan fa dho, ⁊ na dhiaigh sin fuair bás ar a leabuidh tré protecsion do fuair o bainríghan Isebél." (Nat. Libr. Irel., Comyn MS. II. p. v. Information supplied by Dr. R. I. Best). The family was of the Húí Maine. An interesting note in R. I. A., 23.O.35, written in 1774 by Brian Ó Fearghail, a co. Longford scribe (cf. Eg. 178), states that he came from co. Roscommon: "John Naghten of Cloonillane in the parish of Drum prope Athlone, s<sup>d</sup> place and Estate is now in the possession of Tho<sup>s</sup>."

Naghten of Thomastown Esq. in s<sup>d</sup>. parish." Thomastown Park in Drum, co. Roscommon, was in the occupation of Edmond H. Naghten in 1840 (Lewis, *Topogr. Dict. of Ireland*, 1840, i. p. 510). An accompanying story in Irish, with the title: "Ag so sios mur leannus cuid do Shuirghidh Sheain Uí Neachdain mac fir-duithe bhí na chomhnaigh a bporraisd Drumma," relates how he went into Leinster as a *spailpín*, or itinerant harvester, and there wooed Winifred Nangle with the well-known poem: "Rach-fuinn fón ccoill leat" (cf. *Stair Éamuinn Uí Chléire*, ed. E. Ó Neachtain, p. vii). In any case he seems to have settled down in Meath as a schoolmaster. It is to be noted that the hero of his allegory, *Stair Éamuinn Uí Chléirigh*, had a somewhat similar experience, and there is reason to believe that that tale has some basis in the facts of Seán Ó Neachtain's life (cf. Eg. 147, art. 1).

According to the above account, his wife's name was Úna de Nóglá (Winifred Nangle). There seems to be no other evidence for this marriage. In the notes on his family in Eg. 198 Tadhg Ó Neachtain gives his mother's name as Úna Ní Bhruin, i.e. Winifred Byrne, perhaps belonging to the same family as the Edmond Byrne, Archbishop of Dublin 1707-23, lamented by the Ó Neachtains and their circle in Eg. 194, art. 1. She died 5 Feb. 1706/7. There were three children, Tadhg, Lúcas and Anna. Seán died, an old man, 9 March 1728/9. In T. C. D., H. 4. 20, p. 124, are two stanzas, which, according to his son Tadhg, were composed by him upon his deathbed.

His work comprises most of the kinds of contemporary literature. Tadhg in his poem printed in *Gadelica*, i. p. 158, mentions only one composition by name:

"Seán Ua Neachtuin, niamh na scol,  
seanóir ársaigh a chrich Connacht,  
ughdar firghlic an Ghleacuidh Luinn  
's mórán staradh oile da shamhuil."

This is the tale "An Gleacuidhe Géaglonnach" (extant in a MS. in the National Library, Dublin). Another tale is mentioned by O'Reilly as in a MS. in his possession, "The Voyage of the Five Heroes—a popular tale in prose." The tale, *Jacobides agus Carina* (cf. Eg. 165, art. 4), is a curious allegory of the life of the Duke

of Berwick. Ó Neachtain's best known work, *Stair Éamuinn Uí Chléirigh* (cf. Eg. 147), is probably another example of this allegorical tendency, since it appears to be, in part, a veiled account of the poet's own history.

Other prose works are a discourse on the history of Ireland and on geography (in a MS. in the National Library, Dublin); and the translation of *La Vera Sapienza* (attributed to Paolo Segneri, but really by G. P. Pinamonti, cf. Add. 18948, art. 11) found in T. C. D., H. 4. 23.

Many of his poems are extant. For a list of them see *Iberno-Celt. Soc. Trans.*, p. cexiii, and cf. the Index to the present Catalogue. Of the longer poems the pseudo-Ossianic lay, *Suirghe Ghoill*, is in Eg. 164, art. 2, and the curious burlesque poem, influenced by *Parlement Chloinne Tomáis*, entitled *Cath Bhearna Chroise Brighde*, in Eg. 165, art. 5. His minor poems treat all the usual subjects of the time. There are political poems (as in arts. 22-24 below), love poems, poems addressed to clerics (in particular *An t-athair Pól Mac Aodhagáin*, cf. arts. 29, 30 below), drinking songs (cf. Eg. 127, art. 4) and moral and religious verse (the translations of the Breviary hymns in Eg. 197, art. 13, are probably by him). He frequently employed the epigrammatic form, *trí rainn* 7 *amhrán* (see Eg. 127, Introduction), characteristic of the N. Leinster-S.E. Ulster district (see below, arts. 28, 31; Eg. 146, art. 38 (ff); 194, art. 1 (h), etc.). A characteristic feature of his work is the employment of archaic words, drawn from glossaries, etc., and his longer poems are frequently provided with marginal glosses to explain such words (cf. art. 22 below; Eg. 146, art. 45).

1. Letter from Theophilus O'Flanagan to John McNamara, on William Halliday and other Irish scholars, with a challenge to them to render certain crucial phrases in Keating and elsewhere; 28 March 1809. f. 1.

2. "Sgéulachd air Chonn Mac an Deirg," beg. "Sgeul air Chonn Mac an Deirg": fragment (19½ quatr.) of the Ossianic lay. See Eg. 155, art. 49. f. 3.

3. "Dubhthach Ó Lughair ro chan," beg. "Sen a chreas mo labhra": a corrupt transcript of part of the Prologue to the *Féilire* of Oingus, the extension "creas" (for "er." = "Crist") being intended to support the belief in sun-worship among the Irish.

Cf. the remarks of E. O'Reilly on Gen. Vallancey's interpretation of this passage, *Iberno-Celt. Soc. Trans.*, pp. xxvi, xxvii. f. 3 b.

4. "Rosg Osguir mhic Oisín re bucht catha Gabhra. A.D. 296," beg. "Éirigh a Osguir fhéil": the Ossianic lay (21 quatr.). See Eg. 129, art. 3. f. 6.

5. "Rosg Goill," beg. "Árd aigneach Goll": eulogy (136 ll.) of Goll mac Morna. See Eg. 174, art. 14. f. 7.

Arts. 6-12 are in the hand of Maurice O'Gorman.

6. Genealogical collections, viz.:—(a) "Incipit da bhungeineaigh Laigean and so": Leinster genealogies, transcribed from a MS., which contained "bunadhas shenchasa Laingann (*sic*). .do reir Libuir Glindi da lacha ⁊ Libair na hUachongmala ⁊ Libair Buidi Moling ⁊ seindleabar Laigean ar chena." Ends (f. 13): "Seacht maic Nair maic Fothaid .i. Macc Liag. Macc Tinde. Macc Iair. Cobthach. Glaisderg. Conall. Furbuidhi. This is y<sup>e</sup> last of y<sup>e</sup> book now or the end." f. 9;—(b) "Geinealach Chloinne Gormain," beg. "Domhnall mac Maoileachlainn": genealogies of the MacGormans of co. Clare. f. 14;—(c) "From O'Gorman's book. Sliocht Rosa maic Cathaoir mhóir": the genealogies of Ó Diomusaigh, Ó Conchubhair Fáilghe, Ó Maolriain, Ó Duinn, Ó Tuathail, Ó Duibhir, and of the following families of the Clanna Rudhraighe: Mae Giolla Riabhaigh, Mac an Bhaird Mhuine an Chasáin, Muintear Chaolluighe; and of the Mac Aodhagáin family. f. 15;—(d) "Clann Chathaoir Mhoir," beg. "Cathaoir Mór trí maic .xxx. leis do reir na n-eolach": Leinster genealogies. A reference to pp. 265, 280 of some MS. is given. f. 18;—(e) Collections for the Ó Gormáin or Mac Gormáin family. From the Annals of the Four Masters and other Annals, MacFirbis's Book of Genealogies, etc. "Mr. Thomas O'Gorman's book i.e. about 8 leaves in all of it and other genealogies," is cited on f. 43. Pedigrees of other families are interspersed, e.g. Ó Raghallaigh of Tellach Dhunnehadha (f. 28 b), Ó Concheanainn (ff. 21, 29, 39), Mac Brádaigh of co. Cavan (f. 46), Mac Mathghamhna of co. Clare (f. 41). f. 21.

7. "Monuair go brath go dtarlaidh uainne": elegy (44 ll. and 1 quatr. of *an annálach*), for Róis Ní Dhoirnín (d. 1740). Probably by a poet of co. Louth. Her father's name is given as Émmon and her mother's as Caitrína Ní Chearbhaill. f. 48.

8. "Ar chru Cholla mo chuairt a ccein": eulogy (12 quatr.

and 1 stanza of *ceangal*) of An t-athair Proinnsias Mac Mathghamhna of the Ulster family. f. 49.

9. Quatrains, etc., viz.:—(a) Brief glossary of Irish herb names. f. 50;—(b) Two mathematical problems worked out. *Engl.* f. 50 b;—(c) “Is brat gan chlúdughadh Cúlach ‘n-eagmhuis Sheoin”: stanza on the death of John Brown. f. 51;—(d) “Ta ‘n feile gun cheile ‘s a’ t-eineach a mbron”: stanza, by Walter Bramston, for Seán Ó Raghallaigh of Robinstown, co. Meath. f. 51 b;—(e) “Do spré nior thacair me ‘lagurlach is féile dúal”; two stanzas of dialogue between a lover with only one cow and his mistress. *ib.*;—(f) “Mur ngeillinsi dh’Émond ‘s don óigghasraidh”: two stanzas of dialogue between Gearailt Ó Cuileáin, a friar (cf. art. 39 below), and Éamonn Ó Raghallaigh. *ib.*;—(g) “Gerit Ó Cuilean a fryer,” beg. “Is páirt do do ghasdacht mur bhearruis mo chnúasach rann”: stanza. f. 52;—(h) “Ta an da Bhreifne etc. Gerit Cuilean,” beg. “As dith croidhe bheir dhaoibhsi ‘s gach bo reamhar”: stanza addressed to Emonn mac N[éill] r[uai]d[h] [Uí Raghallaigh]. *ib.*

10. “Ag tabhairt a choisi d’Aimhirgin a ttir a n-Inbhior Colpa as ann roraidh an riothoireacc so, Am gaoth i muir”: the poem of Amergin, with glosses, from the *Lebor Gabala*, cf. *L. L.*, p. 12 b. f. 53.

11. Notes from a MS. written at Inchiquin, co. Clare, in 1713. It apparently contained the tale: “Cath Maighe Mucruimhe” (cf. Eg. 150, art. 3). f. 54.

12. “Beidh an bhuaidh aig sluaigh na nGáedhluibh”: the last 22 lines and *ceangal* of An Síogaidhe Rómhánach, for which see Eg. 153, art. 13. f. 55.

13. Sermons, etc., composed by a Franciscan, and written in an early 18th-cent. hand (? *circ.* 1715). The following can be distinguished:—(a) “[De A]ntiquitate Ecclesie Romane,” beg. “[C]e bé neoch ag a bfuil cuntabhairt ansa creideamh Romhanach.” f. 56;—(b) “Infra octauam Corporis Christi.” Text, “*Homo quidam fecit cenam magnam.*” Beg. “Tamuid gan amhras.” f. 57;—(c) Fragment on sin, beg. “Is mor tamuid a chail ris an daile tuigse.” f. 59;—(d) “Dominica infra octauam Ascensionis.” Text, “*Cum venerit Paraclitus.*” Beg. “Amhail 7 mur is coir lughaire.” f. 60;—(e) “Dominica 14 post Pentheosten.” Text, “*Nemo potest duobus dominis seruire.*” Beg.

“Ni feidir re neoch seruis dhenamh.” f. 61;—(f) “Dominica septima post Penthecosten.” Text, “*Attendite a falsis prophetis.*” Beg. “Leightur stair air uachtaran rioghacht na Japonie.” f. 62.

At the top of f. 59 is written in *English*: “A copy of the Lease given to Mr. Brian Kiernan 5 October 1715.” The document which follows, however, is more in the nature of a legal opinion on the obligations of a tenant.

Arts. 14, 15 are on a single leaf written in co. Clare in the late 16th–early 17th cent.

14. “A tigerna romhílis a Iosa Criost aenmac De athair” : *ortha*, found, according to the indulgence appended, on the tomb of the Virgin Mary. It is the earliest copy of this common prayer in the Museum, being in a 16th–17th-cent. hand. A 17th-cent. copy is in the Giessen MS. (*circ.* 1684), see *R. C.*, xvi. p. 20. An oral version, much altered, is printed in Hyde, *Rel. Songs*, ii. p. 20. It was obtained by Mr. Lyons in Donegal from Rose O’Gallagher. On the verso of the leaf here is the inscription: “Misi Ruaidhri og Ó hÍceadha do sgríbh an t-ainm so 1638,” not in the hand of the text. f. 64.

15. “Ag so geall Concobuir I Glesáin ar cera ba saora [partly retraced, read “ar muic maith,” as in the body of the document] 7 ar 4<sup>a</sup>. ba saora” : mortgage by Seán Ó Radáin to Conchubhar Ó Gléasáin of a fourth part of An Machaire in Gort Uí Duinn [Maghery in Gortidune, par. of Feacle, barony of Tulla, co. Clare], mortgaged to him by Lochluinn riabhach Ó Mulona [Ó Maoil-domhnaigh]. Witnesses: Ruaidhri Macnamara, An Gilla dubh Ó Comraidh and Conchobar mac Domhnaill finn; dat. “Aois Criost .m. cuig .c. [“da bliaguin deg” cancelled] deit mbliagna” [1510]. If the date is right, this can hardly be the original document, as the hand appears to be of the late 16th cent. A later hand has retraced some letters, and added the note: “7 misi Mae[1]secluin Ó hÍcedh do scrib.” For similar charters see S. H. O’Grady, *Catalogue*, p. 155. f. 64 b (reversed).

16. Extract from an Irish Grammar. f. 65.

17. Four pages of much obliterated writing on an uncertain subject in an 18th-cent. hand. At the foot of f. 67 are two quatrains:—(a) “Triur ata brath ar mo bhás” : see Eg. 127, art. 74;—(b) “Gan édach ar begán bi[dh].” f. 67.

18. "... an domhain air fein. Ciallaidh an Kyrie Eleison an bhochtacht adhbhal-mor in a raibh an cine daenda": fragment on the meaning of the parts of the Mass, adapted from Anthony Gearnon, *Parrthas an Anna*, 1645, p. 316. In a 19th-cent. hand. f. 69.

19. "Aluin duan mhic Muire": poem on Heaven and Hell, attributed in T. C. D., H. 5. 28, f. 12 (written in 1679), to Eoghan Ó Donnghaile (cf. Eg. 174, art. 5). Printed in *G. J.*, xi. p. 88, from a fragment of MS. picked up by the roadside in co. Meath by Mr. William Sheridan. The present copy (in an 18th-cent. hand) is fragmentary and much obliterated. A fuller copy (35 quatr.) is in Eg. 193, art. 33, and a fragment in Eg. 170, art. 10. f. 76.

20. "Ata agad ann so síos siombail Chomhairle Niséun, or y° Nicean Creed, et neithe beaga eile nach bhfuil riachtanas labhairt inn so oradh. . . . Do sgríobhios é so mar fuarus romham é a gelódh an dá sheanleabhar et madh atá sé gan é bhe sgríobhadh na síos a gceart, sirim ort mo leisgèul a ghabhail thú féin. Ó lámh do dhearbhráthar ghradhaich Cornélius Ó Concheannonn." The pieces so described are:—(a) "Siombail Chomhairle Niséun": the Nicene Creed in *Irish*. f. 77 b;—(b) Prayer, "lé linn togbhála an chuirp naomhtha, abradh. Fáilte dhuit a fhíorchuirp Chríost." f. 78;—(c) "Ar mbeith don chailis choisrioctha ar na togbhail abradh. Fáilte dhuit a fhíorchuirp Chríost." f. 78 b;—(d) "An Confiteor no an Fhaoisidin gheinearailte." *ib.*;—(e) "Deich n-aitheanta De": two quatrains, beg. "Ná hadhair breigdhia na iodhal," followed by invocations. f. 79;—(f) "Hiomain ria luighe," beg. "A Dhé do dhealbhuidh gach ní": the hymn, "Te lucis ante terminum." See Eg. 197, art. 13 (bb). f. 79 b;—(g) "Grádhaigh mar thú féin ó thoil": religious poem (6 quatr.). At the end is the note: "Ag so cuid do dhuainteadh Dhonnchadh mhoir Uí Dhalluigh 7 mo atá gonadh bhé síos a ceart, ní mise is cinnteach leis och gé béadh duine dár shiobhal síad air romham. Do sgríobhadh me é so annsa bhliaghain do áois Criost ar ttighearna Mile 7 seacht céad et cúig bhliaghuinadh 7 trí fithchid (1765) Conchubhar Ó Concheannonn." f. 80.

21. "Ta géagan leinibh chois choillthiudh san ált so shúas": a single leaf with various fragments and attempts at verse, much

corrected and rewritten. The writer's name does not appear, but he was of N.E. Leinster, as appears from the dialect and the occurrence of the name Drogheda. At the top of the *verso* is a brief English-Irish glossary. f. 81.

Arts. 22-34 are in the hand of Seán Ó Neachtain, for whom see the Introduction above, p. 88. Datable poems refer to events of 1707. In most cases the poems were originally written on one side of the paper only, the *verso* being used afterwards by the writer for numerous scribbles and drafts of poems, etc., in *Irish* and *English*.

22. "Mola ar ghaisgeach airmhithe 7 impidhe mna an n-uttair le gach itche ann," beg. "Brac buaidh na ceath": panegyric of James FitzJames, Duke of Berwick (1670-1734). The construction of the poem is peculiar. It begins with 8 lines of a *rosq*, followed by 11 quatrains of loose *deibhidhe*, then come 8 stanzas of free verse, and the whole concludes with a series of curses in prose against all the hero's enemies, the English and all heretics. Archaic words are freely used, and provided with marginal glosses. Signed at end (f. 37): "Seán Ó Neachtain." The *rosq* occurs separately in Eg. 146, art. 38 (dd). f. 82.

23. "Muse help to blaze y<sup>e</sup> fame of Berwick grand": poem, in 81 *English* heroic couplets, on the same, by the same. Written soon after the battle of Almanza in 1707. See the tale, Jacobides agus Carina, in Eg. 165, art. 4. Ó Neachtain's interest in Berwick was no doubt aroused by that general's service in Ireland. f. 88.

24. "Do bhris Mórbleú mo shlúasad": poem (18 quatr.) on the death of Admiral Sir Cloudisley Shovell off the Scilly Isles in 1707. Shovell had been in command of the Williamite fleet in the Irish Sea in 1690, after deserting from the service of King James. f. 93.

25. "A thégur m'éagsa's mé béc do bhás": poem (5 stanzas) on the death of his wife, Úna Ní Bhruin, d. 5 Feb. 1706/7. Subscribed: "S. N. cecinit." f. 96.

26. "A chliar sin sráid na ceocairigh": poem (9 quatr. and 1 stanza of *ceangal*) on the theft of his gloves by a certain Mac Brádaigh in a religious house in Cook Street, Dublin. According to O'Reilly, this was the Dominican house in Cook Street. f. 96 b.



27. "Thug mé searc mo cleibh 's mo ghrá": lament (8 stanzas, with refrain) for his wife (cf. art. 25 above). Printed in O'Farrelly, *Filidheacht Sheagháin Uí Neachtain*, p. 12. f. 97.
28. "A Lucina 1000 mallacht duit": two stanzas of the love poem printed, *op. cit.*, p. 14. f. 97 b.
29. "Na duileadh ag fearadh dilionn": *trí rainn* 7 *amhrán* on An t-athair Pól Mac Aodhagáin going to Kilmainham. Another almost illegible copy is at f. 101 b below. f. 98.
30. "Tugas duit mo uile ansacht": poem (11 quatr. and 1 stanza of *ceangal*) addressed to the same by the same, on the evils of the world. Followed by a quatrain, conveying, with the traditional quip, the author's blessing, beg. "Mo bhean gan fiú na léine." f. 99.
31. "Truagh liom a compain do chor": fragment (3½ quatr.) of Giollabhrighde Ó hEoghusa's poem, for which see Sl. 3567, art. 8. f. 99 b.
32. "Mhuire a oigh fhionnghlan fhíor": eulogy (11 quatr. and 1 stanza of *ceangal*) of the Virgin. Archaic words used are glossed. f. 100.
33. "Osna na sgulóige," beg. "Brúghach mídhámhar misi": *trí rainn* 7 *amhrán*, put in the mouth of a farmer, complaining of the ungrateful soil. f. 100 b.
34. "Tá cúach an n-éisdeacht aisail": satirical poem (9 quatr.) on the theme: "Bí gach éun mar do hoile," for which in Irish proverbial and poetical literature see T. F. O'Rahilly, *A Miscellany of Irish Proverbs*, p. 4. Subscribed: "Seaan o Neachtuin cē." f. 101.
- Arts. 35, 36 are in the hand of Richard Tipper, for whom see Eg. 106, Introduction.
35. "Athair cáich chuímsich neimhe": fragments of a school poem on Adam and his descendants. Older copies are in the Book of Hy Many (bef. 1372, cf. *A. C. L.*, ii. p. 139), and a Phillipps MS. at Cheltenham (cf. *Fél.*<sup>2</sup>, p. ix). The poem occurs in the Introduction to *Lebor Gabála*, being found in R. I. A., Stowe MSS: D. iv. 1, 3; D. v. 1, and the Book of Lecan (cf. *C. Z.*, x. p. 103). It is quoted by Keating, *Foras Feasa*, i. p. 134. f. 102.
36. "As na briathruibhsi as iontuigthe an dochar coitchionn": fragment from Keating, *Trí Biorghaoithe an Bháis*. f. 104.

Art. 37 is in the hand of Aodh Ó Dálaigh, the scribe of Dr. Francis Stoughton Sullivan (cf. S. H. O'Grady, *Catalogue*, p. 499, and *Gadelica*, i. p. 19). He was an associate of the Ó Neachtains, and is noticed by Tadhg in his poem (*Gadelica*, i. p. 160):

“Aodh Ó Dáladh, cia do rinn  
mírérí Thaidhg, thráth dhíbhsi canuim;  
bu Gaedhul an fear, fa fíor a chuid;  
don chrodhbhuint bu duaire a d[h]earmad.”

37. Poems by Aodh Ó Dálaigh, viz.:—(a) “Failte do Froinnsias o Dhunndaleathgh[las] maic Froinnsias maic Seangobann Ua S[úilleabháin]”: brief address of welcome to Dr. Sullivan on his return from Downpatrick. Followed by a poem, beg. “Coimhéid t'eachtra a Proinnsias oig” (5 quatr. and 1 stanza of *ceangal*). f. 107;—(b) “A mhainistir uirfhial is mor an t-eachtsa”: elegy (98 ll.) for Domhnall óg Ó Súilleabháin mór of Beare, d. 1754. f. 107;—(c) “O rae Domhnaill na ttreas”: fragment (12 quatr. and 1 of an *annálach*) of an elegy on the same. f. 111.

Arts. 38, 39 are in an unidentified early 18th-cent. hand.

38. “Na h-óghasa ar thóir nach lámh amharc sa raoin”: final stanza of a poem, which began: “A óga ghlacas na hairm.” The complete poem (80 ll.) is in T. C. D., H. 1. 17, f. 115 b.

f. 113.

39. “Gearailt Ó Cuilleán ce.,” beg. “Sa leacain na mná nach gnáth i bhfeirgehionta”: poem (6 stanzas) on the struggle of white and red in a woman's face. Imperfect. The complete poem in 7 stanzas is in T. C. D., H. 5. 3, p. 49 (written in 1696–8).

*ib.*

Arts. 40, 41 are in the hand of Finghin Ó Scannail.

40. “Ar mbeith do shagart airidhe (dar bu ainm Aonghus) ar aonach Daingin Ui Cúis”: John Hassett's warrant. See Eg. 151, art. 3. f. 114.

41. “Contae Luimne mar aon le mór Cuaird Eireann uile. Leis an Athair Tomás Mac Can”: Halifax Mac Cann's warrant. See Eg. 116, art. 3. f. 114 b.

Arts. 42, 43 are in Edward O'Reilly's earlier hand (cf. Eg. 154).

42. Fragments of Ó Conaill's Tuireamh na hÉireann. See Eg. 187, art. 1. f. 116.

43. Quatrains, etc., viz.:—(a) “[A naoidh] alainn a tláith-chuirp is a tanaghuib ghrís”: love poem (3 stanzas), attributed to Parson Brady in Eg. 155, art. 61;—(b) “Briartha fíora is íad a chanaim”: quatrain on “deoch an doruis.” See Eg. 127, art. 43 (1);—(c) “Lughaidh Tadhg 7 Tórna”: quatrain on the Contention, see Eg. 127, art. 45 (a);—(d) “Ta galar Póil go gabhaltach brioghmur tréun”: see Eg. 161, art. 67. f. 118.

44. Brief extracts from the Annals of the Four Masters. In Edward O'Reilly's later hand. f. 119.

45. “A Telladh Eeach re linn in leabarsa do scribhadh”: extract from Eg. 1781, art. 21, in the hand of John O'Donovan. f. 121.

46. “Abhrán. Donchadh ruadh mac Conmara cct.,” beg. “One evening fair as I was walking”: bilingual song (arranged as 7 stanzas of four lines), the *English* loyal, the *Irish* disloyal. Differs considerably from the form as printed in O'Daly, *Poets*, p. 6. According to R. Foley, *Donnchadh Ruadh*, p. iii, the poem must have been written before 1756 as R. I. A., 23. A. 16, written in that year, contains it. It is written here in a 19th-cent. hand, and subscribed: “William Wright. T. C. D.” f. 122.

### Egerton 194.

Paper; 1724.

6 in. × 3½ in.; ff. 45.

Written in 1724 by Tadhg Ó Neachtain.

POEMS BY SEÁN AND TADHG Ó NEACHTAIN and others on the death of Edmond Byrne, Archbishop of Dublin; sermon on Good Friday, etc.

Tadhg Ó Neachtain, son of Sean Ó Neachtain (see p. 88 above), was born in 1671. His mother was Úna Ní Bhruin. In Eg. 198, f. 2 he has entered a list of family obits, those down to 1715 being entered at one time, the others added as they occurred. The entries are as follows: “1706/7 Feb. 5. ar maidin ag an seacht fuair Una Nui Bhruin bean Seain Ui Neachtuin, mathair Thaidhg bas. 1710 Marta 30: ar maidin Diardaoin timchioll an seacht fuair Lucas dearbhhrathair Taidhg thuas bás. 1714. Abr. 12 idir an haon ndeag 7 an dó deag, fuair Cáit Nui Ceóris bean Taidhg Ui Neachtuin bás. 1714 Oct. 12. fuair Seain beag

mhac Taidhg Ui Neachtuin bás. 1715 Nov. 26. do baiste an naoi-ghin amhuil babóige bige Padruic mhac Taidhg Ui Neachtuin 7 fuair bas. 1715. 29 Nov. fuair Máire Nui Comáin bean Thaidhg tsuas bás. 1718 4 Jun. fuair Cáit Nui Comáin dearbhshiúr Mháire bás. 1720 Ab. 16. do fuair Tomás Mhac Cana bás. 1725 Nov. 15 do fuair Seorsa Ó Reachtagáin<sup>1</sup> bas. 1733 Athbraon in .11. fuair Máire Nui Reachtagan<sup>2</sup> bean Taidhg shuas bas. 1728. Mart in 9 la fuair Seaan Athair Taidhg Ui Neachtuin bas. 1733 Nov. 3 do posa in Taidhg suas re Isebel Ni Láithrín. 1742 Mart 25 hadhlucceadh Anna Nui Neachtuin deirbhshiur Thaidhg. 1745 Jul 23 fuair Isebel Nui Larrach bean Thaidhg shuas bás. 1749 August an 5ghadh la rugad Sisilia Búrc.”

At the time of this last entry, 1749, Tadhg was 78 years old, and he probably died soon afterwards. There seems to be little evidence as to his place of residence, but much of his life was clearly spent in Dublin.

A list of his poems is given in *Iberno-Celt. Soc. Trans.*, p. cccxvii (see also the Index to this Catalogue). His chief work, the Irish-English Dictionary, much used by later lexicographers, is preserved in Trinity College, Dublin, H. 1. 16 (cf. also H. 4. 20). Like his father, he translated devotional literature, probably for his own use (cf. Eg. 190, art. 3; 198). He had many associations with the clergy, and his son Peter became a Jesuit, studying in Spain (cf. H. 4. 20, p. 236).

The range of his interests in the older literature is shown by his transcripts, many of which are still extant. Thus a copy of Keating's *Forus Feasa* was made by him in 1705/6, belonged, in 1770, to John Carpenter, Archbishop of Dublin, and later to David Comyn, the editor of Keating, and is now Comyn MS. 11 in the National Library, Dublin. Eg. 198 and a MS. in the possession of the Gaelic League, Dublin, were written in 1716/7. In a note in the latter MS. (communicated by Mr. Lucius Gwynn) he states that, owing to the weakness of his eyes, he has promised his wife not to write any more MSS. He wrote the present MS. in 1724; H. 4. 20 (a MS. containing a good deal of interesting personal matter) in 1726-1729: part of Eg. 147

<sup>1</sup> For a letter from Tadhg Ó Neachtain to Rev. F. Laighneach on the death of Seórsa Ó Reachtagáin, dat. 6 Feb. 1725/6, see T. C. D., H. 4. 20, p. 13.

<sup>2</sup> A versified greeting in her name to the same Rev. F. Laighneach, in H. 4. 20, p. 241, was probably composed by her husband.

some time before 1728, the year of his father's death; H. 1. 16 in 1739; Eg. 197, arts. 9-12, *circ.* 1740; part of Eg. 165 in 1741; H. 1. 15 (copies from the Book of Ballymote and other sources) in 1745, when he was 74 years of age (cf. Meyer, *Triads*, p. vi). Other MSS. clearly derive, directly or intermediately, from originals in his hand (cf. Eg. 118, 146, 193, 197).

He appears to have associated with most of the scholars and scribes, who were working on the Irish language and literature in Dublin in the first half of the 18th cent. A poem by him, printed by Mr. T. F. O'Rahilly in *Gadelica*, i. p. 158, gives a list of his acquaintance. Twenty-six names appear from all parts of Ireland, though naturally those of Leinster predominate. The MSS. show how close the relations were between the Ó Neachtains and the other scribes here mentioned. Thus Aodh buidhe Mac Cruitín, the scholar from co. Clare, was associated with the two Ó Neachtains in their laments for Edmond Byrne in 1724 (see art. 1 (g) below), and on one occasion Tadhg Ó Neachtain paid Aodh óg Mac Cruitín's arrears of rent (see art. 4 below). This latter transaction was witnessed by Maurice Newby, another scribe of the circle, who is again closely associated with the Ó Neachtains in 1719 (cf. Eg. 165). A letter below (art. i. (i)) is by Seán Ó Baotháin, who is also mentioned in the poem cited above, and poems by whom are in H. 4. 20. Another close associate was the Meath scribe, Richard Tipper. Edward O'Reilly possessed a MS. in his hand, containing poems by the Ó Neachtains (Sale Cat., 1830, lot 24; the MS. was written in 1717). And Eg. 190, a MS. of his, contains compositions by Tadhg Ó Neachtain. Seón Mac Solaidh from Stackallen, near Tara, co. Meath, is also found writing MSS. in association with Tipper (Eg. 106) and Tadhg Ó Neachtain (cf. O'Reilly Sale Cat., 1830, lot 171). Other scribes of the circle were John Heyden (cf. Eg. 147, 197), Valentín Ó hAnluain (who wrote Rossmore MS. II. in Tadhg Ó Neachtain's house, see *G. J.*, xii. p. 56); Diarmaid Ó Conchubhair, the translator of Keating (cf. Sl. 3154), though apparently the Ó Neachtains had differences with him (cf. verses by Seán Ó Neachtain against him in H. 4. 20, p. 8); William Lynch (cf. Eg. 196), and others.

Two Franciscans appear in the poem, Pól Mac Aodhagáin, Seán Ó Neachtain's friend (cf. p. 90 above), and Rev. Francis

Walsh, Lecturer in Divinity in the College of St. Anthony at Louvain and compiler of a Latin-English-Irish Dictionary, which was completed by Tadhg Ó Neachtain (the original MS. is now in Marsh's Library, Dublin, and there is a copy in T. C. D., L. 5. 18). An Irish Grammar by the same author is in Eg. 143.

Tadhg also had relations with well-known contemporary patrons of Irish studies such as Francis Stoughton Sullivan, Dr. John Fergus, and others.

1. A series of poems by Seán and Tadhg Ó Neachtain and Aodh buidhe Mac Cruitín on the death of Dr. Edmond Byrne, Archbishop of Dublin 1707-1723, with interspersed letters:— (a) Letter from Tadhg Ó Neachtain to ——. Beg. "A shaoi, Ni bfuil a n-osnuidhibh, a mbrón, no a geaoi acht neithibh ionn nach bhfuil mothughadh." In the course of the letter it is stated that the portrait of the Archbishop is preserved in the hall of the College at Seville, where he had been lecturer in divinity before he came to Ireland. f. 1;—(b) "Marbhranna ar Áirdeaspog Athacliath .i. E. O. B.," beg. "Uch mo chéad truaighe cuais gach sléibhe." 125 lines. By Tadhg Ó Neachtain. The date of death is given as 21 Feb. 1723/4. According to Moran, *Spicilegium Ossoriense*, ii. p. 388, the date was 10 February. f. 2;—(c) Letter from the same to ——. Beg. "Aighthe liomhtha na fireagna, Ma taithneamhach amarc blas 7 balamh sruthain fíorghlan, fíoradhluinn, fírgle re duine." He deplores his inability to deal competently with his subject, because "Mar adubhairt an chailleach Ulltach. Is decair dreim ris an Muir mhór" (for which proverbial saying see Eg. 135, art. 8, and S. H. O'Grady, *Catalogue*, p. 606). f. 4 b;—(d) Poem, beg. "Do shliocht na ttriath é fuair riamh barr féile," in eulogy of the O'Byrnes. 34 lines. Probably incomplete, since a space is left before the next article. f. 5;—(e) Letter from the same to —, stating that he has called on Seán Ó Neachtain and Aodh buidhe Mac Cruitín (Tadhg Ó Neachtain's spelling, cf. *Gadelica*, i. p. 162) to lament their loss. Beg. "A shaoi is dearbh liom gurab mar ghrádh ar ar bprionnsa chuir dia na glóire a theachta na chuinge." f. 5 b;—(f) "Seaáin Ui Neachtain a shearc mo cleibhse." The appeal referred to in the above letter. 37 lines. Various members of the Ó Neachtain circle are referred to in the lines:

“ Pol na bhfeart bí seal a mBinn Eadair  
 Donnchadh óg an cóir caomh cléireach  
 Gearalt gearr an cairneach naomhtha  
 's a' fallsamh Eoin don phór ceadna  
 is Proinnsias dilis an dioghruis deighionach  
 na fuilngidh a ngruaim gan uail bur mbéilsi.”

For most of these see *Gadelica*, i. p. 158. They are, in order: Pól Mac Aodhagáin (cf. “Mac Aodhagáin feartach an file fras,” *loc. cit.*), Donnchadh óg (?), Gearalt [? Ó Fearghusa], Eóin Ó Fearghusa, the physician, Proinnsias Wailis. f. 6;—(g) “So freagradh ar aisge Thaidhg Uí Neachtain ris an foirfe firéagnach stuama Aodh buidhe Mhac Curtain,” beg. “A Thaidhg Uí Neachtain 's a charuid na héigsi.” 58 lines and 2 stanzas of *ceangal*. f. 8;—(h) “So Sean Ó Neachtain nar ndiaigh,” beg. “Daonnacht, erionnacht, crádhbha.” *Trí rainn 7 amhrán*. Printed in O'Farrelly, *Filidheacht Sheagháin Uí Neachtain*, p. 25, without indication of the metrical form (for which see Eg. 127, Introduction). f. 8 b;—(i) Letter from Seán Ó Baotháin (a native of Tara, see *Gadelica*, i. p. 159) to Pól Céitinn, in praise of Blarney, co. Cork. In the course of the letter the writer says: “Agas gi beith dhamhsa mo coilíneach ó oideachas, ní fedam éisteacht re haoradh chloinne Gaoidhiol, darab díobh an Blairne dhil ghrianadhluinn, ionnadh mbíodh Donchadh an Chúil [Mac Cárrthaigh, 1594–1665].” For poems addressed by Seán Ó Baotháin to Pól Céitinn see T. C. D., H. 4. 20, pp. 70, 112, 244, 248 (written by Tadhg Ó Neachtain). f. 9;—(k) “Ar mbás Éadmuinn Uí Bruin airdeasbog Atha cliath chum an t-athair Peadar Mhaolagáin provincial Ord S. Augustin: 1724”: letter from Tadhg Ó Neachtain to Peadar Ó Maolagáin, enclosing the above poems and explaining why he has connected the archbishop, who was of French descent (“Bruin na Fraingece”), with the Irish family of O'Byrne. Peter Mulligan was appointed Bishop of Ardagh in 1732. f. 11.

2. “Tuireagh an bheathadh dheighionuigh,” beg. “A dhuine coimhneadh do chríochuibh deighionach”: the poem (62 quatr.) on the Last Ends. See Eg. 197, art. 5, which appears to have been copied from this MS. According to Dr. Hyde, *Rel. Songs*, i. p. 74, where an extract is given, the poem was printed in Dublin in 1818 by Éamonn Ó Sealbhaidh. A version is given by O'Daly, *Irish Miscellany*, p. 24. The poem is probably a

composition of the second half of the 17th cent., and appears to be based in part on the *Dialogus inter corpus et animam* (cf. Eg. 133, art. 4), or some derivative. At the end here is the text: "Memorare novissima tua et in aeternum non peccabis," and a quatrain beg. "Abair orrtha in righ ruaidh." f. 12.

3. "Seanmóir Aoine an Chéas[t]a": sermon preached at Louvain (cf. colophon: "Ar na seanmoir re S. D. a geathair Lobbáin san talamh iachtarach. Tadhg Ó Neachtuin 1724 Oct. 19") on Good Friday, on the Passion, from the text: "Christus dedit semet ipsum pro nobis ut nos redimeret ab omni iniquitate," *Ad Titum*, ii. 14. Beg. "Is iongantach, uathbhásach (a cairdibh) an taisbéana, adeir an faidh soisgeulda Isaias." A transcript of this copy is in Eg. 197, art. 3, and it appears from art. 2 of the same MS. that "S. D." represents Seán Ó Dúlaidh, i.e. John Dowley, author of the *Teagusg Criosdaidhe*, printed at Louvain, 1663. f. 18.

4. Various entries:—(a) An acquittance of rent, which is of interest as bringing together three scribes of the Ó Neachtain circle. "I acknowledge I have received two Shillings & ten Sterling by the hands of Mr. Thady Northon [Tadhg Ó Neachtain] on behalf of Hugh M<sup>c</sup> Curtin Junior's Lodging money. Witness my hand this 26th Day of September 1724. Winifrit Brogan her mark. Witness present Maurice Newby." In the hand of Maurice Newby, for whom see Eg. 135, art. 1. f. 46;—(b) Form of certificate of baptism of Roman Catholic children for use in Dublin. *Latin*. f. 46 b;—(c) Quatrain, beg. "Is mise an t-abhol ó thuinn go tuinn." From Cuchulainn's lament over Conlaoch. *ib.*

### Egerton 146.

Paper; XVIIIth, XIXth cent.

7½ in. × 4½ in.; ff. 124.

The book was used in the first place by Maurice O'Gorman for a transcript of his own MS., now Eg. 127. On the pages left blank by O'Gorman Edward O'Reilly, the lexicographer, has inserted arts. 1, 31-39, 41, 44, 45, 47-49, 51-70 in his later and more developed hand (cf. S. H. O'Grady, *Catalogue*, p. 573). These insertions appear to derive in considerable part from a MS. or MSS. written



by Tadhg Ó Neachtain, or one of his associates. Art. 70 is probably a direct transcript of parts of Add. 30512.

Bought by James Hardiman at the sale of E. O'Reilly's MSS. (Sale Cat., 1830, lot 124).

POEMS BY THE Ó NEACHTAINS, etc.; and an early collection of Irish proverbs.

Art. 1 is in O'Reilly's hand.

1. "Oraid don leightheoir. Ó hAodhasa cē," beg. "A fir leaghtha an leabhran bheag": the first two quatrains of the poem by Giollabhrighde Ó hEoghusa prefixed to his *Teagasg Criosdaidhe*, Louvain, ? 1611. Printed from this MS. by K. Meyer, *G. J.*, ix. p. 269. f. 2 b.

2-30. Transcripts by Maurice O'Gorman of various articles in Eg. 127 in the following order: 1, 4, 2, 3, 5-11, 13, 12, 25, 14-18, 24, 19, 20-22, 26, 29, 30, 27, 23, 31. ff. 3-15.

Arts. 31-33 are in E. O'Reilly's hand.

31. Quatrains, viz.:—(a) "Deoraidh shior gan sgith gan fhos": couplet, printed in S. H. O'Grady, *Catalogue*, p. 615. f. 15;—(b) "Seán Ó Neachtuin ec.," beg. "Tusa 'ghiolla na meisge": on a drunkard. *ib.*;—(c) "An fear ceadna .cē.," beg. "An fhoiseog bhuidheac go cinnte": on a singing lark. Printed in T. F. O'Rahilly, *Dánfhocail*, no. 134. *ib.*:—(d) "Cluin tu me a bhrinneal nach mólfaidh do chách a deoch": appeal of a drinker. One stanza. f. 15 b;—(e) "Raghallaigh na ngiall ndaoine": on the O'Reillys. *ib.*;—(f) "Da celoise righ Seamuis mo sgéala 7 a ghlaca mar is cóir": on the exploits of Colonel Edmund O'Reilly on the Shannon in 1691. See D'Alton, *King James' Army List*, ii. p. 746. *ib.*;—(g) "Ni chreidim ó aoinneach dar stúam a (*sic*) ghloir": stanza in praise of drink. f. 16;—(h) "The following Inscription was copied from the base of an old stone Cross in the Churchyard of Kells in the County of Meath in the year 1739 by Eoghan O'Reilly of Corstown, grandfather to the writer of this, viz. Edward O'Reilly.

'Ceanandas ceann thairis chaigh  
cloch ata sa ccaomhraith  
's airthe theid an ri ar each  
Domhnall mac Aoidh mheic Ainmhireach.'

This seems to prove that Edward O'Reilly was of co. Meath. *ib.*

32. "Budh úaithne iad na mullaigh ect.," beg. "Budh uaithne

iad na mullaigh ait air thuileamh mo mhór sinsear": translation by Peadar Ó Dálaigh of the song: "Green were the hills where my forefathers dwelt O!" See Eg. 208, art. 36. f. 16 b.

33. "Iar ttréigean an chreideam do mhac Sheaaín Uí Cheallaigh ⁊ ag cur cloidheamh ar a shliasaid ⁊ da bhúain de ar bhfaicsin an brathair feartach Pol Mhac Aodhagáin dubhairt an Pol ceadhna gan stuidear," beg. "Mas ar chloidhiomh aithnigh-thear creidiomh": quatrain on a renegade, William O'Kelly. For the author, Pól Mac Aodhagáin, a friend of Seán Ó Neachtain, see Eg. 139, arts. 29, 30. According to O'Reilly, *Iberno-Celt. Soc. Trans.*, p. ccviii, "in the general persecution of the priests in the year 1708, he was confined in the Black-dog prison, at Cornmarket, near Newgate." Six poems by him are listed, *loc. cit.*, of which this epigram is no. 6. f. 18.

34. Various quatrains transcribed by Maurice O'Gorman from Eg. 127, arts. 38-43. f. 20 b.

35. "Rábh rád h air ghradh bean," beg. "Rábh rád h on éag grád h do mhnáoi": see Eg. 172, art. 20, of part of which this appears to be a transcript. f. 21 b.

36. "A Theamhair na riogh dob annamh leat": Oliver Plunket's quatrain, cf. Eg. 127, art. 71 (b). f. 22.

37. "Go mbeannaigh Día, Muire ⁊ Padraig ⁊ Coluimcille mhac Feilime, Peadar na n-eochrach Eóin baiste, an da easbal déag ⁊ Dia mor na glóire annso": the Irish Beggar's Petition, cf. Eg. 129, art. 11. f. 22 b.

38. Quatrains, etc., viz.:—(a) "Ar bás ⁊ crochadh in Trial-luigh Sagart-gabhalach. Tadhg Ua Neachtuín cē. ag labhairt ris a gcoirich:

‘Rath do thoradh ort a croinn,  
rath do thoradh for gach crann;  
truagh nach bhfuil crainn iunse Fail  
trom dod thoradh gach n-aonla.’”

This is an adaptation of the Latin elegiac couplet in (ff) below. Here it is applied, apparently, to a priest-taker named Tyrrell. Another version, attributed to Aodhagáin Ó Rathaille, is printed in *I. T. S.*, iii, 2nd ed., p. 262. See T. F. O'Rahilly, *Dánfhocail*, no. 214 and note. f. 25;—(b) "Ní chreidim o duine dar stu-amuighe glór": different version of art. 31 (f) above. *ib.*;

- (c) "Tadhg Ua Neachtain cē." beg. "Moch maidne eirghe a chuid": quatrain of good advice, no. 24 in the list in *Iberno-Celt. Soc. Trans.*, p. cccix. *ib.*;—(d) "Ta scaobhachlach fhirdeasa buidhechasta go sgaile an óir": stanza in praise of a maiden. Printed, *Ir. Minstr.*, i. p. 345. *ib.*;—(e) "Gairid lá ag lucht an toighe": three quatrains on the peace of Heaven. f. 25 b;—(f) "Suaichiontas Uí Rodaigh," beg. "Leomhan na sheasamh fo neart": see Eg. 127, art. 64 (i). *ib.*;—(g) "Gan saothar baire na Boinn": list of prohibitions. *ib.*;—(h) "Tri fora neimh-nighthior eruitire": note on the three modes of Irish music. See *Triads*, ed. Meyer, no. 122, and T. C. D., H. 3. 18, p. 87 a. f. 26;—(i) "Tomás Déis easbog," beg. "Is moir deimhniughadh na geompanach": see Eg. 127, art. 38 (e). *ib.*;—(k) "A duine leatsa mas áill": quatrain of moral advice. *ib.*;—(l) "Tim uaim ar bhinn Bhaileabhair": six lines, with the note: "Briathra idir chodla is dhusacht do can buachaill bo an Bhaileabhair re Conn O Conchubhair deis an tír do chreacha go rainig Baileabhair 7 ar gelos na mbriathra soin do d'faguidh a chreach fein ag an mbuachuill." Baileabhair is probably Fore, co. Westmeath. f. 26 b;—(m) "Mo shloinne féin do préch le seal mo lár": stanza, punning on the name of Séamus Ó Searcaigh and his love, Isabel. Subscribed: "Seamus Ó Searcuidh le S[eán] Ó N[eachtuin]." See Eg. 161, art. 62 (vi). *ib.*;—(n) "Radh buachla bhig óig," beg. "Mo chroidhe ar baos um bhruinn": a variant of the quatrain in Eg. 127, art. 36 (bb). *ib.*;—(o) "Feith re faghail an da sgeal": the quatrain printed in S. H. O'Grady, *Catalogue*, p. 592. f. 27;—(p) "Cuig 's a haon, no ceathar 's a dó": punning quatrain on the name "Séamus Hirbirt" [Herbert]. *ib.*;—(q) "Ceist. Sirim féin ort a shaoith": two punning quatrains. *ib.*;—(r) "Gabhar glas is laighne gorm": see Eg. 127, art. 84 (m). *ib.*;—(s) "Gull gallsigh ar gcall gail": quatrain from the poem in Eg. 127, art. 10. f. 27 b;—(t) "Is me síoguidh dhuine dris": see Eg. 127, art. 84 (s). *ib.*;—(u) "Ar [h] fhaosamh dhamh a ghlainmbic De do chum": prayer. *ib.*;—(v) "Ní guth caoin no ceol na tteaduibh": the things pleasing to God. *ib.*;—(w) "Suil ghriobhdha ós críocheaibh Fail": on Séamus Ó Conchubhair. *ib.*;—(x) "Leig anuas do dheora troma": moral advice. f. 28;—(y) "Sé an spiorad naomh mo spúrán": on treasures in Heaven. *ib.*;—(z) "Féuch an truadh o! feuch an truadh": on

a dead man. Cf. Eg. 197, art. 1 (d). *ib.*;—(aa) Couplet on an instrument of music:

“Budh fhadadh beo gan glor air choiltibh me  
marbh gan bhrón is ceolmhar binn mo bheul.”

*ib.*;—

(bb) “Don domhan donn gach olc ata”: on Eve’s fault redeemed by the Virgin. *ib.*—(cc) “Feuch an ceann gan ann acht ait na sul”: see Eg. 127, art. 59. f. 28 b;—(dd) “Brac buaidh na geath”: extract from Seán Ó Neachtain’s panegyric on the Duke of Berwick. See Eg. 139, art. 22. *ib.*;—(ee) “Gabhuim cronán go caobhach”: a list of accomplishments. *ib.*;—(ff) “Extempore by an Ulsterman seeing an Englishman hanging:

“Vive diu felix arbor semperque vireto  
frondibus et nobis talia poma feras.”

The Latin original of (a) above. The heading here, and the tales attached to the Irish renderings elsewhere, are obviously apocryphal, since this couplet was affixed to the gallows of the Archbishop of St. Andrews executed at Stirling in 1571 (cf. Froude, *History*, ed. 1870, ix. p. 419). *ib.*;—(gg) “Fáilte don eun is binne air chraoibh”: *trí rainn 7 amhrán* on the singing of the cuckoo. By Séamus dall Mac Cuarta (the attribution in Eg. 126, f. 28). f. 29;—(hh) “Is furus aithneadh ar thorrtha an chrainn”: on inherited qualities. Also in Eg. 173, f. 72 b. A different version in Eg. 127, art. 38 (a). *ib.*;—(ii) “Calbhach mac Cathaoir na ceath”: on an O’Donnell. *ib.*

39. “Cesta grega andso,” beg. “Cia ní is duibhi ina in fiach”: transcript from the Book of Fermoy of the riddle collections printed by W. Stokes from that MS., *Celtic Review*, i. p. 132. See Add. 4783, art. 3. f. 29 b.

40. Transcript by O’Gorman of Eg. 127, art. 43 (r, m, q, s, t), with an additional stanza, beg. “A Chriost a bheir grislasair breádhá san ghréin,” against priests, the first line of which is found in Eg. 127, f. 51 b. f. 30 b.

41. Quatrains in E. O’Reilly’s hand, viz.:—(a) “Uisge t’fear an mhuilinn mhaill”: the form of this quatrain found in Eg. 127, art. 71 (a). f. 31 b;—(b) “Columcille cē,” beg. “Cioch na cíne cidh ros ibh”: on kinship. *ib.*;—(c) “Is crann glas

duilleach torrach trom": on the good man. Subscribed: "Sanctus Hieronymus." *ib.*

42, 43. Transcripts by O'Gorman of Eg. 127, arts. 35, 33.

f. 32.

44. "Conchobair ua Raghallaigh. Ua Cearbhallain do chan," beg. "Sud í féirin deaghmhna áile": Carolan's song, "Seabhach Bhéal Átha Seanaidh," arranged in three stanzas, differing from the form in Ó Máille, *Carolan*, p. 135.

f. 34.

45. "Air fonn Toirdhealbhaigh óig, T. (*sic*) O. N. cē. In praise of Queen Mary wife of James II," beg. "Fáth éugnach mo dheór": the poem (13 stanzas), in praise of Mary, Queen of James II, generally attributed, not to Tadhg, but to Seán Ó Neachtain. Printed, *Ir. Minstr.*, ii. p. 16; O'Farrelly, *Fíli-dheacht Sheagháin Uí Neachtain*, p. 20. A characteristic feature here is the glossing of archaic words.

f. 35.

46. Quatrains, etc., transcribed by O'Gorman from Eg. 127, arts. 36-38.

f. 38 b.

47. "Adhamh athar sruth ar slúagh": variant version of the school poem in Eg. 1782, art. 37. In 112 quatrains.

f. 42 b.

48. "Donnchuach O'Fuathghaile cēt. 1065" (in Hardiman's hand over an erasure), beg. "Reidhigh damh a dhe do neimh": school poem, by Dubhlitir Ó hUathghaile, on the division of the world among the children of Noah. It belongs to the Introduction of Lebor Gabála. Modern copies in H. 1. 18, f. 153 b (Aodh Ó Dálaigh); H. 1. 15, p. 13 (Tadhg Ó Neachtain).

f. 51 b.

49. "Malairt chrionna deanaidh mé": moral poem (13 quatr.), probably of early 17th-cent. composition.

f. 59 b.

50. Transcript by O'Gorman of Eg. 127, art. 100.

f. 61 b.

51. Prophetic and religious poems attributed to Columcille and other saints, viz.:—(a) "Coluimcille cē," beg. "Eisd a Bhaoithin bhuaín": prophetic poem, printed in O'Kearney, *Prophecies*, p. 32. Found on vellum in Bodl. MSS., Laud Misc. 615, p. 82; Rawl. B. 514, f. 4 b. Cf. O'Curry, *MS. Mat.*, p. 400. f. 67 b;—(b) "An fear ceadna cē," beg. "Na tri Cuinn ar shlioicht an Rúaidh": prophecy, printed, *op. cit.*, p. 62. Cf. *MS. Mat.*, p. 407. f. 73;—(c) "An fear ceadhna cē," beg. "Tiocfaidh aimser a Bhreuninn": prophecy, printed, *op. cit.*, p. 18. In Bodl. MS. Laud Misc. 615, p. 139. A 17th-cent. copy in Göttingen MS. Hist. 773, f. 184. f. 74 b;—(d) "An fear ceadhna cē,"

beg. "Teamhair Breagh / gidh líonmhar libh líon a fear": prophecy, printed, *op. cit.*, p. 72. In Laud Misc. 615, p. 128. f. 77 b;—(e) "An fear ceadhna cē," beg. "Mo chean duit a theachtaire": prophecy, cf. *MS. Mat.*, p. 409. In Laud Misc. 615, p. 119. f. 78;—(f) "An fear ceadhna cē," beg. "Mac nach liom liter oramsa": poem (25 quatr.), denying the paternity of a child falsely fathered on him. Printed in part from the Book of Lecan in *C. Z.*, viii. p. 561. f. 79;—(g) "An fear ceadhna," beg. "A fhir fhéil": poem (3 quatr.), printed in *Ériu*, iv. p. 17, from Laud Misc. 615, p. 101. f. 81;—(h) "An fear ceadhna," beg. "Deanam rabhradh mór an modh": poem (7 quatr.) on charity. f. 81 b;—(i) "An fear ceadhna cē," beg. "Deana a Ghuaire maith um nidh": poem (5 quatr.) on liberality. Printed in *K. Meyer, King and Hermit*, p. 28, from Laud Misc. 615. f. 82;—(k) "Patraig is Oisín ⁊ Fionn cē," beg. "A Oisín an raidhe rinn": prophetic poem (47 quatr.). See Add. 30512, art. 8. f. 82 b;—(l) "Fionn mac Cubhail cē," beg. "A bhean labhras leam an laogh": prophetic poem (10 quatr.), printed by O'Kearney, *op. cit.*, p. 224; *G. J.*, x. p. 48. f. 86 b;—(m) "Abair riom a Seanda": prophetic poem (19 quatr.). See Eg. 187, art. 4 (d). f. 87;—(n) "Coireall mac Curnain cē," beg. "As olc ata ar Eire anocht": prophetic poem (17 quatr.), printed, *op. cit.*, p. 118. In Rawl. B. 514, f. 6. Also in *T. C. D.*, H. 1. 15, p. 960 (written by Tadhg Ó Neachtain). f. 89;—(o) "Ulltan Liathdroma cē," beg. "Fogar na gaoithisi anoír": prophetic poem (18 quatr.). See Eg. 117, art. 4 (c). f. 92;—(p) "Bearcan cē," beg. "Mairtain tar eis d'Eirinn uaim": prophetic poem (7 quatr.), printed, *op. cit.*, p. 126. In Rawl. B. 514, f. 6 b. f. 92;—(q) "Maolthamlacht cē," beg. "Abair a Mhaoltamlachta": see Eg. 187, art. 4 (a). f. 92 b;—(r) "Fuarus a psaltair Chaisil": late school poem (31 quatr.) on the *gabála Éirenn*, ending with a reference to the prophecy of Berchán (for which see Eg. 187, art. 4 (f)). See Eg. 158, art. 71. f. 93 b.

52. "Tiagharna Mhaigheó," beg. "Is mithidh duinn feasta gluaiseacht": the song printed, *Ir. Minstr.*, i. p. 228. Cf. Eg. 127, art. 93. f. 96 b.

53. "Air Ghrádh," beg. "Mairg darab galar an ghradh": love poem (8 quatr. and 1 stanza) of 17th-cent. composition. Cf. Eg. 122, art. 20. f. 97 b.

54. "Air bhiseach ta mo léun": love poem (2 quatr. and 1 stanza), probably of 17th-cent. composition. f. 98 b.
55. "Imchair le uaim anmsa": religious poem (3 quatr.), corruptly written. f. 99.
56. "Seanraite Eirionnacha": the list of Irish proverbs, printed in *Ir. Minstr.*, ii. p. 397. Alphabetically arranged. It may be noted that, at the end of the proverbs under T, the quatrain, beg. "Tos eagnadh uathmuin Dé" is cited. This is found in the Ó Neachtain MS., Eg. 165, art. 1, and in conjunction with orthographical peculiarities such as *bhus* = *is*, perhaps suggests that the collection was made by Tadhg Ó Neachtain. See T. F. O'Rahilly, *A Miscellany of Irish Proverbs*, p. 150. f. 100.
57. "Ar easaonta Gaoidhil a geoga Chrumuil," beg. "Mo mhallaicht air Éire nac geumann re cheile": two stanzas on the disunion of the Irish in the Cromwellian war. f. 108.
58. "Baidh Gaill is Gaedhil," beg. "Ta mo dhis macaibh nach gabhann re cheile": four stanzas on the different fates of the English and Irish (typified as Seón and Tadhg) in Ireland. Probably by Seán Ó Neachtain, who wrote several poems of this type (cf. *Iberno-Celt. Soc. Trans.*, p. ccxiii). The orthography again has such writings as *bhus* = *is*. *ib.*
59. "Tadhg Ó Cobhthaigh cē," beg. "Crann seoil na cruinne an chroch naomhtha": religious poem (17 quatr.) by the poet who was "príomhoide Erenn ⁊ Alban lé dán," and died in 1554 (*F. M.* 1546, 1555). Cf. *Dict. Nat. Biog.* under Ó Cobhthaigh. f. 109.
60. "Ollamh eigin cē," beg. "Brathar don mbás an dóshabhreas": extract from the poem in Eg. 127, art. 44. f. 110 b.
61. "Ollamh éigin cē," beg. "Deacair triall o thulchaibh Fail": Gerald Nugent's farewell to Ireland, printed in *Irish Minstr.*, ii. p. 226 (cf. Eg. 122, art. 35), and by P. Walsh, *Gleanings from Irish MSS.*, p. 7, with discussion of MSS. and attribution. See S. H. O'Grady, *Catalogue*, p. 481. f. 111.
62. "Deirdre cē," beg. "Gleann Meisge iasgach linneach": poem (7 quatr.), on the beauties of Gleann Méise(?), of modern composition, though ascribed to Déirdre, probably in reference to her poem on the glens (*Ir. Texte*, ii. 2. p. 127). Also in O'Laverty MSS. K. g (written by Pádraig Ó Pronntaigh); N. ab.

Printed from the Scotch Black Book of Clanranald (16th–17th cent.) in *Rel. Celt.*, ii. p. 306. f. 112 b.

63. "Seare mo chroidhesi an tsaobhean": love poem (8 quatr.). f. 112 b.

64. "Gabh mo theagasg a bhean bhán": poem of advice (10 quatr.). Cf. Eg. 155, art. 70. f. 113.

65. "Fada dhamh druim re hEirinn": poem (8 quatr.) of an exile from Ireland. Another copy in Rossmore MS. XII, no. 22 (*G. J.*, xii. p. 58a), which formerly belonged to E. O'Reilly (Sale Cat., 1830, lot 131). f. 114.

66. "Ollamh éigin rē," beg. "Och a thruadh ón óc a thruadh": poem (11 quatr.) of repentance, probably a 17th-cent. composition. f. 115.

67. "Do mhealluis misi a cholluinn": moral poem (12 quatr.), see Sl. 3567, art. 12. f. 116.

68. "Ollamh eigin ec.," beg. "Gabh a Chéin go séimh mo theagasg uaimsi": moral poem (8 stanzas), in which an t-athair Uilliam Ó hÉidhe gives good advice, modelled on the theme "Cur mundus militat sub vana gloria" (see Sl. 3567, art. 10), to Cian Ó Mathghamhna. An early copy in Stowe MS. LVII, p. 78, has the heading: "Father William O'Hici's Poem in praise of Cian O'Mahon, who declined Holy Orders, being in love, and was afterwards a Captain in King James's Army, and Justice of Peace in the County of Clare," and dates the composition in 1684. Printed in *Irisleabhar Muighe Nuadhad*, 1906–7, p. 8, from the Maynooth MS., Renehan 76, p. 170. The poem there has 15 stanzas and the heading: "Comhairle bráthar bhoicht d'áirithe da chomhsgoláire." Add. 18948, art. 19, has a similar heading, and contains 16 stanzas. The copy in Eg. 128, art. 29, has 8 stanzas. In *T. C. D.*, H. 6. 11, p. 55, there is what appears to be an answer by Cian Ó Mahony, beg. "A dhuine léigh do théx go cneasda suaire dham." f. 117.

69. Couplet on the saints buried at Downpatrick:

"Triur naomh sa dún ann aon uaidh taid na luighe,  
Naomh Pádrúice clumhail, Naom Colum Cilli is Bríghitt."

A translation of the Latin couplet:

"Hi tres in Duno tumulo tumulantur in uno  
Brigida, Patricius atque Columba pius."

See T. F. O'Rahilly, *Dánfhocail*, p. 91.

f. 117 b.



70. Transcripts from Add. 30512, probably made by E. O'Reilly when that MS. was in the hands of W. Monek Mason. They are: (a) "A aos cumtha estigh": Add. 30512, art. 84;—(b) "Ata leabhar liumsa": art. 84;—(c) "Gein in domhnaigh adber ribh": art. 52;—(d) "Indis a Oisín eachtaigh": art. 102;—(e) "Cethra cletha fesa abhus": art. 103;—(f) "Eolus lim fri nech atgen": art. 104. f. 118.

### Egerton 118.

Paper; XIXth cent.

9½ in. × 7¼ in.; ff. 102.

Transcribed by Edward O'Reilly, in his later hand, from MSS. of various origin. Arts. 1-6 derive from a MS. from co. Clare. Arts. 8, 9, and possibly the following articles down to 20, come from a co. Meath MS., probably written by a scribe of the Ó Neachtain circle. Arts. 21, 22-23 were transcribed from T. C. D., H. 5. 28, a MS. of the Ulster-Leinster district written in 1679. Arts. 24, 25 relate to the O'Reillys. The remainder are chiefly transcripts from vellum MSS. at that time in Dublin. Art. 32 is an insertion in the hand of Maurice O'Gorman. The MS. belonged to James Hardiman, who has written his name inside the cover, and the transcripts were no doubt made for him by O'Reilly. A list of contents in Hardiman's hand is inserted (f. 1), from which it appears that further transcripts were intended on the blank leaves, which have been numbered for the purpose. Among these were some "Humourous Verses by Hugh McGowran author of *Pléaráca na Ruarcach*," probably the poem on a horse (see S. H. O'Grady, *Catalogue*, p. 597), which O'Reilly attributes to that author (cf. Eg. 127, art. 1).

POEMS OF TADHG Ó NEACHTAIN AND PROINNSIAS Ó DOIBHLINN; and other miscellaneous poems from various sources.

1. Prophecies of Mac Amhlaoibh of Duhallow, co. Cork. These prophecies have been printed by O'Kearney, *Prophecies of S. Columcille*, 1856, p. 176, and, in a different version, in *G. J.*, xiv. p. 678. Of the Mac Amhlaoibh to whom they are commonly attributed O'Reilly, *Iberno-Celt. Soc. Trans.*, p. cxlv, states that he lived in the 16th cent., Hardiman in the list of contents here says that he was "Maolseachlain og Mac Auliffe Lord of Duhallow in the Co. of Cork, who flourished in the reign of Queen Elizabeth," and the genealogy of the family in Eg. 112, f. 402, has the entry: "Geinealach Mheic Ámhlaibh ann so. Seán mac Fíngín (do chuidh mur aon lena chloinn don Fhrainge A.D. 1691) m.

Diarmoda m. Mleachluinn riabhaice .i. an fáid m. Mleachluinn." O'Kearney, on the other hand, states that the author was traditionally supposed to be a blacksmith of the 17th cent.

The prophecies here are as follows:—(a) "Aonta Mhac Amhlaoibh ann so síos," beg. "1. Sin a haon Loch Léin gan daingean air bith": 10 *aonta*, on one rhyme. Variants of nos. 6, 7 are given below. Other copies in Eg. 158, arts. 52, 54; Add. 31874, art. 57 (xx). f. 4;—(b) "Tuilleadh do tairngire Mhac Amhlaoibh an so síos mar fuaramar," beg. "Sáimhín da fuiltí go leir san Mhumhain": 15 stanzas, differing greatly from the readings of O'Kearney and *G. J. ib.*;—(c) "Domhnach Mionchásca tíocheáid na táinte tar mur go Dún na Séad [Baltimore, co. Cork]." Prose piece, followed by a four-line stanza, beg. "An uair cuirfidh an fothannan a cealg."

At the end is the note: "Faghbhaim (*sic*) fan leagthoir an t-áon 7 an do so." *ib.*

2. "Tairngire Seanáin naomhtha do bheannaigh i n-inis Cathaigh .i. blodh beag di": prose rendering of the common metrical prophecy (cf. Eg. 158, art. 4). Beg. "Tiocheáidh don Daingean cobhlach mor." The unusual attribution to S. Senán of Scattery Island suggests a Clare source. f. 8.

3. "Láoi na mna móire, na sealg Gleanna an smóghail," beg. "La do (*sic*) raibh Patruig ar air a dun": the Ossianic lay (120 quatr.). See Eg. 211, art. 29. Followed by a scribal quatrain, beg. "D'iarradh do chuiris leithe." f. 9.

4. "Dá mhi dheug na bliadhna a Laidion agus a nGaoidhilde": various names for the months with etymologies, beg. "Januarius. Ceannbarr, Cinnbharr, no Ginnbharr .i. Ceannmullach na bliadhna." Cf. the similar explanations given in the headings of Amhlaoibh Ó Súilleabháin's Diary, *Gadelica*, i. p. 56, etc. f. 18.

5. "Maoilín óg Mac Bruidinn do Mhac Gormáin cēt roimh bliadhain daois an Tighearna 1600," beg. "Deoradh sona sliocht Chathaoir": poem (52 quatr.) by Maoilín óg Mac Bruaideadha (d. 1602) on Domhnall mac Maoilsheachluinn MhaicGormáin, head of the Mac Gormans of co. Clare. For the poet see S. H. O'Grady, *Catalogue*, p. 393; *F. M.*, 1602; *Iberno-Celt. Soc. Trans.*, p. clxiv, where this poem is analyzed. There is a copy by Maurice O'Gorman in *T. C. D.*, H. 2. 3, p. 425.

There follow here notes by E. O'Reilly, and the following

quatrains:—(a) “Maolin og Mac Bruodin,” beg. “Tosach catha agas deireadh áir”;—(b) Quatrain with the same *incipit*, “as an Leabhair Gleann da locha”;—(c) “Ua Duibheagain isin duain darab tosach Triallaim timpehioll na Fodhla cēt.,” beg. “Crioich Ua mBairree an broga ghlain.” Cf. O’Donovan, *Top. Poems*, p. 86. f. 18 b.

6. “Ag so Caithréim do rinne Aindriás Mac Cuirtín do Donn Dabach an tan mheathadur na húaisle air,” beg. “Beannúghadh doimhin duit a Dhoinn na daoidhche”: poem (26 quatr.) addressed by Aindriás Mac Cruitín of co. Clare (d. 1738) to Donn na Daibhche, the fairy chief of the sandhills near Lahinch, co. Clare. Other copies in Eg. 209, art. 7 (with *ceangal* of 4 stanzas, for which a space is left here, though they have not been added); 150, art. 15. For the poet see Add. 31874, art. 34. f. 32 b.

7. “Cath Múighe Muicruimhe annso,” beg. “Árdrígh cródha cruithníamdha calma cosgurtha ciallbríathrach ro ghaibh áirdcheannus Eirionn”: the tale of the Munster cycle, with the introduction concerning Cath Cinn Abrat. See Eg. 150, art. 3. Ends imperfectly. f. 37 b.

8. “Aithrígh is brón Bhanba. Tadhg Ua Neachtain cē.,” beg. “Misi Banba an bean bhocht”: lament (31 quatr. of *deibhidhe*), put in the mouth of Ireland as a poor, enslaved woman. No. 14 in the list of the author’s poems in *Iberno-Celt. Soc. Trans.*, p. cexxviii. W. Monck Mason had a copy in Tadhg Ó Neachtain’s handwriting. f. 49.

9. “An t-athair Proinnsias Ó Doimhleinn do Gearóitt Mac Coinmhíde cē.,” beg. “Gach croicinn libh dar feannadh”: *trí rainn* 1 *amhrán*, in which the poet expostulates with the satirist for attacking everybody from O’Neill to the churl. For Gearóid Maenamíde, who was a poet of co. Meath of the Ó Neachtain circle, see *Gadelica*, i. p. 160. f. 50.

10. “Preabaire cuthach bud minic a seinbhríde”: indecent stanza. *ib.*

11. “Fintan flídh cē.,” beg. “Ca lion trichat ind Erin ain”: poem (11 quatr.) on the subdivisions of Ireland, ascribed to Fintan (cf. the text *Suidiugud Tellaig Temra* for similar poems ascribed to him). There is a copy in the Book of Hy Many (cf. *A. C. L.*, ii. p. 145), and another in T. C. D., H. 1. 15, p. 154, a MS. written by Tadhg Ó Neachtain. Printed from H. 3.

18, p. 45, by O'Curry, *Cath Mhuighe Léana*, p. 106 note. In the list of contents (f. 2 above) Hardiman compares this text with Strafford's Survey. f. 50 b.

12. Quatrain, beg. "Tri ni mhilleas Bréifne," to the effect that the three things ruinous to Breffney (cos. Cavan and Leitrim) are mutual jealousy, rivalry with Croghan, co. Roscommon, and the remissness of its clerics. *ib.*

13. "Tre chual gort. tre gort cu": note on the comparative length of life of various creatures. See Stokes, *Lismore Lives*, p. xli, where the text is printed from this MS., and parallels from other literatures cited. A copy from H. 3. 18, p. 35, is printed by K. Meyer, *C. Z.*, v. p. 184 (cf. also *B. B.*, p. 14a). f. 51.

14. "Seithrúin Ceiting D. D. cēī.," beg. "On sgeol do ehradh Magh Fáil ni chodlaim innte": poem (5 stanzas) on the oppression of Ireland. Printed in Mac Erlean, *Dánta . . . Sheathrúin Céitinn*, p. 19. *ib.*

15. "Leachta Ghoill do ehraidh mo chroidhe": Ossianic lay (36 quatr.). See Add. 18749, art. 23. f. 51 b.

16. "Tadhg dall Ó hUigin cēī.," beg. "Iomdha sochar ag siol Néill": short copy (40 quatr.) of the poem in Eg. 111, art. 83. See E. Knott, *Tadhg Dall*, p. 41. f. 52 b.

17. "Caith re daonacht a fflaghair": moral poem (3 quatr.). Cf. Eg. 195, art. 4 (i). f. 54.

18. "Ni comhfada fhásas gach slat": two quatrains. See T. F. O'Rahilly, *Dánfhocail*, nos. 107-8. Cf. Eg. 127, art. 38 (b). *ib.*

19. "Tadhg an ghadhra Mac Aodhagain cēt. [fl. 1700 according to O'Reilly]," beg. "A lucht chumus bréag san dán": poem (12 quatr.) on the exaggerations frequent in eulogistic poetry. An extract is translated by Dr. Bergin, *Ivernian Soc. Journ.*, 1913, p. 206, where the composition is attributed to "An Pearsún riabhach."

20. Stanza, beg. "A righ na cereacht fuair éag a mbarraibh an chrainn." See Eg. 127, art. 73 (k). *ib.*

The three following articles 21-23 are found in T. C. D., H. 5. 28, from which they were probably copied into the present MS.

21. "Eoghan Ó Donnghaile cēt.," beg. "Tuirseach dham ag

eirge lae": poem (22 quatr.) by Eoghan Ó Donnghaile, a Northern poet of the second half of the 17th cent. For him and his poems cf. *Iberno-Celt. Soc. Trans.*, p. cc, and Eg. 174, art. 6; 139, art. 19; Add. 18749, art. 60. The subject of the present poem is a vision of a fairy woman named Faoileann tuinne, or Seamew. H. 5. 28, f. 161 b. f. 55.

22. "Do charus tar aon an Déirdre deaghghnuiseach": poem (6 stanzas), sometimes attributed to Keating, and printed in his *Dánta*, ed. MacErlean, p. 21. H. 5. 28, f. 164 b. f. 55 b.

23. "Do ghad mo shearc 's do ghabhadh me na líon": love poem (5 stanzas), descriptive of a woman. H. 5. 28, f. 165.

f. 56.

24. "Tuireamh an Athar Ui Raghallaigh," beg. "Is brúite ata Muirtuin an uair so": elegy (148 ll. and 1 quatr.) on Father Philip O'Reilly, son of Lucas O'Reilly of Moorton, near Kells, co. Meath (O'Curry), who died in 1724. f. 56 b.

25. "Geinealach et Craobhsgaoileadh na Raghallach agas maithe Bréifne Ua Raghallaigh": pedigree of the Ó Raghallaigh family of co. Cavan, traced down from Aodh Conallach (d. 1584, *Ann. Loch Cé*). Many details are given about the more prominent members of the family in the 17th cent. Imperfect. "So far as this tract is done it is copied from the Book of Cavan, but there is only a small part of it transcribed" (Hardiman). f. 59.

26. "Giolla Modhuda ua Caiside cct.," beg. "Eire ogh inis na na naoimh": the poem (91 quatr.), a short copy of which is in Eg. 174, art. 12. f. 62.

27. "Cormac mac Cuillenain cct.," beg. "Oilioll olom amradh in gein": transcript of the poem (8 quatr.) on Ailill Ólom, found in Eg. 92, art. 27. f. 68 b.

28. "Congal filiu Echaidh Feidhligh a quo Luaighni Themhrach cct.," beg. "Tol dam agail (*sic*) erca gnim": transcript of the poem (8 quatr.) on the death of the seven Maines, found in Eg. 1782, art. 15 (gg). f. 69 b.

29. "Ferceirne File cct.," beg. "Ollamh Fodla fecair gal": transcript of the poem found in *L. L.*, p. 19a. f. 70 b.

30. "Flaithri mac Fithil cct.," beg. "Mian Corbmaic tighe Teamhrach": poem (12 quatr.) on the desires of Cormac. Also found in the Book of Fermoy, f. 76 b. f. 71 b.

31. "Agallamh Pattraig et Oisín sund," beg. "O. As cuimin

liom go dtug an fian": the long lay (393 quatr.) of "Cath Chnoic an Áir." It comprises the four lays printed in *Oss. Soc. Trans.*, iv. pp. 64-198. f. 73.

32. "Beagan do chraobhsgaoileadh ar Theaboid na long mhac Risdard an íoruinn mhic Dauid": brief account of Theobald Burke, "céadfhear do Bhúrcach dar goireadh Uisceont Bure os Muigheo" (d. 1629) and his children. Written by Maurice Gorman, who has supplied a partial *English* translation. f. 101.

### Egerton 172.

Paper; 1759.

6½ in. × 3½ in.; ff. 73.

A note in Hardiman's hand on f. 2 b reads: "This Book is in the handwriting of Patrick Pronty, a good Irish scholar, and ingenious poet of the early part of the 18th cent. It is valuable for containing some scarce poems by P. Lindon of the Fews, in the county of Armagh, a much admired Bard of the 17th and 18th cents., whose productions principally depend on memory for their preservation. The first leaf of the Book is wanting. For contents see last page." For Pádraig Ó Pronntaigh, the transcriber, see the Introduction below. The MS. was written in 1759, and afterwards came into the hands of Peadar Ó Dálaigh, a schoolmaster and scribe of co. Meath (cf. Eg. 208), who has written the following on f. 1:

"Lebhar de lebharaibh Phedair  
An lebhearán beag so sgríbhthe  
Do chur sé fein a n-eagar  
le na pheann gheur liomhthe."

POETRY OF COS. LOUTH AND ARMAGH; including poems by Séamus dall Mac Cuarta (James Courtney), Pádraig Mac Alíondón (? Mac Ghiolla Fhionntáin) and Pádraig Ó Pronntaigh; late 17th- first half of the 18th cents.

Séamus dall Mac Cuarta is the representative poet of the North of Ireland, his name and some of his work being known from Meath to Donegal. He was born towards the end of the 17th cent., but there is some controversy as to his place of birth. Mr. J. H. Lloyd, *Duanaire na Midhe*, p. 119, argues for Drumconra, co. Meath, while the Rev. L. P. Murray, *Co. Louth Arch. Journ.*, iv. p. 42, contends that O'Kearney's statement that the poet was born at Kilkerry, co. Louth, is true. In any case he appears to have led a wandering life. For his connection with Kilkerry and the MacDermotts see *Co. Louth Arch. Journ.*, iii. p. 183; iv. p. 49. The poem on

the Boyne (Eg. 208, art. 13) states that eight of his family were buried near the river, and, as he sends his blessing "o Cheannanus na ceros go Droichiot Áth," he was probably at Kells at the time of writing. The poem in Eg. 208, art. 37, is in praise of the prowess of the men of Slane, co. Meath, in their football match against the men of the Nanny river. He had particularly close associations with Omeath on the shores of Carlingford Lough, and his contentions with Niall óg Mac Murchaidh are still remembered traditionally in that district (cf. *Co. Louth Arch. Journ.*, iv. p. 43, and see Eg. 172, art. 24). The poem in Eg. 208, art. 24, reckons him among the poets of the O'Neills of the Fewes, co. Armagh, along with Raghnaill dall Mac Dombnaill and Pádraig Mac Alindon. The latter composed his elegy, when he died in 1732 (art. 4 below), and had defended him against an attack by Brian Ó Cúgáin of the Nanny river, co. Meath (art. 3 below). The two poets were associated in a welcome to Carolan, when he came on a visit to co. Louth (cf. Eg. 127, arts. 62, 63), and two poems of reciprocal praises which passed between them will be found in Eg. 127, arts. 76, 77 (cf. Add. 18749, art. 36, for an attack by Peadar Ó Doirnín on these poems).

Pádraig Mac Alindon, the poet of the Fewes, was the son of — Mac Alindon and Siubhán, daughter of Donnchadh mac Phádraig mhic Thoirdhealbhaigh Mhic Ardghail, a woman of literary gifts. She was, no doubt, of the same family as Maghnus Mac Ardghail, a poet of the Fewes contemporary with Mac Alindon. According to O'Kearney, Máire Nic Alindon, whose contest with Peadar Ó Doirnín has been printed by Dr. Hyde, *Love Songs*, p. 88 (cf. *G. J.*, xiv. p. 767b), was the poet's sister, but some MSS. call her his daughter (H. Morris, *Céad de Cheoltaibh*, p. 343). O'Kearney also says (cf. H. Morris, *Abhráin Airt Mhic Chubhthaigh*, p. vi) that Mac Alindon at one time kept a school for the reading and writing of Irish MSS. at Cnoc Chéin Mhic Chainte near Dundalk. Mac Alindon died in 1733, and his elegy was composed by Feargus Mac Beathadh (art. 17 below).

The transcriber, Pádraig Ó Pronntaigh, was a prolific scribe and occasional poet of the S.E. Ulster district, *circ.* 1732-63. His family probably came originally from co. Fermanagh, as he subscribes himself "Pádraig Ó Pronntaigh mhic Néill mhic Seaáin etc. on Éirne" (Rossmore MS. XI, written in 1759, cf.

*G. J.*, xii. p. 57b). He appears to have lived at Ballymascanlon, co. Louth, *circa*. 1738 (cf. art. 16 below). There are three MSS. in his hand in the collection of Mr. Henry Morris (cf. *G. J.*, xiv. p. 765 a): nos. 7, 8 written in 1732-33 (Add. 18747 is a late copy of no. 7) and no. 15 (undated). Rossmore MS. XI was written by him in 1759 (*G. J.*, xii. p. 56b). Another MS, written in 1763, is in the possession of Dr. Hyde (cf. *Rel. Songs*, i. p. 44). Other MSS. in his hand are R. I. A., 23. A. 25, 32; 23. K. 45 (cf. *G. J.*, xix. p. 174); O'Laverty MS. K. a-m (cf. *G. J.*, xvi. p. 209).

1. The burlesque tale, *Eachtra Mhic na Miochomhairle*. Imperfect by the loss of a leaf before f. 3. A copy made in 1732 by the same scribe is in Morris MS. 7 (*G. J.*, xiv. p. 765a), and a transcript of the Morris copy is in Add. 18747, art. 2.

Colophon: "Guidh air an ccléireach a huecht na Tríonóide i. Pádrúig Úa Pronntuidh do sgríobh an innéirghe so agus do chríochnuigh í an Seiseadh lá don mhí October Anno Domini 1759." f. 3.

2. Equivocal Jacobite verses in *English*, expressing Hanoverian sentiments when the columns are read downwards, Jacobite when they are read across. They begin:

"I love with all my Heart,	The Tory part as here
The Hanoverian part,	Most hateful doth appear."

Also in Sloane MS. 3154, art. 16 (d). Common in English MSS. of the 17th and 18th cents., see Sloane 1731, f. 128; 3769 f. 4; Add. 5832, f. 125; 6416, f. 17 b; 14854, f. 152; 14936, f. 73; 24947, f. 96 b; 29981, f. 9; Lansdowne 852, f. 170. The poem belongs to a common type. An early example in French on the Wars of Religion (16th cent.) is in Sir Edward Hoby's *Commonplace Book*, Add. MS. 38823, f. 47 b. For another English example in an Irish MS. of the '98 period see Add. 34119, art. 24. An interesting Irish example of the theme is the so-called "Dean Swift's Creed," printed by Dr. Hyde, *Rel. Songs*, i. p. 224, which should be arranged as follows:

"Is é mo chreideamhsa	Creideamh na nuadhghall
Creideamh na Romha	Ni cóir abhos na thall."

It is a translation of an English poem, printed in Bell's



*Ballads, Songs, etc. of the Peasantry*, Bohn Libr. ed., p. 269, from a broadside of 1655, beg. :

“ I own for faith	What England’s Church allows
What Rome’s Church saith	My conscience disavows.”

In a MS. by Gallegan, the co. Meath scribe, this English poem appears with the heading : “ Parson Brady’s Oath of Allegiance ” (cf. Morris, *Céal de Cheoltaibh*, p. 181, where it is printed). But in T. C. D., H. 6. 12 what is apparently the same squib is headed : “ Dean Swift’s Creed.”

f. 29 b.

3. “ Pádrúig Mac Alionnduinn,” beg. “ A cheap casgarrtha boduigh léar feargaigheadh an náduire dháonna ”: invective, prose and verse, against Brian Ó Cúgáin, a poet from the Nanny river, co. Meath, who had attacked Séamus Mac Cuarta and asserted that the “ Fionnghaill, Seanghaill 7 Nuaghail ” were greater upholders of Ireland and supporters of poets than the Gael. For the opposition between the folk of the Boyne and those of the Nanny see Eg. 208, art. 37. The first part is also found in Eg. 128, art. 23.

On f. 33 b is the scribal quatrain : “ Finis ós crích do chách,” and on f. 37 b the stanza : “ Finis dar sgriobhus aríamh go fóill ” (see S. H. O’Grady, *Catalogue*, p. 579).

f. 30.

4. “ Pádrúig Mhac Alionnduinn .cc.,” beg. “ Da roinntea h’ ionnmhus liom a theampuil ”: elegy (90 ll.) on the poet, Séamus Mac Cuarta (d. 1732). Transcript of this copy in Eg. 151, f. 85, and a fragment (first 17 ll.) in Eg. 164, art. 14.

f. 38.

5. “ Pádrúig Ua Pronntaigh .cc. air na seacht bpeacuidh marbhtha,” beg. “ Do pheacuidh mé a n-aghaidh mo Rígh ”: *trí ríonn 7 amhrán*, a confession of sins. Also in O’Lavery MS. K. 1 (*G. J.*, xvi. p. 209b).

f. 40.

6. “ An t-úghdar chéadna reamhraite air na ceithre criocho deigheanacha,” beg. “ Cuimhnigh a pheacuidh air do chrioch ”: *trí ríonn 7 amhrán* on the Last Ends. Also in O’Lavery MS. K. i.

f. 40 b.

7. “ Aig so saothar a rinneadh lé Séamus Mhac Cúarta do chaisléan na Glasdromuinn san Fheadh a bporráisde an Chreagáin, a bhí a n-árus combnuidhe seal aig cuid ad uaislibh chlanna Néill air na leagadh lé duine úasal an tan a tháinig an áit air a láimh,” beg. “ C. A sheanchloch úasal godé an suansa air dháimh

do thíre": dialogue (58 ll. of verse, with prose passages interspersed) between the poet, Séamus dall Mac Cuarta, and the ruins of the old castle of Glasdrummond, par. of Creggan, bar. of Upper Fews, co. Armagh. Printed in H. Morris, *Abhráin Airt Mhac Chubhthaigh*, p. 65. For the castle see the Preface to that book, p. viii, and for the O'Neills of Glasdrummond see the Appendix, p. 191. Mac Cuarta's connection with the O'Neills of the Fews is illustrated by the poem in Eg. 208, art. 24.

f. 41.

8. "Padruig Mhac Alionnduinn do rinne na habhráinsi an tan do bhí gearleanmhuin agas berseacúission a teacht air an eaglais timchioll seacht mbliadhna fichíod o shoin," beg. "A Rígh léar fúasgladh as geimhiol gúaisi do phoball úasal ón Éigipt": poem (11 stanzas), lamenting the approaching persecution of the Roman Catholics in Ireland, *circ.* 1732, and eulogizing Hugh MacMahon, R.C. Archbishop of Armagh 1715-37, the author of *Jus Primitiale Armachanum*. Cf. E. P. Shirley, *Hist. of Monaghan*, 1877, p. 204; H. Morris in *Co. Louth Arch. Journ.*, iii. p. 191.

f. 45 b.

9. "Is móidighim feasda ón amsa go haimsir a tíocfuidh an bás": poem (8 stanzas) on a false beauty. Attributed to Pádrúig Mac Alíndon in Morris MS. 14 (*G. J.*, xiv. p. 767a) and in R. I. A., 24. L. 31.

f. 47.

10. "Iosa cheannuigh 's do bheannuigh an saoghal le grádh": love poem (7 stanzas).

f. 48

11. "Conchubhar beag dilios dubh. Padruig Mac Alionduinn cē," beg. "Tre chuisle gan tuirsi lé síansa sult": poem (10 stanzas) on a harper named Conchubhar dubh, who is satirized in a poem in Eg. 127, art. 14. For other copies see Eg. 135, art. 13; 154, art. 39.

f. 49.

12. Stanza, beg. "Is urus don ecléir don éigis 's do lucht ealadhna an tsaoghail." A complaint that the best of treatment always goes to the priest. Printed in H. Morris, *Seanfhocla Uladh*, p. 300.

f. 50.

13. "Iosa mhílis an chum do chumais do thaisbéanadh": poem (6 stanzas). See Eg. 127, art. 50. Followed here by a quatrain of supplication to Christ, beg. "A mhic na hóighe Muire."

f. 50 b.

14. "Aig so abhráin na bradáile," beg. "Mas peacadh é 'bhean na malach ceart comhdhlúithe": poem (8 stanzas),

attributed in Eg. 127, art. 49, to Diarmuid ruadh Mac Muireadhaigh (fl. 1690). Another copy by Ó Pronntaigh, written in 1733, is in Morris MS. 8 (*G. J.*, xiv. p. 765). f. 51 b.

15. "Níor cumadh le héigsi cáol nod, cadad, nó cómhfhad": stanza on an accomplished lady. f. 52 b.

16. "Pádrúig Úa Pronntaigh air tteacht don phríomhfháidh agas dá dhearbhráithre a chomhnuidhe go Baile Ui Sgannláin. Don Tighearna ródhearsgnáoi .i. Brian Mac Mathghamhna, Airdeaspog Árdmhach agas Príomhfháidh Éiriond uile," beg. "Nóehad milleón fáilte fíor": poem (29 quatr.), welcoming Brian (Bernard) MacMahon, Archbishop of Armagh 1737-47, when he and his two brothers, Ross (afterwards, 1747, R.C. Archbishop of Armagh) and Tuathal, came to live in Ballymascanlon, co. Louth. Printed from a MS. written by Ó Pronntaigh in 1763 by H. Morris, *Co. Louth Arch. Journ.*, iii. p. 189, with interesting historical notes.

f. 53.

17. "Feargus Mhac Beatha .cc.," beg. "A sheanchrích Fail is gnáth gach léun ort": elegy (110 ll. and "an annalach" in 3 stanzas) for Pádraig Mac Aliondon (d. 1733). Immediately following *an annalach* are 26 lines, headed "Additional Notes," stating that the poet inherited his literary gifts from his mother, Siubhán Nic Ardghail. Another copy in O'Laverty MS. I. ak (*G. J.*, xvi. p. 196). A transcript of ll. 1-73 of the present copy in Eg. 151, f. 87. f. 56.

18. *English* quatrain, beg. "God made the pen his Herald to proclaim." f. 61.

19. "Padruig Mac Alionduin .cc.," beg. "Sé Brían Ó Cealluidh an tréinfhear, Cató bliocht mhur Gaoidhealach": poem (5 stanzas), inciting Brian Ó Ceallaigh to become a Jacobite leader.

Another copy in Morris MS. 5 (1828-29), *G. J.*, xiv. p. 755a. Colophon: "Finis December the fourth Annoque Domini 1759."

f. 61 b.

20. "An dán breac," beg. "Rabhra ón éag grádh do mnáoi": love poem (14 intermingled quatrains and stanzas), by an anonymous poet of co. Fermanagh (? 2nd half of the 17th cent.). Some 8 quatrains and stanzas have fallen out by the loss of a leaf after f. 73. A copy with 20 quatrains, etc. is in Add. 18749, art. 73. A transcript of the first 7 quatrains, etc. is in Eg. 146, art. 35. See also Eg. 154, art. 38. Colophon: "Guidh air an

ce léireach a n-onóir na Trínoide .i. Padraig Ua Pronntaigh mhic Néill .cc.” f. 63.

21. “Níall óg Mha Mhurchaidh no Ó Murchaidh .cc. an trá d'imthidh Rághnall dall Mhac Domhnaill go Cuntáe an Duin etc.,” beg. “Adbhuighim ós áird 's mé lan dom fheirg uile”: poem (8 stanzas), by Níall óg Mac Murchaidh (his elegy in Eg. 131, art. 19, dates his death in 1714), on the departure of the poet, Rághnall dall Mac Domhnaill, for co. Down. There is a poem by Mac Domhnaill in Morris MS. 14 (*G. J.*, xiv. p. 767).

f. 65.

22. “O pheacuidh an dis ór shíoluidh a ttáinic ariamh”: 3 stanzas on the Fall, Incarnation and Redemption. f. 66.

23. “Connspóid Dhonnchaidh mhór Ui Labhraidh agus Ghiolla Mhuire cháioich Mhic Artáin,” beg. “D. Cread é an trághna so san ngort”: the disputation (here 22 quatr.), for which see Eg. 127, art. 26. f. 66 b.

24. “Asairechrig Neill óig Ui Mhurchaidh agus Sheamuis Mhic Cúarta,” beg. “N. A fhiorghrádh na náomh ma shealbhuidheann tú h'áit”: dialogue (31 stanzas) between Séamus Mac Cuarta and Níall óg Ó Murchaidh (cf. art. 21 above), on repentance, death and judgement, dated in the last stanza in 1704 at Tullagh-Omeath near Carlingford, co. Louth. Colophon: “Finis December the 12th 1759.” f. 68 b.

### Additional 18749.

Paper; 1792.

7 $\frac{3}{8}$  in. × 4 $\frac{5}{8}$  in.; ff. 135.

Written in 1792 by Donnchadh Mag Oireachtaigh for Samuel Coulter of Carnbeg near Dundalk, co. Louth. Add. 18747, 18748, were written for the same patron in 1800.

### POEMS OF PEADAR Ó DOIRNÍN AND ART MAC CUBHTHAIGH.

Peadar Ó Doirnín, poems by whom are in arts. 39, 41-43, 45, 46, 48-57, 79, 86 below, was one of the most prolific poets of the S.E. Ulster district in the first half of the 18th cent. Conflicting accounts of his origin have been given. O'Daly, *Poets*, p. 38 (followed by the article in the *Dict. Nat. Biog.*), states that he was born near Cashel, co. Tipperary, in 1682. But

the more reliable tradition of co. Louth as recorded by Matthew Moore Graham, *circ.* 1835 (cf. *G. J.*, vi. pp. 101, 121; *Co. Louth Arch. Journ.*, iii. p. 372), is that he was born *circ.* 1704 at Rathsgiathach, a townland about a mile and a quarter north of Dundalk. His father, also named Peadar, was of a family long associated with Dundalk. The poet spent his life in cos. Louth and Armagh as a schoolmaster. For an account of his various changes of residence, partly caused, it is said, by the persecutions of the Tory-hunter, John Johnston of the Fewes, see *Co. Louth Arch. Journ.*, *loc. cit.* One of his patrons was a Mr. Colman of Ballybarrack, near Dundalk, whose sister-in-law he is said to have married. Her name is variously given as Rose Doirnín, Toner, or Beirne, but in art. 46 below he refers to his wife as Rose Ward. According to Graham, it was at Ballybarrack, not, as stated above (p. 48), at Forkhill, that he quarrelled with Maurice O'Gorman. Another patron, according to O'Daly, was Arthur Brownlow of Lurgan, co. Armagh, whose favour he is said to have won by a poem entitled: "The Ancient Divisions of Ireland, and an Account of the different Septs that from time to time colonised it," a title which would suit very well with the subject of art. 49 below. There is a tradition that this patron quarrelled with him because of his intervention in an election contest, perhaps with the English poem, "The Independent Man," partly printed by O'Kearney, *Prophecies*, p. 87 note. The latter part of Ó Doirnín's life was spent at Forkhill on the borders of cos. Louth and Armagh, where he died on the 3rd of April, 1768. He was buried in his mother's grave at Urney. His elegy by Art Mac Cubhthaigh is in art. 61 below.

The Memoir and Collection of his poems made by Graham are now in the possession of Mr. Henry Morris (MS. 17, cf. *G. J.*, xiv. p. 767b). Another collection of his poems is in O'Laverty MS. I (written in 1788).

Ó Doirnín was, like so many of the poets, an industrious scribe. Among surviving MSS. in his hand are: O'Laverty MS. G. iii-v (written in 1740, contains *Eachtra Chloinne Riogh na hIoruaidhe*, *Mearbhall Chormaic*, *Feis Tighe Chonáin*, and a short poem on Death) and a MS. of Keating's *Forus Feasa* (written *circ.* 1750) among the Comyn MSS. in the National Library of Ireland. The copy of *Táin Bó Cuailnge* in Add. 18748 derives

from a MS. written by him in 1730 for P. Merriman. A facsimile of his handwriting (from O'Laverty MS. G.) is given in *G. J.*, xiv. p. 778.

Art Mac Cubhthaigh, the composer of Ó Doirnín's elegy, was particularly associated with the parish of Creggan, where he was born in the townland of Ballinaghy *circ.* 1715. Ballinaghy is near Glasdrummond, where the castle of the O'Neills of the Fewes stood till its destruction, lamented by Séamus Mac Cuarta in the poem in Eg. 172, art. 7. Many of Mac Cubhthaigh's poems refer to this family (cf. Eg. 208, art. 24). The poet spent most of his life in Creggan as a jobbing gardener. The reports of local tradition on his life and his relations with the clergy, Catholic and Protestant, are collected by Mr. H. Morris in the preface to his edition of the poems, *Abhráin Airt Mhic Chubhthaigh*, 1916. The date of his death is uncertain. O'Kearney gives 5th January, 1773, on the authority of Dr. Woods, but Mr. Morris, *op. cit.*, p. xxii, quotes a local tradition to the effect that he died as late as 1792. He was buried in Creggan churchyard, on which he had composed one of the best-known of modern Irish poems: "Úirchill an Chreagáin."

1. "Agallamh Oisín et Ph[á]druig," beg. "P. Oisín is fada do shúan": a short copy (31 quatr.) of the Ossianic lay, for which cf. Add. 34119, art. 8. f. 2.

2. "Laoidh an chatha Gabhra," beg. "P. Innis sin 'Oisín": the Ossianic lay (89 quatr.), corresponding (with the omission of a few quatrains) with the text as printed in the *Oss. Soc. Trans.*, i. pp. 74-100, l. 4. f. 5.

3. "Laoidhe an Deirg," beg. "Inneosad caithréim an fir mhóir": the Ossianic lay (86 quatr.). For Scotch Gaelic forms of this lay see *Leabhar na Feinne*, p. 108 sqq. For the lay of Conn mac an Deirg see Eg. 155, art. 49. For other copies see Eg. 117, art. 103; 138, art. 5; 164, art. 5. f. 9 b.

4. "Aithneidh dham homo re haoi": see Eg. 127, art. 70. f. 16.

5. "Teagh an fhirse rem thaobh": two quatrains on an inhospitable house of the O'Neills. f. 17 b.

6. "Maghnus Ó Domhnaill," beg. "Brathair bocht brúite o fhíon": quatrain of satire against a friar named Aodh. Printed by T. F. O'Rahilly, *Dánfhocail*, p. 78. *ib.*

7. "A mbrot an bhrollaigh ghilse": see Eg. 127, art. 26.  
f. 18.
8. "A bhean a fúair saith gach mná do thogha na bfeair":  
see Eg. 127, art. 38. *ib.*
9. "Is tairis linn do theacht dar ttír": see Eg. 127, art. 27.  
f. 18 b.
10. Quatrains, viz.:—(a) "As fada me do da leanmhuin":  
see Eg. 127, art. 38 (ee). f. 19;—(b) "As truagh a Dhé mo  
ghalar": *ib.*, art. 41. f. 19;—(c) "As fada me dod shírleanmhuin":  
variant version of (a) above. *ib.*;—(d) "Fadogh tinne fáoi loch":  
see Eg. 127, art. 43 (a). *ib.*;—(e) "Na braithre sin Dhún na  
nGall": see *ib.*, art. 43 (r). f. 19;—(f) "Taréis ar chaitheas do  
luachair": *ib.*, art. 43 (a). f. 19 b.
11. "Faoisidin dhuine éigin," beg. "Shaoileas fein a ecomh-  
naigh": see Eg. 127, art. 35. f. 19 b.
12. Quatrains, all except one in Eg. 127, arts. 36, 38, in the  
following order: art. 36 (a)-(l); "Ni théid éun eidir éunaibh"  
(not in Eg. 127; printed in T. F. O'Rahilly, *Dánfhocail*, no. 204);  
art. 36 (o)-(q), (s)-(w); art. 38 (z); art. 36 (x)-(bb); art. 38 (f),  
(g), (n). f. 20 b.
13. "An Teagasc Ríodha," beg. "Luidh agus eirighidh air do  
láimh dheis": see Eg. 127, art. 37. f. 23 b.
14. Quatrains, mostly as in Eg. 127, arts. 38 (a)-(e);  
43 (p); 101 (3); "As buaine bláth no sgríbhinn" (printed in  
*Dánfhocail*, no. 132); Eg. 155, art. 17 (b); "Tarraing a  
nadutha (*sic*) ni dual" (see *Dánfhocail*, no. 104): "Tho' Nature  
be repell'd by force" (*Engl.* version of the quatrain: "Da  
mhéid céim réim is rachmas," *Dánfhocail*, no. 102 and note).  
f. 24 b.
15. "Caith re daonacht a bhfoighir": see Eg. 195, art. 4 (i).  
The selection here is of three quatrains. Single quatrains also  
occur, see *Dánfhocail*, nos. 2, 6. f. 25 b.
16. "Is teara nídh is beacht": corrupt copy of the quatrain  
in *Dánfhocail*, no. 226. *ib.*
17. "Is fada anocht a n-Oilfinn": Ossianic poem (7 quatr.).  
The earliest copy (9 quatr.) is found, phonetically written, in the  
Scotch Book of the Dean of Lismore (1512-29). Printed in  
M'Lauchlan, *Dean of Lismore's Book*, 1862, p. 2; *Rel. Celt.*, p. 2,  
with an inaccurate transliteration. A copy from a Belfast MS.,

closely resembling the present one, is printed in Hyde, *Rel. Songs*, i. p. 218. f. 26.

18. "Eirghidh na codail a thruaigh": poem (7 quatr.) on the necessity of attending matins. Clearly a mediæval composition. f. 26 b.

19. "Creid um a ngabhan uaill árd": two quatrains on pride. f. 27.

20. "Feach do dheireadh a dhuine": religious poem (11 quatr.) on Death and Judgement. Of the same type as the poems in Sl. 3567, arts. 3, 11, 12 (of the 17th cent.). f. 27 b.

21. "M'anam 's mo chorp a Dhe dhaoibh": poem (6 quatr.) on the decay of the body, of the same general type as art. 20. Probably an early 17th-cent. composition. f. 28 b.

22. Quatrains, viz.:—(a) "A Dhe mhóir da bhfoghnaim": on two priests named Domhnall, who celebrated one another's marriage. Also in T. C. D., H. 6. 15, p. 30;—(b) "Ni dheachaidh acht ceathrar re céol": riddling quatrain, printed in *Dánfhocail*, no. 163;—(c) "Coroin do chrann luarais": on the Protectorate of Cromwell;—(d) "A Theamhair na ríogh dob annamh leat": see Eg. 127, art. 71 (b). f. 29.

23. "Leachta Guill do chrádh mo chroidhe": Ossianic lay (36 quatr.). It is a lament for the death of Goll mac Morna and an account of his fight with Magnus, King of Norway. See Eg. 209, art. 5 (ii), where it is headed "Laoidh Mhaghnuis mhoir" (51½ quatr.), and T. C. D., H. 6. 21, p. 163 (title: "Caithréim Ghoill mhic Moirne," 36 quatr.). Cf. also Eg. 208, art. 14. f. 29 b.

24. "Diarmaid rúadh Ó Muireadbaigh ec̄. don tshagart Ó Fáolan d' iompodh on Eagluis fhior 7 do phós bean 7 do gaibh ris an saoghal," beg. "Go tapaidh gluais as suan an tsaoghail gan sgíth": poem (8 stanzas), dissuading a renegade priest from following his errant courses. Another copy in O'Laverty MS. G. ii. p. 655 (*G. J.*, xvi. p. 194b). For the poet see Eg. 127, art. 48. f. 32 b.

25. "Teist an fh[il]e air Art Ó Ruairc rig Connocht," beg. "An domhan o thuinn go tuinn": three quatrains on Art O'Rourke, see Eg. 127, art. 7 (c). Followed by the scribal note: "Air na sgríobhadh le Donachadh Mac Gaoirreatuighe an bhliaghain d'áois an tiagharna míle air sheacht gcead dha bhliaghain



air nochad—1792. Air na sgríobhadh chum usaide Shamhairle Uí Choldran san cCarn bheag 'eacoimhneasa don tsraidbhaile."

f. 33 b.

26. "Seathrun Cheitin cē," beg. "Fáidh breugach e an sáoghalsa 's na humhluighe dho": poem (30 stanzas and 2 of *ceangal*), for which see Sl. 3567, art. 2.

f. 34.

27. "A chara tabhair beannacht go róidhéadla": the poem (11 stanzas), for which see Eg. 127, art. 48.

f. 37.

28. "Eachtra Áodha Mhic Gaoirreachtuighe," beg. "Seilg fiadhach et fianchosgarrtha do comoradh le hÁodh mhac Phadruig mhic Uilliam mhic Taidg mhic Muiris mhic Donnchaidh Mhic Gaoirreachtaigh árdtáoiseach sliabh Síon": an extravaganza, modelled on the late romantic tales, relating the adventures of a strong farmer, Aodh MacGerraghty, of Mount Sion, near Dundalk, co. Louth, while engaged in a boar-hunt. Many interesting examples of the local dialect occur in it. The hero is, perhaps, identical with the poet, whose dialogue with Séamus Mac Cuarta is in art. 84 below. There is another copy of the text in R. I. A., 23. D. 7.

For a similar composition see the burlesque by Art Mac Cubhthaigh, *Eachtra buic Bhaile Bionnabhuidhe*, printed in that poet's works, ed. H. Morris, p. 182.

f. 38 b.

29. "Tuíreamh an duine bhéo," beg. "'S é mo ghrádh féin fhu is fúath mo dhaoine": eulogy (32 stanzas) of an accomplished Gael. A poem in the late 17th-cent. Rouen MS. 1678, p. 203, described in the catalogue as a "panégyrique d'un jeune homme de ses amis par le Dr. Keating" is probably identical with this text. The poem appears in *Cambr. Univ. Libr., Add. MS. 3085*, p. 161, with the heading: "Moladh an Dochtúir Chéitinn da ghiolla" (*G. J.*, xv. p. 29b), and the attribution to Keating is found also in *Morris MS. 11* (*G. J.*, xiv. p. 765). Without attribution the poem occurs in R. I. A., 23 B. 18 (information from Mr. Edmond O'Toole). The author of the Dissertation prefixed to the *Clanrickarde Memoirs*, London, 1722, speaks (p. cxxvi) of "a Burlesque Poem in praise of a Servant of his own, nam'd Symon, whom he compares with the ancient Heroes" as among Keating's compositions. Perhaps this is our poem.

f. 60 b.

30. "Gáeth béo et é air bior": see Eg. 161, art. 64 (ii).

f. 64.

31. "Ollamh éigin," beg. "Ma bheir Dia 'thiaghardus dhomhsa": the poem (181 ll.), printed, with use of this MS., which supplies a considerable portion of the text not found elsewhere, by Tadhg Ó Donnchadha as by Pádraigín Hacket of Cashel, co. Tipperary (*circ.* 1600-54) in his edition of that author's poems, p. 36. f. 64 b.
32. "Tá me 'ngeibheann faráor fa bheith 'g ól leanna": stanza by a poet imprisoned for drunkenness. f. 69.
33. "Séamus Mhac Cúarta cē," beg. "Dha mhillian déag fáilte dhíbh": see Eg. 127, art. 62. f. 69 b.
34. "Padruig Mhac Alionduinn cē," beg. "A leannan fire na súadh": *trí rainn 7 amhrán* in praise of Mac Cuarta. See Eg. 127, art. 76. f. 70 b.
35. "Seamus Mhac Cuarta cē," beg. "A leannan graidh na ttrí ttriúr": *trí rainn 7 amhrán* of answer to art. 34. Cf. Eg. 127, art. 77. f. 71.
36. "Peadar Ó Duirnin cē," beg. "Mas libh amháin is le mic Dágha": *trí rainn 7 amhrán*, attacking the poets of arts. 34, 35. f. 71 b.
37. "Peadar Ó Duirnin cē," beg. "A ndún a chois coilleadh aig imeal na traghá": song (5 stanzas) in praise of a woman. f. 72.
38. "Neamh cu leabhar is each": quatrain. See Eg. 127, art. 36 (v). f. 73.
39. "Peadar Ó Duirnin cē," beg. "Gode sin dt'áon nduine 'nÉirinn thart timchioll fa ndeanainn le cailín saoirigh": song (4 stanzas) to a woman. f. 73 b.
40. "Peadar Ó Duirnin cē," beg. "Bheir mo Chait bheilbhinn air mhnáibh Eireann dubhugh is gnath": song (7 stanzas and 1 of *ceangal*) in praise of a woman named Kate. f. 74 b.
41. "Peadar Ó Duirnin cē," beg. "Nil cailleach a geluid 's a leaca air a glún": song (5 stanzas) in praise of whiskey. No. 25 in Morris MS. 17, with the title "Caipín Uisgebheatha." f. 76.
42. "A bhrathair bheannuidh ta dul go tuigh De": quatrain on a lascivious friar. With *English* version. See Eg. 155, art. 25 (a). f. 77.
43. "Peadar Ó Duirnin cē," beg. "La dona laetha dhamh 'cearaidh Dhraigheacht [corr. to "i ceathair Droichead"] Ath na

seod": dialogue (10 stanzas) between the poet and Máire Ní Cheallaigh in Drogheda. f. 77 b.

44. "Peadar Ó Duirnin cē.," beg. "Targaire dheársgnaidh do rineadh le Criomhthan mhac Fheidhlime 'n fhíona": satire, part verse, part prose, on the priest of Críonchoill in the Fews, co. Armagh. Cf. Morris MS. 17, nos. 46 (?), 47. f. 79 b.

45. "Dhéalbhadóir neamh et néull": quatrain of prayer. f. 82.

46. "Peadar Ó Duirnin cē.," beg. "Ge go roibh si Rois et mise air ceomhnúigh mar lanamhuin thart hall": song (8 stanzas) on the occasion of his desertion by his wife, Róis Nic an Bhaird, who had taken up the religious life with a certain Father John. f. 82 b.

47. "Peadar Ó Duirnin cē.," beg. "Ni chreideam go deóigh da ndeárradis slóite": song (6 stanzas), ridiculing Turlough O'Hamill, a drunkard. For the circumstances of the composition and three of the stanzas see *Co. Louth Arch. Journ.*, iii. p. 186 (Nicholas O'Kearney's account). Also in Morris MS. 17, no. 44 (*G. J.*, xiv. p. 768a), from which it is printed in full in *G. J.*, vi. p. 103. f. 84.

48. "Peadar Ó Duirnin cē.," beg. "Is tubaisdeach a chúaidh dhamh mo chúairt ana mhúilin díá Máirt": satire (8 stanzas) on an old woman. f. 85.

49. "Peadar Ó Duirnin cē.," beg. "Air mhalaidh Dhroma Chrídh theagamh dhamh a naoidh": song (12 stanzas) on the early history of Ireland, in the form of an *aísling*. Perhaps the poem "on the ancient divisions of Ireland," which won for Ó Doirnin the patronage of Arthur Brownlow. See Morris MS. 17, no. 6. Extracts are printed from a MS. (written in East Ulster) in the possession of Mr. Patrick O'Donnell of Newport by Dr. Hyde, *G. J.*, xiv. p. 667. f. 87.

50. "Eachtra an ghearrain bháin," beg. "Ma ta an gearrann so bán ni náir dho gan a bheith ttóinn": song (14 stanzas) on a horse, which had shared the adventures of heroes from the time of Adam to the battle of Aughrim. By Peadar Ó Doirnin. A shorter copy is in Eg. 131, art. 5. Also in the O'Donnell MS. mentioned under art. 49; Morris MS. 14; O'Laverty MS. I. aa. Printed in *Co. Louth Arch. Journ.*, iii. p. 377, where the editor states that the horse belonged to Colman, Ó Doirnin's patron. f. 89 b.

51. "Peadar Ó Duirnnin cē," beg. "Air ndúl dhamh mach fon tsiabh gan choin gan each sa ghrían": song (6 stanzas) on his meeting with a maiden. f. 92.
52. "Peadar Ó Duirnnin cē," beg. "Bhi Seathan again bádhd súaire a ccéill": *trí rainn 7 amhrán* on an inhospitable Seán, who had succeeded a hospitable father of the same name. f. 93 b.
53. "Peadar Ó Duirnnin cē," beg. "Air madin de Mairt is sme dul go Draeigheacht Áth": satirical account (6 stanzas) of the adventures of Maurice O'Gorman, schoolmaster and scribe of many MSS. in this collection (cf. Introduction in small type to Eg. 127), with a lady in Drogheda. See Morris MS. 17, no. 45, where it is headed "Suirghe Mhuiris Ui Ghormain." Printed, *G. J.*, vi. p. 120; *Co. Louth Arch. Journ.*, iii. p. 375. f. 94.
54. "Peadar Ó Duirnnin cē," beg. "Tá sted mhear acmhúin thaithneamhach threightheach": four stanzas in praise of Paddy's horse. f. 95.
55. "Peadar Ó Duirnnin cē," beg. "Ta bearrad a Luinnain is iomdha fear láidir": song (7 stanzas) on the defeat of the Young Pretender at Manchester in 1745. With the refrain: "Is iombo" (cf. *G. J.*, x. p. 25). Morris MS. 17, no. 41. f. 95 b.
56. "Fear meisge cē," beg. "A chláoncharaid do thréig me cionn m'faghail ar meisge": six stanzas, bewailing the loss of his vigour through drunkenness. f. 96 b.
57. "Is trúagh gach duine nach ttuigean a chúrsaigh fein": stanza on death. f. 97.
58. "Ollamh eigin," beg. "Bribheoir baiceor brachadoir": seven stanzas on Brian O'Moran, a jack-of-all-trades. An exercise in *nomina agentis* in *-óir* and *-aire*. f. 97 b.
59. "Ollamh eigin," beg. "Fhír na ccós fiar lom bfuilsge": the satire (4 quatr.) in Eg. 127, art. 16. f. 98.
60. "Eoghan Ó Donghoile cē," beg. "Mochion do theacht Fhéidhlime": poem (15 quatr.) on a harper named Feidhlimidh, of co. Armagh. See O'Curry, *Mann. and Cust.*, iii. pp. 329, 357. For the poet see Eg. 118, art. 21. Quatrains from this poem occur independently in MSS. See Eg. 127, art. 30. There are copies in O'Laverty MSS. I. c.; K. f. (cf. *G. J.*, xvi. pp. 195, 209). f. 98 b.
61. "Art Mhae Cughaidh cē," beg. "Air mhullaigh 'n Áth

buidhe mo dhígh teacht ghairm na ccúach": elegy (11 stanzas) on Peadar Ó Doirnín, who died, according to the last quatrain, on 5 April 1768. Another copy in Eg. 208, art. 31. Also in O'Laverty MS. I. w (written 1788); Morris MS. 14 (*G. J.*, xiv. p. 767a). Printed by H. Morris, *Abhráin Airt Mhic Chubhthaigh*, p. 4. f. 100 b.

62. "Padruig Mhac Alionduin cc.," beg. "A cháoiḡhnaoidh an tsoluis a bhrollaigh ghil is bainne cruth": six stanzas in praise of a lady. For the poet see Eg. 172, Introduction. f. 102 b.

63. "Art Mhac Cughaidh," beg. "Dob uргlas duilleabhar gach coillidh aige lionadh blath": song (4 stanzas) on the *conach*, or murrain, raging in the poet's district. Printed, *op. cit.*, p. 59. For *conach* see an article by Dr. Henebry in *C. Z.*, i. p. 114. f. 103 b.

64. "Donnehadh mór Ó Dalaigh," beg. "Is fairsinn dealbh phobuill Dé": the poem (55 quatr., no. 52 short by two lines) on the Day of Judgement. See Eg. 178, art. 26. f. 104.

65. "Seamus Mac Cúarta cc.," beg. "'S a sheanchloch uasal gode an súansa air dhaimh do thire": the poem (58 ll. with interspersed prose) on the castle of Glasdrummond in the Fews, co. Armagh. See Eg. 172, art. 7. f. 109 b.

66. "Seamus Mac Cúarta cc.," beg. "Chúaidh a corneoil cumhduighe úain air cuantaibh": song (9 stanzas) on the departure from Ireland of Colonel Brian mac Domhnaill óig mic Airt of the race of Rudhraighe. Also in O'Laverty MS. I. t, see *G. J.*, xvi. p. 196, where it is suggested that the colonel's surname was Mag Aonghusa (Magennis). f. 114 b.

67. "Margnaoi an chuit," beg. "La da roibhéamar a gereig": *trí rainn 7 amhrán*, an elegy on a cat, by Conchubhar Ó Díomsaigh. f. 116.

68. "Agallamh an tseanfhora et na maighdine sunn," beg. "A bhean nach nglacann mo ghrádh": dialogue (17 quatr. and 1 stanza of *ceangal*) between an old man wooing and a young woman reluctant to be won. f. 116 b.

69. "Seamus Mhac Cuarta cc.," beg. "Is úasal 's as fear-amhuil búadhach 's as barruil": eulogy (8 quatr.) of Brian son of Eoghan Ó Dubhthaigh. Other copies in Eg. 135, art. 17; 208, art. 3. f. 118 b.

70. "Patruice Mhac Giollionndoin," beg. "Tabhair a láoigh luinn leachta": eulogy (12 quatr.) of An t-athair Feidhlimidh Ó hAnluain. f. 120.

71. "Brían óg Mhac Cana cē," beg. "'Thrionnoid naomhtha dhlíghis úain": poem (25 quatr. and 1 stanza of *ceangal*) on the safe homecoming of the same Father O'Hanlon overseas to Ireland. f. 121 b.

72. "Ollamh éigin," beg. "Gluais a ghiolla 's na himigh gan éifeacht": poem (17 stanzas), in the form of a message from a maiden to her lover, Éamonn mac Séamuis. Probably a 17th-cent. composition. f. 124 b.

73. "Ollamh éigin," beg. "Rabhadh roimhe n-éag gradh do mnáoi": love poem (20 intermingled quatrains and stanzas). See Eg. 172, art. 20. f. 126.

74. "Olamh eigin," beg. "Inghean tsuaire an chrotha ghlé": *trí rainn* ⁊ *amhrán* of advice to a wife not to expose herself to chastity tests. The tests are: the hornless deer in the forest, the enchanter with the swan and Inghean an Deirg with her mantle. See Eg. 127, art. 60, which was plainly the model for this poem, both being doubtless of S.E. Ulster origin. f. 128.

75. "Ollamh éigin," beg. "Marthain úam go múir gheal Bhrian": *trí rainn* ⁊ *amhrán*, lamenting that the author is separated from his patron, Brian, in the North, and condemned to read a trivial book in the house of Ó Ciardhubháin. Another copy in Power MS. xiv. i. (*G. J.*, xiv. p. 694a). f. 128 b.

76. "Ollamh éigin," beg. "Ola me sláinte an pháisde is daoire fuilt": poem (10 stanzas) in praise of a woman, the poet drinking the health of each of her beauties in turn. f. 129.

77. "Peadar Ó Duirnin cē," beg. "Ta bean a n-Éirinn a phronamh séud dhamh 's mo shaidh le an eól": song (6 stanzas) on various women beloved by the poet. f. 130.

78. "Ollamh eigin," beg. "Ainnir aluinn an chrotha cháóimh": *trí rainn* ⁊ *amhrán*, threatening a beauty, who robbed the bees of their honey, with their vengeance on the Day of Judgement. Printed by H. Morris, *Abhráin Airt Mhic Chubhthaigh*, p. 87, with the attribution to Cathal Mac Ruaidhri (for whom see Eg. 127, art. 53). f. 131.

79. "Eireamhoin Ó Dothartuighe agus Maghnus Ó Domhnuill," beg. "Cia hé an fear a bhias agad 'inghean mhórdha":

dialogue between two 17th-cent. (?) poets in rivalry for the love of a girl, who had announced that she would marry the more transcendently ugly of the two. f. 131 b.

80. "Art Mhac Cubhaigh cē.," beg. "Mise an t-ollamh saóitheamhuil sin Píter Mhac gConuill": song (4 stanzas) on the poet's drinking with a Protestant minister and his congregation. With the refrain: "Éisd a sgolog éisd." Printed by H. Morris, *op. cit.*, p. 206. f. 132 b.

81. "Art Mhac Cubhaidh cē.," beg. "Ta bodaigh na heórna aig eól go cumasach": song (5 stanzas) on the Clann Tomáis mhic Lóbuis (cf. Eg. 140, art. 14), who scorned his music. Printed, *op. cit.*, p. 60. f. 133.

82. "Seamus Mhac Cuarta et Áodh Mhac Gaoirreachtuige cē.," beg. "Se is leur liom úam gurab áeidhre air Ghúaire": song (4 stanzas), alternately in praise and dispraise of certain Northern Irish families. Also in O'Laverty MS. I. u. f. 133 b.

83. "Adéir iomad d'ughdair eagnaídh eolacha aige sgríbhadh air néimhechinnteacht staid an duine san tsáoghalsa": brief prose passage on comparisons applied by certain authors to human life. f. 135

84. "Peadar Ó Duirnnin cē.," beg. "A chumpain sháor 'mhían liom a bheith libh ann gach ait": song (3 stanzas and 1 of *ceangal*), begging a drink of a friend named Conall. f. 135 b.

### Egerton 208.

Paper; 1826.

6 $\frac{7}{8}$  in. × 5 $\frac{3}{4}$  in.; ff. 146.

Written by Peadar dubh Ó Dálaigh, mac Lúcaís mhic Uilliam, at the time a schoolmaster of Baile an tSléibhe, near Kells, co. Meath (cf. art. 7). Art. 9 derives professedly from a MS. written by Maurice O'Gorman, and the close agreement of many other texts with copies by the same scribe suggests that they were drawn from exemplars written by him (cf. arts. 1, 6, 7). Daly was a close associate of the Meath scribe, Peter Gallegan (Peadar Ó Gealacháin), and the Edinburgh Gallegan MS. (briefly noticed in Mackinnon, *Catalogue*, p. 292) was largely copied from a MS. of his. The references to this MS. given below are due to Mr. Edmond O'Toole, who also possesses a little book, *Clairseach Naomhtha na hÉireann*, printed at Dublin by M. Goodwin, 1835, containing 53 poems or psalms, apparently translations from the English, to many of which the initials "P.O.D." are appended. In the preface the editor, M. L. Alasdruin, thanks "Peadar Ó

Dálaigh a bParaisde Airdbreacáin a gcondae na Midhe [Ardraccan, co. Meath]" for assistance given. Daly also at one time owned Eg. 172. It is interesting to note that Daly uses the system of aspiration suggested by P. MacElligot in *Gael. Soc. Proc.*, i, 1808, p. 28.

POETRY OF COS. LOUTH AND MEATH; xviii<sup>th</sup> and sixth cents.

1. "Siabhradh sith agus Inneirghe Mhic na míochomhairle a bprós agus a ndán, air an fhonn do cumadh le Cearbhall ua Dalaigh, frisa ráidthear aisde Chearbhuill. ar na sgríobhadh le Peadar ua Dalaigh": the burlesque tale, see Add. 18747, art. 3. The present copy agrees closely with that in Eg. 128, art. 7 (written by Maurice O'Gorman). The copy in the Gallegan MS. also derives from a transcript by Daly of a MS. written by O'Gorman in 1761.

At the end is the quatrain: "Beannaidh inn a Dhia," asking for a general blessing. f. 1.

2. Three poems in the form *Trí rainn* 7 *amhrán*, viz.:—  
(a) "A phlanda chrú na nGáedhal fial." Cf. Eg. 127, art. 25. f. 20;—(b) "Guineadh mé ona bheith lom." Cf. Eg. 127, art. 13. *ib.*;—(c) "Ní raibh duine b'fearr no Aodh." Eg. 127, art. 12. f. 20 b.

3. "Brian mac Eóghan. Semus Mac Cuarta cē," beg. "Is úasal 's as fer'mhuil, is búadhach 's as bar'mhuil": eulogy (6 stanzas) of Brian Ó Dubhthaigh. See Add. 18749, art. 69.

f. 21.

4. "Trí truagha na sgéluighachta," beg. "Truagh liom oidhe na ttrí ttruagh": the common quatrains on the Three Sorrows, here occurring as prelude to the tales, two of which follow, a note on f. 52 explaining the omission of the third: "Ta Oidhe Chloinne Uisneach i lebharaibh oile de mo chuidsi." f. 23.

5. "Oidhe Chloinne Tuirinn": the tale of the mythological cycle, cf. Eg. 106, art. 15. Colophon: "Iar na sgríobhadh re Peadar dubh ua Dalaigh." f. 23 b.

6. "Oidhe Chloinne Lir": the tale of the mythological cycle, cf. Eg. 128, art. 25, with which this copy is in close agreement.

f. 37 b.

7. "Tóraighecht Shaidhbhe inghin Eogain óig bean Ghlais mhic an chearda Bearra": the tale of the Find cycle, see Eg. 128, art. 8, with which this copy is in close agreement. Colophon:



"Ar na sgríobhadh le Pedar mhac Lucais mhic Uilliam Uí Dhálaigh o Bhaile an tSléibhe an taobh túaidh de Mhullaigh Laoidhe le taobh Cheannanus." f. 52 b.

8. "Laoi Bheinne Ghúalainn," beg. "Dubhach sin a Bheann Ghualann": Ossianic lay (109 quatr.). A tale of rambling adventure in Britain, the Fenians being assisted by Aonghus an Bhrogha. The tale is put into the mouth of Caoilte mac Rónáin as in the *Acallam*. Another copy in Eg. 164, art. 4. f. 79.

9. "Tuireamh Eoghain Rúadh Ó Néill. An t-athair Cathal Mac Ruaidhri cē.," beg. "Do chaill Éire a céile fire": the elegy (154 ll. and 4 of an *annálach*). See Eg. 127, art. 53. Colophon: "Aig sin Criche ar Thoireadh Eóghan Ruaidh go nuige sin. Ar na ghraifneadh anois as leabhar do leabhraibh Mhuiris Ó Gorman do sgríobhadh leis an dara la de Mharta an erruigh 1762. Pedar ua Dalaigh. I have an English translation of the above Lamentation." f. 84 b.

10. "Lúan lá an Bhraigh," beg. "Dia lúan la an bhraigh tiucaidh cruinneadh air shíl Ádhamh": poem (114 ll.) on the Day of Judgement. f. 88.

11. Two quatrains, viz.:—(a) "Ocht cead gan bhréig air mhíle": written in 1826;—(b) "Is iomdha toigh a mBail' athliath": proverbial quatrain. f. 90 b.

12. "Marthain bheannaigh Phadraig," beg. "Claoitar sinn go foeh fial ansa ceill go dath bath buan barrghlas": the curious charm with this title. A very different form from those printed in Hyde, *Rel. Songs*, i. p. 352, and *G. J.*, xii. p. 129, from Connaught sources. A copy in O'Laverty MS. AG. p. 144 (*G. J.*, xvi. p. 212), is apparently closer to our version. For a southern version see Add. 31877, art. 2. f. 91.

13. "Beannacht Bóinne," beg. "A Bhóinn a bhi aig síol Chuinn": poem (12 quatr.), by Séamus dall Mac Cuarta, addressing the river Boyne, by whose side he had laid eight of his family. Other copies in Coyle MS. 1, art. 3 (a Meath MS. of 1812-23, *G. J.*, xiv. p. 808); Eg. 175, art. 30. f. 91 b.

14. "Laoi Mhaghnuis Mhór," beg. "Cha raibh bréug a dtreaneart Ghuill": Ossianic lay. A corrupt and late version of the lay described under Add. 18749, art. 23. f. 92 b.

15. "Laoi Theaisgidh na bhFian," beg. "Ta damhach mhór lán do airgid is de ór": Ossianic lay (11 quatr.), on the buried

treasures of the Fenians. Cf. for the subject the poem in *Acallam na Senórach*, ll. 3921-3958. f. 96.

16. "Seolamh an Spailpín. P. Cualrée cē," beg. "Anúar a rachas tú go Cillmháoineann pill arís go Bail 'órtháoi": a medley of verse and prose, giving directions to a *spailpín*, or itinerant harvester. Other copies occur in Coyle MSS. 1, art. 19 (written in co. Meath, 1812-23, *G. J.*, xiv. p. 808); 5, art. 34 (written in co. Cavan, 1874-82, *ib.*, p. 836); the Edinburgh Gallegan MS., p. 503.

The author, Peter Coalrake [Peadar Mac Ualghairg], according to Gallegan, "was by profession a weaver, and his leisure hours were employed in composing Irish pieces." He lived, says the same authority, "very convenient to" Carrickleck, a place "situated in the N.E. part of the Co. of Meath, about 2 miles north of Nobber." A writer in the *Co. Louth Arch. Journ.*, 1910, p. 114, states that, in a Gallegan MS. in Belfast, the poem, "Sagart Meise Corraigleic" (on a rock called Carrickleck, printed by H. Morris, *Abhráin Airt Mhic Chubhthaigh*, p. 80), is attributed, with three others, to Coalrake. Touching the occasion of the present poem, Gallegan says that a neighbour, Murtoch Clarke, was present when the *spailpín* called in, and that the poem represents the directions given to him by Clarke. Both Daly and Gallegan express surprise at the excellence of the poem as coming from an unlettered man. The latter half of the poem, beg. "Da mbéinsi a n-Each na Muillionn budh chuma liom oidhche no la," is not in Gallegan's copy. f. 96 b.

17. "Eachtra Lomain ó Shléibhe Rífe": the tale of the Find cycle, see Eg. 163, art. 1. f. 99.

18. "Tuireamh Mhurchadh Crúis," beg. "A theampuil b' urus dhuit cuideamh le Gaedhilibh": elegy (175 ll. and 1 stanza of an *annálach*) on Murchadh Crús of the co. Meath family, 1702. Cf. Add. 34119, art. 21. It is attributed to Séamus dall Mac Cuarta in Morris MS. 5 (*G. J.*, xiv. p. 755a). f. 111.

19. "Seacht solais na Maighdine Muire," beg. "An chead sólas a fuair an Mhaighdin bhenaigh": the Seven Joys of the Virgin, with indulgence attached. Another copy in Morris MS. 5 (*G. J.*, xiv. p. 755). f. 115.

20. "Chum na maighisterigh Gaedhlic ata faoi Phrioc-adoirigh fallsa Shráid Chilldara agus do dhiult combhairle an Egluis Chatolice mar ngeall ar bhríb. P. ua Dalaigh cē," beg.

"Ar na sgríobhadh le Pedar mhae Lucais mhic Uilliam Uí Dhálaigh o Bhaile an tSléibhe an taobh túaidh de Mhullaigh Laoidhe le taobh Cheannanus." f. 52 b.

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9. "Tuireamh Eoghain Rúadh Ó Néill. An t-athair Cathal Mac Ruaidhri ec.," beg. "Do chaill Éire a céile fire": the elegy (154 ll. and 4 of an *annálach*). See Eg. 127, art. 53. Colophon: "Aig sin Críoch ar Thoireadh Eóghan Ruaidh go nuige sin. Ar na ghraifneadh anois as leabhar do leabhraibh Mhuiris Ó Gorman do sgríobhadh leis an dara la de Mharta an erruigh 1762. Pedar ua Dalaigh. I have an English translation of the above Lamentation." f. 84 b.

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14. "Laoi Mhaghnuis Mhór," beg. "Cha raibh bréug a dtre-neart Ghuill": Ossianic lay. A corrupt and late version of the lay described under Add. 18749, art. 23. f. 92 b.

15. "Laoi Theaisgidh na bhFian," beg. "Ta damhach mhór lán do airgid is de ór": Ossianic lay (11 quatr.), on the buried

25. "An ghaoth o'n shoir téan si o bhruith": two quatrains on the characteristics of the winds. See *G. J.*, ii. p. 85; iv. pp. 79, 95; v. p. 157, where verses from various quarters of Ireland are given, though none from Meath. f. 130 b.

26. "Laoi Chab a Dosan," beg. "La da rabhamar Fíana Fionn": pseudo-Ossianic lay (60 quatr.) of late and indecent character, relating a farcical adventure of Conán Maol in the Bruidhean of Céis Corann, co. Sligo, somewhat of the same nature as that of Mac na Míochomhairle (see Add. 18747, art. 3). f. 131.

27. Stanzas, viz.:—(a) "Mo chreach is mo chrádh an peacadh 's an bás": on sin, death and poverty;—(b) "Pedar ua Dalaigh an maighister sgola": scribal stanza. f. 133.

28. "Ag so Aisling Bhrian Ui Ruairc," beg. "Ta aisling le n-aithris ata roiongantach": burlesque vision (28 stanzas) of a mission to Charles Dillon of Howth, by Brian Ó Ruairc. f. 133 b.

29. "Na enuic as airde is iad is fúaire": quatrain on the lack of generosity in the learned clergy. f. 135 b.

30. "Róis Nui Réilligh, no an ChaoínRóis. Séamus Mac Cuarta cēt. Ceol maith gan bhréig," beg. "A Róis bhéasach do phóir Réighleach": song (7 stanzas) in praise of Róis Ní Raghallaigh. A different version in Eg. 135, art. 26. A third version is printed in Ó Máille, *Carolan*, p. 216. f. 136.

31. "Ceol air Ó Doirnín na Séud," beg. "Air mhullaigh na Buigh mo shuigh teacht ghairm na ccúach": elegy (9 stanzas) on Peadar Ó Doirnín, see Add. 18749, art. 61. f. 137.

32. "Peter Daly's thanks and grateful Acknowledgments to his Friends in Bohermeen, when he came there to teach their Children," beg. "With all the desires that Friendship inspires": poetical advertisement (32 ll.) by the scribe, of the type commonly issued by the schoolmasters of the 18th–19th-cent. period. *English*. A reference to Irish teaching may be quoted:

"In teaching the young our old Mother Tongue  
At least I may venture to mention  
I'm better than some who greedily thumb  
The Bible-Society-Pension."

This is no doubt intended as a hit at Irish scholars of the type of Mac Quigge (cf. Eg. 156), although Daly himself was something of a religious opportunist. f. 137 b.

33. "Faisidin Chathail Bhuidhe," beg. "Anois is mian liom parlaidh dheanamh feasda le Dia": confession (9 stanzas) of Cathal buidhe Mac Ghiolla Ghunna, an 18th-cent. poet of Farney, co. Monaghan. Printed, in a longer form, by J. Lloyd, *Duanaire na Midhe*, p. 96, and by H. Morris, *Céad de Cheoltaibh Uladh*, p. 166. The present copy does not agree with any of the MS. or oral versions listed by H. Morris, *op. cit.*, p. 326. The longer version is clearly the less original, having interpolations from other sources, e.g. stanza iii: "A rí na réalt a d'fhulaing éag i mbarr an chrainn" is as old as the 17th cent., see Eg. 127, art. 73 (k). The author has survived in the oral tradition of cos. Armagh, Monaghan, Tyrone, Donegal as the stock type of rake and merryman. Many traditions of him are recorded in *G. J.*, xiv. p. 809 and by H. Morris, *op. cit.*, p. 323. He appears to have been born in the barony of Tullyhaw, co. Cavan, to have "frequented the north-eastern counties of Ulster in the character of a pedlar" (O'Kearney in *R. I. A.*, 23. 3. 12), and to have died *circ.* 1756. His most popular productions were the present confession and the song known as "An Bunnán Buidhe" (see Ó Máille, *Carolan*, p. 208, and, for a phonetic version, Eg. 151, art. 5 (u)).

f. 138 b.

34. "Faisidin Ulliam Ui Chiarain," beg. "Is meanmnach súgach luathmhar cliste": confession (5 × 8 stanzas of the *faisidin* and 6 × 4 stanzas of *An Aithridhe*) of the Meath poet, whose proper surname, according to Mr. J. H. Lloyd, was Mac Ghiolla Chiaráin (usually written by Gallegan Uil Chiaráin or il Chiaráin; in English, William Kearns). He was born at Oristown to the east of Kells, co. Meath, and flourished *circ.* 1750, according to the *Dict. Nat. Biog. sub* O'Brien, Paul. For other poems of his see J. H. Lloyd, *Duanaire na Midhe*, pp. 1, 7, 59, 66. There is another copy of the Confession in O'Laverty MS. G. vi. e, d. (*G. J.*, xvi. p. 194a). Daly adds the following comment: "Nach ar mhaith Ulliam? Is iomdha ceól maith 1 dan deas a chum se agus mas iomdha fós fuar se bás, go ndéana Dia trócaire air."

f. 139 b.

35. "A Dialogue between Paul O'Brien and the Bottle," beg. "B. Good morrow, Paul, why look so dull today": dialogue (in 36 *English* heroic couplets), by the Rev. Paul O'Brien of Moynalty, co. Meath, Professor of Irish at Maynooth 1802-20. See *Dict.*

*Nat. Biog.* under his name. According to Mr. O'Toole, there is an Irish version of this poem in the Edinburgh Gallegan MS.

f. 141.

36. "The Exiled Irishman's Lamentation translated from English to Irish by Peter O'Daly": version of the song, "Green were the fields where my forefathers dwelt O," beg. "Budh húaithne glas na mullaidh áit ar hoilemh iad mo shinnsir." Other copies in Eg. 146, art. 32; T. C. D., H. 6. 17, p. 98 (written by Tomás Ó Duirnín of Drogheda). For a Munster version of the same song see Add. 47946, art. 10.

f. 142 b.

37. "Pátrún Fhinnmhuir-Séamus ua Cuarta cēt.," beg. "Budh aigeantach croídheamhuil mo mhaenaoidh teacht aníos": song (11 stanzas), by Séamus dall Mac Cuarta, on the victory of the men of the Boyne over the men of the Nanny river, co. Meath, at a game of football at Fennor, co. Meath. Printed from a MS. of Nicholas O'Kearney in *G. J.*, x. p. 550. Other copies in Rossmore MS. XII, art. 27 (*G. J.*, xii. p. 58 b), formerly in the possession of E. O'Reilly; and in R. I. A., F. v. 5 (copied in Dublin, 1787). For a similar football song, "Iomail léana an bhádhbhdhúin," see *G. J.*, x. p. 522. Stanza x here attacks a poet of the Nanny river, who had apparently sent a challenge to those of the Boyne. This was probably Brian Ó Cúgáin, whose attack on Mac Cuarta is answered by Mac Alindon in the invective contained in Eg. 172, art. 3.

f. 144 b.

### Egerton 135.

Paper; XVIIIth cent.

Quarto (various sizes); ff. 48.

The collection was probably put together by Edward O'Reilly (cf. art. 37). It is in various hands, chief among which is that of Maurice O'Gorman (arts. 5-23). Art. 1 is by Maurice Newby, a scribe of the Ó Neachtain circle. Arts. 2-4 were written by Fiachra Mac Brádaigh of Stradone, co. Cavan, apparently for O'Gorman. Arts. 35, 36 may also come from co. Cavan. Arts. 24-32 are in the hand of Richard Tipper, the co. Meath scribe (cf. Eg. 106). O'Gorman's own contribution is of a very miscellaneous character, some of it deriving from cos. Roscommon and Leitrim out of MSS. of Charles O'Conor of Belanagare (arts. 10, 23a) and Tadhg Ó Rodaighe of Crossfield (art. 12).

POEMS OF FIACHRA MAC BRÁDAIGH AND TOIRR-DHEALBHACH Ó CEARBHALLÁIN, and other writers of cos. Cavan, Meath, etc.

1. "A shaoi, sirim ar Dhía do saoghul bheith ainglíge": letter from Muiris Ua Nuabhadh [Maurice Newby] to a priest unnamed, returning Keating's Forus Feasa and requesting the loan of the same author's Eochairsíath an Aifrinn. Early 18th cent.

Maurice Newby, a Dublin scribe from Tipperary, was one of the Ó Neachtain circle, described as follows by Tadhg Ó Neachtain:

"Muiris mórdha, an mhéin gan mbeing,  
ó Mbir Mumban chímse chugainn;  
bu Gaedhul an gaoiseach, an Laitionn glie,  
Ó Nuabha úr áluinn iomraic."

See also Eg. 194, art. 4. According to Miss Knott, *Tadhg Dall*, p. xc, he may have written part of R. I. A., 23. G. 8, most of which was transcribed by Tadhg Ó Neachtain in 1711. He wrote 23. L. 34 and T. C. D., H. 6. 15 in 1714. Art. 1 of Eg. 165 was copied by him, probably from a MS. by Seán Ó Neachtain, in 1719. In 1725-6 he transcribed a comprehensive MS., which Dr. John Brinkley, Bishop of Cloyne, gave to Sir Walter Scott (cf. *The Journal of Sir Walter Scott*, ed. 1891, p. 704 and Appendix III, where is a rough description of the MS.). The MS. disappeared later from the Abbotsford Library, and was ultimately sold at Sotheby's, 28 June 1921, lot 166. It contained among other matter a series of transcripts from Add. 30512, and some passable Latin verses composed by the scribe. f. 1.

Arts. 2-4 are in the hand of Fiachra Mac Brádaigh, a schoolmaster and poet of Stradone (Srath Domhain), co. Cavan, fl. 1711-1735 (see *Dict. Nat. Biog. sub Mac Brady*). Some of his poems were printed in *Anthologia Hibernica*, Oct. and Dec., 1793. For others (a *seachrán* and an *aisling*) see J. Lloyd, *Duanaire na Midhe*, pp. 51, 61.

2. Genealogy of James Manan of co. Cavan, clerk to Arthur Newberry in the Linen Hall, Dublin. Followed by a poetical address (4 stanzas) to the same, beg. "Da meinnsi 'm'údar Ghaodhlach no 'm'fhile líomhtha thréitheach." At the end is the note: "Mr. Gorman will be pleased to write this ouer again, with Good Ink, and plaine writing and I will always be his humble Seruant. Do dhuine féin Fiachra Mac Bhradaigh 7ber.M.DCC.L5

(Sept. 1755)." There is a transcript of this poem in Eg. 131, art. 14. f. 2.

3. "Racha me féin go toig Aodh Mic Tathligh air cúairt": song (3 stanzas), by Fiachra Mac Brádaigh. Eg. 131, art. 14. f. 3 b (reversed).

4. Genealogy of Aodh Mac Brádaigh, apparently a fellow-clerk of James Manan (cf. art. 2) with Arthur Newberry. Followed by a poem, headed: "Faillte Aodh Mic Bhradaigh," beg. "Fír-cháoin faillte dhuit go buan" (3 quatrains and 3 stanzas of *amhrán*). Eg. 131, art. 15 (the poem only). f. 4.

Arts. 5-23 are in the hand of Maurice O'Gorman.

5. Enrí Mac Tuathail air cuireadh ag S<sup>r</sup> Seumus Calvil," beg. "Thug me taithneamh do da leaca mur a rós faráor": indecent song (3 stanzas and 1 of *ceangal*), composed by Énri Mac Tuathail (? a pseudonym) at the invitation of Sir James Colvil.

f. 6.

6. "Go mbeannaigh Dia 7 Muire 7 Padraig 7 Peadar C[olum] C[ille] agus Eoin b[aiste] an da easbal deag 7 Dia mor na gloire anso": the Irish beggar's petition. See Eg. 150, art. 63. *ib.*

7. On f. 6 b (reversed) are two recipes, and a quatrain in mixed *English* and *Irish* on drinking, beg. "My heavy Curse on y<sup>e</sup> hands y<sup>s</sup> first invented or made glasses." Cf. Eg. 186, art. 7 (a).

8. "Aig so ursgeul air cheithre cailleachaibh as ceithre holl-choigeadh (*sic*) na hEireann do chuaidh ina mhuileann lena malaibh cruinneachta, 7 ni mheilfeadh an muillteoir aon ghrainne doibh no go molfadh gach cailleach acu a tír féin 7 an bhean dob fearr rann go bfuigheadh seal an mhuilinn ar dtús," beg. "An chailleach Ulltach, Ubhla cumhra thainic i ccéin": metrical contention (4 quatrains and 1 stanza of *amhrán*) between four old women from the different provinces. The four quatrains, without the introductory matter and the *amhrán*, are found in Eg. 155, art. 27; 158, art. 20; with different introduction in Eg. 150, art. 68. And the individual quatrains are sometimes found separately in MSS. f. 7 b.

9. Various quatrains, viz. :—(a) "Gabh mo leithsgeal in gach locht": prayer to the reader to forgive mistakes in writing;—(b) "Mile seacht ccéad gan bhréig 's a fithche fa dhó": note from a MS. written in 1740, the year of the great frost;—



(c) "Mo mhíle beannacht leat gach am": *trí rainn 7 amhrán*, sending a blessing to Domhnall Mac Brádaigh of the Cavan family. *ib.*

10. Poems by Carolan. Toirrdhealbhaich Ó Cearbhalláin (Carolan) was born in 1670, apparently at Spiddal, about half a mile from Nobber, co. Meath. He left Meath at an early age, and spent most of his life in cos. Leitrim and Roscommon, living under the patronage of the Irish and Anglo-Irish gentry. His particular patrons were the McDermotts of Alderford and the O'Conors of Belanagare. He died in 1738, and was buried at Kilronan. For his life and poems see the edition by Prof. Ó Máille, I. T. S., xvii, 1916. For his connection with the S.E. Ulster poets see Ó Máille, p. 31, and cf. Eg. 127, arts. 62, 63.

The source of the following poems is indicated in a note by Hardiman at the foot of f. 8: "These were copied at Belanagar by the scribe Maurice Gorman, from the originals in the handwriting of Charles O'Connor, taken from Carolan himself." And on f. 8 b is a note by O'Gorman: "Run gach duine si an staidbhean wrote for Coll<sup>l</sup>. Valancey Nov<sup>r</sup> 9<sup>th</sup> Emonn a chnuic, Gracey Nugent, Mad<sup>m</sup> Cole, O'Connor Faly, Planxty Connor, Bridget Cruse, Carolan's Receipt, Angelical Maid, Si Maire inghean Henri, Lord Louth, Mrs. French." The Rev. Charles O'Connor states, *Cat. of Stowe MSS.*, i. p. 166, that O'Gorman "was employed by the Chevalier O'Gorman to copy the Irish Annals of the IV Masters at Belanagare, and availed himself of that opportunity to transcribe Mr. O'Connor's original MS. of Carolan's Songs in 1771." There seems some confusion here, since O'Gorman was copying the Annals for the Chevalier in Eg. 1780-81 (cf. Introduction in small type to Eg. 127). But the Stowe MS. XLII. (now R. I. A., E. II. 1) contains a number of songs of Carolan, including several for members of the O'Connor family, and has, appended to the poems, the note: "Maurice Gorman scripsit March 29<sup>th</sup>, 1771." Eg. 131, arts. 9-13 appear to derive ultimately from this MS. Other copies of Carolan's songs in Eg. 127, arts. 97-99 (where they are an insertion) seem to have been made at the same time as the present series.

The songs represented here are (a) "Gluaisidh me 'nois ar cuairt ansan astar": two stanzas of "Felim O'Neill," with readings differing from those in Ó Máille, *Carolan*, p. 113. f. 8;

—(b) “Is saoitheamhail ’s as sámh í is aoibhinn gach lá i” : the song “Madam Cole.” Two stanzas in a different arrangement to that in *op. cit.*, p. 152. A different copy in Eg. 122, art. 32. f. 9 ;—(c) “Bheara me cuairt an uair so gan bhréig” : the song “Doctor Hart.” Four stanzas with different readings from the form in *op. cit.*, p. 121. f. 9 b ;—(d) “Bhí me lá breádh áoibhinn érach” : song (9 stanzas) by Carolan (?), in the person of a beggar-girl, in praise of the house of Éimhear Ó hEadhra at Corann, co. Sligo. A transcript is in Eg. 131, art. 8. f. 10 ;—(e) “Mur bfuil ag Criosta ta me ’nguais” : fragment of “Ballyhaunis.” Another fragment is in Eg. 127, art. 99. f. 11 b.

11. Various quatrains, etc., viz. :—(a) “Sé mo ghiollasa Donnchadh Ó Dúsa” : on a *bodach* ;—(b) “Is fearr ciúineas na greidan glóir” : cf. H. Morris, *Seanfhocla Uladh*, p. 298 ;—(c) “Is fearr ciall ⁊ cuimhne cheart” : moral quatrain ;—(d) “Ca ní is buaine ina cría” : on the victory of clay. Printed in O’Rahilly, *Dánfhocail*, no. 121 ;—(e) “So ort faoi thuairim an fhir” : a health to King James ;—(f) “Séo-ursa ’s teine gan ecrích” : against King George ;—(g) “Le do charaid na mill thu féin” : against heedless generosity. f. 12.

12. Extracts from a MS. of Tadhg Ó Rodaighe (for whom see Eg. 127, art. 11), viz. : (a) “Triath Mhaigh Rein na mbratach ngeal” : quatrain on the family of Ó Rodaighe, hereditary coarbs of S. Caillin of Fenagh, co. Leitrim (cf. Cotton MS. Vesp. E. II). f. 13 b ;—(b) Extracts from the poem on Brian na Múrtha Ó Ruairc with gloss (cf. Eg. 127, art. 69). At the end is the note : “Sean mhac Torna Ui Mulchonaire ardollamh Ereann na re fein .cc. do Bhrian na Murrtha Ó Ruairc san dan filidhecht do rinne do incipiens Fuair Breifne a diol do shiolann etc. Thadaeus Roddy.” *ib.*

13. “Conchubhar beag dilios dubh,” beg. “Tre thuirse gan tibeadh le siansa sult” : poem (8 stanzas) on the harper Conchubhar dubh, by Pádraig Mac Alindon. See Eg. 172, art. 11. f. 15.

14. Various scribbles in *English*, including a few forms of letters and 6 octosyllabic couplets against the Hanoverian succession, beg. “Lo Scrub usurp my chair whilst I/a passive slave stand humbly by.” f. 16.

15. “Breathnaigh-sí a náoidh gur cleasach é an saoghal” : love-song (4 stanzas) in praise of a woman, probably by an Ulster

poet. Followed by the quatrain: "Dha ttrían tinnis aig teacht áoidheche," cf. Eg. 127, art. 38 (n). f. 17.

16. Quatrain, beg. "An foghlúim do geibh duine," see Eg. 127, art. 36 (d). f. 17 b.

17. Four quatrains:—(a) "Is buaine blath no sgríbhinn";—(b) "Se méid do thol ad fearn cille";—(c) "Ní hí an Éire-si an Éire bhí anallód ann";—(d) "Ni me teangaídh liom leat." All these are printed in S. H. O'Grady, *Catalogue*, p. 613, from Eg. 161, art. 60, with which the present copies agree closely in orthography. f. 18.

18. "Ó thóigeadar na Músy *slucey* h'aigionta suas": two stanzas "composed by Tho<sup>s</sup>. Costelly for y<sup>e</sup> great O fflaherty." Eulogy of Roderick O'Flaherty, author of *Ogygia*, etc., by Tomás láidir Coisdealbha (?), a Connaught poet of the 17th cent. But in Eg. 127, art. 46, the two stanzas form part of a poem addressed to Tadhg Ó Ruairc. *ib.*

19. Two quatrains:—(a) "Mar a chéis ag coin ar chluais": on bad harp-playing;—(b) "Ag easgradh tre mhagh na bhfeart." "By father Maguire." *ib.*

20. Receipts, etc.:—(a) Note on the Gregorian Calendar. *English*. f. 196 b;—(b) "Do leighus na n-easbudh andseo": on cures for scrofula and epilepsy. These derive from an old MS. of the type of Harley 546 (cf. arts. 28, 74, with which many details of these recipes agree). f. 21;—(c) "Vervena do bheth id laimh ag dol d'fios th' othair": brief extracts from a tract on *Materia Medica* of the type of Add. 15403. f. 22;—(d) A page of charms and incantations in *English*, including love-charms, a charm "to make a woman sleep at table," and a trick "to be revenged of a fellow servant that tells tales." The most interesting of the charms is the following:

"To have all thy asking of any persons. Write these five words following with y<sup>e</sup> blood of a white dove and a little water mingled together and write it on a clean parchment as in y<sup>e</sup> margent, and let it lye 3 days and bear it with thee in thy hand and ask what thou wilt in any reason.

Sator  
arepo  
tenet  
opera  
rotas."

This "square-word" charm, used for different purposes, has been discussed at length in *Verhandlungen der Berliner Anthropologischen Gesellschaft*, 1880, pp. 42, 215, 276; 1881, pp. 35, 85, 131, 162, 301. The conclusions of the whole discussion are summed up by Reinhold Köhler under the last reference. The charm is very widely spread throughout Europe, an early occurrence being an inscription scratched on the plaster of a Roman house at Cirencester (cf. C. W. King, *Early Christian Numismatics*, 1873, p. 187). It has also been found in Egypt on a Coptic ostrakon (Berlin Mus. No. 7821, cf. *Verhandlungen* as above, 1881, p. 35), and other Coptic examples are given by Krall, *Mitth. aus der Sammlung der Papyrus Erzherzog Rainer*, v. p. 119. f. 22 b.

21. Quatrains:—(a) "Ar maidin 's gach trath": on death;—(b) "Truagh sin a leabhraín bhig bhain, etc.": first line of the common quatrain, with *Engl.* translation, beg. "Sad days (oh Book) thy Reader shall once say," differing from the versions given in O'Rahilly, *Dánfhocail*, p. 76;—(c) "A n-am na gorta nach crosda na treithe sin": on national characteristics, with English version, beg. "The hungry Spaniard capers in a dance." Cf. *Gadelica*, i. p. 9;—(d) "A mhic Briain na mbreith cceart": 3 quatrains, by a poet complaining of an ungenerous patron.

f. 23.

22. "Fuarus a psaltair Chaisil": poem (36 quatr.) on the conquests of Ireland. Cf. Eg. 158, art. 71. f. 24.

23. Pedigrees transcribed by O'Gorman from two MSS.:—(a) "This is drawn from a book of Mr. Chas. O Connor of Ballynagar Co. of Roscommon & now in Dublin April 26, 1770." A collection of Northern genealogies, beginning with the pedigree of Toirrdhealbhaich Luineach Ó Neill (d. 1595). The later pedigrees are not given at length. Of one, that of Cormac buidhe Mac Aodha, O'Gorman writes: "I have it in full in Mr. Thadeus Naghton's [i.e. Tadhg Ó Neachtain's] book," and at the end he adds: "I have all the Genealogies in Mr. Chas. O Connor's book in manuscripts of my own." f. 26;—(b) "The following are drawn from an ancient MS. I sold to Mr. [Edw.] O'Reilly." Southern and Northern pedigrees, ending imperfectly with that of Mac Murchadha i.e. Sir Murchadh mac Domhnaill Spáinnigh mhic Dhonnehadha. f. 26.

The pedigrees in both MSS. must have been compiled about

the same time as those in Keating's *Forus Feasa* since they usually begin with the same persons.

Arts. 24-32 are in the hand of Richard Tipper. They perhaps belonged originally to the same MS. as Eg. 127, arts. 90-96.

24. "[A]ta gnuis ar ndúaidh na géoir garradh": love-song (4 stanzas) in praise of a girl named Nanny, by a poet of the N.E. Leinster-S.E. Ulster district. f. 34.

25. "Seamus Mac Cuarta," beg. "Is uasal is feareamhuil is buaidhach is barramhail": song (8 stanzas). See Add. 18749, art. 69, where the stanza arrangement is different. f. 34 b.

26. "An fear ceadhna," beg. "Atá beoghrís ag óginghean so na bhrósuibh tre leaca mur aoil": song (6 stanzas) for Róis Ní Raghallaigh, by Séamus dall Mac Cuarta. See Eg. 208, art. 30. f. 35.

27. "Seamuis Mac Cuarta cc.," beg. "Iaruim bhur beannocht gan fheirg": poem (15 quatr. and 1 stanza of *ceangal*) on Séamus Ó Siadhail, Bishop of Down and Connor (James O'Shiel, consecrated 1717, Brady, *Episcopal Succession*, i. p. 273). Probably composed in 1717. f. 36.

28. "Asling Feilimidh Mhic Leannan," beg. "[Do] chonnare me aisling do mhearruigh is do bhuar mo chroidhe": poem (13 stanzas) of a common *aisling* type. f. 37.

29. "Niel t[ú du]bh bán no rúaidh": poem (5 quatr. and 1 stanza) humorously apostrophizing an old hat. f. 38.

30. Descent of Seaán mac Taidhg Uí Mheachair, carried back to Taidhg mac Céin maic Oilella Oloim. f. 38 b.

31. Extracts from a *Teagasg Criostaidhe*. f. 39.

32. Fragment of a transcript of *In Cath Cathardha*, the Irish adaptation of Lucan, *Pharsalia*, Bkk. I-VII, printed by W. Stokes, *Ir. Texte*, iv, Heft 2. The fragments correspond with ll. 62 ("comit da cathraich dec")-176 ("a longa for a n-accairibh"); ll. 762 ("dilsí thógla")-813 ("ní ró ansat"). f. 41.

Arts. 33-35 are in two different unidentified hands.

33. Fragment of O'Connell's *Tuireamh na hÉireann* (see Eg. 187, art. 1), beg. "Is Ma Carrtha Riabhach o Chul Meine" and ends "ar chnuc Hermion chom teacht go hÉirionn." f. 44.

34. Fragment of a supplication (14 ll.), beg. "Mur shaor tu Abraham is Isach naomhtha," based on the prayer, *Commendatio*

animae quando est in extremis, in the Roman breviary. Cf. Eg. 187, art. 2. f. 44 b.

35. "Tomas Mac (*sic*) Cleirigh ect.," beg. "Do chaill an Cabhann a bhlat": elegy (9 quatr. and 1 stanza of *amhrán*), by Father Tomás Ó Cléirigh, P.P. of Killanna, co. Cavan, on Aodh mac Seaáin Uí Raghallaigh (died 1715) of co. Cavan. Much rubbed. A transcript by E. O'Reilly is in Eg. 154, art. 49. The poem is printed by J. Lloyd in *Duanaire na Midhe*, p. 8.

f. 45.

36. "La da raibh Rudhraighe ag tóruidheacht creach": 5 satirical quatrains on a brawl between Ruaidhrí Mac Mathghamhna of Oriel and an old woman of co. Cavan. Transcript by E. O'Reilly in Eg. 154, art. 49. Printed, *op. cit.*, p. 5, where it is attributed to the author of art. 35. f. 45 b.

Art. 37 is contained in a letter from Chas. H. Tuckey to Edw. O'Reilly; 3 July 1783.

37. "Uacht Bhaothluig Duibh sonn," beg. "Dia do chruthaigh grianbhruigh neimhe": poem (34 quatr.) of confession and repentance. An early copy is in a MS. from Ratisbon (perhaps written at Louvain at some date before 1686), lately in the possession of Prof. G. Henderson, who printed the poem from it, with collation of the present MS., Eg. 128, art. 37 and Add. 18945, art. 5 in *Gael. Soc. Inverness Trans.*, xxvi. (1910), p. 100. Another copy is in Add. 31877, art. 46. A phonetic transcript of *circa* 1688 is in the Scotch Fernaig MS., where it has the title: "Bhreisligh Ghonochi Voihr" (printed, *Rel. Celt.*, ii. p. 42). Apart from the stock attribution to Donnchadh mór Ó Dálaigh, which few poems of the kind escaped, it is ascribed in the present MS., Add. MSS. 18945, 31877 to Baothghalach dubh Mac Aodhagáin, in Eg. 128 to Baothghalach ruadh Mac Aodhagáin. Prof. T. F. O'Rahilly, "Irish Poets, etc.," p. 97, considers that Baothghalach dubh "appears to have the best claim to the authorship" and identifies him with the "Beolhagh duff M<sup>c</sup> Egane" of Pallis near Killarney in 1585-6, and of "Killelure" in 1600, who was of the branch of the Mac Aodhagáin family, who were brehons to Mac Cárrthaigh mór. f. 46.

38. Transcript of O'Donnell's letter in Cotton MS. Vesp. F. XII, art. 1, printed in S. H. O'Grady, *Catalogue*, p. 57. 19th cent. f. 48.

## Egerton 131.

Paper; 1790.

7 $\frac{7}{8}$  in.  $\times$  6 $\frac{1}{4}$  in.; ff. 38.

Written by Énri Mac an tSaoir, or Henry Carpenter (cf. f. 1: "As do leabhraibh Henrí Mhic Antsáoir an leabhar sa, agus ma théid se amugha go gcuire Dia chuige arís é. A.T. 1790," followed by two scribal quatrains: "Beannacht do gach leighthóir grinn" and "As trúagh sin a leabhráin bhig bháin." The same scribe wrote R. I. A., Stowe F. V. 3 in 1788 (cf. Knott, *Tadhg Dall*, p. xciii) and owned Eg. 147. Arts. 3, 4 probably derive from some Munster MS. Arts. 1, 2, 5-18 are of Northern origin, some, if not all, deriving from MSS. by Maurice O'Gorman. Arts. 14-16 seem to have been transcribed directly from Eg. 135, arts. 2-4. And the Carolan articles (arts. 9-13) probably came through O'Gorman also, since all of them occur in his transcripts of Carolan's poems made at Belanagar (R. I. A., Stowe MS. E. II. 1). See also Eg. 135, art. 10. Art. 22 is from a Northern MS. in the possession of [John Bruce Richard O'Neill, 3rd Viscount] O'Neill in 1848.

Only part of the book has been used, 141 leaves being left blank for further transcripts.

POEMS OF TOIRRDHEALBHACH Ó CEARBHALLÁIN,  
and other miscellaneous poems; Father O'Mellan's Journal of  
the troubles of 1641.

1. "File éigin cct.," beg. "Thugas ansacht do chrích na Sorcha, an chrích nach dorcha le féachaint": love poem, with a play on the place-name Sorcha (cf. *Gadelica*, i. p. 274) and the personal name, Sorcha (Englished Sara). f. 2.

2. "Aniogh a cheadáoin chraebhach": two stanzas, with the ironical intention of speeding the parting guest. A version differently arranged is printed from O'Laverty MS. N. in H. Morris, *Seanfhocla Uladh*, p. 306. *ib.*

3. "Seaán Clárach Mac Domhnuill cct.," beg. "Oídhche bhíos ag luighe um shúan sing ar búairt tre na cathaigh": *aísling* (7 stanzas and 1 of *ceangal*) by the Munster poet. Cf. Add. 31784, art. 13 (e). f. 2 b.

4. "An fear céadna i. Seaán Clárach cct.," beg. "Bímse búan air búairt gach ló": Jacobite song (9 stanzas, with refrain) by the same poet. Printed in Hardiman, *Irish Minstr.*, ii. p. 70 and in Dinneen, *Poems of Seán Clárach*, p. 1. f. 3.

5. "Eachtra an Ghearráin bháin," beg. "Ma tá mo ghearránsa bán ní náir dho gan a bheith donn": see Add. 18749, art. 50. f. 4.

6. "File éigin ect.," beg. "Cia raibh tu le bliaghuin a theachtaire thríall as talamh na Néill a ccéin uainn": poem (9 stanzas), in which a messenger relates to a poet the Continental wars of the period *circ.* 1743. f. 5 b.
7. "Bruighean bheag na hAlmhuinne mur ar éirghidh imríosan fuileamhuil ider Clanna Morna ⁊ Baoisgine," beg. "Do rinneadh fleadh príomhadhbhal le Fionn mac Cumhail": the tale of the Find cycle. See Add. 18747, art. 8. f. 6.
8. "Bhí me lá breadh aoibhinn erach": transcript of Eg. 135, art. 10. f. 12.
9. "Toirdhealbhach Ó Cearbhalláin ect.—For Miss Mary Ó Neill," beg. "Si Máire inghion Hánri chuir barr air chliú Gaedhal": song (7 stanzas). Ó Máille, *Carolan*, p. 172. *ib.*
10. "For O'Connor Faly," beg. "Ui Chonchabhair míle slán leat ní sgarfainn fein go bráth leat": song (4 stanzas) by Carolan. Ó Máille, p. 174. f. 13.
11. "For Councillor John O'Connor," beg. "Sin chugaibh é an sgafaire sugach sásda": song (4 stanzas), by the same. Ó Máille, p. 175. f. 13 b.
12. "For Mrs. O'Connor of Belanagar," beg. "As mían liom trácht an úairsi air Mhaly na ráite súairce": song (2 stanzas), by the same. Ó Máille, p. 171. *ib.*
13. "For Mr. O'Connor," beg. "Go madh slán béo bliadhnach é": song (8 stanzas), by the same, on Donnchadh mac Cathail Uí Chonchubhair, father of the Irish scholar, Charles O'Connor of Belanagare. "The poem was composed for the harp, and played by Carolan himself on Christmas-day, 1723, at the house of Belanagare" (O'Connor). Ó Máille, p. 170. f. 14.
14. "Fíachra Mac Brádaigh ect.," beg. "Da mbeinnsi m'údar Ghaodhlach no m'file liomhtha thréitheach": see Eg. 135, art. 2. *ib.*
15. "Fáilte Aodh Mic Bhradaigh," beg. "Fíorcháoin fáilte dhuit go búan": see Eg. 135, art. 4. f. 14 b.
16. "Racha me fein go toigh Aodh Mhic Taithligh ar cúairt": see Eg. 135, art. 3. f. 15.
17. "A sheanchloch úasal gode an súansa ar dáimh do Éire (*sic*):" Seamus Mac Cuarta's poem on Glasdrummond castle, see Eg. 172, art. 7. f. 15 b.
18. "Tuireamh Mhaly Ni Bhruin," beg. "Mas mían dáobh



aisling d'faicsint ar shaidhbhrios": elegy (136 ll. and 1 stanza of an *annálach*) on Molly O'Byrne, wife of Tomás Ó Dochartaigh, who died in 1719. Perhaps by Séamus dall Mac Cuarta. f. 18.

19. "Tuireamh Neill óig Mic Murchaidh," beg. "A thulaigh Ó Méith godé an ghrúaimse ort": elegy (167 ll. and 1 stanza of an *annálach*) on the poet, Niall óg Mac Murchaidh, d. 1714, see Eg. 208, art. 23. f. 21.

20. "Marbhnaói Eógain rúaidh Ui Néill. An t-athair Cathal Mac Ruaidhri .oct.," beg. "Do chaill Éire a céile fire": elegy (53 ll. and 1 stanza of an *annálach*) on Eoghan ruadh Ó Néill, see Eg. 127, art. 53. f. 25 b.

21. "Plearáca na Rúarcach," beg. "Nodluic na Rúarcach a ceuimhne an uile dhuine": the poem (12 stanzas) on O'Rourke's feast, see Eg. 127, art. 1. f. 30.

22. "A fragment of Father O'Mellan's Irish Journal of the troubles of 1641 [it actually extends from Oct. 1641 to 27 July 1642] . . . A few lines of the beginning of this fragment are missing as indeed they are from the original, which is now in the possession of Lord O'Neill [i.e. John Bruce Richard O'Neill, 3rd Viscount O'Neill], and of which the compiler of this Catalogue made a fair and full copy in the year 1848 for the Royal Irish Academy, Dublin. Twelve pages only are copied here, which may be about a twelfth part of the original tract, as it now stands." This is O'Curry's description of the present article in the 1849 Catalogue. See also T. C. D., Nos. 1071, 1138. f. 32.

### Egerton 178.

Paper; 1782.

7½ in. × 6 in.; ff. i + 42.

Written in 1782, probably at Ballintobber, co. Roscommon (cf. art. 7), by Séamus Mag Oireachtaigh. Some of the contents appear to derive from a MS. of Brian Ó Fearghail, poet and scribe of Tirlicin, co. Longford, who wrote R. I. A., 23. O. 35 in 1773 (cf. arts. 1, 12, 15, 23, 34).

POETRY in circulation in eos. Roscommon and Longford, 18th cent.; autobiography of Tomás Ó Caiside, O.S.A., 1749, etc.

1. "Sceimh Eirionn a tearnó(ghadh *added later*) no a dul air ccul," beg. "Thregis do sgeimh re haois": elegy (32 quatr.)

by Ó Fearghail on the death of his wife, Nellí Ní Cheallaigh, and his daughter, Máire Ní Fhearghail, who died in 1776. The poet is clearly the author of arts. 23, 34, and is probably to be identified with the Brian mac Phádrúig Uí Fearraghail of Tirlicin, co. Longford, who wrote R. I. A., 23. O. 35 in 1773. f. 1.

2. "Dies Irae Dies illa, or the day of Wrath," beg. "La na feirge san uamhain mhór": version (24 quatr.) of the Dies Irae. Other versions are in Eg. 198, art. 21; Add. 40766, art. 62. The Dies Irae was frequently turned into Irish. Dr. Hyde, *Rel. Songs*, ii. p. 198, mentions five different versions known to him. f. 2 b.

3. "Na seachd ndinear," beg. "Dia domhnaigh dod bhreith ó bhas": poem (8 quatr.) on the necessity of charity. With the stock attribution to Columcille. It contains a series of injunctions to share dinner on the seven days of the week with the poor.

At the end is the scribal note: "Guidhe a leightheoir air anam an Sgribhneoir. Semus Úa Goireachtaigh. Aois an Tighearna 1782" followed by the common quatrain: "Is truadh sin a leabhraín bheag bháin." f. 3 b.

4. Two love poems written here as one, viz.:(a) "Thugus gradh don bfuath": the poem (6 quatr.) printed in T. F. O'Rahilly, *Dánta Grádha*, p. 15. There is a short copy in Eg. 127, art. 67 and brief extracts on f. 73 of Eg. 173;—(b) "Ceud slan iomradh do na mnaibh": the first four quatrains of the poem, *op. cit.*, p. 10, followed by a later *amhrán*, beg. "A daoine do sgriobhas go lochtach air mhnaibh." f. 4.

5. "Triur ata brath ar mo bas": moral poem (5 quatr.), see Eg. 127, art. 74. Followed here by a stanza giving the date of writing (1782). f. 4 b.

6. "Siompladh diadha anaigh caithaidh urchoideach an Diabhail," beg. "Do bhí dithreabhthach aithrighe ann": Mary-legend, relating how a hermit was saved by the Virgin from a devil in the form of a woman, who made an attempt on his chastity under the pretext of sheltering from the storm. For a poem based on this exemplum see *Aonghus Ó Dálaigh*, ed. L. J. McKenna, p. 56. This tale appears to be an adaptation to the purposes of a Mary-legend of the theme found in the *Vitae Patrum* (Migne, *Patr. Lat.*, lxxiii. col. 883) and often introduced

into mediæval collections of exempla (see T. F. Crane, *Exempla of Jacques de Vitry*, Folk-Lore Soc., 1890, no. ccxvi and note).

f. 5.  
7. "Na seacht bpeacaidh marbtha a ndán," beg. "A Chrisda fuair pianta peannaid is lot": prayer (8 stanzas) for protection against the seven deadly sins. At the end is the common accompaniment of an *orrtha*, or charm:

"Nil aenneach adearfás do mheabhar san oidhche  
no léighfeas an meid sin air maidin arís  
shilfeas deardadh da eis sin tre peannaid an Rí  
gan bhreig air bith a mbearfar breith dhamanta air chaoiche."

This is followed by various verses, asking for the prayers of readers and implying that the book was written in Ballintobber [co. Roscommon], cf. the line: "An ceann 's a' lamh do rinnigh an obair 's a mBaille an Tobhair ataid na géo." f. 6.

8. "Oadhan Major Ó Ceallaid dubhairt an Rann beag so nar ndiaig do Phadrúig Hetrebhal an trath chualaigh se gur thiompaidh se chon teampuill agus go bfuair pisioll": stanza, beg. "Phadrúic na bfeart do bí a bfad na naomhchleirach," on a convert to Protestantism. By Major Eoghan Ó Ceallaigh. f. 7.

9. "Phillip Charly otherwise Phillips [? of Cloonmore, co. Mayo, an enemy of the priest-takers] composed the following verses, when the Protestants extorted the Oaths from the Roman Catholics of Ireland," beg. "Is duine ar buille no chailleabh a chial ar fad": poem (4 stanzas) on the Oath of Abjuration (enacted in the Irish Parliament of 1709). f. 7 b.

10. "Na Naoi Rainn," beg. "A chollain cuimhnigh do chríoch": poem of confession. Preceded here by the following indulgence:

"Cia be aige a mbeith na naoi rain  
sa rádh ó croidhe gan dórinn  
ba saoghlach é agas ba sean  
agas beidh neamh aige dha chionn."

A fragment of this poem is printed by Dr. Hyde, *Rel. Songs*, ii. p. 366 (from the recitation of Pádraig Ó Domhnaill of Newport, co. Mayo). Written along the margin is the quatrain: "Uir mo charad thar uir eile," for which see Sloane MS. 3567, art. 17 (h).

f. 8.  
11. "Dánta na Seachtduine," beg. "A rí an luain a chairid

chroidhe": appeal (7 quatr.) to God as Lord of the seven days of the week. Cf. for the type of poem art. 3 above. There follows here without separation what appears to be a distinct poem (10 quatr.) of religious exhortation, beg. "Abair do phaidir ma ail leat fein." Three quatrains belonging to this latter poem are in Eg. 161, art. 93 (ii). ib.

12. "Rantaibh oile," beg. "Ibhinn duit a choilligh deirg": a collection of versified exhortations to give praise to God as the creatures do. The first quatrain is printed by T. F. O'Rahilly, *Dánfhocail*, no. 264 from R. I. A., 23. O. 35. f. 9.

13. Quatrains, viz.:—(a) "Duine uasal bhí na shagart agus tiompaidh na Ministerr. Ghlac airriccos [= aithreachas] é agus adubhairt," beg. "Is fada me amuigh ó eaghuis Dé": quatrain of repentance for apostacy;—(b) "Dibirt ⁊ diansgrios eug ⁊ arr": a curse on lovers of the English, printed in H. Morris, *Seanfhocla Uladh*, p. 306. Also in Eg. 128, art. 11 (c). f. 9 b.

14. "Oraid Dhiadha." Under this heading follow a number of verses written continuously, which may be divided up into distinct quatrains or poems, viz.:—(a) "A lucht do chleachtas an phoit go mór": stanza against gluttony;—(b) "Caomhain m'anamsa a Dhia": quatrain begging for God's help;—(c) "A Mhuire thug bár ó mnaibh na cruinne go leir": poem (6 stanzas) of appeal to the Virgin for her intercession with her son;—(d) "Beidh an talamhso ata fuamh": quatrain on the imminence of death;—(e) "Caoin thú fein a duine bhoiehd": the poem printed in Keating, *Dánta*, p. 46;—(e) "A chorpain coimhnidh do chríoch": religious poem (16 quatr.), differing from art. 10, though with a similar opening. f. 10.

15. "Ag so sios mur leannus eachdra agus imeachd an athar Tommas A Caissidi, brathair bocht d' ort S' Aibhistin ⁊ fear comhainsire dhamh phein agus si Sgribhinn a laimhe féin fuarus. as ar thairnioghus an Eachdra so, acht amhain gur chuirrics cummaoin bheag air an aisde anun 's anall mur chuid earthanacht ⁊ se deir se fein Eachdra an bratar Ulltaigh no Ch[onn]achtaigh is cuma liom cia aca é Sonn Jan: 2<sup>d</sup> 1781." This heading is enclosed in a frame, to the left of which is written, "Thomas M<sup>c</sup>Caissidi" and to the right "The Rev<sup>d</sup> father Tho<sup>s</sup> Cassidy." The tract, which begins with a poem: "Se deiriomh an chomharsa riom," is in prose and verse and narrates the adventures of

Father Thomas Cassidy. He was born in the district of Lough Erne (the Ó Caisides were physicians and poets to Maguire), became an Augustinian friar, but was expelled from his convent for celebrating an illegal marriage, wandered about Ireland for some time, and ultimately entered the French service. He was present at the siege of Kehl in 1733, and was still in the lines when the Duke of Berwick's head was carried off by a cannon-ball before Philipsburg. He served throughout the campaign, but deserted in the Palatinate. Later he was kidnapped into the Prussian service, but deserted and, after many adventures, was shipwrecked on the English coast. He joined the English army at Bristol, but again deserted and ultimately reached Ireland, throughout which country he wandered as travelling friar, *seanchaidh* and musician for the rest of his life. This more or less veracious narrative is related in a curious, helter-skelter style strongly reminiscent of the prose interludes in the compositions known as *croántacht* (see Add. 40766, art. 25). The author is, perhaps, identical with the poet famous in Connaught tradition as An Caisideach bán (who was regarded as a friar, cf. the epithet "an bráithrín buaidheartha," Hyde, *Rel. Songs*, ii. p. 170). For references to poems by him see Eg. 117, art. 29. Ó Máille's suggested identification of An Caisideach bán with Eamonn Ó Caiside (*Carolan*, p. 332) does not appear very probable.

There is another copy in 23. O. 35 where it is stated that the autobiography was written in 1749 (cf. T. F. O'Rahilly in *Ériu*, ix. p. 25).

16. "Caoineadh na geon a mBeul-ata-baoidh, no Sealg mhor Lioss-Bran-Dóige air na eur a n-agar a cheile leis an bfeair thall i. Tommas Ó Caisside, coissín siubhlach ó Thir an Uaignios mur adeir se fein, air na foirleatnuadh reis an Sgribhneoir. Dia dheanadh trocaire agus gras air an dís, Amen 1782," beg. "Seilg mhor do connaire me" : poem (56 quatr. and 1 stanza) on a hunt near Croghan, co. Roscommon, in the style of the Ossianic ballads. The poet wounds an otter, which turns out to be Bran, Fionn's hound, and, after a long lament for the Fenians, escapes with the poet's own hound, which is Sgeolaing. f. 22 b.

17. "Ummurbhaidh no crussanacht Uissín agus Padruic, ni fíor, acht tabhair fó dearadh a leightheoir nior lucht comhaimsire

da ceile air aenmhodh iad," beg. "Uissin is fada do shuan": the well-known Ossianic lay (27 quatr.). f. 25 b.

18. Various quatrains, viz.:—(a) "A dhuine ta leaghabh mo leabhraín bhain": scribal quatrain asking for the reader's prayers. f. 27;—(b) "Leigh go craifeach adhbhar h'eagnach": on the Last Judgment. *ib.*;—(c) "Bí duine ní gráig nach saimh 's nac suaire a chíall": a rather mangled version of the poem in Eg. 161, art. 69. f. 27 b;—(d) "Dudly Costellows Wife's Saying:

Alt-dubh ar nach luighan grian  
each gan srian gan aen deirc  
calpa cosdealbhaighte gan chnámh  
ainm 7 sloinneadh mo leannain."

This is probably the Colonel Dudley Costello, the most famous of the Connaught Tories (killed 1667), for an account of whom see J. P. Prendergast, *Ireland from the Restoration to the Revolution*, 1887, pp. 84-90. *ib.*

19. "Leightior ag Galiensis go raibh duine d'airighthe ag teitiomh ris an mbeathach da ngoirthior an t-aonadhare": the exemplum of the man flying from the Unicorn. From Keating, *Tri Biorghaoithe*, Bk. i. pt. 2, xvi-xviii, with textual variations. This popular apologue, which is very common in mediæval collections of exempla, derives ultimately from the tale of Barlaam and Josaphat (cf. Ward, *Cat. of Rom.*, ii. p. 123), and is found in the Irish version of that text (Eg. 136, art. 15). A third Irish form is in Rawl. B. 513, f. i. (late 15th cent.). f. 28.

20. "Seandúine diorrisig briosechomhairleac phós bean óg shultmhar shubhailceach": tale of an unfaithful wife introductory to two ribald stanzas spoken by a witty youth to husband and wife. The stanzas begin: "Mo smid-dín do smigín bheag bearrtha liath—gan tabhacht." f. 29.

21. "Sompladha diadha a n-aigh na muintire chuirríos an aithrigh air cáirde go mormhór go hamh an bhais," beg. "Sgriobhaidh an t-athair beannuighthe Beda go roibh duine uasal a Sacsan": translation of Bk. v, chap. 14 of Bede, *Historia Ecclesiastica*, as found in Mac Cathmhaoil, *Scáthán Shacrameinte na hAithrighthe*, pt. i, chap. 12 (cf. Eg. 183). f. 29 b.

22. Stanzas, viz.:—(a) "An bhochtaineacht ní mholfad 's ní

chainfíod í": on poverty;—(b) "An té chodlus go socair an 'arus fein": on the same;—(c) "Is millis cuthra glór an fir": on the same. Printed in O'Rahilly, *Dánfhocail*, no. 24 (see note, where the editor suggests Eccles. xiii. 28–29 as a source);—(d) "Grace before or after," beg. "Gloir do Dhia agus onoir dona Naoimh." f. 31 b.

23. "Brían Ó Fearraoil an cē," beg. "Hug me gleas liom chon treabhadh do dheanamh air fhiarraigh reghlan bhi sgothach mín": six stanzas on an unlucky courtship, preceded by a brief prose account. At the end the scribe adds the date "Jan. the 12th. 1782," and below that again the quatrain "Beidh an tallambso ata fúm" (cf. art. 14 (d) above) and a prayer for a blessing. f. 32.

24. "A rígh ghill chuir Iosa dár cceannach san bpáis": religious poem (2 stanzas and 3 quatr.). Dated Jan. 16, 1782. Followed by the quatrain "Na meas misias m'óige," see Eg. 127, art. 36 (bb). f. 33.

25. Form of a testimonial by the gentlemen of co. Longford. *English*. f. 33 b.

26. "Dán Dhonnchadh mhóir Uí Dhála; no Dán Shleibhe Síon," beg. "Is fairsing dealbh phobail Dé": the poem (62 quatr.) on the Day of Judgment attributed to Donnchadh mór. Printed from Eg. 161, art. 90 by Tomás Ó Máille, *Archivium Hibernicum*, ii. p. 257. References to other MS. copies are given in the introductory note to the edition. Ó Máille also prints (p. 268) a version collected by him from the narration of Pádraic Ó Hurnaidhe of Knockdoe, Claregalway, co. Galway. Another corrupt oral version (taken down at the *feis* of Westport, co. Mayo) is given in Hyde, *Rel. Songs*, ii. p. 374. f. 34.

27. "A dhia do deilbhídh gach ní": version of the hymn, "Te lucis ante terminum," see Eg. 197, art. 13 (bb). f. 37.

28. "A thigharna stiuraidh cúrsa mo láe": religious poem (6 quatr.) by a man who had lost his parents, wife and daughter. f. 37 b.

29. "Our father which in heaven art": metrical version of the Lord's Prayer, in *English*. *ib.*

30. "Nenta .i. an nentus te tirim sa dara cem": note on healing herbs, deriving ultimately, as the abbreviations show, from an old medical MS. f. 38.

31. "Dia do bheatha a Muire ta lán dona grasa": three couplets of an appeal to the Virgin based on the Rosary. *ib.*

32. "Psalm. De Profundis," beg. "As na haigenaibh d'éigh me ortsa a Thighearna": version of Ps. cxxix. Fragmentary. Cf. Eg. 193, art. 26. f. 38 b.

33. "Orrtha na Maighdine Muire, mathar ar Slannaightheoir," beg. "A thigharna romhillis": the prayer found on the Virgin's tomb. See Eg. 139, art. 14. f. 39.

34. "Orrtha na maighdine mathair an righ": poem (10 quatr.) on the Virgin. At the end is the note: "Brían Ó Fearraoil an ct. Día glormhar dha thrédhrudh air bheallaeh na ngrás agus go ndeannaidh an Día ceadna trocaire agus gras ar anna a cheile Nelly agus a inghion Maire Amen A.D. 1780." For the poet see art. 1 above. f. 39 b.

35. "Ceist Shemuis Uí Chatháin ar an ccrann agus freagra an chrainn air," beg. "Aithris dhamh agus na cann go": dialogue (18 quatr., nos. 12, 15 incomplete) between the poet Séamus Ó Catháin and a tree. Some interesting details regarding the poet follow: "James Kein was a wellbred mannerly man & a great Traveler Kept mostly at Lord Dillons Mt. Talbut [probably Henry, 11th Viscount Dillon 1741-1787], I well remember to see him was about the age of 80: Took upon him to walk to Mote [co. Roscommon] to spend some time with Sir Edward Crofton [probably the 4th Baronet 1739-1745] the day suddenly chang<sup>d</sup> with dark Clouds thunder and Lightning Accompanied w<sup>th</sup> Prodigious heavy Rain w<sup>ch</sup> Occasioned s<sup>d</sup> Kein to Shelter Himself in the Trunk of a huge Withered Oak on the Lands of Tobberkiogh now Rocksavage [co. Roscommon] and whilst the Storm Continued was Rhimeing the Outside Verses."

The subject of the verses is the history of Ireland, and the occasion and character of the composition (in which the tree relates what it knows of the history of Ireland) recall the poem by Raftery, *Senchas na Sgeiche* (see *Raftery's Songs*, ed. D. Hyde, p. 284). f. 40.

36. Quatrains, viz.:—(a) "Ni guth teann acht guídhe thréan": on earnest prayer;—(b) "An cnuc is airde se is fuaire": see T. F. O'Rahilly, *Dánfhocail*, no. 64 b., and cf. Mac Erlean, *Duanaire Dháibhúdh Uí Bhruadair*, i. p. 188;—(c) "Do ghradh dhuinn a mhic Muire": a prayer. f. 41.



37. Miscellaneous extracts, charms, etc., viz.:—(a) “A n-aimsir Aodha ornidhe mic Neil frasaigh do thainic Loclannaigh air dtus go hEirinn Anno Domini 820”: dates of the Danish invasions. f. 41 b;—(b) “Gabhail Pharthalan an chead ghabhail mheasaim a bheith firinneach no ioncreite tair eis dilionn”: note on the invasions of Ireland. *ib.*;—(c) “Conchabhar mac Neassa, Cormac mhac Airt agus Morainn mhac Mhaor (*sic, lege* Maoin) triur do ghabh creideamh a n-Eirinn ria Padruic do thiacht inte.” *ib.*;—(d) “Riaghail Ui Dhughgáin,” beg. “Tair eis mhíle agus chuig ceud”: three quatrains from Seán Ó Dubhagáin’s poem, for which see Eg. 197, art. 8. *ib.*;—(e) “Orrtha tinnios an drama,” beg. “Go dtogaigh Peadar, go dtogaig Pol”: charm against pains in the back. With a direction for its use in *English*. Printed in Hyde, *Rel. Songs*, ii. p. 388. *ib.*;—(f) “An Infallible Cure for the farsy,” beg. “Marbham aspuidhean, marbhuim achmuidh ur.” With direction in *English*. Printed, *op. cit.*, p. 386. f. 42;—(g) “Orrta air an ruadh-the Rose,” beg. “Ruadh, ruaidhe, galar nimhneach.” With direction in *English*. *ib.*;—(h) “Tri criobhaibh don aithair talmhuin agus a ceur a n-uisge an duine thinn”: prognostic to find out whether a sick person will live or die. *ib.*

## APPENDIX.

### Additional 40766.\*

Paper; late XVIIth cent. (with XVIIIth-cent. additions). 7 in. × 5 $\frac{3}{4}$  in.; ff. iii + 120.

Written probably in the barony of Magherastephana, co. Fermanagh, at the end of the 17th cent. The scribe was no doubt a dependant of the Maguires of that region, the descendants of Conchubhar ruadh, "the Queen's Maguire," of whom were the Lords Maguire, barons of Enniskillen. He was, perhaps, particularly attached to Máire Ní Raghallaigh, wife of Rudbraighe óg Mag Uidhir, called 5th Lord Enniskillen. Lord Enniskillen went to the Continent after Aughrim (1691) and died at St. Germain in 1708. Perhaps he or one of his entourage took the book out of Ireland. At all events it was in Louvain in 1732, when a Dominican friar, Séamus Ó Muireadhaigh, inserted art. 59. On f. 3 the same man signs his name thus: "Seamas ua Muraidheagh brathair d'ord s. Domnic as Doire." This identifies him with the Derry friar described as follows in a list of the alumni of the Dominican house in Dublin in 1756: "R. P. Praedicator Generalis Fr. Jacobus Murray, Conventus Deriensis Filius, in Sacello nostro Dubliniensi egregie concionans Hora septima matutina singulis diebus Dominicis in Lingua Hibernica; Aetat. 52 Prof. 26" (De Burgo, *Hibernia Dominicana*, 1702, p. 197). A stanza on f. 120 b, beg. "A uadh na mogall don chrobhuing dob acirde craobh," is also in his hand. Séamus Ó Muireadhaigh was probably studying in the Dominican house at Louvain in 1732. On his return to Ireland he no doubt brought the MS. with him.

Other entries connect the book with the Irish Dominicans. The addition to the genealogies in art. 56 in an 18th-cent. hand gives the descent, among others, of Seán Mag Uidhir, a Dominican friar. In the same hand there is written on the inner side of the front cover: "Hic liber jure quasi hereditario spectat ad filios Conventus Gaulensis." This is the Dominican house of Gaula in the barony of Magherastephana, which, as being intimately associated with the Maguires from its foundation, had some claim to a book connected with the Maguires of that district. For the history of this house see O'Heyne, *Irish Dominicans*, ed. Coleman, p. 12; De Burgo, *op. cit.*, p. 331. The prior of the house in 1756 was John Maguire, probably the Seán Mag Uidhir of the genealogy. It is possible

\* This MS. was acquired too late to be described in its place. The following description should precede that of Eg. 127 (p. 48 above), which derives some of its contents from MSS. of this type.

that Séamus Ó Muireadhaigh gave him the book, and that he made the entries of his own genealogy and the inscription of ownership.

At the end of the 18th cent. the book had come into the possession of the Ó Caisides, whose ancestors were physicians to the Maguires. Pilip Ó Caiside wrote in art. 61 in 1784. Proinsias Ó Caiside (Francis Cassidy) of Crossakiel, co. Meath, owned it in 1785 (cf. his name impressed with a stamp on f. 4, etc.). He added arts. 2, 3, 54, 55 (?), 57, 58, 60, 62-66, 68-71. The book descended to his son, who writes the following note on f. 7 b.

"Francis Cassidy junior departed from Crossakiel on the 1st. of July 1795 and returned thither Jan<sup>y</sup> 15th. 1808 after travelling nearly 13 years and visiting almost every country and seaport of note in the Northern Hemisphere. He now finds this book—but alas the former owner is no more, he has paid the debt of nature in the absence of his son—May the Lord have mercy on his soul and rest in peace. Amen. Francis Cassidy junior. January 4th. 1810." At f. 8 b is the note: "Henry Mac Manus bought this book from Mr. Cassidy on the 14th March 1838. Ballyjamesduff [co. Cavan]."

In the original binding of brown leather, with pigskin back (a later addition); a thong of pigskin was used as a clasp, but the brass button used for a fastening (see extract from a bookseller's catalogue, f. ii) has been lost.

Bought at Sotheby's, McClure Sale, 6 June 1923, lot 783.

LOVE POETRY; and historical poems relating to the Maguires, O'Reillys and other related families.

The descent of Máire Ní Raghallaigh, daughter of Pilip Mac Aodha Uí Raghallaigh and wife of Rudhraige óg Mag Uidhir, called 5th Lord Enniskillen, is given in art. 51. And the MS., if not actually written for this lady, was clearly compiled by a dependant of hers and probably went to the Continent when her husband left Ireland after Aughrim (1691). Some account of her life will explain the appearance of various articles in the book. She was the daughter of Pilip son of Aodh son of Seán Ó Raghallaigh, the well-known Philip mac Hugh mac Shane O'Reilly, M.P. for Cavan in the Irish Parliament 1639-41, leader of the rising in Cavan in 1641. Her mother was Róis sister of Eoghan ruadh Ó Néill, the Irish leader in the wars of 1641. Her grandfather Aodh Ó Raghallaigh was married to Catrina Mac Mathghamhna,\* sister of Aodh óg Mac Mathghamhna, who was implicated with Lord Maguire in the plot to seize Dublin Castle in 1641. She was connected by successive marriages with both the branches of the Maguires.

At the end of the 16th cent. the ruling house of Fermanagh

\* Her signature in Irish characters "Catrina Ma." and that of her son, Philip, are appended to a bond to the Earl of Antrim, dated 23 July 1634, in Harley MS. 2102, f. 16.

was represented by two claimants to the kingship, descendants of Tomas mór Mag Uidhir, called An giolla dubh (d. 1430). Aodh mac Conconnacht was the representative of the line of Pilip (d. 1470) and Conchubhar ruadh represented the descendants of Tomás óg (d. 1480). Aodh was killed in rebellion in 1600 and all his estates were granted to Conchubhar ruadh, who had taken the side of the English government and was called "the Queen's Maguire." But on the accession of James I this arrangement was modified and a division of Fermanagh was made between Conchubhar ruadh and Cúchonnacht, the brother of Aodh, Cúchonnacht getting the four Western baronies, Conchubhar the three Eastern. Cúchonnacht, who considered himself entitled to the whole, left Ireland with the Northern Earls in 1607 and died at Genoa. His line was afterwards represented by the Maguires of Tempo. His grandson Aodh was the first husband of Máire Ní Raghallaigh. Their son Cúchonnacht was the famous Constantine Maguire, who was killed in command of a regiment of King James's army at Aughrim (see D'Alton, *King James's Army List*, ii. p. 755).\*

Conchubhar ruadh's allotment of three baronies was gradually reduced until finally he held only an estate of 2000 acres in the barony of Magherastephana. His son Sir Bryan Maguire was created Lord Maguire, Baron of Enniskillen, in 1627. His son, Conchubhar, 2nd Lord Maguire, was a leader in the plot against Dublin Castle in 1641, and was arrested and executed at Tyburn, 1645. The legal title determined with his attainder, but his successors assumed the title and were commonly styled Lords Enniskillen. His son and grandson, Conchubhar and Aodh, were styled the 3rd and 4th Lords Enniskillen (see De Burgo, *Hibernia Dominicana*, p. 332, note h). Rudhraighe, younger brother of the 2nd Lord Maguire, took part in the rising of 1641 and was killed *circa* 1643. His son Rudhraighe óg was called 5th Lord Enniskillen, and married Máire Ní Raghallaigh, widow of his cousin, Aodh. He commanded a regiment at Aughrim, and passed over into France, where he died at St. Germain's in October, 1708, aged 67, leaving two sons, Alasdrann and Brian.

\* The *duanaire* or poem-book of this Cúchonnacht exists as transcribed by Aodh buidhe Mac Cruitín (with fragments of the original) in R. I. A., Stowe MS., C. IV. 1. See Knott, *Tadhg Dall*, p. xcii.

He was succeeded by his brother Philip, whose wife was daughter of Sir Phelim O'Neill and sister of Brigadier Gordon O'Neill (for a poem on whom by Diarmuid ruadh Ó Muireadhaigh see Walsh, *Gleanings*, p. 89).

Besides the poems referring to these historical personages there are a number of poems of the type printed in T. F. O'Rahilly, *Dánta Grádha*, 1916. For a characterization of this kind of poem see the Introduction to that volume. The present MS. resembles in type T. C. D. MS. H. 5. 9; with which it has a number of articles in common. This latter MS. was written by Toirrdhealbhadh Ó Raghallaigh in 1684 probably in co. Cavan. Another MS. of a similar kind, written in Fermanagh or a neighbouring county at the end of the 17th cent., is the Rouen MS. 1678. MSS. of this type were the sources of 18th-cent. transcripts like Eg. 127.

1. Grammatical notes on diphthongs, etc. f. 1.  
Arts. 2, 3 are in the hand of Proinsias Ó Caiside.
2. Note on the Sibylls, beg. "Ca mhéad Sibil da bhi ann." f. 4.
3. Notes on the patriarchs and the Tower of Babel, of Lebor Gabála type, beg. "Nóe mac Láimeic mhic Metusalem." f. 4 b.
4. Quatrains and stanzas, viz. :—(a) "Bí fúm bí a Mhic ar mo mhúin" : prayer for help ;—(b) "A dhúileimh gabh ar mo ghlór" : prayer for discretion ;—(c) "Tuirn um bhéal bí ar mo thenguidh" : prayer for the same ;—(d) "O thréig tú tréncúm-hacht an phápa is Phoil" : address to a drunken renegade ;—(e) "An trúagh libh fer súarcuis ar seachrán sligheadh" : on false ladies ;—(f) "Eólas eóluis as a los" : on knowledge. Also in the Fermanagh MS., T. C. D., H. 2. 6, pt. 1, p. 30. f. 7.
5. "Deacuir táobha re toil mná" : poem (37 quatr.) by a deceived lover. f. 9.
6. "Tadhg dall .cc.," beg. "Léigfed Aódh d'fearuibh Éirenn" : poem (15 quatr.) to Aodh Mag Uidhir (d. 1600), printed from the Book of the O'Conor Don and other MSS. by Miss Knott, *Tadhg Dall*, p. 81. f. 12 b.
7. "Tuar bennocht bheith a bpriosun" : complaint (10 quatr.) of a prisoner that his friends from Gleann Fionn [Kilteevoek, co. Donegal] send him nothing but empty blessings in response to his appeals. f. 14.

8. "Tadg Ó Higinn .cc.," beg. "Fa chroidhe cumthar flaithios": poem (36 quatr.) addressed to Aodh óg Mag Mathghamhna grandson of Rudhraighe. f. 15.
9. "Diarmuid Mac Muiredhaigh .cc.," beg. "A dhrong ga bhfuil an saidhbhríos": poem (9 quatr., one extended by two lines, and 1 stanza) on riches and poverty. This is probably the "poème didactique" by Dermott Mac Murray in the Rouen MS. 1678, p. 213. For the poet see Eg. 127, art. 48. f. 18 b.
10. "Aindreas Mag Uidhir .cc.," beg. "Gabh mo chomhuirle a chara": poem (23 quatr. and 1 stanza) of answer to art. 9. Probably the poem in the Rouen MS., p. 209. The poet was the author of the address to Sorcha Mag Uidhir in Eg. 128, art. 35. f. 20.
11. "Ni táobhtha dhamhsa riom féin": poem (11 quatr.) of a despairing lover. One of the lost poems from the Book of the O'Connor Don (cf. *Ériu*, viii. p. 96). Also in Adv. Libr. MS. LXIX, f. 17 b (Mackinnon, *Catalogue*, p. 125). f. 22 b.
12. "Maith gach ní on esurruigh": poem (8 quatr.) by one struggling against love. One of the lost poems from the Book of the O'Connor Don. f. 23 b.
13. "Trúagh mo dháil le deich laithibh": poem (8 quatr.) of hopeless love. f. 24 b.
14. "Aóibhinn a leabhráin do thríall": poem (6 quatr.) of congratulation to a book because it is going to see the poet's mistress. Two quatrains appear in the Cork MS., Eg. 158, art. 17. They are printed in Hardiman, *Ir. Minstr.*, i. 343. f. 25.
15. "Mealltar ben le begán téad": poem (10 quatr.), in which the poet regrets that he has not studied music, which beguiles women. f. 26.
16. "Mairg duine bhíos antuigsech": poem (7 quatr.) by a lover, who has to be satisfied with looking at his love. One of the lost poems from the Book of the O'Connor Don. f. 27.
17. "Th'aire riot a mhacáimh mná": poem (8 quatr.), warning a lady to keep her beauties concealed. f. 28.
18. "Ionmholta maluirt bhisigh": poem (9 quatr.) by a bard, bitterly proclaiming that he has had to take to the new, easy way of making verses. f. 28 b.
19. "Do cuireadh bréag ar an mbás": poem (14 quatr.)

complaining that death has been slandered, for love is a worse evil than he. f. 29 b.

20. "Beag liom mo bennocht don mbás": poem (9 quatr.) mocking lovers who wish for death. One of the lost poems from the Book of the O'Conor Don. f. 31.

21. "Guidhmí ar lucht ar leatruim": two quatrains referring to "mac Diarmuid I Dhuidhir," bishop of Limerick. This is probably Edmund O'Dwyer, bishop of Limerick 1646-1654, who escaped from Limerick, when the city was taken by Ireton in 1651 (Brady, *Episcopal Succession*, ii. p. 45; C. P. Meehan, *Memoirs of the Irish Hierarchy*, 1869, p. 97). f. 32.

22. "Eochaidh cc.," beg. "Da ghrádh tréigfid Maolmórrdha": poem (39 quatr.), by Eochaidh [? Ó hEoghusa], stating that he is leaving Maolmórrdha for his own good, all the chiefs to whom he has been attached having been shortlived. Maolmórrdha was clearly an Ó Raghallaigh, and the attributes "mac mic Seain," "mac Caitilín" and "cuilén na ríoghna o Ros Cré," seem to identify him with Maolmórrdha óg son of Maolmórrdha son of Seán Ó Raghallaigh, whose mother was Lady Katharine Butler. He died young in 1617 (see G. Hill, *Plantation in Ulster*, p. 460).

The style supports the attribution of the poem to Eochaidh Ó hEoghusa (cf. the phrase in quatr. 8: "Teinn doigh deilg an atháluigh," with the opening line of that poet's verses on Tadhg Ó Ruairc, Eg. 111, art. 99: "Delg athálaidh othras Taidhg").

f. 32 b.

23. "Muiríos Ó Dálaigh cc.," beg. "Mo thrúraighe mur taoi a thulach": lament (43 quatr.) for the castle of the Ó Raghallaighs at Tullymongan, co. Cavan. The chiefs of the Ó Raghallaighs, who had held the castle, are enumerated to the number of eighteen:

"Cuig Seaín saoithe Banbha  
dhá Aódh niadhtha natharrdha  
trí hEoghain fhaitheche an áir  
léomhuin chaithmhe do chonáigh.

"Dha Philip dhá Mhaolmhórrdha  
Émonn nertmhur nemhónna  
cuig tríatha fa aisgidh d'fior  
cliatha gaisgidh na nGáoidhiol.

"Slat os coill Cathal Teamhrach  
Risderd 's a' triath Toirrdhealbhadh  
an cuimhneach leat bhar bhFergal féin  
fir le ndernadh bhar ndeighréir."

Then the imprisonment in Dublin Castle of two of the family is lamented. These are Pilip óg mac mic Seaáin and Maolmórrdha mac Philip. The former of these is perhaps Pilip son of Aodh son of Seán, the leader of the rising in Cavan in 1641, the latter may be identical with the Mulmorie McPhilip O'Reyley mentioned in Pynnar's survey (1618), see Hill, *Plantation in Ulster*, p. 459. There is another copy of this poem in T. C. D., H. 5. 11, p. 197 (written in 1704 by Domhnall Ó Raghallaigh). It is the only poem by the author (whom he dates *circ.* 1630) mentioned by E. O'Reilly, *Iberno-Celt. Soc. Trans.*, p. clxxxvi.

f. 36 b.

24. "Seán mac Flaithri ce.," beg. "Cia an t-ainm is mó no an mhórmhaith": a *croántacht*, or medley of verse and prose, for Conchubhar Mag Uidhir. This is probably the Lord Maguire executed in 1645 for the plot against Dublin Castle in 1641. The poet uses the phrase "dráoi re na dhúain o Chluáin Plucáin" as a synonym for a poet, Cluáin Plocáin, co. Roscommon, being the seat of the Ó Maoilechonaire (see Eg. 1782, Introduction in small type, sect. d), and he was himself probably a member of that family.

f. 41.

25. "Toirrdhealbhadh Ó Concabhuir .cc.," beg. "Slán ma do phósadh a Dhomhnuill Mhégnoosa": a *croántacht* by way of epithalamium for the marriage of Domhnall óg Mag Aonghusa (probably Daniel Magennis, 4th son of Arthur Magennis, 1st Lord Magennis of Iveagh) to Sorcha, daughter of Brian Mag Uidhir, 1st Lord Maguire, by Róis Ní Néill, and sister of Colonel Rudhraighe Mag Uidhir.

For another example of the *croántacht* form used for an epithalamium see the poem by Dáibhí Ó Bruadair in Add. 29614, art. 40 (printed in the I. T. S. edition of Ó Bruadair, ii. p. 50), and cf. *ib.*, i. p. 90 for an account of similar poems.

The poet is probably to be identified with the Toirrdhealbhadh carrach Ó Conchubhair (fl. 1640, Meyer, *Metrics*, p. 56), who wrote the satire on Col. Jones found in T. C. D., H. 5. 9, p. 135 (written by Toirrdhealbhadh Ó Raghallaigh, 1684).

f. 44 b.



26. "A bhen nach glacann mo ghrádh": the dialogue (15 quatr.) between a young woman and an old man described under Add. 18749, art. 68. f. 44 b.
27. "A fhir éadmhuir aga mbí ben": the poem as in Eg. 127, art. 19. f. 47 b.
28. "Torrdealbhadh Ó Concabhuir .cc.," beg. "A óga do ghlac na hairm": satirical poem (19 quatr.) attacking cowardly and plundering officers on the Irish side in the wars of 1641. Another copy in T. C. D., H. 5. 9, p. 21 (24 quatr. and *amhrán*). A fragment, written in Fermanagh in 1664-5, is in Sloane MS. 3567, art. 13. f. 48 b.
29. "Slúagh seisir thainic dom thigh": Tadhg dall Ó hUiginn's last poem, printed in S. H. O'Grady, *Catalogue*, p. 439, and E. Knott, *Tadhg Dall*, p. 278. f. 50 b.
30. "A bhen fúair an falachán": the poem printed by T. F. O'Rahilly, *Dánta Grádha*, p. 1. Copies occur in the Book of the O'Conor Don, f. 27 (bef. 1630); H. 5. 9, p. 10 (1684); H. 6. 15, p. 30 (1714-15). In the last MS. it has the apt heading, probably supplied by Maurice Newby, the scribe, who was a Latinist: "Cuidam formosae et bene crinitae puellae." f. 51 b.
31. "Feach féin an obairsi a Áodh": the poem (32 quatr.) attributed to the wife of Ó Ruairc when wooed by Tomás Mac Coisdealbha. Printed by E. J. Gwynn from T. C. D., H. 5. 9, p. 27 in *Ériu*, ix. p. 2. For Tomás Mac Coisdealbhá cf. Eg. 127, art. 46. f. 52.
32. "Sgéal ar dhiamhuir na suirghe": poem (11 quatr.) naming the inventors of the various arts of love. f. 55 b.
33. "Mochion dar lucht abarrthaigh": poem (8 quatr.) by a lover, urging on his lady that, since they cannot escape scandal, they had better justify it. Another copy in H. 5. 9, p. 79. f. 56 b.
34. "A bhen éaras imthecht liom": poem (9 quatr.) reciting to a lady unwilling to elope the classical models of the kind in Irish legend. f. 57.
35. "Trúagh nach misi mac Donnchaidh": poem (9 quatr.) in which the lover regrets that it is not with him and his beloved as it was with Cearbhall Ó Dalaigh and Fearbhlaidh in the tale Tochmharc Fhearbhlaidhe (for which see Eg. 170, art. 5). Another

copy in H. 5. 3, p. 100 (written by Cormac M'Pharlane, ? of co. Cavan, in 1698). f. 58.

36. "Tádhg Ó Rúaire .cc.," beg. "Goinim thú a náoidh bheg shiar": poem (15 quatr. and 1 stanza), in which the sports of love are, with considerable liberty of language, likened to the moves in the game of backgammon. The poet is probably the Tádhg Ó Ruairc, a contemporary of Thomas Costelloe (mid 17th cent.), who composed the poem in Eg. 128, art. 29 and to whom Thomas Costelloe addressed the verses in Eg. 127, art. 46. The present poem is probably the "sonnet d'amour par Thayg Ruairc," found in the Rouen MS. 1678, p. 218. Three quatrains of it occur in Eg. 154, art. 34. f. 58 b.

37. "Diarmuid Mac Muireadhaigh cc.," beg. "Tugas grádh do Mhaolmhórrdha": poem (33 quatr., 2 cut away) on the virtues of Maolmórrdha Ó Raghallaigh, a cleric of the late 17th cent., by the poet of Eg. 127, art. 48. Another copy in H. 5. 9, p. 115 (34 quatr.). f. 60 b.

38. "Aisling do chonnare o chíanaibh": poem (14 quatr.), in which the poet relates a vision he had on board ship of a chieftain of Limerick named Donnchadh Cairbreach son of Domhnall. Probably addressed by Muireadhach Albanach Ó Dálaigh, while in the Mediterranean, to Donnchadh Cairbreach Ó Briain (d. 1242). See Add. 19995, arts. 9, 16. f. 63 b.

39. "A chnú 's a chisde do cuireadh le cách dhot shlighe": stanza explaining why the poet, Pádraigín, does not visit his friend, Richard. f. 64 b.

40. "Sadhal sin a sgéith an Ri": address (7 quatr.) to the shield of Ferghal Ó Ruairc, extolling the exploits of that chieftain, amongst which is reckoned a victory over Brian Bóramha.

"Do chúamuirne toisg tre fheirg  
a sgiath bhogóidigh bhandeirg  
dar saitheadh a n-Atha Dara  
tu 'n aghaidh Briain bhoramha.

"Brian boramha gerb fer tenn  
ag gabháil giáll fher n-Éirenn  
do rad d'Ferghal re taobh brat  
naonmhur ar fithchid brághad."

This perhaps goes some way to confirm Todd's suspicion of the genuineness of the passage in *Cogadh Gaedhal re Gallaibh*, p. 168,

in which the presence of Ferghal Ó Ruairc at the battle of Clontarf is mentioned. f. 65.

41. "Maluirt o bhfuilim déarach": poem (10 quatr.) on age and death, printed as by Aonghus fionn Ó Dalaigh in his *Dánta*, ed. L. McKenna, p. 25. f. 65 b.

42. "Croidhe lán do smuaintighe": the poem (here in the form of *trí rainn* 7 *amhrán*, cf. Eg. 127, Introduction), printed as by Maghnus Ó Domhnaill in O'Rahilly, *Dánta Grádha*, p. 2. This is, no doubt, a later version. f. 66 b.

43. "Cleamhnus maic an fucaire": quatrain on the fitness of a match between the children of handicraftsmen. *ib.*

44. "Do thréig Manchaigh a máoithe": poem (46 quatr. and 1 stanza) on the return of Cúchonnacht mac Aodha Mheig Uidhir to Fermanagh after being for nine months in Dublin. This is the Cúchonnacht (or Constantine) Mag Uidhir, son of Aodh Mag Uidhir and Máire Ní Raghallaigh, who was killed in command of a regiment at Aughrim, 1691. f. 67.

45. "Leachta carad a ceath Briain": lament (30½ quatr.) for Maghnus and Eachmharcach Ó Catháin slain in the battle of Druim Dearg near Downpatrick (1260), in which fell Brian Ó Néill and other chiefs of the North. By Fearghal óg Mac an Bhaire, foster-brother of Maghnus and Eachmharcach. Printed in *Celt. Soc. Misc.*, 1849, p. 404. There is another copy in H. 5. 9, p. 60. f. 71 b.

46. "Mór re cuma caithréim ríogh": poem (51 quatr.) reciting the *caithréim*, or martial exploits, of Seán mac Seáin Uí Dhochartaigh (Sir John O'Dogherty, d. 1599). Another copy in H. 5. 9, p. 55. f. 74.

47. "Ni chodlann an dobhrán donn": (5 quatr. and 1 stanza) by a jealous man who cannot sleep. The third quatrain is inserted in the margin by a different hand. f. 79.

48. "Búan an easbuidh éag Eóghain": burlesque elegy (23 quatr. and 1 stanza) on a drunkard called Eoghan Mac Croisdeil (a fictitious name). Attributed by E. O'Reilly, *Iberno-Celt. Soc. Trans.*, p. cxcv, to Pádraig Ó Donnghaile (fl. mid 17th cent.). f. 79 b.

49. "Do ní tusa a shenchaidh cháoiach": attack (4 quatr. and 1 stanza) on an ignorant scholar. f. 81 b.

50. "Níall Ó Caiside. cc." beg. "Geall re flaithes fuair mé":

poem (12 quatr. and 1 stanza) on Conchubhar Mag Uidhir, 2nd Lord Maguire. The poet is perhaps the Niall ruadh Ó Caiside, whose son Éamonn wrote a poem on Tadhg Ó Rodaighe in 1689 (T. C. D., H. 6. 15, p. 90). f. 82.

51. "Senchas bhantigherna Innsi Ceithlionn sunna." Descent of "Máire inghen Í Raghallaigh .i. Philip m. Áodha m Seaáin." This is the well-known Philip mac Hugh mac Shane O'Reilly, leader of the co. Cavan rising in 1641, mentioned in art. 23 above. f. 83 b.

52. "Mithe dhamh fuirech go mín": poem (mixed quatrains and stanzas) of unhappy love. f. 85.

53. "Cúig míle bliaghuin ar fad": three quatrains on the periods from the death of Adam to the end of the world. f. 86.

54. "Ag so eruthugh ar ccéud athar ór fhásamair": chronological notes in the hand of Proinnsias Ó Caiside. f. 86 b.

55. "Observations on the Conduct of the Different Governments." A series of propositions of the form: "France undertakes all," each ending with the word "all." *English*. Composed during the Seven Years' War. In an 18th-cent. hand. f. 87 b.

56. "Bladh do chráobhsgáoileadh shleachta Tomáis Meguidhir siosana." Pedigrees of the different families descended from Tomás óg Mag Uidhir, King of Fermanagh (d. 1480). The persons from whom the pedigrees are traced back to the common ancestor are of the end of the 17th cent. Beg. "Alasdrann 7 Brián dha mhac Rughraighe óig .i. tigherna Innsi Ceithlionn mic Rughraighe mhóir." This Rudhraighe óg, Lord Enniskillen, is the husband of Máire Ní Raghallaigh, whose descent is given in art. 51. At the end is the note: "Ni bhfuil annso acht comcuimniughadh beg ar an druing is mó ar ar chuires eolas dona sleachtuibhsi." This is the end of the original entry. A mid 18th-cent. hand, perhaps that of Seán Mag Uidhir, prior of Gaula (see Introduction in small type above), adds on the following page the descent of Giolla Pádrúig, Conchabhar, Séamus, Brian, Tomás, Philip and Seán an bráthair d'ord S<sup>t</sup> Dominic, sons of Pilip mac Tomáis of the sliocht Giolla Pádrúig an chnuic. f. 88.

Arts. 57-58 are in the hand of Proinnsias Ó Caiside.

57. Stanzas, viz. :—(a) "Modh chomhairle dibhse a dháoine boga gan chéil": warning of a repentant sinner;—(b) "Is fada don té ta 'n-éudach purpuir agas sróil": see Eg. 161, art. 25. f. 90 b.

58. "Adeir St. Augustin naomhtha"; the tract on the virtues of the Mass. See Eg. 136, art. 7. *ib.*

59. "Is cradh liom an tasg sin do thriall thar shrúill": lament (5 stanzas) for Séamus son of Brian and Máire Ó Catháin. Subscribed: "Ar na chuma agas ar na sgríobhadh le Séamas Ua Muraidheagh b[rathair] b[ocht] d[ord] s<sup>t</sup> D[ominic] a Lobhann 1732." For the scribe see the Introduction in small type above.

f. 91 b.

60. Stanza, beg. "A ghiolla na séad is na ttréad a chruineamh go beacht": see Eg. 127, art. 38 (m). In the hand of Proinnsias Ó Caiside.

f. 92 b.

61. "Eachtra Lomnochtain Ts[l]eibhe Riffe," beg. "La n-aon da ndeachaidh Fionn fianaihseach mac Cubhail": the late tale of the Find cycle. See Eg. 164, art. 1. At the end (f. 110) is the note: "Finit le Philip Ó Caiside an t-aonamh la deug don December san mbliadhan d'aois an tighearna mile go leith gan go cuig chaogad ar fhichid agas an ceathar deug." It was thus written in 1784.

f. 93:

Arts. 62-65 are in Proinnsias Ó Caiside's hand.

62. "Ag so la an léirsgrios": translation of the Dies Irae. Beg. "Lá feirge an lá úd."

f. 110 b.

63. "Uch 'Mhuire nach trúaigh mo chás": *trí rainn 7 amhrán* of unrequited love.

f. 112 b.

64. "Abhla cúmhartha thainic a ceéin": the four quatrains on the four provinces. See Eg. 135, art. 8.

f. 113.

65. "A Chincoraidh caidhe Brían": the poem on Kincora printed in Hardiman, *Ir. Minstr.*, ii. p. 196. Also in Eg. 111, art. 11.

*ib.*

The following arts. 66, 68-71 have been written by Proinnsias Ó Caiside from the end, the volume reversed.

66. Partial contents list to Keating's *Forus Feasa*.

f. 119 b (reversed).

67. Petition of John Fitzsimons of Cargach Bruce to the Rev. John Rowley, asking for his assistance to replace his mare, which had been damaged while in charge of the latter's bailiff. 19th cent.

f. 118 (reversed).

68. "Fáoisidinn Fhiachra Mhic Bhrádaigh anso síos," beg. "Nim díomus brisiom saoire an Domhnaidh": confession (46 ll.) by the co. Cavan poet, for whom see Eg. 135, arts. 2-4.

Four lines headed: "An absalóid," and beg. "Coróin Íosa ort gach oidheche go ceann raithe" (f. 116, reversed) probably belong to the *faoisidín*. f. 117 (reversed).

69. "A Bhrian a chara bíodh th' aire ré ródhísle": moral exhortation (2 stanzas) to a certain Brian. f. 115 b (reversed).

70. Two quatrains, viz. :—(a) "A leabhraín bhig bháin": the common scribal quatrain;—(b) "Bolg a talair m'ainm gan gó": on a "bolg an tsoláthair," or miscellany. *ib.*

71. "Cathal Mhac Rúairighe ce.," beg. "'Inghean aluinn mhengach bháioith": *trí rainn 7 amhrán*, as in Add. 18749, art. 78. f. 115 (reversed).

## MUNSTER POETRY; XVIII<sup>TH</sup> CENTURY.

### Sloane 3154.

Paper; 17 $\frac{1}{8}$ .

3 $\frac{3}{4}$  in.  $\times$  2 $\frac{3}{4}$  in.; ff. 58.

Written by Diarmaid Ó Conchubhair in Limerick, 17 $\frac{1}{8}$  (cf. art. 5).

Diarmaid Ó Conchubhair was of the family of O'Conors Kerry, as appears from a note in Add. 18745, f. 1 b: "Diarmuid Ó Conchabhair do shliocht Chéir mic Fergusa mic Rosa Ruaidh." According to Maurice Lenihan (reported by Mr. W. H. Grattan Flood, *Irish Book Lover*, iii. p. 155), he was the son of Tadhg ruadh Ó Conchubhair of Limerick. He first appears in Limerick, where he wrote T. C. D., H. 2. 5, a MS. containing Munster pedigrees, etc., in 1712 for Thomas Prundivill (for whom see Eg. 150, art. 16). The present MS. was written in the same place in 17 $\frac{1}{8}$ . By 1720 he was in Dublin, where he wrote part of Eg. 133 in that year. In the course of the same year he appears to have crossed over to London, for the elaborate MS. of Keating's *Forus Feasa*, now Add. 18745, was written in 1720-21 for Maurice O'Connor Faly in London. Early in 1721 he called on Humphrey Wanley at the Earl of Oxford's house in Dover Street. Wanley records the event in his Diary (Lansd. MS. 771, f. 34 b).

"3 Jan. 1720. Mr. Jeremy O Connor came, saying that he is an Antiquary, & skillful in the old Irish language, & hearing that here are old MSS. in the Irish Language, was very desirous of perusing some of them. I brought him that marked 39. B. 17 [now Harley MS. 1802].

"4 January 1720. Mr. O Connor came again: & I shewed him the Cartulary of a Chantry founded within the Cathedral Church of Waterford [now Harley MS. 3765]."

In 1722 a violent attack on him in connection with his translation of Keating appeared in the anonymous "Dissertation" prefixed to the *Memoirs of the Marquis of Clanricarde*. The writer poured contempt on Keating's history, and jeered at the translator's assumed title of "Irish antiquary," finally suggesting that the real mover in the enterprise was John Toland, the deist. Ó Conchubhair's translation was published at the beginning of 1723, the copy of Keating in Add. 18745 being probably used as the basis of the version. The Preface by the Translator attacked the anonymous traducer. The controversy was then transferred to the advertisement columns of the *Post Boy*, 1723 Jan. 24-26, 26-29, the anonymous dissertationist renewing his attack and Ó Conchubhair answering. An account of the whole controversy is given by Mr. H. R. Plomer in *The Irish Book Lover*, iii. p. 125. About 1727 a collection of national airs was printed by Daniel Wright under the title *Aria di Camera, being a choice collection of Scotch, Irish and Welsh airs for the violin and German flute*, by

. . . Mr. Alex. Urquhart of Edinburgh, Mr. Dermo't O'Conor of Limerick, Mr. Hugh Edwards of Carmarthen. Of this book apparently only one copy is known, in the collection of Mr. Frank Kidson of Leeds, who describes it at the end of the article on Irish Music in Grove's *Dictionary of Music*.

Nothing seems to be known of Diarmaid Ó Conchubhair after this date. He is mentioned in the poem by Tadhg Ó Neachtain on Irish scholars in Dublin in his time, which is found in a MS. written between 1726 and 1729. The quatrain referring to him is as follows:

“Ó Conchubhair fós Diarmuid díbh  
An Mhuhain bu sean don staruidh,  
do bhrigh o locht gan saoi san mbith  
bhá a threabh do m(h)acaibh Mileadh.”

The date of his death is uncertain, though Lenihan believed that he died in 1729.

According to notes supplied to Mr. W. H. Grattan Flood by Maurice Lenihan in Limerick in 1881, Diarmaid Ó Conchubhair was by profession a heraldic painter (*Irish Book Lover*, iii. p. 155). He prefixed seven engraved pages of the coats of his subscribers to his translation of Keating, and his MSS. often contain blazons in Irish of Irish coats. Some examples from the present MS. may be quoted. (a) “Do chrest Uí Chinfhaolaigh lámh armtha ón uilin agus cloidheamh solus sa dóid mantled le tóntaibh propur.” f. 42;—(b) “O Muláin. Da ghribh a ceomrach iad ordha a machaire uaithe. Cresd. Leathleogan ortha air clogad uaithe.” f. 55 b;—(c) “Beachan. Trí gribhtha dha ceanaibh ordha a machaire uaithe. [Cresd]. Lamh is cloimh armtha.” *ib.*

In all his MSS. Ó Conchubhair employs decorative details and initials, formed of animals, serpents, etc. These are especially elaborate in Add. 18745, where they are in colours. They appear to be imitated in the MSS. of Seán Ó Murchadha na Ráithíneach (cf. Add. 29614; Eg. 211).

Among some *English* scribblings at the beginning is the following prophecy (f. 3): “When the Dun Cow of Denmark comes and routs at the Bass then shall the Scotts & Iris joyne and make the Englisman deny his nation three times in one day and the Highlanders shall devide the broad cloth with their bows and arrows on the Bridge of London.”

#### MUNSTER POETRY; early 18th cent.

1. “Aoide Chloinne hUisneach an so sios 7c.,” beg. “Do rinneadh mórfhleadh mhórádhmheil le Conchubhar mac rígh Uladh”: the modern version of the tale of the Ulster cycle, see Eg. 164, art. 9. Colophon: “ar na sgriobh le Diarmaid Ó Conchubhar a mídhe Bealltuine 1715.” Followed (f. 26 b) by a summary of the prelude of the tale abridged from Keating's *Forus Feasa*. f. 4.

2. Quatrains, viz.:—(a) “Truagh sin a leabharain bhric bhain”: see Eg. 127, art. 73 (d);—(b) “Feith ré faghil an da sgeul”: see S. H. O'Grady, *Catalogue*, p. 592;—(c) “Air ghrádh



De gnathaigh an (*sic*) Róimh": two quatrains on the need of breeding from the best stock. See O'Rahilly, *Dánfhocail*, no. 260. f. 27.

3. "Cuid do mhánaibh Fhin mic Cúmhaill an so síos," beg. "Mian mhic Cúmhaill fa maith gnaoí": Ossianic lay (6 quatr.), printed as part of the Agallamh Oisín agus Phádraig, *Oss. Soc. Proc.*, iv. p. 14. This copy agrees with the Agallamh as against the earlier separate lay in the Giessen MS., f. 52 b (*circ.* 1684). See also Eg. 133, art. 9 and art. 6 below. f. 28 b.

4. "Teacht Chonlaoice," beg. "Do thainigh an borb laoiach": the lay of Conlaoch, son of Cúchulainn. 3 quatrains. The earliest accessible form of this lay is in the Scotch Book of the Dean of Lismore (1512-1529), where it is attributed to Gilcallum m<sup>c</sup> ynn ollaig (Gillecaluim mac an ollaimh), who may, however, have been merely the reciter from whom the dean took it down. It is printed in *Rel. Celt.*, i. p. 58. Other Scotch versions will be found in *Leabhar na Feinne*, pp. 9-15. The later Irish lay is printed in Miss Brooke, *Reliques*, 1789, p. 265. And fragments of modern folk versions have been recorded for Donegal by S. Gwynn, *Fortnightly Review*, N.S., lxxxv. p. 181, and by S. Ó Searcaigh and A. MacNeill in *Cú na gCleas*, Dundalk, 1914, p. 72. For the modern prose tale on the subject see Add. 18946, art. 2. See also Thurneysen, *Heldensage*, i. p. 407. f. 28 b.

5. "Sean Ó Cleire .cc.," beg. "Eisdig a eigsi Banban": the poem in the Contention of the Bards, see the edition by L. J. McKenna, p. 232. Followed here by a stanza: "A éigsi d'fág árdfhine Ír gan lúadh."

Colophon: "Finis March 22, 17 $\frac{1}{2}$  le Diarmuid Ó Conchubhair a Luimneach." f. 33.

6. Another copy of art. 3. f. 41 b.

7. "Gabh mo dheith rana 's a rian": poem (10 quatr. of *deibhidhe* and 16 lines of free metre) in eulogy of Murchadh Ó Briain, 1st Earl of Inchiquin (d. 1674), known to tradition as "Murchadh na dtóiteán." f. 42 b.

8. "Slán uaim gan uabhar go teach Mhánudhe na rúadh-reosg": poem in praise of the hospitable house of Seán Ó Conchubhair of the O'Conors Kerry. f. 43 b.

9. "As lean le n-aithris da ndealbhadh eigis duain": Jacobite poem (10 stanzas) lamenting the fall of Ireland and looking for

a deliverer in Charles Stuart. Attributed to Aodh buidhe Mac Cruitín in Add. 31877, art. 18. Probably composed *circ.* 1715, at which time Aodh buidhe was in Ireland (cf. Add. 31874, art. 50).

f. 44 b.

10. "A riun lúnruig an cúil chráobhuig" : poem (13 stanzas) in praise of a Munster lady of high birth. f. 45 b.

11. "Ta ainir mhín mhaiseach chaoín chneasta chléibhgeal" : poem (5 stanzas and 1 of *ceangal*) in praise of a maiden. f. 47 b.

12. "Diarmaid Ó Murchadha c.c.t.," beg. "Fuasgail Fodladh a úa Eoghain o shluagh toigthe teannchiosa" : poem (9 stanzas), calling on a chieftain, Domhnall grandson of Eoghan [? Mac Cárthaigh], to save Ireland. The poet is perhaps identical with the Diarmaid óg Ó Murchadha, a poem by whom, addressed to Cormac Spáinneach Mac Cárthaigh (d. 1758), is printed by T. Ó Donnchadha, *Amhráin Danta Sheáin na Ráithíneach*, p. xviii.

f. 48.

13. "The Shannons Praise," beg. "The antient Poets to express their witt" : poem (87 lines) in *English* heroic couplets, in praise of the river Shannon,

"A river not Inferiour to the Nile  
the habitation of the Crocodile

Instead of which the Shannon has great store  
of various usefull fish in every shore."

A drawing of a salmon on f. 52 points the contrast. f. 50.

14. "A ríogbean mhasgalach mhanladh gheanamnach ghramhar ghrín" : 4 stanzas in praise of Nora Ní Chárthaigh.

f. 54.

15. "Ní dhúbhairt le neach dum buintir go mairfe an tsidh seo buan" : 4 stanzas on the Peace of Utrecht (1713). f. 55.

16. Various epigrams, etc., *Irish* and *English*, viz. :—(a) "A chleirigh do sgríos Bearladh 'gus Laden bhúach bhin" : two stanzas on Judgement Day. f. 56 b;—(b) "Lanbod seasamhach fearraga enamhrin cruaidh" : indecent stanza. f. 57;—(c) "Alean is gradh geal si paiste na ccreabhfholt" : 4 stanzas in praise of a woman. f. 57 b;—(d) "I love w<sup>th</sup> all my heart" : see Eg. 172, art. 2. f. 58;—(e) "Mo léansa nior chée dhuit dha santaigh Día" : stanza on temptation. f. 58 b (reversed).

## Additional 31874.

Paper; 1816.

7 $\frac{1}{2}$  in.  $\times$  5 $\frac{3}{8}$  in.; ff. 220.

The MS. was copied from various sources (including a MS. written in 1776 by the poet, Eoghan ruadh Ó Súilleabháin) in the course of the year 1816 by the Rev. Dáibhí Ó Mathghamhna of Dunaha, co. Clare, a Doctor of Divinity educated in Spain, who in the same year wrote Reeves MS. 839 (24. O. 20) in the Royal Irish Academy, which contains a similar series of poems by Eoghan ruadh from the same source (cf. art. 3). Scribal notes shewing the progress of the work are scattered up and down the volume. The following is typical: "Áir na sgríobha liomsa Daibhí Ó Mathghamhna an seachtmhadh lá don mhíós *July* aois an tíghearna MDCCC et sé déag et sirim guidhe gach leagthóra" (f. 41 b). A note in the hand of Maurice Lenihan, author of *The History of Limerick*, gives the history of the MS. (f. 15): "This MS. collection of the Poets of Munster was written by the 'Brahir Mor' as the Revd. — O'Mahony was called and as he continues to be named by the inhabitants of the West of Clare. The writer resided at Dunaha, near Carrigaholt, and he delighted in collecting and transcribing the writings of the Poets. The MS. was purchased about 40 years ago by the Revd. — Collins of Dunaha [cf. f. 220 b: "Aig seo leabhar Gaoidhílge le Anntonínn Ó Coilleáin an deithmbadh la fíochíod don mhíosa September 1819"], from whose nephew [cf. f. 33 b: "dated this 15th July 1864. Patrick Collins, Kilkee"] I bought it at Kilkee Sep<sup>r</sup> 1865. M. Lenihan." It was acquired for the Museum from Mr. Lenihan in 1880 with other Irish MSS. and MSS. of Irish interest. An account of Maurice Lenihan will be found in the *Irish Booklover*, III. p. 92. His stamp: "Maurice Lenihan Limerick Reporter and Tipperary Vindicator Limerick & Nenagh" is on f. 1. Some leaves are lost at the beginning, and the MS. starts abruptly in the middle of the table of Contents. The paper is of poor quality and much stained, so that the writing is often difficult to decipher.

MUNSTER POETRY OF THE XVIIIth CENTURY; a collection made in co. Clare in 1816 by An t-athair Dáibhí Ó Mathghamhna of Dunaha.

The collection, though made in co. Clare, comprises specimens of a considerable number of the best known poets of the 18th cent. in cos. Clare, Limerick, Kerry and Cork. The intention of the compiler seems to have been to put together a kind of anthology of Munster poetry of all the districts. An interesting note on these poets by Eugene Kavanagh, the Limerick schoolmaster and poet, occurs in Add. 27946, f. 18 b, a MS. compiled in 1825 and following years, and may be printed here.

"John O'Donnell, John Toomey, Egan Rahilly, Andrew M<sup>c</sup>Grath, i.e. Mangaire Sugach, Eugene O'Sullivan, Edmund

Wall of Dun Guarne, Co. Cork, Thomas Gleeson of Adare, Co. Limerick, Joe Roberts, Kenry D<sup>o</sup>, Eoghan an Meirbhinn [i.e. Eoghan an mhéirín Mac Cárthaigh], Donnchadh an Druchta [Ó Súilleabháin], James Neagle, Maurice Griffin of Effin near Kilmallock. These were all contemporaries. And none of them have I seen but the Mangaire Sugach for whom I remember to have gone for snuff in Fantstown, when 9 years old. I was born A.D. 1784.

“The men of my time, distinguished for poetical genius, were \*John Walsh of Fantstown grandson to John Toomey, \*John Frawby of Hospital, \*James Brosnan of Ballinard near Herbertstown, John Lynch of Loughgur, \*James Quinlivan, Strand near Newcastle, Limerick, \*James Gleeson, Herbertstown, \*Nicholas Hayes, Caher Gullimore, \*John O'Donnell, Athlacky, \*Malachy Curry, Limerick, and Derby Ryan (Peg Henry), Stagdale, Tipperary. All these I personally knew, many intimately. Those marked \* where (*sic*) Irish scholars, and I will, please God, in a future page give specimens of their poetry. E O Cavanagh. These were all of the County Limerick and its border. I should not forget Patrick Woullffe of Sixmilebridge, Clare, who has composed many good things, and has translated *Cúirt an Mheadhan Oidhche* into English. Bryan Merryman, the author of *Cúirt an Mheadhan Oidhche* composed that 4 years before I was born, but [I] saw his daughter Miss Merriman (an ingenious mathematician), his daughter (*sic*), in Limerick, when I was a boy. William Cooke too of Clarenboy composed many nice matters in Irish, he knowing that language tolerably well.

“To these men just mentioned by me we are indebted for keeping alive among the people by their industry a taste for the Irish language. Patrick Carroll, a pupil of mine now living in Ballinstona between Kilmallock and Bruff is certainly the ablest and most universal Irish linguist that [I] know now in existence.

“James Scurry of Knockhouse, County Kilkenny, Revd. Simon Walsh, R.C.C., Kilmacow, were the prime in their time of my acquaint[an]ce [? among] the gentlemen and were closely intimate.”

These poems are classified in the MS. under authors, and the opportunity has been taken of giving a brief biographical account

of each poet, where material was available. The account of the Clare poets is much indebted to a series of articles on the subject by Prof. T. F. O'Rahilly in the *Claidheamh Soluis* for 1917.

1. "Graméar na Gaodheilge sonn," beg. "Gach nduine léar miann Gaodhailge do léighadh ná do sgríobh": the Irish Grammar compiled at Louvain (cf. Eg. 162, art. 15). Followed (f. 11) by a table of scribal compendia. f. 4.

2. "Aig seo Psailim mac Adhaimh," beg. "Dá marach ar bharaibh an marbh so fut a liog": satirical epitaph (2 stanzas and 1 of *ceangal*) on an oppressor of the Irish. In another Clare copy printed *G. J.*, iv. p. 211, the subject is said to have been John Cusack, High Sheriff for co. Clare in 1700. A Maynooth MS has an attribution to Aodhagán Ó Rathaille (cf. his *Poems*, I. T. S., iii., 2nd ed., p. 108. f. 15 b.

3. Poems of Eoghan ruadh Ó Súilleabháin copied from a MS. of the poet written in 1776 (see (c) below). Eoghan ruadh, the most famous poet of Munster in the second half of the 18th cent., was born at Meentogues, seven miles to the east of Killarney, about 1748. For the literary environment of his youth see Dinneen, *Beatha Eoghain Ruaidh Uí Shúilleabháin*, 1902, p. 8 sqq. He spent a wandering life as schoolmaster, itinerant labourer, etc., in cos. Cork and Kerry. At one period of his life he joined the British navy, and is said to have been with Rodney at his action with De Grasse in the West Indies in 1782. An English ode said to have been composed by him in celebration of the victory is printed by Dinneen, *Amhráin Eoghain Ruaidh Uí Shúilleabháin*, p. xviii. He died in 1784.

A very similar series of poems copied by the same scribe from the author's MS. appears in R. I. A., Reeves MS. 839 (24. O. 20). The collection in Add. 27946, arts. 14-32 is also of the same type.

The poems are as follows:—(a) "Teaghlach Jackson re hEóghan Ó Súilleabháin," beg. "Am leabain aréir trí am néul do dheárcusa": Dinneen, no. 1. f. 16;—(b) "Mola Mháire inghion Ghiubúin ris an bhfear gcéadna," beg. "Da mb'éigs me cheapach duanta le fuaimint is laoighthe": Dinneen, no. 23. f. 18 b;—(c) "Seághan Ó Daoighir ris an bhfear gcéadna," beg. "Mo chás mo chaidhe mo cheasna": Dinneen, no. 3. Note at end: "Críoch

de sin mar do fuarus sgríobhtha a ndiag Eógán ruadh I Shuillio-  
bháin as leabhar do sgríobha se féin san mbliagháin daois an  
tighearna Mile 7 seacht gcéad et sé bliadhna déag air trí fithchid  
[1776].” f. 21;—(d) “Seaghan buíthe ris an bhfear gcéadna,”  
beg. “A taisdeall na sléibhte dam sealad am aonar”: Dinneen,  
no. 13. f. 23 b;—(e) “Dob fhearr leigion doibh ris an bhfear  
gcéadna,” beg. “Sin agaibh mo theasdas air bheatha gach réice”:  
Dinneen, no. 24. f. 25 b;—(f) “Ragairne an tsaoidiur ris an  
bhfear cceadna,” beg. “Céo draoigheachta a ccoim oidhche do  
shéol me”: Dinneen, no. 11. Note at end: “Agus deire le sin  
mar fuarus as leabhar Eóghain Uí Shuilliobháin an ttarna la  
don mhios *July* aois an tighearna MDCCC et se bliadhna deag.”  
f. 27 b;—(g) “An t-arrachtach sean ris an bhfear cceadna,” beg.  
“A bhile gan chealg’s a sheabhach don fhíorfhuil”: Dinneen,  
no. 28. f. 30;—(h) “An Clár bog deal ris an bhfear cceadna,”  
beg. “Cois na Síúirach maidion drúchta is mé támhach lag faon”:  
Dinneen, no. 5. f. 35;—(i) “An spealadoir ris an bhfear cceadna,”  
beg. “Mo leun le luadh et m’fatuirse”: Dinneen, no. 4. f. 36 b;  
—(k) Quatrain, beg. “Aicim is éibhim an t-aon lear fuilingeag  
páis,” with the note: “Aig sin bhéarsa do chan an fear céadna  
do Muiris Ó Nunán a n-Ath a Mhuillin a bporóiste Chéill Bholáin  
a cContae Choreuidhe.” Not printed by Dinneen, but found in  
the Reeves MS. f. 38;—(l) “An bheith ris an bhfear cceadna.  
Fonn An cháiteach roín,” beg. “As atuirseach géar mo sgéal  
fórior”: Dinneen, no. 36. f. 38 b;—(m) “Grainne mhaol ris  
an bhfear gceadna,” beg. “Cois taobh abhan sínte is mé tráth  
anae”: Dinneen, no. 14. f. 40;—(n) “Mola mna ris an bhfear  
gceadna. Fonn: *the black bird*,” beg. “Dá ma aon me a ttuigsinn  
eifeacht do léighfeach tuitim Shésair”: Dinneen, no. 34. f. 42;  
—(o) “Nuin’s a do go dluith na dhéig:” the quatrains as in  
Add. 27946, art. 25. f. 43;—(p) “Staca an Mharga ris an bhfear  
gceadna,” beg. “A tasdal na Blárnan lá et mé machtnamh”:  
Dinneen, no. 12. f. 43 b;—(q) “Mádh sí an phis adeirir ris  
an bhfear gcéadna,” beg. “Trath anae is mé tnáite treith”:  
Dinneen, no. 10. f. 45 b;—(r) “An bidhinsin luáchra ris an  
bhfear gceadna,” beg. “Am aonar seal a siubhal bhíos”: Dinneen,  
no. 7. f. 47;—(s) “An cháiteach roin ris an bhfear gcéadna,”  
beg. “San Mainistir lá a ttig tábhairne am aonar bhíos”: not in  
Dinneen. Printed in part in the *Irish Folksong Soc. Journ.*,

1922, p. 18 from Dáibhí Ó Mathghamhna's MS., R. I. A., 24. O. 20 and others. f. 48 b;—(t) "Aig seo freagra an fhir chéadna air na sagairt ag an ccaibidiol," beg. "Ós follus don chléir gur mé ná tabharann sógh": Dinneen, no. 27. f. 50;—(u) "An fear céadhna," beg. "A shagairt ghil cháig 's a bhráthair Néill is Airt": Dinneen, no. 22. f. 51;—(w) "Mola Anaig ris an bhfear gceadhna," beg. "Cídh séolag le tréimse me a stráoghareacht do shíor": 7 stanzas of 8 lines. Not in Dinneen. f. 52;—(x) "Aisguinne air mhnaoi ris an bhfear cceadhna," beg. "Sgrísfad gan tlás le fána an clúmh cas mion": partial copy of Dinneen, no. 29. f. 54;—(y) "An fear ceadhna tar eis meisge," beg. "Meisge go dearbh seo an peaca le a ráidhtear cráos": Dinneen, no. 25. f. 55;—(z) "An fear céadhna," beg. "Go moch is mé am aonar gan aon am chóir": a vision (5 stanzas of 4 lines). Not in Dinneen. f. 55 b;—(aa) "An *Wallet* an bhuachalla ris an bhfear gceadhna," beg. "Cois abhain aréoir 's mé a taisdioll a géin": Dinneen, no. 6. f. 56 b;—(bb) "A Mháire bheag ná ceil do ghrádh orm féin": stanza of appeal to a girl, perhaps not by Eoghan ruadh. f. 57 b;—(cc) "Eoghan Ó Suilliobháin," beg. "Anuar bhimsi go hinn-teneach aogharach fá chion aig béithe ttig an oil": a rake's song (11 stanzas of 4 lines), perhaps not by Eoghan ruadh. f. 58;—(dd) "Aig so feartlaoi Eóghain Uí Shúilliobhain," beg. "Óir a leac sin creach na cléire fúghad": epitaph (4 stanzas of 4 lines) for an Eoghan Ó Súilleabháin, chief of his name. Not by Eoghan ruadh. f. 59 b.

4. Poems of Uilliam dall Ó Hiffernáin of Shronehill, co. Tipperary (fl. 1750). For an account of him see John O'Daly, *Reliques of Irish Jacobite Poetry*, 1844, p. 92.

(a) "Uilliam dall aig freagra Dháibhídhe Uí Chleire air leigíonn a chumann re mnáibh," beg. "Car bhudh iongna duine dod cháilse" (12 stanzas and chorus) on woman's deceit. For Ó Cléirigh's stanza and another version of the answer (there ascribed to Domhnall mac Cinnéide Uí Bhriain) see Eg. 150, art. 63. Printed by John O'Daly, *op. cit.*, p. 110. f. 60;—(b) "An fear céadna air fonn Táimse am chodladh," beg. "Is túirseach fann a tteauta air eathamh mé": Jacobite poem (4 stanzas). Also in Eg. 160, art. 48. f. 61.

5. Poems of Uilliam ruadh Mac Coitir of Castlelyons, co. Cork (d. 1738), head in his day of the poetic school of Whitechurch

(cf. T. Ó Donnchadha, *Dánta Sheáin Uí Mhurchadha*, p. xxii). He was a tailor by profession. His brother, Séamus, and nephew, Séamus beag, who wrote his elegy, were both poets (cf. Eg. 141, art. 14).

(a) "An giolla rúagh re Uilliam ruadh Mac Cuitir," beg. "Araoir is mé seal air mhaoileanna glas": song (8 stanzas) on the recovery of his patron, Philip Uniacke of Youghal, from fever in 1737. Printed (10 stanzas) in *Oss. Soc. Proc.*, ii. p. 95. f. 62 b;—(b) "Mola inghion Phiarais Puidhear ris an bhfear gceadhna. Fonn Phileaemon," beg. "As dubhach fé sgamal broin tré smúit bhím ar easbaidh spóirt": song (4 stanzas and 1 of *ceangal*) in praise of the daughter of Pierce Power. f. 64;—(c) "Crasantacht idir an Anam 7 an Corp ris an bhfear cceadhna," beg. "A ruin chirt mo chléibh 's a luib ghil na naomh": poem (4 stanzas) on the theme described under Eg. 133, art. 4. f. 65 b.

6. "Tomás Mac Cuitir. Fonn: *leadar away the wattle O*," beg. "Areir as me go déanach": Jacobite song (5 stanzas) by the poet of the Cove of Cork. Printed in O'Daly, *Poets and Poetry*, p. 232. f. 67.

7. Poems of Séamus Mac Consaidín, who was born near Mullagh, south of Miltown Malbay, co. Clare (cf. T. F. O'Rahilly, *G. J.*, 1917, Aug. 18, p. 14). The date of his death is uncertain, but one of his poems is dated 1782.

(a) "Seaghan Ó Daoighir re Seamus Mac Connsaidin," beg. "Is taomach táim gan tapadh": 7 stanzas in praise of a lady of the O'Briens. Printed from a Clare MS. of 1826 in *G. J.*, xiii. p. 346 (with facsimile of the MS.). Another copy in Eg. 162, art. 6. f. 68;—(b) "Mola Mháire inghean Shearluis ris an bhfear cceadhna," beg. "A shaorcheap na súagaibh más méinn libh an tuairisg": elegy (9 stanzas) on Mary daughter of Sorley MacDonnell of Kilkee, who married Murtagh MacMahon of Clooneenagh. She was a munificent patron of the Clare poets. f. 70;—(c) "Agalamh an bháis ris an bhfear gceadhna," beg. "Traith is me am aonar ar thaobh leapan sinnte": dialogue (9 stanzas) between the poet and death. f. 71 b;—(d) "Oigheadh bais Cseaghan de Hora ris an bhfear cceadhna," beg. "Is é do bhás a Hóraigh ghreannmhur": elegy (9 stanzas) on Seán de Hóra of Dunaha, co. Clare, the poet (for whom see art. 52 below). Printed, from the same Clare MS. of 1826, in *G. J.*, xiii. p. 428 in



a longer version. Another copy in Eg. 160, art. 97 (written in 1781). f. 73.

8. Poems of Aindrias Mac Craith. Aindrias Mac Craith, popularly known by the sobriquet of An Mangaire súgach, was the contemporary and friend of Seán Ó Tuama (d. 1775, cf. art. 12 below), whose elegy he wrote. Very little is known of the details of his life. In Munster tradition he was the typical loose-liver among the poets, like Cathal buidhe Mac Ghiolla Ghunna in the North. Nothing seems to be known of him after 1776, the date of his death not being on record. A selection from his poems is included in Dinneen, *Filidhe na Máighe*, where what is known of him is collected in the Introduction.

(a) "An Mangaire Súcach. Fonn: Cseán Buidhe," beg. "Aig taisdeal na dúitheche dam sealad go súgach": song (5 stanzas) relating an amorous encounter. Also in Eg. 160, art. 1 (c). f. 74 b;—(b) "Teagh an Tábharné ris an bhfear cceadhna," beg. "An núar theim go teagh an tábharné": drinking song (10 stanzas), also in Eg. 160, art. 20 (a); 141, art. 20 (c). *Fil. na Máighe*, p. 140. f. 75 b;—(c) "An fear cceadhna. Fonn: Fágdhgamaois súid mar atá sé," beg. "Éisdigh leam staraídheacht gan fallígh go fóill": song (6 stanzas) on the poet's way of life. Eg. 160, art. 76. f. 77;—(d) "An seandúine ris an bhfear cceadhna," beg. "Aráior do dearcas cois leasa go déorach": complaint (8 stanzas) of a young man married to an old woman. Eg. 160, art. 1. For the theme cf. *Gadelica*, i. p. 191. f. 78;—(e) "D'olas sgilling go minic a ttabhairne an ghrínn": 2 stanzas on his love affairs. f. 79;—(f) "Mola mná ris an bhfear gceadhna," beg. "A bhláithbhruinniól bhláithmhílis bhéusach": love song (7 stanzas and 1 of *ceangal*) playing on the various ways of expressing love in Irish. Eg. 160, art. 9. *Fil. na Máighe*, p. 114. f. 79 b;—(g) "Staraidheacht air mhnaoi ris an bhfear gceadhna. Fonn: *Rakes of Mallow*," beg. "Aig taisdioll tríúch go dúbhach am aonar": song (5 stanzas) on an amorous encounter. f. 80 b;—(h) "Peannuid is fiabhrus dían a tteas na tteinte": 2 quatrains against the English, perhaps not by An Mangaire. f. 81;—(i) "Aig mola Fitz. O'Dell ris an bhfear gceadhna," beg. "Tá Cedar tá Caesar tá tréon": song (4 stanzas and 1 of *ceangal*) in praise of Fitzmaurice O'Dell. *Fil. na Máighe*, p. 135 (the alternate stanzas in *English* do not occur here). f. 81 b;—(k) "An

Chúilfhionn Éarach ris an bhfear cceadhna," beg. "Maidion fhliuch cois sgairte amuith": song (5 stanzas and chorus) on a love adventure. f. 82 b;—(l) "Canntal air imtheacht o Chroma ris an bhfear cceadhna," beg. "Slan agus céad ón ttaobh so uaim": song (8 stanzas and refrain) bidding farewell to Croom. *Fil. na Máighe*, p. 44. f. 83 b;—(m) "An bhéith no Pé 'n Éirin í ris an bhfear cceadhna," beg. "Sguir feasda dod phlás ná trácht go héag arís": love song (5 stanzas). *Fil. na Máighe*, p. 57. f. 84 b;—(n) "Baile an Fhaoitice ris an bhfear gceadhna," beg. "Is aindeas atáim 's as cásmhar cathach claoite": song (6 stanzas) on his distressed condition at Ballyneety, when expelled from Croom. Cf. *Fil. na Máighe*, p. xxxviii. f. 85 b;—(o) "An Sithbhean ris an bhfear cceadhna," beg. "Traith araoir is me am suíge cois carraige": song (6 stanzas) on his gallantries. f. 86 b;—(p) "An Binnsín Luachra ris an bhfear gceadhna," beg. "A charaid chlúmhaíl díograis": song (6 stanzas and 1 of *ceangal*) complaining that the women avoid him because of his poverty. f. 87 b.

9. "Eadmhart Mac Giolla Iasachta [Edward Lysaght]. Fonn: *Roys wife of Andivalloc*," beg. "An raibh tu ríamh a nGárna-bhíle": the well-known song "Kate of Garnavilla," 4 stanzas. See *G. J.*, iii. p. 123, where the *English* and *Irish* songs with this title are printed with a notice of their author "Pleasant Ned Lysaght," a native of Clare, who is said to have died in Dublin about 1810. Garnavilla is near Cahir, co. Tipperary. f. 88 b.

10. Poems of Tomás Ó Míodhcháin, "Teacher of Accompts and Mathematics in Ennis" (so described in the Advertisement at the end of John Lloyd's *A Short Tour, or an Impartial and Accurate Description of the County of Clare, Ennis, 1780*, to which book he contributed some English verses). He was born near Quin, the son of a tailor also a poet (*G. J.*, 1917, Aug. 18, p. 14), and for some time lived near Miltown Malbay. In Eg. 160, art. 85 he describes himself as lying up with a hurt leg at Kilmihill after wanderings in Munster. In 1773 he was living in Ennis, and is described in the warrant in Eg. 150, art. 76 as "Ardshior-raigheam Tuamhuinn ⁊ Conocht ⁊ Teagaisgeoir na Nuimhíreal-aighean a n-Inis." He seems to have lived on till late in the 18th cent., but the date of his death is uncertain.

(a) "Tomas Ó Míodhcháin. Fonn: Cois taobh an chúain,"

beg. "Tá caoinbhean tsuaire a bhfighir gan ghrúaim": praise (5 stanzas and 1 of "an coimheangal") of "Miss Kade." f. 89 b;—(b) "An Clár bog deal ris an bhfear cceadhna," beg. Maidion mhín is me taisdioll tíre am aonar lá": love song (8 stanzas). f. 91;—(c) "Air eirghídhe dona *fencibles* ris an bhfear gceadhna. Fonn: Leabaidh chluimh is cóirdíghe," beg. "Ta neultaibh chúmhadh le seal dom bhúairt": political song (6 stanzas), printed in *The Nation*, N.S., ix. p. 731. f. 92 b.

11. "Le gradh do bhairín teid fir dlíghe ar binnse a plaé": stanza from a poem printed as by Seán Clárach Mac Domhnaill in his *Amhráin*, ed. Dinneen, p. 54. f. 93.

12. Poems of Seán Ó Tuama. Seán Ó Tuama (John Toomey) was born at Croom, co. Limerick, *circ.* 1706, and, dying in Mungret Street, Limerick, in 1775, was buried in the churchyard of Croom, where his grandson, John Walsh of Fantstown (see p. 179 above) afterwards erected the tombstone figured in the frontispiece to Dinneen, *Filídhe na Máighe*. The poet was for some time a tavernkeeper in Croom, and appears to have had other occupations at various times as schoolmaster, water-bailiff, butter-broker, etc. After the death of Seán Clárach he seems to have been regarded as the head of the Limerick and North Cork poets. His poems and those of others of his circle are printed in Dinneen, *op. cit.*

(a) "Seághan Ó Tuamma do Hannraoi Hartong," beg. "Tá 'n éigse do saothruig an céol": song (4 stanzas and 1 of *ceangal*) on the recovery from illness of Sir Henry Hartstonge of Bruff, co. Limerick. *Fil. na Máighe*, p. 29. f. 93 b;—(b) "Molladh Cromadh ris an bhfear gceadhna," beg. "Gach sárfhear saorga samhglie soirbh súgach": song (9 stanzas) in praise of the fair-ground of Croom. Also in Eg. 140, art. 5 (1766); Add. 27946, art. 95. *Fil. na Máighe*, p. 7. f. 94 b;—(c) "Móirín Ní Chuilleanáin ris an bhfear gceadhna," beg. "Am aonar seal ag ródaogheacht": *aisling* (6 stanzas). Also in Eg. 160, art. 23 and Add. 31877, art. 33 (1758). *Fil. na Máighe*, p. 5. f. 96;—(d) "An Cnota ban ris an bhfear cceadhna," beg. "Mo mhíle truadh mo bhúairt mo bhrón": lament (9 stanzas and 2 of *ceangal*) for the past glories of Ireland. *Fil. na Máighe*, p. 1. f. 97;—(e) "Béo Cuimhne Cseaghain Claraigh ris an bhfear cceadhna. Fonn: Eadhmonn an chnuic," beg. "Tá saodghalar nimhe amm ghearghoin go

huile": lament (10 stanzas and 1 of *ceangal*) for Seán Clárach on his going beyond sea. Eg. 160, art. 12. *Fil. na Máighe*, p. 22. Dinneen, *Amhráin Sheáin Chláraigh*, p. 57. f. 98 b;—(f) "Canntal ar bhás Cseaghain Chlaraice ris an bhfear gceadna," beg. "Go déanach is *Phobus* fá néol": elegy (7 stanzas and 1 of *feartlaoi*) for Seán Clárach (d. 1754). Also in Eg. 122, art. 39; 160, art. 49. *Fil. na Máighe*, p. 27; *Amhráin Seáin Chláraigh*, p. 58. f. 100;—(g) "An fear ceadna don Mhangaire. Fonn: A sheanabhean chriona an drauntáin," beg. "As duine mé dhíolas lionn lá": the four poems of the controversy between Seán Ó Tuama and his friends with An Mangaire súgach. *Fil. na Máighe*, pp. 37-44. Cf. Eg. 160, art. 33. f. 102;—(h) "Marbhadh Cseaghain Ui Tuamadh an ghrinn noch d'éag an 30 la don míosa August 1775," beg. "Is fada fá smuit gan musgailt *Phébus*": elegy (14 stanzas and 3 of *ceangal*) on Seán Ó Tuama, by An Mangaire. *Fil. na Máighe*, p. 86. f. 105;—(i) "An feartlaoi re file áiridhthe," beg. "Mo dhochar mo dheacair marbh gan luaidh fe liag": 2 stanzas, attributed in *Fil. na Máighe*, p. 85, to Tomás Ó Tuama. f. 107.

13. Poems of Seán Clárach Mac Domhnaill. For an account of this poet see the *Cork Hist. and Arch. Soc. Journal*, ii. p. 179. He was born in 1691, and lived on his farm at Kiltoghig near Charleville, co. Cork. He acted as president at the poetic "sessions" or meetings held at Charleville on his own farm or at Bruree, co. Limerick. Dying in 1754 he was buried in the graveyard of Ballysalagh, now called Holy Cross Cemetery. His works have been published by Dinneen, *Amhráin Seagháin Chláraigh Mhic Domhnaill*, 1908.

(a) "Seagan Clarach Ó Domhnaill air Eirinn. Fonn: Bean a tíghe shéimh," beg. "Air thuladh is me am aonar ag déanamh cúmha am spreas": *aisling* (9 stanzas and 1 of *ceangal*). *Amhráin*, p. 7 (the *ceangal* is different). f. 107 b;—(b) "Eadhmon an Chnuic ris an bhfear cceadna," beg. "A phearla gan sgamal do léirchuir me 'ccereathaibh": eulogy (5 stanzas) of Lucy Fitzgerald of Ballykennely, co. Cork. Really by Aodhagán Ó Rathaille, cf. his *Poems*, I. T. S., 2nd ed., p. 168. f. 109;—(c) "An fear ceadna. Fonn: *Rodney's Glory*," beg. "Air maidin anae 7 me am shuan": *aisling* (4 stanzas). Also in Eg. 160, art. 27. Not in *Amhráin*. f. 110 b;—(d) "An fear ceadna air bhás *Coronell*

*Dawson*," beg. "Taisgigh a chlocha coigilte a geoiméad criadh": the famous satire on Col. Dawson of Aherlow. Two other copies in Eg. 150, arts. 17, 52. *Amhráin*, p. 51. f. 111 b;—(e) "Aislinn ris an bhfear cceadna," beg. "Oidhche bhios ag luíge am shuan": *aisling* (7 stanzas). Also in Eg. 131, art. 3. *Amhráin*, p. 5. f. 113;—(f) "Graine Mhaol ris an bhfear gceadna," beg. "Cois caladhphuirt air maidin dom a ttráith is me am neul": Jacobite *aisling* (9 stanzas). *Fil. na Máighe*, p. 42. f. 114;—(g) "Mola triur inghion Tomais *Grien* ris an bhfear cceadna," beg. "Lá is mé tríd a ttrá ag taisdiol": eulogy (4 stanzas and 1 of *ceangal*) of Thomas Green of Gort an Tóchair, co. Clare, who entertained the poet, when driven from home in consequence of the satire on Dawson. *Amhráin*, p. 32. f. 115 b;—(h) "Aig seo feartlaoi Cseághain Chláraigh," beg. "Ata fuinn tsios faoi 'n dtrommliag gan anam air lár": epitaph (1 stanza) for the poet, from the elegy by Seán Ó Murchadha na Ráithíneach (for whom see Introduction to Eg. 211), printed in *Amhráin*, p. 61 and in T. Ó Donnchadha, *Dánta Sheáin Uí Mhurchadha*, p. 4. f. 117;—(i) After section (a) of the next article follow three addresses to Seán Clárach by "An t-athair Nicolás Ó Dómhnaill," beg. "Fáilte dár n-ardfhlaith dár ndíon"; Seán Ó Tuama, beg. "Mo ghrádhhsa mo gháire is mo ghníomh"; Andrias Mac Craith, beg. "Fáilte tré fháilte 7 trí," all printed in *Fil. na Máighe*, p. 69. f. 121 b.

14. Poems of Father William Inglis, an Augustinian friar of Cork, said by John O'Daly to have been originally of Newcastle, co. Limerick. He was prior of the Augustinian house in Fishamble Street, Cork, from 1754 to 1758 and again from 1769 to 1774 (cf. T. Ó Donnchadha, *Dánta Sheáin Uí Mhurchadha*, p. 204).

(a) "An t-athair Uilliam *English*. Fonn: Aimbo is umbo," beg. "Cré agus cill go bhfaighaig gach bráthair": the well-known satirical poem (58 ll.) on the friar's butter. References to Browne's success at Kolin and Hawke's failure at Rochefort prove that it was written in 1757. Printed by R. Henebry, *C. Z.*, i. p. 141. Other copies in Add. 33567, art. 10 (a Cork MS.) and Eg. 162, art. 5. Followed here as in Eg. 162 by the answer, beg. "Mo chúmhadh is mo dhaithnid mur cailleadh le dásacht" (58 ll.). f. 117 b;—(b) "Seághan Buidhe ris an bhfear cceadna," beg. "M'atuirse traochda na fearachoin aosda:" Jacobite song

(3 stanzas). f. 122;—(e) “An fear ceadna,” beg. “Do thárlaigh anae orm is mé am aonar san ród”: song (9 stanzas) relating how the poet gave a practical lesson in Irish to an English-speaking girl. *Irish and English*. f. 122 b;—(f) “An fear ceadna air ngoid a bhróg úaig,” beg. “Mo ghearán crúaig le uaislibh Fódla”: satirical song (16 stanzas), professedly on the theft of his shoes, but really with a political intention. The attack on William Augustus, Duke of Cumberland, shows that it was written in 1757, when that general was defeated in Hanover. Another copy in Add. 33567, art. 7. f. 124;—(g) “Freagra an Hussar,” beg. “Na bí a n-aruid liom ’athair ghluin eolúice”: Éadbhard de Nógla (Edward Nagle) in reply to Father Inglis. 23 stanzas. Also in Add. 33567, art. 8, where another poem on the same subject by Edward Nagle follows. f. 125 b;—(h) “Nora inghion Séafruidh ris an bhfear gceadna. Fonn: *Rodney’s Glory*,” beg. “As fada me ’bpéin am chéill”: song (6 stanzas) in praise of a lady. f. 127 b;—(i) “Eadhmon an Chnuic ris an bhfear cceadna,” beg. “Mo phúighir mar do gineadh *Cupid* da ghile”: love song (5 stanzas). f. 129;—(k) “An fear ceadna,” beg. “Mo éheist le casa air dhraogthe lena ndreachtar laoithe is dreachta”: song (6 stanzas) on inequalities of fortune.

f. 130.

15. Poems of Bryan Merriman. Bryan Merriman is the most famous of the poets of co. Clare by reason of his *Cúirt an Mheadhón Oidheche* (see S. H. O’Grady, *Catalogue*, p. 493; Eg. 162, art. 21). The two following poems (printed by R. Foley in his edition of the *Cúirt*, p. 131 sqq.) are all that survive of his other work. He seems to have been born towards the end of the first half of the 18th cent. His earlier life is obscure, but at the time of the composition of the *Cúirt* (1780) he was living in the parish of Feakle, co. Clare, where he practised as a schoolmaster. Later he went to Limerick, where he died in 1805 (Foley, *op. cit.*, p. 171). The poems are:—(a) “An Macadhladh Brian Merriman,” beg. “Maidion mhinn do bhíos gan bhúairt”: on Echo (8 stanzas). f. 131;—(b) “An Poitín ris an bhfear gceadna,” beg. “Go deanach dealbh a feacht abhaile”: on a chamber pot (6 stanzas). f. 132 b.

16. “Seamus Ó Dala ar fonn: Éadhmonn an chnuic,” beg. “Éigse na cceacht lear mealladh mo cheas”: Jacobite *aisling*

(6 stanzas and 1 of *ceangal*). Séamus Ó Dálaigh composed an elegy for Seán Ó Tuama (d. 1775). According to O'Curry he was a tailor living near Croom. Cf. *Fil. na Máighe*, p. 1.

f. 133 b.

17. "Seaghan Pléist," beg. "A dhaltadh nar daladh le dlaoithe": Jacobite song (4 stanzas and 2 of *ceangal*) by Aindrias Mac Craith. Also in Eg. 160, art. 25. *Fil. na Máighe*, p. 131.

f. 134 b.

18. "Pádraice Ó Murchadha Fonn: Seaghan Buidhe," beg. "Do chualusa cáile nach uasal le ráidhte": Jacobite song (6 stanzas). Also in Eg. 160, art. 28.

f. 135 b.

19. "Hannraoi Mac Amhlaoibh. Fonn: Cuckoo's nest," beg. "Éigse shuaire na n-aradbheart": Jacobite song (6 stanzas). Eg. 160, art. 14.

f. 136 b.

20. "Seaghan Ó Guaire air fonn: Táimse am chodladh," beg. "Air maidion anae a céén cois coilleadh dhamh": Jacobite song (9 stanzas).

f. 138.

21. "Seaghan Lluighid," beg. "Togbhuig bur ccroídhe is big meidhrach meannamnach": Jacobite song (5 stanzas) here attributed to Seón Lloyd, but two of the stanzas are printed as by Aindrias Mac Craith in *Fil. na Máighe*, p. 130.

Seón Lloyd appears to have been born in co. Limerick, but spent the greater part of his manhood in co. Clare, first as a schoolmaster in the South West, afterwards at Ennis (cf. art. 23 below), and in his later years in the district between Tulla and Newmarket. In 1773-74 he was in Limerick, where he wrote part of Eg. 150 for Seán Ó Maoldomhnaigh. He printed his *A Short Tour, or an Impartial and Accurate Description of the County of Clare* in Ennis in 1780. He was found dead by the roadside near Tooreen about 1786. For an account of him by Prof. T. F. O'Rahilly, see *Cl. Sol.*, 1917, Aug. 11, p. 10.

f. 139 b.

22. "Searthún Ceiting 7 é sgríobh go dtí a cháirdibh go hÉirinn," beg. "Seo beannoct leat a sgríbhinn": the well-known poem, printed in *Dánta Sheathrúin Céitinn*, p. 17.

f. 140 b.

23. "An fear ceadna [i.e. Seón Lloyd, cf. art. 21] a cuir fáilte roimh an eigse go Inis," beg. "Sláinte o chroídhe 'gus míle fáilte arís fo thrí do dháillim": welcome (6 stanzas) to the poets gathered at Ennis.

f. 141.

24. "Pattruice Warren," beg. "Fáilte roimh ghradh gheal na tíre": song (6 stanzas) of welcome to Domhnall Spáinneach Mac Cárthaigh on his succeeding to the estate at Carrignavar, co. Cork, in 1758 (cf. T. Ó Donnchadha, *Dánta Sheáin Uí Mhurchadha*, p. 208). The same poet wrote a lament for Cormac Mac Donnchadha Mhic Cárthaigh of Baile Aodha (d. shortly after 1739), see T. Ó Donnchadha, *Dánta Sheáin na Ráithíneach*, p. 33. f. 142.

25. "Domhnall Ó Ceallachain. Fonn: Port Gordain," beg. "Atá saoghada grádh go tréan dá lamhach": love song (8 stanzas). Also in Eg. 160, art. 13. f. 143.

26. "Conchubhar Ó Rioghbhradáin," beg. "An tan do bhiodar Gaodhail a n-Eirinn beo": two patriotic stanzas by the poet known as "Conchubhar Máighistir," a native of West Muskerry, co. Cork, who lived *circ.* 1760 (O'Daly, *Poets and Poetry*, p. 147; *G. J.*, xiv. p. 605; *Cl. Sol.*, 1916, Nov. 4, p. 2). f. 144.

27. "Seamus Dall Ó Madaoin," beg. "Tre am [shuan as me] am aonar ar thaobh lios gan aoibhnus": Jacobite song (5 stanzas). Also in Eg. 160, art. 45. f. 145 b.

28. "Uilliam Ó Lionáin ar fonn: Sileadh Ni Ghiaradh," beg. "Sealad am aonar cois Féile do bhiosa": *aisling* (9 stanzas and 2 of *ceangal*). f. 145 b.

29. "Taidhig Gaodhlach Ó Súilliobháin. Fonn: Sileadh Ni Ghiaradh," beg. "Air maidion anae dom is dearach do bhiosa": *aisling* (9 stanzas), printed in O'Daly, *Poets and Poetry*, p. 122; Dinneen, *Ambráin Thaidhig Ghaedhealaigh*, p. 38. For the poet see art. 44 below. f. 147 b.

30. "Conchubhar Ó Rioghbhradáin," beg. "Dá mairfhidis an bhuidhean tug treantroid slógh": stanza by the poet of art. 26. f. 149.

31. Poems of Tomás Ó Míodhacháin (Thomas Meehan).  
 (a) "Tomás Ó Míodhacháin air fonn: Caitilín Triall," beg. "Is cloidhte me 'creathaibh gan tapa gan treóir": love song (5 stanzas). Printed in *Oireachtas Proc.*, ii. p. 94. f. 149 b;—  
 (b) "An féar ceadna," beg. "A gheuga cumain na geraobha cumus do saorcheap mhuirneach Mhíle": song (4 stanzas) written apparently to celebrate the evacuation of Boston by the English in 1776. Printed in the *Publications of the Colonial Society of Massachusetts*, xiii, 1911, p. 255, with a facsimile of the



MS. (R. I. A., 23. L. 35, p. 128). f. 151;—(c) “An fear céadna,” beg. “A ghéugaibh gníomha Chuinn is Eóghain”: song (8 stanzas) celebrating the surrender of Yorktown, 1781. f. 152.

32. “Seon Lloíghid,” beg. “A charadh shéimh do préimh Chais fhinn”: Jacobite song (5 stanzas). f. 153.

33. Poems of Séamus Mac Consaidín (see art. 7 above). (a) “Seamus Mac Cúnsaidín. Fonn: An páistein fionn,” beg. “Ta sgéal beag agam le háiriobh díbh”: love song (6 stanzas). Printed in O’Daly, *Poets and Poetry*, p. 210. f. 154;—(b) “An fear ceadna,” beg. “Is tuirseach dealbh táimse”: love song (10 stanzas). f. 155;—(c) “An fear céadhna,” beg. “Air neóin do bhíos ’s a’ brón am chloidhe”: song (8 stanzas) on an amorous encounter. Also in Eg. 160, art. 92;—(d) “An fear ceadna. Fonn: Leabadh chluímh is chórdúighe,” beg. “A ngéibhíonn dúinn air leabuinn teín”: song (9 stanzas), in which the poet gets a moral lesson from a vision. f. 159.

34. “Andrias Mac Cruitín do Dhuireann Paodhair,” beg. “Is dubhach taoim fa phéin”: song (4 stanzas) in praise of Dorah Power of Clonmult, co. Cork. Printed in O’Daly, *Poets and Poetry*, 2nd Ser., 1860, p. 52.

For the poet see the account in *Cl. Sol.*, 1917, July 28, p. 4. He was born at Moyglass, par. of Kilmurry, four or five miles south of Miltown Malbay, co. Clare, and spent much of his life in the same locality as professional poet, scribe and teacher. MSS. transcribed by him survive, ranging in date from 1703 to 1734 (for an undated transcript of Keating’s *Forus Feasa* in his hand see Add. 27910). He died in 1738 and was buried in the churchyard of Kilfarboy, a little to the north of Miltown Malbay. Aodh buidhe Mac Cruitín wrote his elegy. His best known poem is the address to Donn na Daibhche, the fairy chief of the sandhills near Lahinch (see Eg. 118, art. 6). f. 161 b.

35. “William Buinean chum Michíl Coimín,” beg. “A ghéug gan mheath d’fuil rex is flaith”: song (4 stanzas) on Mícheál Coimín, the Clare poet (1676–1760), by William Buinean (Bennett), who was, according to Prof. T. F. O’Rahilly, *Cl. Sol.*, 1917, Sept. 8, p. 11, a native of Kerry, who migrated to Clare. He is probably the Buinean of the Warrant of 1773 in Eg. 150, art. 76. A song by him is printed in *G. J.*, v. p. 41.

Mícheál Coimín was born at Kilecorcoran, par. of Kilfarboy

(north of Miltown Malbay), and lived partly at Kileorceoran, partly at Carrowkeel. He was a Protestant, but associated freely with the Irish poets of his time, although he occasionally found it necessary to exercise caution (cf. the story given in T. F. O'Rahilly, *Dánfhocail*, no. 256 note). His best known work is the pseudo-Ossianic lay, *Eachtra Oisín i dTír na n-Óg*, but other poems have been preserved (see *Cl. Sol.*, 1917, Aug. 4, p. 25). A Jacobite song, composed by him in 1755 in reference to the prophecy of an invasion in that year in a poem by Aindrias Mac Cruitín (cf. Eg. 150, art. 6), is printed in *Cl. Sol.*, 1915, March 20, p. 1. For his prose romance, *Eachtra Thoroilbh Mhic Stairn*, see Add. 18945, art. 3. The present poem praises his accomplishments, among which it records that he wrote verse like Dryden and translated Keating's *Forus Feasa* into English. He died in 1760 and was buried in Kilfarboy churchyard. f. 163.

36. "Séamus Coimín cct.," beg. "Is fada fionn fós go barra dhubh a bróg": love song (6 stanzas). f. 164 b.

37. "Maolseachloin Ó Cómhruidhe. Fonn: Cailín deas crughaithe na mbódh," beg. "Maidionn aig taisdioll ream pléisiur re oscailt an lae ghil san bhfóghumhar": *aisling* (10 stanzas) by Eugene O'Curry's brother (cf. Add. 27946, art. 1, etc.). f. 165 b.

38. "An t-aithir Niocolas Ó Dómhnaill. Cuimhne do rineadh dá chapal .i. gearshuibhalach mearléimneach fíorshásta síorimtheachtach fíordhonn darbh ainim Preabaire noch caileadh do dheascaibh súil drochdhuine, mhothughadh mná ruadh urchod enuic nú le goin síothbharadh bhuinean mur leanus," beg. "Cidh fada me folamh gan chostas gan buighean air bun": the collection of poems on the loss of Father Nicholas O'Donnell's horse, printed in *Fil. na Máighe*, p. 48 sqq. The poems given here are by Aindrias Mac Craith ("Is doilibh liomm flatha gan flathus a geríoch Fódla"), Seán Ó Tuama ("Is cásmhar docairdeach doilg me déarach dian"); Tomás Ó Glíosáin ("M' ainnis mo dhochar lear goineadh mo chroidhe am lar"). Thomas Gleeson of Adare, co. Limerick, lived in the second half of the 18th cent. A Warrant by him in Power MS. vi. (i) is dated 1785 (*G. J.*, xiv. p. 649).

f. 167.

39. "An t-aithir William air fonn: Róis gheal dubh," beg. "Níl súgúidheacht ná dúil ghrinn le spás am ghaor": love song (7 stanzas) by Father William Inglis. Printed in O'Daly, *Poets*

and Poetry, 2nd Ser., 1860, p. 122. Also in Eg. 150, art. 60; 162, art. 7. f. 171.

40. "William Ó hAnrachain," beg. "Is fada mílte da ccarta síos agus suas air fághan": song (6 stanzas) to the tune "Caitlín Ní hUallacháin." f. 172.

41. "Domhnall Mac Murchadha air Éirinn," beg. "Is fada mise air buaramh 's as buartha atá m' inntinn": *aisling* (4 stanzas). f. 173.

42. "Seamus do Nogla," beg. "Air maidion anae is me taisdioll a géin": *aisling* (9 stanzas) by James Nagle of Cork. f. 175.

43. "Feartlaoidh Uí Dhonnchadha Ghleanna Fleisg," beg. "Sin Fodla doilbh dubhach do sgoilt an chumha air lár a sgairt": elegy (2 stanzas and 3 lines of epitaph) for an Ó Donnchadha of Glen Flesk, who had died at Killaha. f. 177 b.

44. Poems of Tadhg Gaedhealach Ó Súilleabháin. Tadhg Gaedhealach is most famous as a religious poet, his *Pious Miscellany* having gone through many editions since the first edition published in Limerick *circa* 1795 (for the bibliography of this work see S. Ó Casaide, *G. J.*, xv. p. 49; *Waterford Arch. Soc. Journ.*, xiv, 1911, p. 113). The date and place of his birth are not known. He died in 1795 and Donnchadh ruadh Mac Conmara wrote his epitaph in Latin elegiacs. For his life and poems see the edition by Rev. P. S. Dinneen, *Amhráin Thaidhg Ghaedhealaigh Uí Shúilleabháin*, 1903. The poems here are all secular in subject.

(a) "Tadhig Gaodhalach air Éirinn," beg. "Araoir is me am aonar cois taoibh leasa an ghaortha": *aisling* (8 stanzas). Attributed to David O'Herlihy in Eg. 160, art. 8. Dinneen, p. 33. f. 178;—(b) "An fear céadna do Dhomhnall Spáinneach," beg. "Ait lín na haistíge seo aig Eóna": song (7 stanzas) for Domhnall Spáinneach Mac Cárthaigh (will proved, 10 Feb. 1764, see T. Ó Donnchadha, *Dánta Sheáin ná Raithíneach*, p. 208). Dinneen, p. 42. f. 180;—(c) "An fear céadna air losga a liath Wigg," beg. "Nochtfadsa 'shagairt dhuit m' aigne direach grádhach": song (6 stanzas and 1 of *ceangal*) on a burnt wig. Dinneen, p. 52. Also in Add. 31877, art. 41. f. 181.

45. "Aodhgan Ó Rathuille air bhás rrr (*i.e.* trír) chloinne Phátraig Uí Chronín," beg. "Do ghéis an Raith mhór do raobadh

a seoil": elegy (4 stanzas) on the death of the three children of Tadhg Ó Cróinín. Printed, *Poems*, I. T. S., iii, 2nd ed., p. 46. Also in Eg. 160, art. 83. f. 182.

46. Satirical songs on Seón Anna Prior, a messenger of the poets and a constant butt of their wit (cf. *Dánta Sheáin Uí Mhurchadha*, p. 211; *Amhráin Sheághain Chláraigh*, pp. 17, 50).

(a) "Seaghan Cundún do Anna Prior," beg. "D'ambarc me araoir caoinbhruingioll aorach ait": 4 stanzas. f. 183;—(b) "Seaghán Clarach do Anna Pryor," beg. "Seal is me am aonar a raoir an bhróin": 10 stanzas. Printed, *Amhráin*, p. 17. f. 183 b;—(c) "Seaghan Ua Tuama do Anna Phrior," beg. "Mo theasdassa dhíbh innsim do chléir na cceacht": 7 stanzas. Printed, *Fil. na Máighe*, p. 30. f. 185.

47. "Gráinne Mhaol re Mícheal an fhásaice," beg. "A shaoi ghlan do phríomhsgoith na sárfhear sáor": Jacobite song (8 stanzas and 2 of *ceangal*). f. 186.

48. "Seaghan Mac Ionnríosa," beg. "Mo chumbhadh mo chreach mo chnead mo chiach mo bhrón": Jacobite song (6 stanzas and 1 of *ceangal*). f. 187.

49. "Seaghan Ua Tuama air bhás an aithir Villiamm do Liaghadh," beg. "Sin taom do thuit nar measg sgeal do chuir ceas": elegy (4 stanzas and 4 of *fearthlaoi*) on Father William Lee (d. 1758). *Fil. na Máighe*, p. 62. See Add. 31877, art. 32. f. 188 b.

50. "Aodh buidhe Mac Cuirtín," beg. "Urmhic na cruinne is tu chruthuig sinne": Jacobite song (4 stanzas), wrongly ascribed in Eg. 160, art. 19 to William Buinnean.

Aodh buidhe Mac Cruitín is said to have been second cousin to Aindrias Mac Cruitín (see art. 34 above). An interesting account of him is given by Prof. T. F. O'Rahilly, *Cl. Sol.*, 1917, July 28, p. 4. He was born in the parish of Kilmacreehy near Lisconnor, co. Clare. He seems to have gone to France after the fall of Limerick and to have been in Clare's regiment in Flanders in 1693. There is a tradition that he was tutor to the Dauphin for seven years (B. O'Looney, *Dánta Chlainne Domhnaill*, 1863, p. v). He was in Dublin in 1714, and in 1717 published there his *Brief Discourse in Vindication of the Antiquity of Ireland*, in the preface to which he controverted statements in Sir Richard

Cox's *Hibernia Anglicana*. According to Gilbert, *Hist. of Dublin*, iii. p. 313, he was imprisoned in Newgate, Dublin, by Sir Richard Cox for this offence. A reference in his Grammar shows that he was occupied on that work while in prison. While in Dublin he was an associate of the Ó Neachtains, and joined them in their poetical laments for Edmond Byrne, Archbishop of Dublin, in 1724 (see Eg. 194, art. 1 (g)). Later he was again on the Continent and published an Irish Grammar (the first in English) at Louvain in 1728. This grammar was republished in his and Conor Begley's *English-Irish Dictionary*, Paris, 1732. Aodh buidhe returned later to Ireland, resided for some time in Limerick, and ended his days in his native place of Kilmacreehy, in the churchyard of which he was buried on his death in 1755.

f. 190.

51. "Eóghan Ó Rathaille ect.," beg. "Aisling mheabhuil deach air m'anam seal gan tapa seang sinn tréith": two stanzas, printed, *Poems*, I. T. S., iii, 2nd ed., p. 24. f. 190 b.

52. "Faóisidín Cseághain do Hóra," beg. "A mhic Mhuire na ngrás do cuireadh chum báis": confession (12 stanzas) of Seán de Hóra. Printed in Tadhg Gaedhalach Ó Súilleabháin's *Pious Miscellany*, 1858, and in J. O'Daly's *Irish Language Miscellany*, p. 32. Another copy in Eg. 211, art. 30.

Seán de Hóra (John Hoare) was, according to O'Curry, a Corkman, who went to Clare when a young man, at the request of Charles (or Sorley) MacDonnell, Esq., of Kilkee. He worked as a blacksmith. The first certain date in his life appears to be 1736, when he wrote a birth-song for Charles son of Sorley MacDonnell. At first he appears to have lived at Dunaha near Carrigaholt, but he afterwards moved to Clooneenagh, west of Dunbeg, with his patroness, Mary, daughter of Sorley MacDonnell. The last part of his life appears to have been spent at Dunaha, where probably he died about 1780. Tomás Ó Míodhcháin wrote his epitaph and Séamus Mac Consaidín composed his elegy (cf. art. 7 (d) above). A number of his poems are printed by B. O'Looney, *Dánta Chlainne Domhnaill*, pp. 40-62. f. 191.

53. "Aodhgan Ó Rathaille air bhas Dhómhnaill Uí Cheallacháin .i. Ceallachán mór," beg. "Saodghoin nimhe tri hincin Fodla": elegy (64 stanzas, with 6 of *ceangal* and 1 of *fearthlaoi*) on Domhnall Ó Ceallacháin (d. at Thresherstown, co. Cork, 1724).

Printed, *Poems*, p. 70 (the *ceangal* here, beg. "Sgéal guirt do ghéarghoin mo chroidhesi" is there printed as a separate poem, and the *fearltaoi* printed at p. 90 does not occur in this MS.).

f. 192 b.

54. "Eoghan Ó Suilleabhain do Iarla Chloinne Carrtha," beg. "A bhfios tarfas an traith nach léighios": elegy (39 stanzas) on Donnchadh Mac Cárthaigh, 4th Earl of Clancarty (d. at Hamburg, 1734). For a poem on his birth (1669) by Diarmaid mac Sheáin bhuidhe Mhic Cárthaigh and an account of his life see T. Ó Donnchadha, *Amhráin Dhiarmada mac Seáin bhuidhe*, p. 27 (*Icvern. Soc. Journ.*, vii. p. 4).

f. 202 b.

55. "Daibhidhe Cundun do Éire," beg. "As buartha an cás so 'ttarla Éire": dirge for Ireland (79 stanzas). A fine poem, detailing the horrors of the Cromwellian conquest.

f. 207.

56. "Marbhna Donchadha Mhagh Craith," beg. "Tásg an tréan do thréig gan bhrígh me": elegy (36 stanzas) on Colonel Donnchadh Mac Craith. Mutilated towards the end. Printed in O'Daly, *Poets*, 2nd Ser., 1860, p. 211, where it is ascribed to Uilliam Ó Modhráin of Knockbee, co. Waterford (fl. 1774). Donnchadh Mac Craith, according to O'Daly, was a native of Tuar an Fhíona in the parish of Sliabh gCua, co. Waterford.

f. 26.

57. Stanzas and Quatrains. Scattered throughout the MS. stanzas and quatrains are used as page-fillings. The stanzas in stress-metre are in the majority, and the collection thus supplements that of quatrains in strict measures described under Eg. 127, arts. 35 sqq. A selection of such epigrams has been printed by Prof. T. F. O'Rahilly in the *Irish Monthly* for 1923 under the heading: "Búrdúin bheaga." Mr. O'Rahilly explains his title thus: "Búrdúin is the technical name for poems in stress-metre which are not intended to be sung, as distinguished on the one hand from *amhráin*, 'songs' (in stress-metre also), on the other hand from *dánta*, 'poems in the older syllabic metres.' Short búrdúin were often composed extempore." The range of subject is practically coextensive with that in the strict quatrains. The epigrams date from the 17th and 18th cents.

Some of these epigrams are still current in the oral tradition of the peasantry.

(a) "A bhile do bheatha má chaithir go sámh so tsaoghal":

to an easy liver. f. 15;—(b) “Ní file ní seanchadh saor”: on clergy as the basis of the professions. See T. F. O’Rahilly, *Dánfhocail*, no. 157. f. 41 b;—(c) “Deoch gan dram is lag an t-ól dar linn”: on drinking. *Bárdúin*, no. 5. f. 45;—(d) “Is rómhór m’íongnad nár innis dam *Homer riamh*”: on woman’s caprice. *Bárdúin*, no. 30. Cf. (χ) below. *ib.*;—(e) “As beag an mhaith an bhuirbeacht mhór”: gnomie quatrain. f. 49 b;—(f) “As fearr duine dioga ar easbaidh spré”: moral quatrain. *ib.*;—(g) “Fear dána déanamh dáin”: see Eg. 127, art. 36 (y). f. 56;—(h) “A Mháire bheag ná ceil do ghrádh orm féin”: stanza of love. f. 57 b;—(i) “Is milis ad bhéalsa sméara an drioslaig chríon”: on deceitful beauty. f. 62;—(k) “An úair thagan punt bíon punt na dhiaig gan moíll”: against drinking. *Bárdúin*, no. 6. *ib.*—(l) “Tart gan deoch is cathach cásmhur an pían”: on drinking. f. 63 b;—(m) “Mo thubaist is fann mo cheann’s mo ghnaoi ní bhfuil breágh;”: scribal stanza. f. 65;—(n) “Crádh don tsaoghal bhréagach is gaingiodach cáil”: on the world’s deceit. f. 69 b;—(o) “Ní díonmhar coite gan tón”: quatrain from a medley in Eg. 158, art. 60. f. 71;—(p) “A ceosa con do bhíos a cuid”: see Eg. 111, art. 119 (a). *ib.*;—(q) “Is toil mo thoil do thoil maith dhuit go heug”: stanza of love, playing on the word “thoil.” Printed, *G. J.*, xix. p. 311. f. 72 b;—(r) “Go sgaraidh an lacha le linn do shnámh”: on woman’s deceit. *Bárdúin*, no. 73. *ib.*;—(s) “Feuch gur cré do bheul cé dearg a sgáil”: on evanescent beauty. *Bárdúin*, no. 15. f. 74;—(t) “A Mhuire mhathair na ngrást do shaorthaig neamh”: prayer to the Virgin. f. 74;—(u) “Teine dá fhadughadh ar loch”: against women. Cf. *Dánta Phiaraís Feiritéir*, p. 37, l. 933. *Dánfhocail*, no. 89. f. 75;—(w) “Iommad gloir a neach do bheir sin”: against chatterers. *ib.*;—(x) “Milis glór an duine”: see *Dánfhocail*, no. 24. *ib.*;—(y) “Deire loinge bághadh”: *Dánfhocail*, no. 267. f. 76 b;—(z) “Is maol guala gan bhrathair”: on the need of alliance. *Dánfhocail*, no. 227. f. 77;—(aa) “Ní háil liomm seanbhean mar mhnaoi”: against marriage with an old woman. Cf. *Rel. Celt.*, ii. p. 360; *Dánfhocail*, no. 71. f. 79;—(bb) “Dá ttrian gaoithe ar chrannaibh”: *Dánfhocail*, nos. 250, 249 in that order. f. 82;—(cc) “Ag sagart da raibh san Róimh”: quatrain from the medley in Eg. 158, art. 60. *ib.*;—(dd) “Ni aithním an oidhehe tar an lá”: on the confusion of

love. From the poem by Cúchonnacht Ó Cléirigh in O'Rahilly, *Dánta Grádha*, p. 96, although the positives there are here turned into negatives. *ib.*;—(ee) “Is dubhach déarach me 'n éaghmuis do ghuibín róis”: a plea of love. f. 84;—(ff) “Mo theagasg má ghlacir bíoch agad 7 cóimhnidh fós”: against flatterers. f. 85;—(gg) “Ní thig an cogadh gan gorta et fairneart cloidhimh”: gnomic stanza. *ib.*;—(hh) “Is ainngis an cor 's a' tosg ionna bhfuilim a bpéin”: on the conflict between the will and the understanding. *Bárdáin*, no. 35; P. O'Leary, *Séadna*, p. 278. f. 89;—(ii) “Ná caith ná sgaip ar fad do shaláthar”: on economy. *Bárdáin*, no. 1. *ib.*;—(kk) “Má bhíon tu tuirseach lag nó casmhar”: recommendation of “a hair of the dog that bit him” to a drinker. *ib.*;—(ll) “A dhia ghléigil féachsa mise gan bhean”: complaint of a wifeless, but accomplished man. f. 94;—(mm) “Umhar ná puimp ná bíoch aig duine a stór”: against pride in wealth. *Bárdáin*, no. 17. f. 95 b;—(nn) “Budh gnathach *screwpin* a n-úrlis guadh bheach ghlic”: gnomic quatrain found in a different form in a poem by Dáibhídh Ó Bruadair, *Duanaire*, I. T. S., xi. p. 72, st. iv. f. 108 b;—(oo) “Más fíor do Ríordán a n-abair a bhéal”: answer to a stanza by — Ó Ríordáin. f. 110;—(pp) “Ní sparaing na sgléip na féachaint seanughdar”: against the English. f. 111;—(qq) “Peannuid as fiabhrus dian le teas na tteinte”: against the English. *ib.*;—(rr) “A fhir charthanaigh gradhmhur lear ráidhtear saoithe a gceart”: appeal to a poet. f. 115;—(ss) “Dá ndearbha bean go ndéanfa sí go bráth”: on woman's deceit. f. 116 b;—(tt) “Mas dearbha ar thug bean do Naoise grádh”: on the betrayal of the sons of Uisneach. f. 121;—(uu) “Duine gan stór as dreóil a charaid san tsaoghal”: two stanzas on the disadvantages of poverty. These and the following two stanzas are given as parts of one poem in *Bárdáin*, no. 68. f. 123 b;—(ww) “Mádh ruithan gach ród mar órdaig teagasg na naomh”: two quatrains on the same. f. 125;—(xx) “Sin a' t-aon Loch Lean gan daingion air bith”: the “Aonta Mhic Amhlaobh,” see Eg. 118, art. 1. f. 127;—(yy) “Dá n-innsinn eachtra an mhadra mhaoil am sgéal”: a poet's complaint, see Eg. 211, art. 15. f. 128 b;—(zz) “Mo léirchreach nach cléireach do dineag díomsa”: a piper complains that he is not a cleric. *ib.*;—(a) “Dlighe daoighe tuighe teagasg”: see Eg. 127, art. 43 (e).



*ib.*;—(β) “Nídh misde sin doibh nídh fóirhínt anama é”: on misuse of money. f. 129 b;—(γ) “Ní cháinim duine is ní thugaim mo shlán fá aon”: a self-portrait. *Bárdúin*, no. 41. f. 130 b;—(δ) “Araer do chonaresa an fhionnabhean chaoín áluin”: two stanzas on a harlot. f. 132;—(ε) “Abhal ní thigeann air áirneadh”: on the hereditary character of the clown. *Dánfhocail*, no. 101. f. 150 b;—(ζ) “A Mhuire na ngrás do dháilios sneachta et sioc”: love stanza. f. 151 b;—(η) “Dar an leabhar so am dhóid ’s as dóith go n-abraim sin”: a woman’s marriage oath. *ib.*;—(θ) “A stuaire shultmhur do shliocht Luimne is Céidh na ród”: love stanza. f. 153 b;—(ι) “Is tu tread chomhachta d’fóir ón gearcair me a dhe”: prayer to God. f. 156;—(κ) “Cidh táim go dubhach túirseach air bheagan grinn”: two love stanzas. f. 158 b;—(λ) “Ta bean uaim air bhruach an locha so shíos”: love stanza. f. 161;—(μ) “M’atuirse féin gan me is tú leataoibh enuic”: love stanza. f. 162 b;—(ν) “Ta ceithre neithe na friotal do thaithnig liomm fein”: love stanza. *ib.*;—(ξ) “Budh bhinne ná caoinchruit ’sdoidheche ’ráidhte béail”: love stanza. f. 164;—(ο) “Annsacht mná go brách na cloidheadh do chiall”: against women. f. 165;—(π) “Is dubhach déurach me ’n éaghmais do ghuibín róis”: love stanza, see (εε) above. f. 166 b;—(ρ) “M’ainnirse féin na déanan seoid bheag dhíom”: love stanza. f. 168 b;—(σ) “As cuid dam aistíde mairbhím éan air loch”: the qualities of a rake. f. 169 b;—(τ) “M’ainnirse féin gan me is tu leadhtaobh enuic”: variant of (μ) above. f. 170 b;—(υ) “As áil liomm bean charadamhuil óg”: the *sine quibus non* of a wife. See *G. J.*, xix. p. 248; *Dánfhocail*, no. 71. f. 177;—(φ) “Beannacht agam beannacht liomm”: the poet blesses himself. *Dánfhocail*, no. 222. f. 179 b;—(χ) “Ó Ovid mhilis o Virgil na o Cato riamh”: variant of (d) above. f. 184 b;—(ψ) “Da mbeidh agamsa an ceann lear mheabhruigh Homer stair”: on woman’s deceit. *ib.*;—(ω) “Na luadh gach nídh do chíghthear dhuit”: quatrain from An teagasg ríoghdha, see Eg. 127, art. 37. f. 189 b;—(aa) “Is fearr míne na boirbhe mhor”: gnostic quatrain. See Eg. 127, art. 64 (d); *Dánfhocail*, no. 231. *ib.*

## Egerton 160.

Paper; 1781.

5 $\frac{3}{4}$  in.  $\times$  3 $\frac{5}{8}$  in.; ff. 179.

Written in 1781 (cf. art. 97) in co. Limerick or Clare by an anonymous scribe, author of the poems in arts. 46, 80, 39. The MS. is in a bad state, the leaves being much worn and stained.

MUNSTER POETRY OF THE XVIII<sup>TH</sup> CENTURY.

1. Poems by Aindrias Mac Craith (see Add. 31874, art. 8).

(a) "Ta mile casa ionna pearsuin is póirseadh": fragment of the song in Add. 31874, art. 8 (d). f. 1;—(b) "Is treith me lag 's is fann mo ghne do mheath do lom": song (6 stanzas and 2 of *ceangal*) on an amorous encounter. f. 2;—(c) "Aig taisdiol na dúitheheadh dhamh sealad go sugach": see Add. 31874, art. 8 (a). f. 3 b.

2. "Seamus mac Villiam do Barra idhoin sean-Iarla Barrach cct.," beg. "Mo slansa feasta le habhacht le haiteas": four stanzas by a married man bidding farewell to the follies of his youth. Printed by T. Ó Donnchadha, *Dánta Sheáin na Ráithíneach*, p. 99; Dinneen, *Fil. na Máighe*, p. 81. f. 5 b;—(b) "An freagra agas Seaghan tiagharrn Chill Uird [Killworth, co. Cork] cct.," beg. "Mo chradh gur chleachtasa an trath badh leanabh me": three unrepentant stanzas in answer, two of which are printed, with attribution to Seán Cundún by T. Ó Donnchadha, *op. cit.*, p. 100, and one, with attribution to Aindrias Mac Craith, by Dinneen, *op. cit.*, p. 82. f. 6 b.

3. "Fear óil cct." Four quatrains on drink, viz.:—(a) "Suig a bhean is glac tu féin gan ghruaim";—(b) "Ni meisge is misde liom": printed by T. F. O'Rahilly, *Dánfhocail*, no. 160;—(c) "Do chonnare sa fear do chath a shaoghal go duaire";—(d) "Ni chreidimse o duine ar bith da aoirde cail": O'Rahilly, *Bárdáin*, no. 54. f. 7 b.

4. "Diarmaid mac Domhnaill mac Finighin chaoil [Uí Shúilleabháin] cct.," beg. "Mile gaige don aicme gan bheasa": 20 lines of satire on the daughters of the Clann Tomáis, by a poet of the 17th–18th cents. f. 8 b.

5. "Seaghan Clarach cct.," beg. "A chuisle na heigse éirge

súas": Jacobite song (7 stanzas), printed as by Seán Ó Tuama in *Fil. na Máighe*, p. 3. f. 9.

6. "William English ect.," beg. "An oidhuil libhse a dhaoinne seo ghabhan Fail": song (8 stanzas) to the tune: "Seanbhean chríon an dranntáin," written in 1757. For other political poems by the same poet composed in the same year see Add. 31874, art. 14. f. 10.

7. "Eamon Ó Macháin ect.," beg. "Mo mheille 7 m'osna mas doiluibh is diodhbhálach": lament (13 stanzas) for a Mac Cárthaigh, "mac Raidhnuill reidh is Maire ionghean Choirmuic mhoir," cf. art. 38 below. f. 11.

8. "Daithbhi mac Phádrúig Uí Iarrluighthe ect.," beg. "Araoir is me am aonnar cois taoibh Fleasga an ghaortha": *aisling* (5 stanzas). Other copies in Add. 27946, art. 76, where the poem is attributed to Tadhg Ó Scannail, one of the Killarney poets, and in Add. 31874, art. 44 (a), where it is attributed to Tadhg Gaedhealach Ó Súilleabháin. Printed in O'Daly, *Poets*, 2nd Ser., 1860, p. 46. An oral version collected in Ballyvourney, co. Cork, by Mr. A. Martin Freeman, is printed in the *Folk-Song Soc. Journ.*, no. 25, p. 274. The poet, David O'Herlihy, lived at Glenflesk in Kerry, a few miles north of Ballyvourney on the Killarney road. His father, Patrick, was also a poet (cf. for an *aisling* by him *G. J.*, xiv. p. 657), and a great-grandson Patrick also practised poetry at Ballyvourney in O'Daly's time. f. 14 b.

9. "An Mangaire Sugach ect.," beg. "A bhlaithbhroingeall bladhmheillis bheasach": see Add. 31874, art. 8 (f). f. 17.

10. Poems of Domhnall mac Cinnéidigh Uí Bhriain. (a) "Ata soidhead go soilseach go doibhreach am thaobh": song (5 stanzas) in praise of Mary Moore. f. 18 b;—(b) "As i Maire an ainnuir mhinn gradhmar cneasta chaoin": 6 stanzas in praise of the same lady. f. 20 b.

11. "Tomas Ó Gliasain ect.," beg. "A Sheaghain dhil ionnmhuin breithnic is feach mo chall": the three attacks on Donnchadh Ó hÉadromáin (Hedderman), a Dominican friar turned Protestant, printed in *Fil. na Máighe*, p. 59, but here given as one poem under the above heading. The poets, who took part, are given in *Fil. na Máighe* as Seán Ó Tuama, Tomás Miadhach (Thomas Meade) and Uilliam Ó hÉidhe. There follows here, under the heading: "Freagra Sheaghain Uí

Thúama," the poem, beg. "Is aomhach a shéimhfhir oilte" (5 stanzas), printed, *op. cit.*, p. 58, as an appeal to Seán Ó Tuama. f. 22.

12. "Seaghan Ó Tuama cct.," beg. "Ata saoghadghalar neimhe am gearghoin go huile": see Add. 31874, art. 12 (e). f. 25.

13. "Domhnall an tsabhra Ó Ceallacháin cct.," beg. "Ata saoghada gradh go tréann dá lámhach": see Add. 31874, art. 25. f. 27 b.

14. "Hannraoi Mac Amhlaoi," beg. "Eigse suaire na n-arad-bheart": cf. Add. 31874, art. 19. f. 29 b.

15. "Seaghuin Ó Tuama cct.," beg. "Cuirfead *plead* is cloicaoín ar mo dhreollaoin go seasguir sámh": Jacobite song (4 stanzas). f. 31.

16. "Seaghan Clarach cct.," beg. "Gídh fada go dúch me gan súchas mar chleachtas": Jacobite song (4 stanzas). *Amhráin*, p. 53. f. 32.

17. "Villiam Buingeán cct.," beg. "Tapadh do lupach cuilfionn ghealmhionn ar drucht da ceasfaoi Seagan": eulogy (5 stanzas) of "John Comyn of the County of Clare" (O'Curry). f. 33 b.

18. "Domhnall mac Cinneide Uí Bhriain cct.," beg. "Go sgúmhag me an bas tre mo lar ma dheingim leat"; lament (11 stanzas) for a lawyer unnamed. f. 34 b.

19. "Villiam Buingeán cct.," beg. "Urmhic na cruinne o's tu chruthaig sinne": Jacobite song (5 stanzas) attributed in Add. 31874, art. 50 to Aodh buidhe Mac Cruitín, but in T. C. D., H. 6. 21, p. 64 to William Buinnean as here. f. 36 b.

20. Poems of Aindrias Mac Craith. (a) "Anuair do théighim go tiogh an tabarne": see Add. 31874, art. 8 (b). f. 38 b;—(b) "Gídh fada me le haoghar an tsaoghuil"; love song (6 stanzas). *Fil. na Máighe*, p. 143. f. 41;—(c) "A bhilidh don fhuireann nach gann": Jacobite song (12 stanzas). Printed, *op. cit.*, p. 127. f. 42.

21. "Domhnall mac Cinneide [Uí Bhriain] cct.," beg. "As i lub chaoín na haille igh don ardfhuil gan bhéim": eulogy (12 stanzas) of Máire Ní Bhriain. f. 43.

22. "An Mangaire Sugach cct.," beg. "A chairuid chlumbhal dhiogruis": song (8 stanzas), differing considerably from the copy in Add. 31874, art. 8 (p). f. 45.

23. "Seaghan Ó Tuama," beg. "Am aonar seal ag rodúigheacht": see Add. 31874, art. 12 (c). f. 47.
24. "Aindrias Mac Crath ect.," beg. "[Is] aindeas atáim 's is casmhur cathach claidhte": see Add. 31874, art. 8 (n). f. 48 b.
25. "An Mangaire Sugach ect.," beg. "A dhalta nar dallamh le dlaoithuibh": Jacobite song (4 stanzas). *Fil. na Maighe*, p. 131. f. 50.
26. "Tadhag Gaodhalach [Ó Súilleabháin] ect.," beg. "A fhilidh chirt gheir do leaghios na seannúdair": song (8 stanzas) against the English, with list of settlers' names. f. 51.
27. "Seagan Clarach ect.," beg. "Ar maidion ane 7 me thre mo shúan": see Add. 31874, art. 13 (c). f. 53.
28. "Padruig Ó Murchadh ect.," beg. "Do chualassa caile nach uasal le ráidhte": see Add. 31874, art. 18. f. 55.
29. "Domhnall mac Cinneide Uí Bhriain ect.," beg. "Lónnradh ó fhlaithcheas ar Laoisioch seabbach don fhiorfhuil chalma": eulogy (14 stanzas) of Lucius son of Seán Ó Briain. f. 58.
30. "Cearabhallán Ó Ceallaigh ect.," beg. "Is ceasnuighthioch treabhluidhioch fannlag me a bpein": song (3 stanzas) to a lady. f. 59 b.
31. "Tadhag Gaodhalach ect.," beg. "A mhórmhic catharach caílee na soilse aoibhain": religious song (11 stanzas). Dinneen, *Amhnáin Thaidhg Ghaadhealaigh*, p. 60. f. 61.
32. "Conchubhar Ó Raoidain ect.," beg. "'Sdoidheche am leabuin aoibhion": *aisling* (4 stanzas) by the poet of Add. 31874, art. 26. f. 63 b.
33. The first three poems in the contention between Seán Ó Tuama and An Mangaire sùgach, for which see Add. 31874, art. 12 (g). f. 65.
34. "An Mangaire Sugach ect.," beg. "Ata Caesar ata Caedar ata treon": see Add. 31874, art. 8 (i). f. 68 b.
35. "William English ect.," beg. "Do casace ané orm am aonar san ród": see Add. 31874, art. 14 (e). f. 70 b.
36. "Eogan an mhéirínn [Mac Cárthaigh] ect.," beg. "A chumplacht ghlan caomherotach chaoin": eulogy (4 stanzas) of the river Lee, co. Cork. Printed in O'Daly, *Poets and Poetry*, p. 320. A reference to the death of Donnchadh Mac Cárthaigh,

4th Earl of Clancarty, at Hamburg dates the poem after 1734 (cf. Add. 31874, art. 54). f. 72.

37. "An Mangaire Sugach cct.," beg. "A gabhail an bealach ar maidion go sugach d[om]": song (5 stanzas) of gallantry. f. 73.

38. "Domhnall na tuile [Mac Cárthaigh]," beg. "Gidh fada me neamharrsadh am cheap le raidhte grinn": eulogy (9 stanzas) of Ragnall Mac Cárthaigh and his wife, Máire. The poet was a follower of the Mac Carthys, who composed an elegy for Tadhg an Dúna (d. 1696) and for Cormac of Baile Aodha (d. 1704). f. 74.

39. "Villiam Mac Conaira cct.," beg. "Is fada 's is dian me ad dhífaigh a sheanabhoig": drinking song. Apparently incomplete. f. 76.

40. "Villiam Dall [Ó Hiffernáin] cct.," beg. "Carbh iongna dham taoisic no easbog comhachtach": Jacobite song (5 stanzas). f. 77 b.

41. "[Ri]staird Paor cct.," beg. "[Do] chaillios mo bhiorreud": song (5 stanzas) on his disreputable companions, by Richard Power. f. 79.

42. "Diarmuid mac Domhnaill mac Finighin Caoill [Uí Shúilleabháin] cct.," beg. "Uch is casmhur ureasbach tuirrsioch me duch dearach": lament (6 stanzas and 2 of *ceangal*) by the poet to whom the poem on George Evans, 1st Lord Carbery, 1715, is attributed (Add. 29614, art. 42). f. 79 b.

43. "An Mangaire Sugach cct.," beg. "Maidion fhliuch cois sgairte amuith": see Add. 31874, art. 8 (k). f. 81 b.

44. "Seagan Ó Tuama cct.," beg. "Slán is fithce leigim le caogad do mhílltibh": lament (4 stanzas). *Fíl. na Máighe*, p. 70. f. 83 b.

45. "Seamus Dáll Ó Maidaoin cct.," beg. "Tre mo shuan is me am aonar ar thaobh lios gan aoibhneas": see Add. 31874, art. 27. f. 85 b.

46. "Do Tomas og Maitiuh a n-aimsir *Pallester* agus mise cct.," beg. "Dá mheid dona hachtaibh do cheapadh le treimse": attack (10 stanzas) on a Protestant named Pallester, by the scribe. f. 87.

47. "Fear do chaill a leabhair cct.," beg. "Da bhrigh gur dealamh le fada me a ttiorththeadh": attack (7 stanzas) on a man who had stolen the poet's book. f. 89 b.

48. "Villiam Dall cct.," beg. "Is tuirsioch 's is fann an teannta ar catham me": see Add. 31874, art. 4 (b). f. 91.
49. "Seaghan Ó Tuama cct.," beg. "Go deaghnach is Phoebus fa neol": elegy (6 stanzas) on Seán Clárach. See Add. 31874, art. 12 (f). f. 93.
50. "Seamus Gós cct.," beg. "A ndun ata an bheith gan smúit": love song, with interspersed *English* phrases. f. 94 b.
51. "Brian Ó Flaharta cct.," beg. "La méidhireach da ndeachasa liom fein": *aisling* (7 stanzas). Printed by O'Daly, *Poets and Poetry*, p. 246. According to O'Daly, O'Flaherty was a native of Bruff, co. Limerick, a mason by trade, who, being rejected by the poets of the day, composed this song as a proof of his powers. f. 96.
52. "Domhnall mac Cineide [Uí Bhriain] cct.," beg. "Aicoid bháis ort a Dháith Uí Chléire": abuse (5 stanzas) of Dáibhidh Ó Cléirigh. Also in T. C. D., H. 6. 10, p. 195. Another attack on the same is sometimes attributed to Domhnall mac Cinnéide (Eg. 150, art. 63), sometimes to Uilliam dall (Add. 31874, art. 4). f. 97 b.
53. "Brian Ó Flaharta cct.," beg. "Aig luigh liom fein araor am leabuin": *aisling* (33 lines). f. 98.
54. "Seaghan Ruadh Mac Seachain cct.," beg. "Gidh fada me am mhaighistuir dheaghtioch dheaghmhúinte": attack (28 ll.) on Dáibhidh Ó Mathghamhna turned Protestant. Longer copies are in Add. 18946, art. 14; 27946, art. 94. An answer by Thomas Prundevill is in T. C. D., H. 2. 5, p. 346 (copied by Diarmaid Ó Conchubhair for Prundevill in 1712). For Prundevill see Eg. 154, art. 52; 150, art. 16. f. 99.
55. "An Mangaire Sugach cct.," beg. "A dhallta dhil an dauid libh mo casa anocht": song (8 stanzas and 1 of *ceangal*) on his ill fortune with priest and minister alike. *Fil. na Máighe*, p. 34. f. 100 b.
56. "Seagan Ó Tuama cct.," beg. "A dallta dil do leanus laoithe is dánta suilt": answer to the above (9 stanzas). Printed, *op. cit.*, p. 36. f. 102 b.
57. "Tadhag Gaodhalach cct.," beg. "An geualabhairsa eachtara Peadair na peice": the rakish lines also in Eg. 150, art. 57. f. 105.
58. "Villiam Buingeán cct.," beg. "Do tharla so is Eamon

ar an ras ud Sir Eadbard": song (4 stanzas) on the doings of "Maelmurry O'Malony" (O'Curry) at the Galway races. O'Curry says that this song was composed by Seán de Hóra about 1770.

f. 106 b.

59. "Andrias Mac Cruitáoin cct.," beg. "As e do bhás Villiam do chealg me": song (5 stanzas) on the death of William son of Somhairle Ó Briain.

f. 108.

60. "Tadhag Gaodhlach cct.," beg. "Ar maidion ané dham is dearach do bhadhasa": *aisling* (9 stanzas). Dinneen, p. 38. f. 109.

61. "Hannraoi Mac Amhlaoi cct. *Flowers of Edinburg*," beg. "Ata leogan don mhór sgoth": eulogy (5 stanzas) of James Nagle (Séamus de Nóglá), whose house was on the river Suir. It is stated that he was descended from the Nagles and Roches, whose estates were on either side of the Blackwater (probably in the neighbourhood of Fermoy, co. Cork).

f. 111 b.

62. "Villiam Dall cct.," beg. "Is sugach soilbh mheabhbras": *aisling* (5 stanzas).

f. 113 b.

63. "Fear do bhi a ngradh cct.," beg. "A stóir na ccarad da m'eol dam labhairt": love song (5 stanzas).

f. 115.

64. "Seaghan Ó Haodh cct. Nead na cuaiche," beg. "Go deaghannach sighinte ar leabuin dam": *aisling* (3 stanzas).

f. 116.

65. "Tomas Ó Miodhcháin cct.," beg. "Is tlath dealamh diotheach do bhadar ar ccleire": song (6 stanzas) in praise of Kate MacDonnell of Dunmore, co. Clare.

f. 118.

66. "Tadhag Gaodhlach cct.," beg. "Da mbeinse a ttuigseant Gaodhailge": Jacobite song (8 stanzas).

f. 120 b.

67. "Eamon Rúadh Mac Ceóch cct.," beg. "Cnead le mo chroidh aistiog Martan": eulogy (6 stanzas) of a certain Martin.

f. 122 b.

68. "Villiam Buingeán cct.," beg. "As i Duireann na dóibthe an mhaighdean ghealchíodheach": song (5 stanzas) in praise of Dora.

f. 125 b.

69. "Fear math cct.," beg. "Is fada mise aig smaoineamh ar mo chaoireadh bheith bearrtha": song (5 stanzas) on a piece of frieze.

f. 126.

70. "Fear oil cct.," beg. "Trath ansan oidheche is me sassa mar shíoghilus": fragment of a contention between a drunkard and his wife.

f. 127 b.



71. "Tomas Ó Míodhechain cct. *Tune: John the Drummer,*" beg. "Día na bhfeart nar chúmhdaice an brutach gan mheodhain gan tuigsíont": satire (3 stanzas) on a Protestant. f. 128.
72. "Seaghan Clarach cct.," beg. "Eistig le mo ghlortha a mhoirshliucht *Mhilesius*": Jacobite song (5 stanzas), probably written in 1744. *Amhráin*, p. 10. f. 129 b.
73. "Aodh Buighe Mac Cruitaoin cct. ar clanna Tomais an tan théidhid ag ól," beg. "Ar aonnach ma théighid sin ar uair do ló": attack (5 stanzas) on boasting clowns. f. 131.
74. "Seagan Clarach cct. aig cur failte roimh Chormac Spaingh Mac Carrtha. *Tiúin: John the drummer,*" beg. "Dia na bhfeart ad chumhdach gan bhruiteacht gan bhronn gan mheille": panegyric (4 stanzas) of Cormac Spáinneach Mac Cárthaigh (d. 1758). *Amhráin*, p. 23. f. 131 b.
75. "Seamus Dall Ó Maidaoin cct. An tiúin cheadhna," beg. "Chum Seaghuin Uí Chuire nach gruama gan chrúatan mo mhíle beannocht": song (5 stanzas) on the going oversea of Seán Ó Cuire, Seán Ó Tuama and Seán Mac Meadhainmhíchíl. f. 133 b.
76. "An Mangaire Sugach cct.," beg. "Eistig le mo star-úighíocht gan faillaoith go foill": see Add. 31874, art. 8 (c). f. 136.
77. "Aogan Ó Raithíle cct.," beg. "Ata smuit san speir nimh fraoch is fearg neimh[neach]": elegy (10 stanzas) on Mac Cárthaigh of Palice. Printed, *Poems*, I. T. S., iii, 2nd ed., p. 188. f. 137 b.
78. "Padruig Warren cct.," beg. "Failte roimh gradh geal na tíre": see Add. 31874, art. 24. f. 138 b.
79. "Domhnall mac Cinneide Uí Bhriain cct.," beg. "A Sheaghuin a bhraithuir feach trathamhail ad thiompehall": Jacobite song (7 stanzas) to the tune "Síle Ní Ghadhra." f. 139 b.
80. "Me féin cct.," beg. "A Thomáis chroidhe na pairte 's a *Chaar* ghlain is gile mein": attack (5 stanzas) on Muircheartach Ó hAodha. By the scribe. f. 141 b.
81. "Donnchadh Ó Suillíobhain cct.," beg. "Ar thumbach do reighiosa le is ar snaois": indecent song (12 stanzas). f. 142 b.
82. "Domhnall mac Cinneide [Uí Bhriain] cct. do Thomas

Laiduir Mac Gearailt," beg. "Do chuala sgealta aig teaghíocht tar muir": welcome (6 stanzas and 1 of *ceangal*) to Tomás láidir Fitzgerald on his return from abroad. f. 144.

83. "Hainnriogh Mac Amhlaoi cct.," beg. "Fúigfíod an áitseo taoim curaidhthe lag fann": attack (11 stanzas) on the English settlers. It appears from this poem that the poet was a Limerick man. f. 145 b.

84. "Maitias Ó Héagarta agus Diarmuid Ó Sgainuil eadtorrtha cct.," beg. "Ni a cCaisiol Mumhan dob aite liom a bheith páirtíoch le": contention (8 stanzas) between two poets of the Killarney district in the time of Eoghan ruadh Ó Súilleabhain. This may be part of the controversy which led up to the poem: "An t-arrachtach sean" (see Add. 31874, art. 3 (g)). f. 147.

85. "Tomas Ó Míodhchain cct.," beg. "Is iomdha ard don Mhumhain ionna siubhlaid aicme bhreóidhte as": song (10 stanzas) on lying up with a hurt leg at Kilmihill, co. Clare, after living the life of a strolling poet in Munster. f. 149.

86. "Manguira Sugach cct.," beg. "Ar maidion ane 7 me geille dhon sport": a characteristic song (6 stanzas) by Aindrias Mac Craith. f. 151 b.

87. "Gíoróid Mac Gearuilt cct.," beg. "Mo chreach is mo leir nach liom clár Tuamhan go léir": love song (10 stanzas). According to T. F. O'Rahilly (*Cl. Sol.*, 1917, Sept. 8, p. 11), the author composed a poem in praise of Moanmore, north of Kilrush, co. Clare. f. 152 b.

88. "Villiam Ó Suilliobháin cct.," beg. "Da mhíle failte roimh an sairfhear gan puimp": eulogy of Seán Ó Meachair. f. 157 b.

89. "Villiam an chreatháin Ó Dabuirean cct.," beg. "Is truagh liom na sgealta do chuala go deannach": song (6 stanzas) against the English, composed *circ.* 1776 during the American war. f. 157 b.

90. "Áogan Ó Raithile cct.," beg. "Do ghéis an Raith Mhor do raobag a seol": see Add. 31874, art. 45. f. 159 b.

91. "Seaghan Ó Tuadhma cct.," beg. "A shaoidh glain Eiríonn créad é an tuirse": Jacobite song (6 stanzas) addressed to Seán Clárach. *Fil. na Máighe*, p. 10. f. 160 b.

92. "Seamus Mac Cunsaidin cct.," beg. "Ar neodhain do bhios fa bhroin am chloidh": see Add. 31874, art. 33 (c). f. 162.

93. "Me fein ect.," beg. "Gidh fairrsiong na cuanta o uachtar an ríogheachtsao": song (10 stanzas) on the misfortunes of a wandering scholar in a miserly house. f. 164.
94. "Ní fheadar cia she ect.," beg. "Its under an arber of wide spreading fayus": *aistling* in *English and Irish*. f. 166 b.
95. Fragment of a poem on the Day of Judgement. Beg. "Ma chuala nior smaoineas ar eistiocht." f. 169 b.
96. "Man[gu]ra Sugach ect.," beg. "Gidh fada me a ccumhadh annois aig tnuith le téarrnamh": Jacobite song (5 stanzas) composed *circ.* 1758. *Fil. na Máighe*, p. 138. f. 173.
97. "Seamus Mac [Cúnsaidín]," beg. "Do bhás a Hórace greannamhuir": the elegy on Seán de Hóra, see Add. 31874, art. 7 (d). At the end is the note: "Finished in the year 1781." f. 175 b.
98. "Co stadaidh na madraidh a chruin na ecnamh": stanza on woman's deceit. Followed by *English* version, beg. "Untill the hungry curs forsake the sappy bone." See O'Rahilly, *Búr-dúin bheaga*, no. 73, where the *Latin* original (?) is given. Written later. f. 179.

### Egerton 162.

Paper; XVIIIth-XIXth cents.

6½ in. × 3¼ in.; ff. 173.

Four separate MSS. of the same size have been bound together to form a volume. Two are from the southern, two from the northern district.

A. Ff. 1-79 written by Michael Brown, co. Limerick (O'Curry) in 1770. B. Ff. 80-116 written by Maurice O'Gorman containing chiefly Northern texts. C. Ff. 117-143 written by an anonymous Southern scribe (of co. Clare or Limerick), late 18th-early 19th cent. D. Ff. 144-173 written in 1774 by a Northern scribe.

MUNSTER POETRY OF THE XVIII<sup>TH</sup> CENTURY; together with a Northern collection.

A. 1. "Uileo Méadhbh Chruachuinn do Chormac Stiobhart. Uilliam Dall ect." The song given under this curious title is in part identical with that printed by Dinneen among the poems of Eoghan ruadh Ó Súilleabháin, p. 49. It contains here 5 stanzas, the first being written separately at the top of f. 1 above a blank space filled with scribbles, the other four following on the *verso*

of the leaf. The first stanza, beg. "Uileo 'thoil na goil go foill/ 's do gheabhair gan dearmad taisge na seod," corresponds generally to stanza v in Dinneen with part of the chorus appended. Stanzas 2, 3 here agree in part with Dinneen, stt. 7, 9; stt. 4, 5 do not appear there. Other stanzas of the song as in Dinneen appear below, art. 12.

The attribution to Eoghan ruadh has been generally accepted, but that to Uilliam dall is found elsewhere. Thus a line or two of the song are written by Eugene Kavanagh of Limerick in Add. 27946, f. 10 with the heading "Uilliam Dall cct. don leannabh." And Dinneen records (p. xlvi) that O'Curry made the same attribution. f. 1.

2. Warrant attributed to An t-athair Tomás Mac Canna (called Halifax MacCann) against Muircheartach Ó hUrthuile turned Protestant. Really the composition of Aindrias Mac Craith. Printed in *Fil. na Máighe*, p. 123. See Eg. 116, art. 3 and Add. 31877, art. 9. Followed here by an acrostic in *English* on the name Murtough O'Hurly, M.A., beg. "Monster Egregious blockhead Traytor knave," attributed to Crazy Bourke in Add. 31877, art. 27. f. 2.

3. "Don urnuighthe as ionradh le tógbháil an chuirp naomhtha": devotions at the Elevation, etc. f. 6.

4. "Seafradh Ó Donnchadha .cct. air Shíghle Roiste," beg. "Nár fhaiciomna choidhe an búiste": poem (11 stanzas), by Séafraidh Ó Donnchadha an Ghleanna (*circ.* 1656?), on Celia, daughter of Thomas Roche, his ward, usually entitled "Sgiath-lúireach Shíle Róiste." See T. F. O'Rahilly in *Gadelica*, i. p. 284, where copies in the R. I. A. are enumerated and three stanzas printed. f. 8 b.

5. "Uilliam *English* .cct. air ím na mbráthar ad dhiaigh mur leanus. Fonn: Iombo 7 úmbo," beg. "Cré 7 cill go bhfaidheadh gach braithir": Father William Inglis's famous song, see Add. 31874, art. 14 (a). f. 10.

6. "Séamas Mac Consoidín cct. [ar] an bhfonn Seán Ó Daoir an gleanna," beg. "Is taomach táim gan tapadh," love song (7 stanzas) by the Clare poet, see Add. 31874, art. 7 (a). f. 13.

7. "Uilliam *English* .cct. fonn Rosóg geal dubh," beg. "Nil súguigheacht ná cúil ghrinn le spas am ghaobhar": the song "Siúirín na bhfionndlaoith," see Add. 31874, art. 39. f. 15.

8. "Uilliam *English .ect.* do Dhomhnall Ó Bhrian i. an *Major*, fonn Iombo ⁊ umbo," beg. "Mo chumannsa shiar an diadhre Domhnall": address to An t-athair Domhnall Ó Briain of Emly (O'Curry). f. 17.

9. "Eogan Ruadh .ect. fonn Grainne mhaol," beg. "Cois taobh abhann síghinte dham tráith anae": *aisling*, see Add. 31874, art. 3 (m). f. 18.

10. "An t-arrachtach sean," beg. "Mar mheasaim do meallach gach pearsa don daimh": the famous satire, see Add. 31874, art. 3 (g). f. 19 b.

11. "Luasgadh Mháire Ní Ghuamaoi le hEoghan Ruadh Ó Suilleamhain," beg. "Araoir do théarnaim mé faoi fhuinniomh taobh le fuirinn uasail": song (7 stanzas). f. 21 b.

12. Additional stanzas of the song referred to under art. 1 above. They correspond to Dinneen, stt. 8, 15, 12, 16, 14, 23.

f. 23.

13. "Easmuilt is ár gach lá ort go dubalta": Eoghan ruadh's curse on Cáit Ní Laoghaire (13 stanzas), printed in Dinneen, p. 73. The poem begins on f. 26 and is continued on f. 23 b.

f. 26.

14. "Is fada fán gerée an eagse lear capuig an duon": anagram on the name "Elionóir." On a small inserted leaf.

f. 24.

15. "Aig so Graiméar na Gaoidheilge do réir mar do cuireadh a n-eagar et a n-órdughadh a ccolaiste na mbráthar n-Éirionnach a Lobhán e": grammar and prosody of Irish, compiled at Louvain.

f. 27.

16. Transcript of Michael O'Clery's *Foclóir no Sanasán Nuadh*, Louvain, 1643, see Eg. 173. "Ar na aithsgriobhadh liomsa Mícheal Brún an naomhadh lá fithchiod do Mhithiomh an tsamhra san mbliadhain daois Chríod 1770."

f. 43.

B. 17. "Seumus Mhac Cuarta .cc.," beg. "As claidhte chuir Ádhamh re na chlannaibh"; religious poem (25 alternate quatrains and stanzas), dated 1700. No. 27 in the list of Mac Cuarta's poems, *G. J.*, xiv. p. 855 b.

f. 80.

18. "An fear ceadhna," beg. "A bhláth na bpatriarc's [n]a n-inghean": address to the Virgin. It has the metrical form of a series of 10 poems of the form *Trí rainn ⁊ amhrán* (cf. Eg.

127, Introduction). No. 6 in the list of Mac Cuarta's poems. It is common in MSS. of the Louth-Meath district, e.g. O'Laverty MS. F. i. (*G. J.*, xvi. p. 194 a); Morris MS. I. (*ib.*, xiv. p. 754 a); 13 (*ib.*, p. 766 b); Coyle MS. I. art. 35 (*ib.*, p. 809 a). f. 83.

19. "Ollamh éigin," beg. "A Íosa a dhía 's a thriath na cruinne": religious poem (189 ll.) on the Life and Passion of Christ. Imperfect by loss of leaves after f. 103.

In O'Laverty MS. F. ii. 53 the poem has the inevitable attribution to Donnchadh mór Ó Dálaigh, but it was probably composed in the 17th-18th cent. period. f. 93.

20. "Aonghus na n-aor .i. an bard ruadh .ect.," beg. "Do bheirim 's gan dul na thoigh": fragment (90 quatr.) of the famous satire, see Eg. 149, art. 20. f. 104.

C. 21. "Cuirt an Mheon oidhche," beg. "Bo gnath me aig siubhal le ciuimhis na habhan": the famous poem by Bryan Merryman, the Clare poet (see S. H. O'Grady, *Catalogue*, p. 493; Add. 31874, art. 15). This copy is clearly the original from which Finghín Ó Scannail made the transcript in Eg. 111, art. 149. The scribe is anonymous, for the hand does not appear to be that of Michael Brown, as O'Curry asserts. The MS. was probably written early in the 19th cent. in Clare or Limerick.

The poem has been most recently edited by L. C. Stern, *C.Z.* v, p. 193, and by Richard Foley, *Cúirt an Mheadhan Oidhche*, Dublin, 1912. For a long and valuable review of the latter edition by Prof. T. F. O'Rahilly, see *Gadelica*, i. p. 190. The present text belongs to the group designated S by Mr. O'Rahilly. f. 117.

D. 22. "A n-ainm an athar ⁊ an mhic ⁊ an spiorad náomh Síobhruthadh síth et innéirghe mhic na miochomarle a mbrós ⁊ a bfearsa ar an bfoinn do cumadh re Cearbhuill Ó Dálaigh re ráitear astighe Cearbhuill": the burlesque tale, see Add. 18747, art. 3. Imperfect. f. 144.

23. ". . . ⁊ m'ingion. Do labhair Diarmuid Ó Duibhne ⁊ as e adúbhairt An sin deilbh no déanamh do bhí ort anuair sin": fragment, imperfect at the beginning, of Eachtra Lomnochtáin, the late tale of the Find cycle. See Eg. 164, art. 1. Colophon: "Finis Nov. the 15th Anno Domini 1744 et Regis Georgii 18th." f. 158.

## Additional 31877.

Paper; 1755-1806.

7 $\frac{3}{4}$  in. × 6 in.; ff. 162.

The MS. is composite. Ff. 53, 54, 68-162 were written by Domhnall Ó Súilleabháin at Ballinleany and Liskennet, co. Limerick, 1755-1762. He was probably a frequenter of the meetings of the poets at Croom, and some of the articles of the present MS. are contemporary, or nearly contemporary, transcripts of their poems and warrants.

At the end of the 18th cent. this MS. came into the hands of Timothy Dinaher, a shepherd in the service of Denis Lyons of co. Limerick, who wrote ff. 1-52, 55-64 and part of f. 67 a. At the same time were written f. 65 *recto* (by John Grady) and ff. 65 b-67 (by Muiris Ó Cearnaigh). Various bonds, names, shepherd's accounts, etc., are scribbled throughout.

The whole MS. afterwards came into the hands of Maurice Lenihan, with whose collections it was acquired for the Museum in 1880.

FILÍ NA MÁIGHE; poems by poets of Croom, co. Limerick, and the neighbourhood in the second half of the 18th cent. For these poets see P. S. Dinneen, *Filidhe na Máighe*, Dublin, 1906.

1. Fragmentary and mutilated copy of Seán Ó Conaill's Tuireamh na hÉireann. See Eg. 187, art. 1. "Finished July the 23ed 1800 by Thimothy Ó Dinaher." f. 1.

2. "Thghmn (*sic*) Phadruig an so": the prayer usually entitled Marainn Phádraig. Beg. "Claoidhtar son bhfeart fial aithne annsan glann so." See Eg. 208, art. 12. Finished "by Thimothy Dinaher the 31st of July 1800." f. 12 b.

3. "Eachtra Phátrruice is Oisín air shealgaireacht na Feinne," beg. "A Phátrruice a geualadh tú an tsealg": Laoidh na Seilge, see Add. 34119, art. 8. f. 13 b.

4. "Eachdarra Bhodaigh an Cóta Lachtna," beg. "Lá aonag 7 oireachtais do comóradh le seacht geatha na Féinne": the late tale of the Find cycle, see art. 59 below, of which this is a transcript. f. 16 b.

5. "Crasántacht Oisín 7 Phattruice," beg. "P. Oisín is fada do shúan": the opening quatrains (1-44) of the Agallamh Oisín 7 Phádraig, see Add. 34119, art. 8. f. 25.

6. Fragment of Seán Ó Tuama's warrant for the priest's cock, cf. art. 43 below where it is dated 1750. Printed in *Fil. na*

*Máighe*, p. 110, where it is dated 1764. It is aimed at Aindrias Mac Craith, whose answer is in art. 7. Cf. Add. 18946, art. 21.

f. 27.

7. Warrant issued by An t-athair Tadhg Ó hEidhin against Seán Ó Tuama on the information of Micheál Ó Longáin, the father of Micheál óg Ó Longáin (cf. Eg. 210), 1751. Beg. "Whereas d'aitig araoir dam láthair saorfhear sárghlic sítheoilte." Composed by Aindrias Mac Craith.

f. 28 b.

8. "An Ceithearnach Caolríabhach sonn": the late burlesque tale, see Eg. 164, art. 10.

f. 30.

9. Halifax Mac Cann's warrant against Muircheartach Ó hUrthuile, 1769. See Eg. 162, art. 2 and art. 27 below.

f. 38 b.

10. "Ta bothuir gach leath aguibh da chuir a papeir": three moral stanzas.

f. 40 b.

11. "Na haointe ordha annso": see Add. 30512, art. 92. Followed by the quatrain: "Aig sin na haointe órdha," as in Eg. 188, art. 2. For an *English* version see below, art. 17.

f. 41.

12. "Midheamhan an tratha nona dia luain": extract from Gearnon's *Parrthas an Anma*, pp. 465-470. See Eg. 196.

f. 42.

13. "Tri bliadhna triochad is sé céad": three quatrains on the date of S. Patrick's coming into Ireland according to the year of the world, the year of Our Lord and King Laoghaire's regnal year. Cf. Eg. 155, art. 14.

f. 44.

14. Fragment of a Jacobite poem (3 stanzas), beg. "Halbhaig ríocht ár sinníor charrt."

f. 45.

15. Fragment of a prophecy, beg. "Tiogfuig samhóradh gan abharus na bheicfuir griann."

f. 46.

16. "Duadhan na marach," beg. "As fada fairsing pobal Dé": the poem attributed to Donnchadh mór Ó Dálaigh, see Eg. 178, art. 26. Fragmentary.

f. 46 b.

17. Various fragments of Nationalist verses in *English* and an *English* version of Na hAointe Ordha (see art. 11 above).

f. 47 b.

Arts. 18-22 are in the hand of Domhnall Ó Súilleabháin.

18. "Aodh buidhe Mac Cruitín *cecinit*," beg. "As leun le n-aithris da ndealbhadh eigse a nduan": Jacobite poem (8 stanzas). See Sloane 3154, art. 9.

f. 53.

19. Fragment of a warrant by Seán Ó Tuama to Séamus



Mac Cinnéidigh, etc., to apprehend pretenders to poetry. Beg. "Whereas áiteamh faobhrach fáthach." *Fil. na Máighe*, p. 102. f. 53 b.

20. "Seafra Ua Donnchadha cē," beg. "Sin orchra fá ndoirtid mo dhéir óm dheare": poem (4 stanzas) by Séafraidh Ó Donnchadha an Ghleanna (fl. circ. 1656), with an answer by Diarmaid óg Ó Murchadha, beg. "Ni Sorcha as orchra dom dhéaruibh deare" (9 stanzas). Printed in Dinneen, *Poems of Séafraidh Ó Donnchadha*, where the answering poet is called Ó Súilleabháin. f. 54.

21. Riddle of a common type: "Créad é an tí geineadh rimh athair 7 rugadh rimh a mhathair 7 fúair maighdeanus a sheanamhathar? .i. Abel." f. 54 b.

22. Three *Latin* elegiac couplets on Ireland, beg. "Si cupis Hyberniae naturam noscere gentis." *ib.*

Here Timothy Dinaher begins again.

23. "Pais Criost. 1806," beg. "Do bhí sé san tarangaireacht": metrical meditations (25 quatrains) on the Passion. f. 55 b.

24. "Haonta Mhach hAmhlaoi": see Eg. 118, art. 1. f. 59.

25. "Dochuas Thaidhg san Maighdean Mhuire," beg. "Díobhse Ghaodhal bhochta do léadhfeach achtara": religious poem (8 stanzas) by Tadhg Gaedhealach Ó Súilleabháin, printed in his *Amhráin*, ed. Dinneen, p. 96. f. 60 b.

26. Various fragments:—(a) Fragment of an *English* ballad, beg. "Our Anchor's atrip and our ship's under weigh." f. 62 b;—(b) "As é deire na sgéalta go léir é": stanza on the good life. f. 63;—(c) "When Jesus saw the Cross": charm against ague. Cf. Eg. 170, f. 4. f. 64.

27. "An Acrostick composed for Mortough Ó Hurly a perverted popish priest by Crazy Bourke," beg. "Munster Egregious Blockhead Traitor Knave": see Eg. 162, art. 2 and cf. art. 9 above. Written by John Grady. f. 65.

28. "Séamus Ó Dála ar bhas cSean Uí Huamba," beg. "Tasg fíor a d'fág saoitheamh Éirionn uais": elegy (15 stanzas and 1 of *ceangal*) on Seán Ó Tuama (d. 1775). *Fil. na Máighe*, p. 89. Apparently in the hand of "Mau. O'Kearn" (Muiris Ó Cearnaigh), who adds on f. 67 some *English* verses, beg. "The prudent person will choose what is rare." A transcript of the first few lines of the elegy in Dinaher's hand follows. f. 65 b.

29. *English* poem: "On the Late Peace, or Cessation of Arms," beg. "Peace is concluded and men to be broak." 6 stanzas. In Ó Cearnaigh's hand. f. 67 b.

Here Ó Súilleabháin begins again. F. 68 is misplaced and should follow f. 128 below.

30. Warrant issued by Seán Clárach Mac Domhnaill (d. 1754) against "Seán Gallda do shíol na Seoirsidhe." Beg. "*Whereas This Day a great Complaint is come before me.*" Printed in Dinneen, *Amhráin Sheagháin Chláraigh*, p. 55. f. 69.

31. "Ag so air bhás an athair Donchadh mac Seághain buidhe on athair Tomás Boigleir," beg. "Sgéal caoighil a geriochaibh Fáil": elegy (16 quatrains and stanzas alternately, with 1 stanza of *feartraoi*) for Donnchadh mac Seáin bhuidhe Mhic Cárthaigh, titular bishop of Cork, Cloyne and Ross 1712-1726, and brother of Diarmaid mac Sheáin bhuidhe Mhic Carrthaigh, head of the poetic school of Blarney. An elegy on the same by Seán Clárach is in T. C. D., H. 4. 24, p. 132.

f. 69 b.

32. "Seághan Ua Tuama ct. don athair Villiam do Liaith," beg. "Sin taom thuit nár measg": elegy on Father William Lee (4 stanzas, without the *feartraoi*), followed by "Freagradh on Mangaire Sugach," beg. "So 'nn t-éacht do rinn creach tréatta 7 treabh" (4 stanzas and 4 of *feartraoi*). *Fil. na Múighe*, pp. 62, 64. Cf. Add. 31874, art. 49. Father Lee died in 1758, so that this is a contemporary copy of the elegy. f. 71.

33. "Seághan Ua Tuama *cecinit*," beg. "Am aonar seal ag róduigheacht": *aisling* (7 stanzas), see Add. 31874, art. 12 (c). Colophon: "Arna sgríobhadh le Domhnall Ua Súilliobháin a Liscinéatt aois an tighearna an tan sin 1758." f. 72.

34. Verses in *English*, beg. "Twas more by Chance than any wish of mine." Eighteen indecent quatrains. f. 73.

35. "Tóruigheacht Ceallachain Caisil sonn," beg. "Réimthionnsgnadh ar annfhathus Lochlannach 7 Toruigheacht Ceallacháin Caisil annso. Ollehubhar mac Cinnaodha": for this historical romance see Eg. 150, art. 8. The introductory sections, which are missing in Eg. 150 and are embedded in the annalistic link in Eg. 106, art. 4, are here, as in the Book of Lismore version, part of the tale. Colophon: "Iarna chríochnúghadh re Domhnall Ua Suilleabháin a mBaillinlighne an treas

lá don Mhárta aois an tighearna 1755." Followed by a series of Latin tags, e.g. "Vellem si possim pro potu ponere pellem."

f. 74.

36. "Cath Fionntrágh sonn," beg. "Rígh rathmhur róuasal oirdhearc do ghabh flathus ⁊ fórlamhus an domhain mhóir go huile acht Eire amháin": the late tale of the Find cycle. See Add. 18946, art. 13. Colophon: "Airna sgríobhadh le Dómhnall Ua Súilliobháin a Liscinéatt an 22nd lá don mhíosa Iúil aois an tighearna 1759."

f. 92.

37. *Latin* elegiac couplet followed by *Irish* version:

"Funera Presbyteri quaerunt convivia Mimi  
Aegrotos Medici quaerunt[que] cadavera Corvi."

The *Irish* begins: "Bas is taithniomh le Sagart is sanntach cáil." See T. F. O'Rahilly, *Búrdúin bheaga*, no. 40. f. 104 b.

38. "Caithréim an Deirg ann so síos," beg. "Aithris duin caithréim an Deirg": Ossianic lay (58 quatr.). See Eg. 129, art. 6. The conclusion is at f. 109. Colophon (f. 109): "Arna sgríobhadh le Domhnall Ua Suilleabháin an 19 lá don Mhíosa *July* aois an Tighearna 1756."

f. 105.

39. "Aodhgan Ua Rathaille *cecinit*," beg. "Gile na gile do chonnare air slíge a n-uagnis": the beautiful *aisling*, printed in Dinneen, *Poems of Egan O'Rahilly*, I. T. S., iii, 2nd ed., p. 18.

f. 107.

40. "A chumainn na gcuman ma chuman 's mo rogha thu isfeas": the *ceangal* of Aindrias Mac Craith's song: "Sí an bhláthbhruinneal bhláthmhílis bhéasach," *Fil. na Máighe*, p. 144.

f. 107 b.

41. "Tadhg Gaodhalach et. air losga a liaith *Wigg*," beg. "Nochtfadsa a shagairt dhuit m'aighe dhíreach ghrádhach": song (6 stanzas and 1 of *ceangal*) on a burnt wig, see Add. 31874, art. 44 (c).

f. 108.

42. Stanzas, etc., viz.:—(a) "Ordugha na caillighe mar as áill lé féin," beg. "Iaraim me bheith óg arís": the old woman's wish. Two quatrains. Printed in T. F. O'Rahilly, *Dánfhocail*, no. 91, with attribution to Tomás Ó Glíosaín (see Add. 31874, art. 38). f. 108 b;—(b) "As annamh thig coga gan gorta agus foirneart claidhimh": see Add. 31874, art. 57 (gg). f. 109;—(c) "As é cuma air a bhfuil Eire": excerpt from Keating, *Foras Feasa*, i. p. 130, ll. 27–40. *ib.*

43. Warrant by Seán Ó Tuama against the thieves of a cock belonging to An t-athair Seán Ó hEidhin, 1750, beg. "Do bhrígh gur dhearbhaidh saoi do shagartaibh." Cf. art. 6 above.

f. 109 b.

44. "Eachtra Iolluin Armdhearg sonn": the late romantic tale, see Eg. 128, art. 10. After f. 128 should follow f. 68 above, misplaced in binding. Colophon: "Airna sgríobhadh le Domhnall Ua Súilliobháin a Liscineatt aois an tiaghearna an tan sin míle seacht céad ⁊ sé bliadhna déag ⁊ dá fhichid [1756]." f. 111.

45. "Ag so baramhuil na n-úghdar ⁊ na bhfeallsamh dona críochaibh ⁊ don nádúir tiaghearnuis ⁊ na lucht áitribh": tract on national characteristics. Printed from R. I. A., 23. M. 25, p. 152 (written by the Cork poet, Eoghan Ó Caoimh, in 1684) in *Gadelica*, i. p. 6. Probably translated from some 16th-17th cent. original.

f. 133 b.

46. "Baothalach Dubh [Mac Aodhagáin] cēt.," beg. "Dia do chruthaigh grianbhrogh nimhe": religious poem (34 quatr.), see Eg. 135, art. 37.

f. 135.

47. "Eamon Mac Donchadha an Duin cēt.," beg. "Mo theagasg da ngabhthá a chuirp nár cleachtag leat srian": moral poem (7 stanzas).

f. 136 b.

48. "Seisear duinn seisear ar shliocht": poem (7 quatrains and 1 stanza of *ceangal*) on death, by the last of six brothers.

f. 137.

49. "Air do dhíon damh a Ghobnuit": appeal (15 quatrains of *deibhidhe*) to S. Gobnait of Ballyvourney, co. Cork, for help against the smallpox and other diseases. Probably a 16th or early 17th-cent. composition. For S. Gobnait as a healer of smallpox cf. the interesting note in Plummer, *Lives of Irish Saints*, ii. p. 323.

*ib.*

50. Stanza: "Ná taisg na caith air fad do shaláthar," on true economy, with *English* version: "Spare not nor spend too much, be this thy care." See T. F. O'Rahilly, *Bárdúin bheaga*, no. 1.

f. 137 b.

51. "Liaigh mo chabhartha an croch naomh": address (10 quatr. and 1 stanza of *amhrán*) to Christ's cross. Attributed to Aonghus fionn Ó Dalaigh, and printed by L. J. McKenna in his *Dánta*, p. 38.

f. 138.

52. "Eachtra an Amadáin mhoir annso," beg. "Fuaras sgeal

uaigheach gan bhreig": the romantic lay (60 quatr.). Printed in *Oss. Soc. Proc.*, vi. p. 160. f. 138 b.

53. "Clar bog déil," beg. "Se meastar liom air leagadh túr 7 aitriobh Réx": Jacobite song (6 stanzas and 1 of *ceangal*) by Muiris Ó Gríobhtha (Maurice Griffin), a schoolmaster of Ballingaddy, co. Limerick, who died in 1783 according to Eugene Kavanagh, see S. H. O'Grady, *Catalogue*, p. 695, note 2. For another poem of his see Eg. 150, art. 58, and for a warrant against him by Eoghan ruadh see Add. 18948, art. 20. The present poem is printed in O'Daly, *Poets and Poetry*, p. 279. f. 141.

54. "Air fhonn *Clanchy's Maggot*," beg. "Ta sgannradh air an bhFranneach a dhóithin": political song (6 stanzas) composed *circa*. 1760 during the Seven Years' War. f. 141 b.

55. "Bruighean Chaorthuin ann so": the late tale of the Find cycle, see Eg. 132, art. 2. Colophon: "Air na sgríobhadh le Dómhnall Ua Súilleabhain an 13 la do 10ber [December] aois an tiaghearna 1759." f. 143.

56. "Ó Dálaigh Fionn et.," beg. "Triúr atá 'braith air mo bhas": the moral poem (7 quatr.), see Eg. 127, art. 74. f. 152.

57. "Eachtarra Chleiricc na gCroiceann sonn," beg. "Ríogh firinneach foirmdhligtheach darab ceannus 7 ardtiaghearnus for Éirinn iathghlas oileanach darab combainm Conall Ceannbhagair": the romantic tale, see Eg. 156, art. 2. f. 153.

58. "Ceasacht inghine Ghuil Duna Ló le Feidhlim mac Criomhthainn ardrígh oirdheare Eirionn" (colophon): the modern expanded version of the Middle Irish tale, Erchoitmed ingine Guilidi. See Eg. 171, art. 9. The first half of the tale is lost in a hiatus. f. 155.

59. "Eachtra Bhodaigh an Chóta Lachtna," beg. "Lá aonaigh 7 oireachtais do comoradh le seacht gcatha na Feinne": the late tale of the Find cycle. Printed in *Silv. Gad.*, i. p. 289 (from Eg. 154, art. 2), and by P. H. Pearse, *Bodach an Chóta Lachtna*, Dublin, 1906 (from R. I. A., 23. M. 10) and elsewhere (see Best, *Bibl.*, p. 102).

It is a tale of the type of An Ceithearnach Caoilriabhach (cf. Eg. 164, art. 10), in which Manannán in hideous guise plays tricks upon a hero of the type of An Macaomh Mór in Eachtra Iollainn Iolchrothaigh, who has come to Ireland to challenge the

Fiana. The composition is probably to be dated in the 16th cent. (see T. F. O'Rahilly in *Gadelica*, i. p. 206).

Colophon: "Air na criochnughadh le Dómbnall Ua Súillio-  
bhain a Liscinéatt aois an tiaghearna an tan sin 1762."

f. 156 b.

60. "Oigheadh Clainne Hus[neach]," beg. "Rígh uasal  
oidhearc do ghabh ceannus choige Uladh": mutilated fragment  
of the tale of the Ulster cycle.

f. 162.

### Egerton 158.

Paper; 1736-1743.

6½ in. × 3¾ in.; ff. 176.

Written in Cork by Séamus Ó Broin, 1736-1739 (cf. arts. 40, 43) with  
additions, see art. 1.

CORK POETRY: 18th cent.

1. List of the Mayors of Cork, 1333-1776. The names were  
written at one time up to 1743, after that they were entered at  
different times in different hands. From 1500 a few entries of  
events are made, the references being more detailed after 1758.  
The last entry under 1776 is a long eulogy of Hugh Lawton as a  
benefactor of Cork.

f. 1.

2. "An teagasg Criostuidhe a modh eaglaibh idir an Maigistir  
agus Sgoilire arna cumadh leis an athair ndiadha Séamus Leadus  
do sheirbhiseach Chríost san Ghallbhearla arna nuadhcheart-  
tughadh 7 arna chur amach chum usaide an áois óig 7 Catoilice  
neamhfhoghluma agus arna nuadhchearttughadh a nGaoidhílg do  
réir an Ghallbhéarla le Séamus Ó Broin annsa mbliaghain daois  
ar dtighearna fé mar ata bliadhain ar fhíchid ar sheacht céad ar  
mhíle": translation made by Séamus Ó Broin in 1721 of an  
English version of Diego de Ledesma's *Doctrina Christiana*, see  
Eg. 196, art. 2. The English original and the Irish version are  
on opposite pages down to f. 25 b, where the English ceases  
and its place is taken by arts. 3-9.

f. 14.

3. "Aodhgán Ó Raithaile cét.," beg. "Mo nuarsa an Chárthuil  
traíte trélag": lament (17 stanzas and 1 of *ceangal*) for the  
MacCarthys and other great Munster families. Printed, I. T. S.,  
iii, 2nd ed., p. 6. The poem is not incomplete, as stated there,

but art. 4 has been written on f. 28 b, and the lament continued on f. 29 b. f. 26 b.

4. "Tiocfa don Daingion cobhlach mór": metrical prophecy (6 stanzas and a couplet) written during the War of the Spanish Succession and before 1711. Printed, I. T. S., iii, 2nd ed., p. 142, as forming part of art. 3. But it is not part of that article, and so the attribution to Ó Rathaille falls to the ground. Other copies are in art. 49 below; Eg. 150, art. 7 (fragmentary); 141, art. 9. A prose version is in Eg. 118, art. 2. f. 28 b.

5. "An t-athair Conchubhar Ó Briain cēt. ar bhás an athar Feidhlime Mhic Carrthaigh," beg. "As creacht teinn bocht bheir foidhrtha mo shúlsa bleacht": lament (13 stanzas) for An t-athair Feidhlimidh Mac Cárthaigh, son of Tadhg an Dúna Mac Cárthaigh (d. 1696). Another copy in R. I. A., 23 E. 16. An t-athair Conchubhar Ó Briain wrote commendatory verses for Ó Colmáin's Pairlinneint na mBan (cf. Add. 31876, art. 7), and a poem by him on the Abjuration Act of 1709 is printed in *G. J.*, x. p. 22 b. See also art. 28 below. Some twenty of his poems are extant (Mr. R. Foley). f. 30 b.

6. Stanza, praying Christ to have mercy upon Ireland, beg. "A Chríost do cheannadh ar cceanna le ceusa an cloidhinh." f. 32 b.

7. "Is [léun] leam leaga na bhflatha is na bhfioruaisle": the lament (13 stanzas and 1 of *ceangal*) for the Irish chiefs after 1691, by Tadhg Ó Duinnín. Printed in I. T. S., iii, 1st ed., p. 252, and, from the poet's own MS., in *C. Z.*, v. p. 538 (15 stanzas and the *ceangal*, which, according to L. C. Stern, is a later addition). f. 33 b.

8. "Eolus ar bhearla do mhuin an fháidh": four moral stanzas. f. 35 b.

9. "A mháighdion bhúig nar mhusguil m'atchúmha ríamh": four stanzas of appeal to the Virgin. f. 36 b.

10. "Cuinneóhad tú a inghean óig": fragment (8 quatr.) of the Ossianic lay of *Taille mac Treoin* (cf. Eg. 138, art. 18). The lay is found in the MS. of Tadhg Ó Duinnín mentioned under art. 7. For bibliographical references see Stern in *C. Z.*, v. p. 536. f. 38.

11. "As me Colum Cille caidh": poem (7 quatr.) of prognostications from the howling of dogs. Printed from *Laud Misc.*

615, p. 138 by S. H. O'Grady, *Mélusine*, v. p. 58; and by K. Meyer, *C. Z.*, xiii. p. 7. f. 39.

12. "Bióth a fhios agad an uair bhios an nuibhir óir 5, 13, no. 16, agus an litir domhnaigh ar g go mbía lá easga ar lá Fheil Muire an bhliaghan sin": notes on chronology. f. 39 b.

13. Brief notes on orthography and scribal compendia. f. 41.

14. "O thanig an gháoth san áird aniar": lament (10 quatr.) of Gormlaith for Niall Glúndub. A series of poems on this subject is printed by Prof. O. J. Bergin in *Meyer Misc.*, p. 346, from the O'Gara MS. See also *Gadelica*, i. p. 294.

The present poem (which is apparently a fragment) has some quatrains in common with poem viii of the printed series, but differs considerably from it. f. 42.

15. "Aongus na ndaorthadh," beg. "Clann Riocúird ag teacht o aifrionn": thirty-eight quatrains of the satire of Aonghus Ó Dálaigh, see Eg. 149, art. 20. The last quatrain is that said to have been spoken by Aonghus at his death (beg. "A rugus d'ainbhreathaibh riamh"), and the tale of his killing by a servant of Ó Meachair follows in the same hand, but written later. f. 43.

16. "Er maidinn duit a mhacaímh óig": two quatrains of the poem of advice to a scholar printed in *Gadelica*, i. p. 260. See Add. 18945, art. 6. f. 46 b.

17. "A leabhráin is aoibhinn do thriall": two quatrains on sending a book to a loved one. Printed in Hardiman, *Ir. Minstr.*, i. p. 343. From the poem in Add. 40766, art. 14. *ib.*

18. "Ni dhearna riamh do chion ribh": the last four quatrains of the Ossianic Lay of the Mantle. For the bibliography of the subject see T. P. Cross, "Notes on the Chastity-testing Horn and Mantle" (*Modern Philology*, x. p. 289). See also L. C. Stern in *C. Z.*, i. p. 294, and Add. 27946, art. 37 (ix). And cf. for a similar subject in a S.E. Ulster-N. Leinster poem of 17th-18th-cent. date, Eg. 127, art. 60. f. 47.

19. "Cloigeann fallsa nar cheann slóigh": quatrain on the War of the Spanish Succession. f. 48.

20. "Iomarbhadh na Ccailleach," beg. "An Cailleach Olltach Úbhalladh cúbhradh Clanna Céin": the contention concerning the four provinces, see Eg. 135, art. 8. *ib.*



21. Directions for an office for the dying in *English* and *Irish*, the *English* in *Irish* characters. f. 48 b.
22. *Irish* words and sentences glossed in *English*. f. 49 b.
23. *Irish* Grammar in *English* and *Irish*. f. 50.
24. "Ní file ní seanchadh saor": quatrain, see Add. 31874, art. 57 (b). f. 61 b.
25. "Is milis an teanga an Ghaoidhilde": the poem printed in MacErlean, *Dánta Sheathrúin Céitinn*, p. 17. It has three quatrains here, the second being that printed by J. O'Donovan in his Supplement to E. O'Reilly's *Dictionary* s.v. Gaoidhlic as by Aodh Mac Cruitín, beg. "Níor dhealbh an domhan uile." *ib.*
26. "Uacht Baothluigh Dhuibh an so," beg. "Ní cheilim na bearta do charus a n-aois m'óige": confession (8 stanzas) attributed here to Baothghalach dubh Mac Aodhagáin. f. 62.
27. "Coithidh a leac red cneas go príleideach": four anonymous stanzas of lament for two heroes unnamed. f. 63.
28. Contention between An t-athair Conchubhar Ó Briain and another poet on the respective merits of the Barrys and the MacCarthys of Carbery. The poems are:—(a) "Gearbh uachtarach Cairbrigh san tír": praise of the Barrys (19 quatr.). A reference in the reply shows that this is by an ecclesiastic named Conchubhar. f. 63 b;—(b) "Freagra ar an ní thuas," beg. "Beag an fhéidhm dhuit mór an pháir": the answer (7 quatr.). f. 65.

This is the controversy referred to in the heading of a poem by Dr. Eoghan Ó Callanáin in T. C. D., H. 4. 24, p. 145: "Ag labhairt anaghaidh Éamoinn do Bhfál an tan thóg an t-athair Connchubhar Ó Briain iomarbhadh as ucht Barach a n-aghaidh Carbreach."

29. "Rosg file do dhúil luit": an obscure prophecy (36 quatr.) styled in a colophon "Taraingeareacht Thomáis Muirigheach," i.e. the prophecy of Thomas Murray. f. 66.
30. Quatrains, *English* and *Irish*, viz.:—(a) "The wisest man y<sup>t</sup> ever writt w<sup>th</sup> pen": a calligrapher's motto. f. 69 b;—(b) "From wine and women I did abstain (*sic*)": recipe for a healthy old age. *ib.*;—(c) "Here is a health in prosperity": a health. *ib.*;—(d) "Fionnamhóin chúbhartha fuil cCárthach": eulogy of the MacCarthys. f. 70;—(e) "Torna. Sinnsiordhacht ní ghabhann ceart": two quatrains of assertion and reply by

Torna and Tadhg mac Dáire in the Contention of the Bards. But see below, Eg. 151, art. 9 (a). *ib.*;—(f) “Saoithe na n-inntliocht n-anbhfann”: see Eg. 127, art. 84 (xx). *ib.*

31. “1. Ar tús ní féidir leis an Éireannach (ó reasún ar bith) teanga choimhtheach do labhairt na thuicsint mona bhfólama í”: amplified extract from the Prologue to Theobald Stapleton’s *Catechismus*, 1639, §§ 27–31. For Stapleton see Eg. 198, Introduction. f. 71.

32. Quatrains, viz.:—(a) “Dlíge daoi tiúghadh teagaisg”: see Eg. 127, art. 43 (e);—(b) “Goirthear teach Tuathail d’Eirinn”: on the bardic names for Ireland. From Aodh mac Aodha dhuibh’s poem in the Contention of the Bards. f. 73 b.

33. “Clar do thaisbeanan eirghe ⁊ suigheadh na gréine faid an laoi ⁊ na hoidhche a gceann gach deichiughadh lá”: astronomical table. f. 74 b.

34. Grammatical tract, beg. “Ga mhéad rann san óráid.”

f. 75.

35. Glossary, the purport of which is explained in the following heading: “Chum foillsughadh foclórocht ameasg na nGaidheal Albanach, líon díobh nách fuil fós déanta re snasdha chanamhuin na hÉrionn; do cuireadh annso síos a réim ⁊ a n-ordughadh na haibidle, an chuid eile d’foclaibh dothuigse an bhíobail ar na míniughadh ris an Ghallbhéarla nó le briathriabh eile na Gaidheilge noch atá soiléir sothuigsi do gach aonduine.” The glossary has been printed by W. Stokes in *A. C. L.*, iii. pp. 145, 247. The edition includes the lists of words out of their proper alphabetical order on ff. 91, 92, 93–94 b, 98 b. f. 79.

36. “Semus Mhac Mhuir[eadhaigh] sagart Chíl Dalltán cc.,” beg. “Sé do bheatha a fhoclóir chaoimh”: address (5 quat.) of welcome to Edward Lhwyd’s *Archaeologia Britannica*, 1707 (cf. quat. 5, l. 1: “Tabhair mo bhennacht do mhaisdir Liath”). For another address by a Cork poet to the same book see Add. 33567, f. 5 (poem by Seán Ó Murchadha printed in his *Dánta*, ed. Tadhg Ó Donnchadha, p. 79). f. 92 b.

37. The Athanasian Creed in *Irish*.

f. 95.

38. Psalm xix in *English* and *Irish*, the *Irish* beg. “Go ccluinnidh an tighearna thú a ló na buaidheartha.” f. 98.

39. Statement of "The Minister's Money of this house." f. 98 b.
40. List of the Irish numerals. At the end the note: "Naomhughadh bliadhain ar thríochad ar sheacht ccead ar mhíle. 1739." f. 99.
41. "Is críoch gan aird tu a chlair Luire úd do chím": three stanzas on the misery of Ireland. f. 99 b.
42. "Fearaghal og Mac a bháird ect.," beg. "Trí croinne a ccairt Shéamuis": poem (28 quatr.) on the accession of James I (1603). Another copy in Eg. 112, art. 151. For the poet see S. H. O'Grady, *Catalogue*, p. 382, note 7. f. 100.
43. "Bodaich lághrach salach sálmhór séideanach": characterization of the clown. Below is the note: "Aniudh an t-oichtmadh la deug d'Abraon san mbliaghain d'aois Chríost mdccxxxvi: 1736 for luan. Tionsgnaim an leabhur so do sgríobhadh a gcaithir Chorcaoidh ⁊ is é sealbhadhthóir an leabhair adhoin Séamus Ó Broin." f. 103.
44. List of the names of the Irish letters. f. 103 b.
45. "Duain na mbreath. Donnchadh Mór Ó Dáladh ect.," beg. "As fada farsing pobal Dé": the poem (41 quatr.) on the Last Day. See Eg. 178, art. 26. f. 104.
46. "Ar bhas an athar Donnchadh mac Seághain Bhuidhe," beg. "Sgéal caoighuil a ceríochaibh Fáil": elegy (17 quatr.) for An t-athair Donnchadh, son of Seán buidhe Mac Cárthaigh and brother of the poet Diarmaid Mac Cárthaigh (cf. T. Ó Donnchadha, *Dánta Sheáin Uí Mhurchadha*, p. xxii). He was R.C. bishop of Cork, Cloyne and Ross 1712-1726. Part of this poem is printed in facsimile from a co. Cork MS. in *G. J.*, xiv. p. 608. A poem on the same subject by Seán Clárach is printed in his *Amhráin*, p. 49. f. 107 b.
47. "A Mola Laoi," beg. "A chomplacht ghlan chaomhchrothach bhinn": the well-known poem (4 stanzas) by Eoghan an mhéirín Mac Cárthaigh in praise of the river Lee, co. Cork. Composed *circa* 1734 (see Eg. 160, art. 36). f. 103 b.
48. Second copy of art. 3. f. 110.
49. Second copy of art. 4. f. 111 b.
50. "Seághan Ó Conaill ect.," beg. "Anuair smaoinim ar shaoithibh na hÉireann": Seán Ó Conaill's *Tuireamh na hÉireann*, see Eg. 187, art. 1. f. 113.

51. "Agallamh Oisín agus Phattraic mur leanus," beg. "A Oisín is fada do shuan": thirty quatrains of the Ossianic lay, for which see Add. 34119, art. 8. f. 123.
52. "Taraguireacht Mhic Amhluibh," beg. "Gach saor maith dlúth na nduntar geataoi claoi": a variant version of the prophecy (6 stanzas), see Eg. 118, art. 1. f. 126 b.
53. "Taraguireacht Donn Fírine," beg. "As truagh liomm na faolchoin an eithigh 's an fhill duibh": prophecy (5 stanzas) made during the War of the Spanish Succession. In Eg. 133, art. 7 it is attributed to Aodhagán Ó Rathaille, and it is printed in his *Poems*, I. T. S., 2nd ed., p. 166. f. 127.
54. "Aonta Mhic Amhluibh." See Eg. 118, art. 1. Here two versions of eight *aonta* are given. f. 127 b.
55. "Is mairg do mharbh a dhearbhráithir": fragment (6 quatr.) of the satire of Aonghus, cf. art. 15 above. f. 128 b.
56. "Tairngaire Fhinn ce. do láthair Phádraic," beg. "P. A Oisín iomráidhsi linn": see Add. 30512, art. 8. f. 129.
57. "Sin an tí is féarr a ceríth Faghail fa taobh a leac": the last stanza of the elegy for Mícheál Mac Gearailt, father of the poet Píaras Mac Gearailt, by Edmond Wall (see R. Foley, *Amhráin Phiaraís Mhic Gearailt*, 1905, p. 96. f. 134.
58. "Trasguir a líog is claidhigh an dlighthiodóir cam": two stanzas of epitaph for an oppressor of the Irish, Broderick by name, see R. Foley, *op. cit.*, p. 91. *ib.*
59. "Angus na ndaorthadh," beg. "Clanna Riocaird ag teacht ó aithfreann": second copy of art. 15 above. f. 134 b.
60. "Mairg aga mbia meanma mhir": medley (8 quatr.). The third and fifth quatrains occur separately in Add. 31874, art. 57 (o, ce). A variant of this medley, identical for quatr. 1-5, but with different conclusion, is in T. C. D., H. 6. 21, p. 218. f. 137 b.
61. "Séathrún Céatinn cet.," beg. "Cia an file le seinntior an chruit": Keating's poem (8 quatr. and 1 stanza of *ceangal*) on the harper, Tadhg Ó Cobhthaigh. Printed in his *Dánta*, p. 29. f. 138.
62. "Tá mo chóraid gan fothain": song (12 stanzas and 1 of *ceangal*) against the English under the figure of a stag ravaging a garden. f. 139.

63. "Domhnall Ó Donomhain cct. Iargna ar bhás an Athar Gioróid Stac noch d'éag an treas lá do mhí September ansan mbliaghain d'aois ar Ttighearna naoi mbliadhna ar fhichid ar sheacht ccéad ar mhíle ar fhuinn Thoirdealabhaigh Oig mar leanus," beg. "Is eachtach 's as díth": elegy (8 stanzas and 1 of *fearthlaoi*) for the Rev. Gerald Stack of Cork (d. in the Great Island near Cove, where he was Catholic Pastor, 1729). f. 140.

64. "Tuiriomh ar bhas dobrónach dochtuir diadha do shiob mBroin, príomhfháidh agluise chaitlice Rómhanaidh Atha Cliath; a séipeal St. Phroinsias: do fuair bás an deachmhadh lá don mhiosa *Aprill* 1724 ansa 73 bliadhain dá aois. Psaim 112. v. 6. Biaidh an fíréun a geuimhne shíorruidhe. *Vivit post funera virtus*," beg. "An fan do chonnare an iomad ag caoighol": elegy (10 stanzas and 1 of *fearthlaoi*) for Edmond Byrne, Archbishop of Dublin (d. 1723). For other poems on the same see Eg. 194, art. 1. f. 141.

65. "Eaomon do Bhfal cct. ar dhá mhí dhéug na bliadhna," beg. "A rígh láidir na ngrás is aithir na bhfeart": poem (14 stanzas) with a prayer to God for each month of the year, by Edmund Wall of Dungourney, addressed to Donnchadh mór Mac Cárthaigh (according to Mr. R. Foley, this address does not occur in the nine copies of the poem known to him). For a poem of a similar type on the days of the week see *Amhráin Sheagháin Chláraigh Mhic Dhomhnaill*, p. 39. f. 142 b.

66. "Lepus .i. an miol buidhe fuar tirim do réir nadúr": medicinal uses of the hare, copied from some medical MS.

f. 145.

67. "Jesus Maria Joseph etc. Do rinneadh an foillsiughadh so le béul ar ttighearna Íosa Criosd do naomh Bríghde do naomh Lochluinn ⁊ do naomh Anna": the revelation of the number of Christ's wounds. See Sloane 3567, art. 14. The conclusion here differs from that in the Sloane MS. and reads: "Do frith an taisbeanadh so ar thuamba dháirighthe ion *Jerusalem* ⁊ arna dhearbhadh lais an naomhchómhairle ghenearála ⁊ arna chur a cceló do réir órdaighthe san Spáin agas anois arna chur a cceló a Lúnduin ⁊ a mBaile Ath Cliath iona ar díola na mílte dhiobh arna ceuimsheire chúmhach chum gach caitlice diadha arna ímpíghe go bhfaigheadaois a tharbhadh dárb é síorúrnaighthe gach pastúir a gCriosd." f. 145 b.

68. "Na haointe órdha annso sios": see Add. 30512, art. 92.  
f. 147 b.
69. "Part of Mother Shiptons predictions made about the year 1520 being 214 years before this present year 1734," beg. "A peace shall be decembled": selection from Mother Shipton's prophecies. In *English* written in Irish characters. f. 148 b.
70. "As é Peadur do chuir Marsialis don Ghasguinn": list of the popes who sent evangelists to various countries. f. 151.
71. "Ag so an duain darab tosach, Fuarus a psaltair Chaisil, 7 saoilim gurab ionchuir annso í, do bhrígh go ttugthar go minic mar úghdarás í lé Séatrún Céatin as an seanchus": poem (31 quatr.) on the conquests of Ireland. For Keating's use of this poem cf. *Foras Feasa*, 1. pp. 138, 154. Other copies in Eg. 112, art. 132; 135, art. 22; 146, art. 51 (r). *ib.*
72. Brief prose notes on the conquests of Ireland drawn from Keating's *Forus Feasa*. f. 154 b.
73. "Aodh buídhie Mac Cuirtin ect.," beg. "A uasle Eireann an ile (*sic, read aille*)": the appeal to the gentry of Ireland, from Conor O'Begley and Aodh buidhe Mac Cuirtin's *English Irish Dictionary*, Paris, 1732. f. 157.
74. Note in English on the classification of consonants and the phenomena of eclipse. f. 159.
75. "Cúirt dhíonmhar chlúmhail Laoisidh bhuirb an stáit": stanza on the palace of King Louis. With *English* and *Latin* versions, beg. respectively: "May this Imperial Edifice Remain"; "Stet domus haec donec fluctus formica Marinos." f. 160.
76. "Oighre Chathaoir cíonn a chinidh": quatrain on a Leinster chief. f. 160 b.
77. "Tabhair do Shemus shéimh na ráite suaire": stanza of greeting with the stock equivocation described under Harley 1921. *ib.*
78. "*The True-Born/Englishman: [A/Satyr] . . . The two and Twentieth Edition/Dublin: [printed by and for Sam. Fuller, at the/Globe and Scales in Meath Street, 1730]*": Daniel Defoe's satire. *Printed*. For a reprint of the first edition and a study of the satire see A. C. Guthkelch in *Essays and Studies of the English Association*, iv, 1913, p. 101. f. 161.

## Egerton 141.

Paper; 1773-1775.

7 in. × 6½ in.; ff. 99.

Written in 1773-1775 by Séamus and Donnchadh Ó Conaire of Cloyne, co. Cork. Séamus wrote art. 3 in the house of Diarmaid Ó Mathghamhna in 1774 in his 19th year. He appears to have made use of a MS. written in 1762 by Conchubhar Ó Dálaigh (cf. arts. 11-14).

## CORK POETRY: 18th cent.

1. “. . . feadh de sin, ar Conall, acht gach neach ar mbearfuinn d’Ulltaigh ní rachaidh uaim gan bás d’imirt air”: fragment of the tale of the Ulster cycle, *Oidhe Chloinne Uisnigh*, see Eg. 164, art. 9. Scribal note: “Sgríobhtha le Séamus Ó Connaire san bhliaghuin d’ aois Chríost 1773.” f. 1.

2. “Agallamh Oisín is Pátrúig mar leanus,” beg. “Oisín is fada do shúan”: Ossianic lay, see Add. 34119, art. 8. “Sgríobhtha le Séamus Ó Connaire an cuigú lá don mí seo Nóbhember.” f. 6 b.

3. “Dúain Uí Cathain annso mar leanas,” beg. “Eistigh re ecóimheas bhur ceath”: genealogical poem (125 quatr.) on the descent of the Uí Eachach, see Eg. 112, art. 119; Add. 33567, art. 1 (both Cork MSS.). Colophon: “Ag so críoch Dúain Úa Chatháin le Séamus Ó Connaire (lé cóir nách raibh conntach chum an teanga fíoróirdreach seannda do sgríobh ann a chló cheart) a ttígh Dhíarmaid Huí Mhathamhna an dara lá déag don Fhébruari, et an bhliaghuin d’ aois ár Slánitheóra Íosa Críost, áon mhíle seacht céad et seachtmhodh le ceathair et an naombadh bhliaghain déag dha aois fein.” f. 10 b.

4. “Lá ag síne suaire an modh”: poem (4 quatr.) on the length of the day and the night at various periods of the year. See *L. B.*, p. 102, lower margin, where the first three quatrains occur in a less corrupt form. f. 15.

5. “Prosodia an Dána dhirigh”: Irish Prosody. f. 15 b.

6. “Ag so críos ceangail na econnsoineadh. Conchubhar Ó Dála cct.,” beg. “A fhir thogras deilbh an dáin”: poem (8 quatr. of *deibhidhe*) on the classification of consonants for purposes of rhyming in the strict metres. For the author see arts. 13, 14 below. f. 24.

7. English note on the generations of Shem. f. 24 b.
8. "Duain hÍ Dubhgáin sonn," beg. "Bliadhain so solus a dath": Ó Dubhgáin's chronological poem, see Eg. 197, art. 8. The second poem here begins: "Atá agam do mheabhair," and the third poem in Eg. 197 is here omitted. f. 25.
9. "Tiofaidh an Daingion cobhlach mhor": the poetical prophecy found in Eg. 158, art. 4. f. 28.
10. "Muiris mac Daibhi dhuibh ect.," beg. "As mór idir na haimseraibh": incomplete copy (12 quatr.) of the poem on the "iron age" in Ireland by Muiris mac Dáibhí dhuibh Mhic Gearailt, for whom see Eg. 174, art. 4. A fuller copy of the poem is in Eg. 142, art. 45. f. 28 b.
11. Directions for finding Easter, etc., in *English*, originally compiled in 1762. For this date cf. art. 14. f. 29.
12. "Ag so duain noch thig ris na riaghlacha romhad chum féasdaighe aisdearacha gach bliaghuin do léirfhisnéis. Conchubhar Ó Dála ect. 1756," beg. "Ná fiafraigh ceart na Cásga": poem (16 quatr. of *deibhidhe*), giving rules for finding the movable feasts. Followed by various chronological directions in *Irish* and *English*. f. 33.
13. "Séamus Mac Coitir ect. dá charaid ionnmhuin Conchubhar Ó Dála lá don bhliaghuin 1762. Rann droighneach," beg. "Roighne fealmhac an Coitreach ceóladhmail": quatrain written as an exercise in strict verse. The position of the names in the heading should be reversed, since the rann is clearly the work of Ó Dála. f. 35.
14. "Séamus Mac Coitir cecinit da caraid ionnmhuin Conchubhar Ó Dála an 9madh la don bliadhuin 1762," beg. "Bímse suirgheach le saothibh": an exchange of poems in *deibhidhe* between Séamus Mac Coitir and Conchubhar Ó Dálaigh. Ó Dálaigh's poem is headed: "Conchubhar Ó Dála ect. dá charaid rothairise Seamus mor Mac Coitir gidh gairmthear beag an treas la d'Fabhra 1762," and begins "Ionnmhuin linn saothar na suaidh." Mac Coitir's poem contains 17, Ó Dálaigh's 16 quatrains. Séamus beag Mac Coitir was the son (born 1721) of Séamus Mac Coitir, brother of Uilliam ruadh Mac Coitir, the Castlelyons poet (see Add. 31874, art. 5). Conchubhar Ó Dálaigh lived in Mitchelstown, co. Cork. f. 35 b.
15. Excerpts in *English* from John Colgan's compilations for



the history of Irish monastic foundations. The original collections in Latin are now lost, but a list of chapters of Bk. iv. covering the foundations in Scotland and on the Continent has been preserved and is printed in *Hist. MSS. Comm. Rep.* iv, Appendix, p. 609. The present summary comprises: (a) List of foundations with details of orders, founders and date of foundation, arranged by provinces and counties, the Leinster houses being separated from the rest at f. 57. Headed: "Jn<sup>o</sup> Colgan writ in 1645" (the year of the publication of *Acta Sanctorum Hiberniae*). f. 37;—(b) Summary of Ptolemy's account of Ireland, preceded (f. 51) by a rough map of Ireland. f. 52;—(c) "A short account of y<sup>e</sup> small islands about Ireland." It is possible that these last two sections are not by Colgan, but they are in all probability part of his collections.

16. "Sagart do bhí feacht eile": poem (9 quatr.) on the Three Maries. See Eg. 155, art. 59. f. 64.

17. "Rachad d'éisteacht afrinn De": religious poem (11 quatr.). Printed, *Mil na mBeach*, p. 36, with attribution to Domhnall mac Dáire [Uí Bhruaideadha]. The stock attribution to Donnchadh mór Ó Dálaigh is also found (*T. C. D.*, H. 6. 17, p. 303). f. 64 b.

18. Note on the names of the letters of the Irish alphabet in *Irish, English* and *Latin*. f. 65.

19. Notes, in *English*, on the Gospel of S. John. Colophon: "Finem imposuit Donatus Connery anno millesimo septingentesimo quinto 1775." f. 66.

20. On two inserted leaves Finghin Ó Scannaill, Hardiman's scribe, has written four songs:—(a) "Uillecán dubh Ó," beg. "Is farsin 's as fáilteach an áit bheit a n-Éirinn": the well-known song, see Hardiman, *Ir. Minstr.*, ii. p. 78. f. 98;—(b) "Is tréith me seal 's us fann": love song (2 stanzas) for Caitilín deas an bhrogha. f. 98 b;—(c) "An mangaire sugach .i. Andreas McGrath ect.," beg. "An uair do théighim go tiogh an tabharna": see Add. 31874, art. 8 (b). *ib.*;—(d) "A few verses composed by Mr. Thady O'Sullivan about A.D. 1754. Air: Sheela Ni Gadhra," beg. "Air maidin ande is dearach do bhiosa": fragment of the song, for which see Add. 31874, art. 29. f. 99 b.

## Egerton 169.

Paper; XIXth cent.

7 in. × 5 $\frac{3}{4}$  in.; ff. 49.

Written by Finghin Ó Scannail, Hardiman's scribe.

QUATRAINS BY KILLARNEY POETS OF THE Ó SCANNAILL FAMILY; and other miscellaneous transcripts, many from Eg. 146.

1. "Tuire na hÉironn air na chomadh re Seaghan Ó Connuil Easpog Chíaraigh," beg. "Anúar a smúainim ar shaoithibh na hÉirion": the historical poem (112 stanzas). See Eg. 187, art. 1. With *English* verse translation, beg. "When I think on our Irish nobles fate." f. 2 b.

2. "Ar easaonta Gaoidhil a gcoga Crumuil," beg. "Mo mhallacht air Éire nach geuman re cheile": see Eg. 146, art. 58, with which this copy agrees. f. 19 b.

3. "Seanráite Eirionnacha": the collection of proverbs in Eg. 146, art. 56. f. 20.

4. "Laoidh agus imtheacht an Déirg mic Droithechill," beg. "Aithreosaid caithréim an fhir mhóir": the Ossianic lay (66 quatr.), see Add. 18749, art. 3. f. 29.

5. "Aóghus na n-áor .i. an Bárd ruadh ag cánaidh Éire," beg. "Do bheirim 's gan dul na thoigh": the satire, see Eg. 149, art. 20. f. 34.

6. "Malart chrionna deanaidh mé": the moral poem as in Eg. 146, art. 49. f. 37.

7. "Pattrraig is Oisín," beg. "A Oisín an raidhe rinn": prophetic poem as in Eg. 146, art. 51 (k). f. 38.

8. "Prophecies of S<sup>t</sup> Columb-cille, Abbot, Apostle of the píets, translated from a Copy of the Book of Ardmagh, and other authentic documents in the Translators possession": Theophilus O'Flanagan's translations, see Eg. 113, art. 5. f. 42.

9. "On entering Mucrus Abbey," beg. "A mhúir naomhtha na mbeann nglas": fragment (3 stanzas) of the lament, not for Muckross Abbey, Killarney, but for the Abbey of Timoleague, barony of East Carbery, co. Cork. For the complete poem see Eg. 122, art. 37, and O'Daly, *Irish Miscellany*, p. 45. It was composed by Seán Ó Coileáin (John Collins), the best-known of

the modern poets of Carbery. He was born in 1754, traditions differing as to the locality, but his father's house was at Kilmeen in East Carbery. He was intended for the priesthood and studied in Spain to that end, but appears to have returned to Ireland without completing his studies. He settled at Myross and started a school there. Among other works he began an English-Irish Dictionary and a History of Ireland in Irish, fragments of both of which were in the possession of S. H. O'Grady (cf. *Catalogue*, p. 630, note). Many of his poems are still extant. He died in Skibbereen in 1817 according to the heading of an elegy by Micheál Ó Longáin (cf. *Éarna*, i. p. 9) printed in O'Daly, *op. cit.*, p. 50. For an account of his life and works and the local traditions about him see an article by Peadar Ó hAnnracháin, *G. J.*, xviii. pp. 261, 300.

Followed here by two stanzas, to which perhaps the heading above refers. They are disposed as follows :

“Ar dteacht don chill-so asteach dom féin  
 Tan dhearc mé a cruith 's gach gné mar bhi  
 Adubhart, ní peacadh guidhe ar gach n-áon  
 D'iomperas seala + Criost.  
 Mainistir Mocruis  
 Oir ní fheacadh san gcill so  
 Feart-laoi na leacht  
 Gan foghar na croise  
 A' morughadh a gceacht.”

f. 48.

10. Stanzas by Killarney poets of the Ó Scannail family to which the scribe of this MS. belonged. They are :—(a) “D. O.F. cēt.” beg. “Ar mbeith dúin ó bhaogal ar thaobh clé na Leamhaine” : stanza, followed by a quatrain of *deibhidhe*, by a poet announcing his arrival at Killarney. Addressed at the end : “A eigsi oirdhearc Ui Sganill.” f. 48 b ;—(b) “Faulthi is dathad le habharc sa tír roimhitsu” : stanza by Donnchadh Ó Scannail, welcoming a student from Cork. *ib.* ;—(c) “Is ard do sgagibh do mhaithibh na bpriomhleogan” : stanza by Tadhg Ó Scannail to the same. f. 49 ;—(d) “A Mhaighistir ionmhuin,” beg. “An nglacá scolairthe deróil boct” : stanza addressed by the same D.O.F. to Finghin Ó Scannail, asking for admission into his school. Subscribed : “Inthlearg (*corr. from* Rithlearg) beag o dhuine anaithnid iona bhfuil braon no dho d' fuil Eochaig Ui

Floinn don uasal Finighin Ua Sganuill." The scholar was then a D. Ó Floinn, probably the Donnchadh bán Ó Floinn of Cork (fl. 1805-28), for whom see S. H. O'Grady, *Catalogue*, p. 563 and *Gadelica*, i. p. 269. *ib.*;—(e) Ó Scannail's answer is the common quatrain, beg. "Fear n̄n. [dána] aig deanamh n̄n [dána]," for which see Eg. 127, art. 36 (y). *ib.*;—(f) "As troa sa a labharán bháin": the common scribal quatrain, subscribed "Finighin Ua Sganuill." f. 49 b.

### Egerton 126.

Paper; XIXth cent.

7½ in. × 4½ in.; ff. 141.

Transcribed, chiefly from Eg. 146, by Finighin Ó Scannail.

KILKENNY AND WATERFORD POETRY; together with miscellaneous transcripts from various sources. For other Kilkenny poetry see Eg. 149, arts. 7, 9-14.

1-28. Transcript of Eg. 146, arts. 1-32.

f. 1.

29. "Tiagharna Maigheo," beg. "Is mithid dhuin feasta gluaiseacht": the well-known song. See Eg. 127, art. 93.

f. 18 b.

30-46. Transcript of Eg. 146, arts. 33-36, 38-45. The two epigrams by Tadhg Ó Neachtain, Eg. 146, arts. 38 (a), (c) are here dated 1742, on what authority does not appear.

f. 19 b.

47. Stanzas, etc., relating to cos. Kilkenny, Waterford, etc.

(a) "Duthadh Ui Dhéiseach—The land of Decies": stanza on the country of the Decies, co. Waterford.

"Si mo dhúthadhsa duthadh Ui Dhéiseach  
Duthadh is fearra is féile daoine úaisle  
Duthadh bleachtach lachtach éisgeach  
Duthadh shleibhteach choillteach cuantach."

f. 37 b.

(b) "Air Finin Peafar": stanza:

"Dob fuiris dam do caoine is gan do chaine  
's gan gabhail leat tri fhearán tarsa  
acht siubhal leat air cúirtiona bána  
's go Cillmoecarra mar a dtathuigheac do fader."

The place-name in the last line probably represents Kilmocar, barony of Fassadining, co. Kilkenny. *ib.*

(c) "Mola na Gaoidheilge," beg. "Teanga mhín bhog mhílis": prose extract in praise of the Irish tongue. f. 38.

(d) "Feartlaoi air Ó Móra": epitaph on one of the O'Moores of Leix in Queen's County.

"Bi sasta feasta a líe go luan an bhraith  
acht amháin ap Mac o neamh gur fughatsa ata  
blaith na bhfear is sgoith Uí Mhora árd."

*ib.*

(e) "Caoimhne an bhean síghe," beg. "Ansa Daingion nuar neartaídh an bhronghol": stanza denying the right of the merchants of Dingle, co. Kerry, to possess a banshee of their own. An extract from the poem by Pierce Ferriter, *Dánta*, ed. Dinneen, ll. 25-28. *ib.*

48. "Gleán Breathnach," beg. "Ata coill ghlas ar thaobh dí da ngladhtar Cluancasa": poem (6 stanzas) on Walsh's Glen, co. Kilkenny, the position of which is defined in st. 5 as being "Eidir Carraig na Suire is Rosmiceruthain na taoide," i.e. between Carrick and New Ross. The poem concludes with a lament for a Walter [? Walsh]. f. 38 b.

49. Various stanzas, in different hands, viz.:—(a) "A Dhia gan me am abhallín no am állenín eigin": version of an *English* quatrain, beg. "I wish I might a rose bud grow." Headed by the note: "Vide Anaereon's 22d. ode & an Epigram of Dionysius." Printed, Hardiman, *Ir. Minstr.*, i. p. 344. f. 39 b;—(b) "Uí Dhiobhuidh is diamháoin do cheasda": two stanzas of attack on a writer. Written on a slip pasted in. *ib.*;—(c) "Ughdair oirdherca sonn amhail ionnraídhther í lebhar Bhaile an Mhota": the list of ancient Irish authors, see Eg. 127, art. 102. Written on two inserted leaves. f. 40.

## FOLK SONGS.\*

### Egerton 117.

Paper; XIXth cent.

6 in. × 7¼ in.; ff. 167.

Written early in the 19th cent. (watermark, 1814) by two scribes in a partly phonetic script, but with use of the Irish letter. The chief scribe wrote ff. 1-93, 116-122, the other scribe wrote ff. 94-115 b, 123-167. They employ two different phonetic systems, that of the second scribe being (like his script) in some particulars eccentric.

In the description of this MS. in the *List of Additions made to the Collections in the British Museum in the year MDCCCXXXII*, 1834, p. 14, the songs are said (no doubt on the authority of Hardiman) to have been "written down from oral recitation" by Philip Gibbons, in several counties of Connaught." Philip Gibbons was probably the first of the two scribes. Other folk songs are recorded in the same hand in Eg. 151, art. 30.

FOLK SONGS OF CONNAUGHT; recorded (in semi-phonetic scripts) in various counties of Connaught by Philip Gibbons and another in the early 19th cent. (*post* 1814). A considerable number of the songs are transliterated into the traditional orthography by John O'Donovan in Eg. 130. At the end (arts. 101-103, 105) are some Ossianic lays and (art. 104) an elegy on William son of Richard Burke (d. 1690), all in the hand of the second scribe.

1. "Chota More," beg. "Hart shíar ma hean tu ber na ceatí bannacht dhuaim": love song (3 stanzas). Transliterated in Eg. 130, art. 2 (l). f. 1.

2. "Ochal," beg. "Madan dónídh et mé dul go Óchal": the well-known song: "Eochaill" (3 stanzas), printed in Hardiman, *Ir. Minstr.*, i. p. 348 and elsewhere. f. 2.

3. "Bla na gCeoir," beg. "Bla na gceoir ar dhath na smeara is tu do chrádh mo criodh": love song (4 stanzas). Transliterated (3 stanzas) in Eg. 130, art. 2 (a); and (4 stanzas) *ib.*, art. 2 (z). f. 2 b.

\* The term "folk songs" is here used with the signification "songs orally collected," whatever their ultimate origin.

4. "Manistir na Buala," beg. "Chaith me sacht sachtinídh manistir na Buala": love song (5 stanzas). See Eg. 130, art. 2 (e). f. 3 b.
5. "Bantrach et mídin me," beg. "Bantrach et is mídin me fagu go oag": song (4 stanzas) differing from that printed with the same title in O'Daly, *Poets and Poetry*, p. 170. Stt. 1, 2 agree with stt. 2, 3 of the song: "Liam Ó Raighle" in Ó Máille, *Amhráin Chlainne Gaedheal*, p. 85. See Eg. 130, art. 2 (c). f. 4.
6. "Oagban na bhínult redh," beg. "Dharc me gobhal an bhohair oagban na bhínult redh": love song (5 stanzas). See Eg. 130, art. 2 (n). f. 5.
7. "Mallí tsléimh," beg. "Ar mhalli tsléimh ta mo ruan is mo chead share": love song (4 stanzas). See Eg. 130, art. 2 (b). f. 5 b.
8. "Sgilling bhan," beg. "Is buachaill me gan dra rear mar der na mna": love song (4 stanzas). Eg. 130, art. 2 (m). f. 6 b.
9. "Sallí bhán," beg. "Nach cruadh an carriacht bhe ag an mas lum": love song (3 stanzas). Eg. 130, art. 2 (yy). f. 7.
10. "Padar cura," beg. "Is a Padar cura bhe cnasta muanta": love song (4 stanzas). Eg. 130, art. 2 (r). Cf. *Amhráin Chlainne Gaedheal*, p. 122. f. 8.
11. "Sandgh Ó Ruarc," beg. "A Manada shianta ta fiar sguch na fiolla as far": elegy (3 stanzas) attributed here (in pencil) to Carolan. Eg. 130, art. 2 (ww). f. 9.
12. "Rosa dhal theimh nídhan Hanridh," beg. "Oaganí oag is a realta tríd a gcao": love song (4 stanzas). This resembles the song called "Cailín beag an ghleanna" in Hyde, *Love Songs*, p. 102, but the last stanza is from the song "Róise gheal nighean Hanri," see Eg. 151, art. 5 (a). See Eg. 130, art. 2 (zz). f. 9 b.
13. Quatrains, viz.:—(a) "On the Beauty of the mind," beg. "Is dubh an smear ón ngrean is is millish í": the last quatrain of An teagasg ríoghdha (see Eg. 127, art. 37);—(b) "Labour in Vain," beg. "Fadoth tinamh fa loch": see Eg. 127, art. 43 (a). f. 10 b.
14. "Cunlach glas an fobhar," beg. "Ar cunlach glas an fomhar stoarín do dharc me hugh": love song (5 stanzas).

Printed (in different forms) in *An Fíibín* (Gael. League), 1905, a collection from Connemara, and in Costello, *Amhráin Mhuighe Seola*, p. 134. See Eg. 130, art. 2 (g). f. 11.

15. "Diarmud is Grana," beg. "Chuid an tséoil is a chead share dha nealliha lum": love song (2 stanzas). See Eg. 130, art. 2 (d). f. 12.

16. "Bidoag ni Bhala," beg. "Madan cuan cheo dar erias ansa bhfomhar": love song (6 stanzas). Attributed here (in pencil) to Carolan, and printed among poems wrongly so attributed by Ó Máille, *Carolan*, p. 209. See Eg. 130, art. 2 (a). f. 13.

17. "Biddidh ní Farriés," beg. "Biddidh an anar cion is desa parsa et gnío": love song (3 stanzas). Attributed here (in pencil) to Carolan. See Eg. 130, art. 2 (bb). f. 14.

18. "Grana bhaoil," beg. "Is buarha is nídh suamhnach bhe Grana bhaol": indecent song (2 stanzas and chorus). f. 15.

19. "Muatha an Grana oag," beg. "Shual me Ere fa dho": two stanzas with chorus. See Hardiman, *Ir. Minstr.*, i. p. 194. f. 16.

20. "Madin chuan," beg. "Madin chuan a ruan dar íriás fein": love song (5 stanzas). Some of the stanzas here appear in the song: "Da mbeith crodh aig an geat," see Ó Máille, *Carolan*, p. 262. See Eg. 130, art. 2 (7). f. 16 b.

21. "Mallí bhane na shead," beg. "Mhallí bhane na shead": love song (3 stanzas). See Eg. 130, art. 2 (h). f. 17 b.

22. "Domhnaí Ó Don," beg. "Der na bath breaga is der na lamhra bra gaolga": love song (5 stanzas). See Eg. 130, art. 2 (3). f. 18.

23. "Collín das na luachra," beg. "A collín das na luacra no an tru lat mo bhart ar lar": love song (3 stanzas). Unfinished. Cf. *Amhráin Chlainne Gaedheal*, p. 98. f. 19 b.

24. "Buachalín beg oag me," beg. "Buacalín beg oag me": love song (7 stanzas). See Eg. 130, art. 2 (u). f. 21.

25. "Noarín a bhíle stoarrhín," beg. "Noarín a bhíle stoarrhín na biaf broan ort na dadidh": love song (2 stanzas). Probably unfinished. f. 22 b.

26. "Shóan Brúan," beg. "Ta an tiollar da lua nach dtuafa she nuas": lament for John Brown (4 stanzas). A Mayo song. See Eg. 130, art. 2 (cc). f. 23 b.



27. "Cúadh Thomás Í mBlamhal," beg. "Is ar an lung sho Paddidh Línsha do níamsa an dobroan": The song (4 stanzas) printed in Hardiman, *Ir. Minstr.*, i. p. 337; *Amhráin Chlainne Gaedheal*, p. 5. See Eg. 130, art. 2 (i). f. 24.
28. "A song called *Speack a Shoughach*," beg. "Caulín beg peachach parlach cucanach": indecent song (7 stanzas, with chorus). Stanzas 5-7 are printed in Hardiman, *Ir. Minstr.*, i. p. 331. Partial transliteration in Eg. 130, art. 2 (x). f. 25.
29. "A song called the *Cashedach Bane*," beg. "Hug me an ruag sin fo bhulach na Cruaha": song (7 stanzas) by An Caisideach bán, who is perhaps to be identified with the Tomás Ó Caiside, whose autobiography is in Eg. 178, art. 15. Printed in *Amhráin Chlainne Gaedheal*, p. 22. Other poems attributed to him are in *op. cit.*, pp. 9, 144; Hyde, *Rel. Songs*, ii. p. 170 (cf. art. 88 below); Ó Máille, *Carolan*, p. 258. See Eg. 130, art. 2 (dd). f. 26 b.
30. "A Song called *Kitty Nee ara*," beg. "Is ta in Eorna ear buila sa Tannan go lear fa gruam": love song (7 stanzas). Stanzas 5, 6 here are from the song "An raibh tu ag an gCarraig no bhfaca tu fein mo ghradh," see Walsh, *Pop. Songs*, p. 72. See Eg. 130, art. 2 (i). f. 29.
31. "A song called *Mara Neean Theag Oag*," beg. "Mara oag is tu derim ruan share mo cleimh": love song (5 stanzas). See Eg. 130, art. 2 (k). f. 30 b.
32. "A Song called *Jenny Ward*," beg. "Chuil misha hart Ere Sasinidh frea cealidh": song (6 stanzas). Printed in *Amhráin Chlainne Gaedheal*, where the editor says that it is one of the songs of Micheál Mac Suibhne, a poet of co. Mayo. See Eg. 130, art. 2 (f). f. 31 b.
33. "*Oag Manleir*," beg. "Ta cere barta bara casta thiacht an alt a bardal buin": love song (5 stanzas with chorus). f. 34.
34. "*Murrisk no Evinis na Guanty*," beg. "Is nuair smuinim ar fad bhuam shíar í an cruac:" song (3 stanzas) printed in *Amhráin Chlainne Gaedheal*, p. 156. See Eg. 151, art. 5 (i). f. 36.
35. "A song called *hugamur Fein an sabhrú lin*," beg. "Fuagh me fein is mo bann air chuirruimh na casgu": satirical song (68 lines). Cf. Costello, *Amhráin Mhuighe Seola*, p. 67. f. 36 b.

36. "*Cuart a liogh*," beg. "Cuart a lio gomhal triad an athmhualidh": love song (7 stanzas). f. 39 b.

37. "*A Song called Shemus Ó Murrouch*," beg. ".i. an comann breaga mhe ag spearbean na gucane": love song (8 stanzas). f. 41.

38. "*A Song called Briednane Padrick*," beg. "Go Rathaird ma bean tu dare ar mhníe na mbear lag": the song "Brighid Ni Phadhraic" (4 stanzas), see *Amhráin Chlainne Gaedheal*, p. 82. See Eg. 130, art. 2 (y). f. 42 b.

39. "*A Song called Oan Ó Malley*," beg. "Is she Ó Mala fuar an creoimh in sgach card gon tier": song (4 stanzas) on Eoghan Ó Máille. f. 44 b.

40. "*Kattileen Thriéal*," beg. "Is tru dhear gan misea et Catillian Ill (= Triall)": song (8 stanzas, incomplete). The first stanza is quoted by Hardiman, *Ir. Minstr.*, i. p. 348 in a note on the better-known song on Catherine Tyrrell, who was, according to him, a member of the family of that name formerly residing at the Pace (Tyrrell's Pass) in the County of Westmeath. See Eg. 130, art. 2 (w). f. 46.

41. "*A song called Ana nighan Shivne*," beg. "Tra heamsa shios ar heomh Srath Farna": love song (3 stanzas), with the refrain "Uilleacan dubh O," partly imitated from the song with that title, see Ó Máille, *Carolan*, p. 223. f. 43.

42. "*A song called Cuart Balla*," beg. "Gha bhecfá cuart Mhala lar Conde Mhió": song (6 stanzas) on Gerald Moore of Moore Hall, co. Mayo. See *Amhráin Chlainne Gaedheal*, p. 158. f. 49 b.

43. "*A Briddian Mherga*," beg. "Gra mo ♡ hu a bhriadin mherga": love song (8 stanzas), printed in Hyde, *Love Songs*, p. 116. f. 51.

44. "*Collicune*," beg. "A Collicune ta an ala bhuinte bhasach lufar easga": love song (6 stanzas). f. 53.

45. "*Shiella Beg nee Currilane*," beg. "Is tru gan me is tu Hiella glanta emhin": love song (3 stanzas), differing very much from the form in Hardiman, *Ir. Minstr.*, i. p. 220. f. 54 b.

46. "*Emon a Cnuc*," beg. "Géidh shuad amith": the well-known song (3 stanzas). See O'Daly, *Poets and Poetry*, p. 264. f. 55 b.

47. "*Thoribreed*," beg. "Chual me Tuamhan balta mora": love song (6 stanzas). See Eg. 130, art. 2 (oo). f. 56 b.

48. "*Baninfirruay*," beg. "Bhrinal gan small a bfuil an dalru das an do gruadh": the well-known song (3 stanzas): "Bean an fhir ruaidh." See *Amhráin Chlainne Gaedheal*, p. 135. f. 59.

49. "*Morrocha Das Ó Mullin*," beg. "Der lumsa is cuan an toagfear": the song (4 stanzas): "Murchadh Ó Maoláin." See *Amhráin Chlainne Gaedheal*, p. 68. Eg. 130, art. 2 (pp). f. 60.

50. "*Bacac bué*," beg. "Bhe me íhe air hoaramh is an a brunimh an theod dum": a beggar's song (5 stanzas). Eg. 130, art. 2 (p). Cf. the song: "Bacach buidhe na Léige," second version, *Irish Folk Song Soc. Journ.*, xix. p. 37. f. 62.

51. "*Carlón in Receipt*," beg. "Tra churimsa an gari ní erin she lum": drinking song (5 stanzas), but not "Carolan's Receipt," for which see Eg. 127, art. 2. f. 63.

52. "*Richard Ó Bran*," beg. "Morra duit anar gedh gur sucar atar": the well-known song (6 stanzas), a Connaught version of which is printed in *Amhráin Chlainne Gaedheal*, p. 80. For Munster versions see *Folk Song Soc. Journ.*, no. 23, 1920, p. 150. f. 64 b.

53. "*Portumna*," beg. "Da ma lumsa Porttumna et Beallaliag": love song (6 stanzas). See Eg. 130, art. 2 (hh). f. 65 b.

54. "*Catty na Guach*," beg. "Catidh na guach no in truadh lat misa bheth tin": love song. A different form of the song: "Citi Ní 'ae Aodha," for which see Ó Máille, *Carolan*, p. 243. Eg. 130, art. 2 (kk). f. 67.

55. "*Peeborrabane Bane*," beg. "Ta mo ♡ bra brote is mo cus das loante": love song (5 stanzas). See Eg. 130, art. 2 (ff). f. 68.

56. "*Cashu Tugane*," beg. "Nach e an cat marra a cas in na haite sho me": the well-known song (6 stanzas): "Casadh an tsúgáin." See Hardiman, *Ir. Minstr.*, i. p. 195. f. 69 b.

57. "*Cumuara Laci et Padric Maload*," beg. "Ag sho mur a nuairt Padric ar duas. Ta pare a Bairtri nar lasiaf ariamh a cairt": a contention (10 stanzas). f. 71.

58. "*Cohiar a Caba*," beg. "Chuaiirt a hugas do budh harrach lum pein mo chual": lament (6 stanzas) by Carolan for his friend, Cathaoir mhac Cába, the Connaught poet, d. 1739. See Ó Máille, *Carolan*, p. 162. f. 73 b.

59. "Norienn Colsallach," beg. "Ar an geamhe sho Colsallach ta an realta na shasamh": eulogy (4 stanzas). f. 76.
60. "A nallinin mionnach," beg. "Da bhecfasa an nallin ar madin is nidh shuc": song (10 stanzas with chorus) on a mantle. f. 77.
61. "Margrit ni an Ceimhna," beg. "Bhe me rear sual chus tramh": love song (5 stanzas). f. 79.
62. "Marra oag nidh Gamhrane," beg. "Marra oag nidh Gamhrane ruan share mo cleimh sho": love song (7 stanzas). See Eg. 130, art. 2 (ii). f. 80.
63. "Cittdh Bhessach," beg. "Is truadh gan me et tu Cittdh bessach": love song (3 stanzas). See Eg. 130, art. 2 (ll). f. 81.
64. "Pegennidh neeninsha," beg. "A Phegidh she is dó lum go bhfuair tu gift oan oag fear": love song (3 stanzas). See Eg. 130, art. 2 (mm). f. 82.
65. "Madam Cole," beg. "Is emhin is is sabh is is emin gach la": Carolan's poem (2 stanzas). See Ó Máille, *Carolan*, p. 152. f. 83 b.
66. "Candumh dillis," beg. "Ta sgiobolin agumsa nach mualin ach truar an": indecent song (4 stanzas). Cf. *Ir. Minstr.*, i. p. 262; *Love Songs*, p. 62. f. 84 b.
67. "Liossach," beg. "Hianamur shesrach an darra la Bhart": ploughing song (2 stanzas). f. 86.
68. "Nial ban," beg. "Da bhecfá Nial ban": love song (3 stanzas), by a woman. See Eg. 130, art. 2 (nn). f. 86 b.
69. "Sliamh mor Felin," beg. "Cusli et a cial": love song (3 stanzas). Part of the song printed in O'Daly, *Poets and Poetry*, p. 130 under the title: "Suirghe Pheadair Dhornin." For Ó Doirnín see above, p. 123. f. 87.
70. "Pegidh Blaca," beg. "Cursi (*sic*, ? curfi) me mo bhota go schionaroabh": love song (3 stanzas). f. 88.
71. "Iodh oag an tsleimh," beg. "A mhira muinta gan abhal cura fusageal dusa ma edin": love song (4 stanzas). f. 88 b.
72. "Murneen na gruaga bane," beg. "Nial eoin bala cuan o Erna go Tuam": the well-known song (7 stanzas, with indication of an eighth). See *Ir. Minstr.*, i. p. 354; *Love Songs*, p. 10. See Eg. 130, art. 2 (é). f. 89 b.
73. "Tiarna Mhadho," beg. "She Sir Tiboad oag a Bire in

creimh chuadidh mheas eafach mor": the song (3 stanzas) said by Hardiman, *Ir. Minstr.*, i. p. 337 to have been "composed by David Murphy, a poor dependant of Theobald, fourth viscount Mayo, a nobleman who first sat in the Irish house of peers on 14th May, 1661. It was composed in the hall of Castleburke, a baronial mansion, now in ruins, near Castlebar, in the county of Mayo." A version is printed, *op. cit.*, p. 228. See Eg. 127, art. 93; 146, art. 52. f. 91.

74. "Donnal mergach," beg. "Hial me tra nuer bhe me oag slan": love song (5 stanzas). See Eg. 130, art. 2 (ee). f. 92 b. Here the second hand begins.

75. "Murneen na Gruogeash bambneh," beg. "As trasthaugh baughthlach dlioghachsh bhios": the song (3 stanzas): "Múirín na gruaige báine" in a different version from that in art. 72 above. f. 94.

76. "Shamhn oag eireah an nglannash," beg. "Er eirie gum er maddin": the song (3 stanzas) better known as "Seán Ó Duibhir an Ghleanna." See *Ir. Minstr.*, ii. p. 86. f. 95 b.

77. "Chuogsheen Glan Neifin," beg. "Tshamh smoleen a nGlan Neifin nar eatsh mea a riebh a bhallu": love song (2 stanzas). Cf. the poem in *Amhráin Chlainne Gaedheal*, p. 99. f. 96 b.

78. "Mouth ni Oothgh," beg. "Sthee Moutshie dhas nie Ootshie": love song (2 stanzas arranged as 3). A variant version of stt. 1, 3 of the song: "Mouda Ní Dhubhda" as printed in Ó Máille, *Carolan*, p. 254. f. 97 b.

79. "Mol duh an Ghlannah," beg. "Is eg Mol duh an Glannah tshamh mo grase dasce": love song (3 stanzas). Cf. *Love Songs*, p. 108. f. 98 b.

80. "Sheeleh bheig Nie Chonolan," beg. "Heelesh das na partshe": variant form (5 stanzas) of the song in art. 45 above. See Eg. 130, art. 2 (δ). f. 99 b.

81. "Challeen beg na luochre," beg. "A challeen bog na luochre glachc suobhnis is fan go ré": love song (3 stanzas). St. 2 corresponds to st. 1 of the song: "An bheinsin luachra" in *Amhráin Chlainne Gaedheal*, p. 98. See Eg. 130, art. 2 (θ). f. 100 b.

82. "Uonah bhaun," beg. "Uonah bhaun a gra se bhiele ruen": love song (9 stanzas), apparently one of those addressed

by Tomás láidir Mac Coisdealbha (for whom see Eg. 127, art. 46) to Úna Nic Dhiarmada. The last stanza here is the one printed in *Love Songs*, p. 52, but the others differ very much from those printed, *op. cit.*, p. 58. f. 101.

83. "En dridoag," beg. "As truo gun mea am eanien dridóge": love song (4 stanzas). f. 103.

84. "Cien Roshe," beg. "Lé thil dushe a bhrunal bhuntshie nar chintshie le beo": a version (3 stanzas) of the song by Séamus Mac Cuarta, for various versions of which see Eg. 208, art. 30. f. 104.

85. "Bob á Culleghea," beg. "Thamh rácharrien fio leig go heig nie masthaugh a snu": elegy (3 stanzas) on Roibeárd Mhac Ghiolla Dhé. f. 104 b.

86. "Cittdh nie Arash," beg. "Thamh en tshea er buille r an nannir stho lan do smuotsh": version (3 stanzas) of the song printed by Ó Máille, *Carolan*, p. 146. According to Ó Máille, *op. cit.*, p. 297, "it is obviously a W. Sligo song on the death of one of the O'Haras (of Leyney)." f. 105 b.

87. "Bried nie Cunemarre," beg. "She Bried nie Cunemarre en stshad bhan chun cheilie is alah gnie": love song (3 stanzas). f. 106.

88. "Casadaugh Bamhnn," beg. "La gar eirie mea f6 an gehell ehraerie": song (4 stanzas) attributed to An Caisideach bán (see art. 29 above), differing very much from the form of the song entitled: "An Caisideach bán no an bráithrín buaidheartha," printed in Hyde, *Rel. Songs*, ii. p. 170. f. 107.

89. "Drinnann Donn," beg. "Thamh ne dorie dienu rodiacht er gach thiebh ga gthruogh": love song (4 stanzas). For versions of this well-known song see Costello, *Amhráin Mhuighe Seola*, pp. 71-76. The first printed version is in Miss Brooke's *Reliques*, 1789, p. 306. f. 109.

90. "Rosheen Dubh," beg. "A Rosheen na bief bron orth fio nar eirie guith": the well-known song (3 stanzas). The present copy contains stt. 1, 4, 6 of the version in Hardiman, *Ir. Minstr.*, i. p. 254. f. 110.

91. "Breed óag na man chrubh," beg. "A Bhreed oag na man chrubh is thu dagit mo chree crathie": love song (3 stanzas). See Eg. 130, art. 2 (gg). f. 110 b.

92. "Curth Mhallah," beg. "As ga bhechea curtsh Mhallah

is ee mheigsh gchundeghoe": song (3 stanzas) on Gerald Moore, see art. 42 above. f. 112.

93. "Daomhnal Meregagh," beg. "Niel aughsh la 1 sthaugshein o dagie misthea en ballie": variant (3 stanzas) of art. 74 above. St. 3 is identical with st. 1 of the song "An chaora ghlas" in Ó Máille, *Amhráin Chlainne Gaedheal*, p. 117 (cf. Hyde, *Love Songs*, p. 102). f. 112 b.

94. "Chreshmoliena," beg. "A Greshmoliena thamh mo mhiense": love song (3 stanzas). A co. Mayo song. See Eg. 130 (ε). f. 114 b.

Here the first hand begins again.

95. "Maple heimh Ne Cala," beg. "Pe dha bhfuil she a nane a lamh chuir fo na cum": incorrect copy (4 stanzas) of Carolan's song for Mabel Kelly. See Ó Máille, *Carolan*, p. 109. f. 116.

96. "Tru the bhud laddgh," beg. "Nach buara bocht an cas": love song (4 stanzas). See Eg. 130, art. 2 (qq). f. 117.

97. "Doncha ban," beg. "Bhic I Rumhan na romh an shean ort": lament (5 stanzas) by a mother for her son.

f. 118.

98. "Domnall oag," beg. "Domnail oag phoair na ngasgidh": love song (7 stanzas). See Eg. 130, art. 2 (rr).

f. 119.

99. "Cu beg mien," beg. "Cu beg mien is a giairin donn": love song (6 stanzas).

f. 120 b.

100. "Alinoair a ruan," beg. "A dtuafi tu no an bhfani tu Alinoair a ruan": the famous song (4 stanzas) attributed to the 17th-cent. poet, Cearbhall Ó Dálaigh. Printed in *Ir. Minstr.*, i. p. 264 and elsewhere. For a discussion of the attribution see O'Rahilly, "Irish Poets," p. 100.

f. 121 b.

Here the second hand begins again.

101. "Lioh na shallug," beg. "A Fadriche en guolie thu en thallug": the Ossianic lay (42 quatr.). See Add. 34119, art. 8.

f. 123.

102. "Lioh na cuin duibh," beg. "Is dun chuinn duimh en dun sho heer": the Ossianic lay (41 quatr.): "Laoidh na Con Duibhe." An oral version from Mayo is printed in *Irisleabhar Muighe Nuadh*, 1912, p. 48. For Scotch Gaelic versions see *Rel. Celt.*, pp. 281, 355; Campbell, *Leabhar na Feinne*, pp. 89-93. For the subject of the lay cf. Eg. 140, art. 3.

f. 129.

103. "Lioh en derring," beg. "Dariosin duith caream an irr mhore": the Ossianic lay: "Laoidh an Deirg," for which see Add. 18749, art. 3. f. 136.

104. "Their Liom Burce," beg. "Is more an fall sho das er Ere": elegy on William son of Richard Burke (d. 12 June 1690). The subject of the elegy is probably the "William Bourke of the line, who had been appointed Governor of the Castle of Grange in the County of Sligo [and] was ordered by King James to defend it: when, being vigorously besieged and disappointed of promised succours, at the moment that the besiegers were about to enter the breach he blew up the Castle, and with many of his enemies was buried in the ruins" (D'Alton, *King James's Army List*, ii. p. 137). The siege was in 1690. f. 151.

105. "Shellig mhore Mherrein nee Loughlinn," beg. "Shellig mhore Mherrein nee Loughlinn": Ossianic lay (73 quatr.).

### Egerton 151.

Paper; XVIIIth, XIXth cents.

Various quarto sizes; ff. 112.

The MS. is composite, probably put together by Hardiman. The earliest portion (ff. 68-71, 74-84) was written by Muiris Ó Gormáin, *circ.* 1761. Of the later portions arts. 1, 2 (ff. 1-36) were written by Labhrás Mac Ilearnadh (see Eg. 171) in 1788, art. 3 (f. 37) is written in a neat 18th-cent. hand on a single leaf, art. 4 (ff. 38-52) is written on paper with the watermark 1811, art. 5 (ff. 53-67) is on paper with the watermark 1814, art. 11 (ff. 72, 73) is badly written in a 19th-cent. hand, arts. 28, 29 (ff. 85-88) are on paper watermarked 1810, art. 38 is probably in the hand of Philip Gibbons (cf. Eg. 117) on paper watermarked 1812, and art. 31 is a transcript by Finghin Ó Scannail, Hardiman's scribe, on paper watermarked 1816.

FOLK SONGS OF CONNAUGHT; taken down from oral recitation in the early 19th cent. by two scribes, using different phonetic systems, the second of whom (art. 30) was probably Philip Gibbons (cf. Eg. 117); together with other miscellaneous collections of 18th, 19th-cent. date.

1. "Toruidheacht Dhiarmada et Ghráinne": the tale of the Find cycle. See Eg. 211, art. 14. Colophon: "Cona í sin toruighacht Dhiarmada 7 Ghrainne go nuige sin [ar] na sgríobhadh re Leabhras Mac Ilearnadh an domha la deag do



Mharta anobhar Mile ocht céad a hocht ⁊ ceire fithcheat [12 March 1888, by mistake for 1788].” f. 1.

2. Two quatrains, viz.:—(a) “Ís truagh sin a leabhair bháin”: the common scribal quatrain;—(b) “As diomhaoin na siodaigh sin oraibhsi ’mhnaibh”: on pride. f. 36 b.

3. “Ar mbeith do shagart áiridhe (darbu ainm Aonghus) ar áonach Daingin Uí Chóisi”: Aodhagán Ó Rathaille’s warrant for the priest’s cock, according to the third version as printed in *Galelica*, i. p. 154 from a MS. written by Tadhg Ó Neachtain (H. 4. 20, p. 223). There is another copy of this version in Eg. 139, art. 40. For another version see Eg. 210, art. 11.

In a neat 18th-cent. hand on an inserted sheet. f. 37.

4. “Oigheadh Chloinne Lir no an dara truagh do thri truagh na Sgéaluigheachta”: the late tale of the mythological cycle. See Eg. 164, art. 12. In a good 19th-cent. hand (watermark, 1811). f. 38.

5. A collection of folk songs written phonetically in a Connaught dialect, mainly in the Roman character, on paper watermarked 1814. In some cases the name of the singer is recorded. They are as follows:—

(a) “Rosha gal nien Honrae,” beg. “Ta duffin ar a speir er a Gally ⁊ er a Grien”: 4 stanzas. Transliteration in Eg. 130, art. 2 (o). An English version in (w) below. f. 53;—(b) “Back in Ballinahinch my darling resides”: translation of a stanza of Múirnín na gruaige báine, see Hyde, *Love Songs*, p. 10. f. 54;—(c) “An Cuillun o ’n Brocea,” beg. “’S er an Brocea ta an cuillun she a miragh bra muintea”: 4 stanzas. Eg. 130, art. 2 (s). Cf. Hardiman, *Ir. Minstr.*, i. p. 359. Followed (f. 56) by a bad *English* version. f. 54 b;—(d) “Store na magh is bragte blas”: Carolan’s song for Catherine Crofton. See Eg. 122, art. 29. With *English* translation. f. 55 b;—(e) “Rosheen Dhu. M<sup>r</sup>. Peter Ó Malley,” beg. “⁊ a Rosheen na bee bronie hiav a dherie duit”: a version of the well-known song printed in O’Daly, *Poets and Poetry*, p. 256. f. 56 b;—(f) “Tiarna Myo,” beg. “Is mian lum fasta glusaght”: 3 stanzas. Cf. Eg. 127, art. 93. f. 57 b;—(g) “Ma Lein mur hug me graa dut,” beg. “Mur vegh fatties loght na breuge Roghen fui da yeann”: 4 stanzas. To the right of the title is the note. “M<sup>r</sup>. Keal at the salt pans.” Transliterated in Eg. 130, art. 2 (n). f. 58 b;—

(h) "The Coolun," beg. "Vee me la gimrie gul insa coss monu": 4 stanzas. An unusual version of the common song. Another Connaught version in *Amhráin Chlainne Gaedheal*, p. 222. f. 59 b;—(i) "Evanis na Goon," beg. "Nuir a smunleen er ad uem sheer ie an Crogh," 3 stanzas. See Ó Máille, *Amhráin Chlainne Gaedheal*, p. 156. f. 60;—(k) "Margaret Sweeny-Peter Conor quay," beg. "Gluases lum le intin ard gun cheil": 5 stanzas. See Eg. 130, art. 2 (ss). f. 60 b;—(l) "Maude ni Doude," beg. "She Meudhi ni Doude an Brinnul wasshugh voonthy": 4 stanzas. Ó Máille, *Carolan*, i. p. 254. See Eg. 130, art. 2 (t, uu). f. 61;—(m) "Na Gavna Gallah," beg. "Gra ma chree ma Gavna biggah Gallah": the well-known song. A Connaught version in Ó Máille, *op. cit.*, p. 246. f. 62;—(n) "Dha hiav na Bonah," beg. "Er hiav no Bonah mal tu mise": 2 stanzas. See Eg. 130, art. 2 (q). f. 62 b;—(o) "An Talur Erogh," beg. "A Ree nan grasda nagh Cloothy an Cas": 2 stanzas. f. 63;—(p) "Bridoge na Gumon na tigma gur sugru e": 3 stanzas. A Connaught version in Ó Máille, *op. cit.*, p. 231. See Eg. 130, art. 2 (tt). f. 63 b;—(q) "Nagh evan go na eaneeny Iries go ard": the common song. 3 stanzas. f. 64;—(r) "Ta an Road sho fodah": 2 stanzas. f. 64 b;—(s) "Morra nean Tige oge," beg. "Mo hiav no ma hossu niel mi slan": 3 stanzas. A longer version in *Amhráin Chlainne Gaedheal*, p. 154. f. 65;—(t) "Er a Cuil Vore," beg. "Er a Cuil Vore udhy biem mo chony": 3 stanzas. A different version in *Amhráin Chlainne Gaedheal*, p. 87. See Eg. 130, art. 5 (κ). f. 65 b;—(u) "Bunan bui," beg. "A Bunan bui se ma lean da lee": the song by Cathal buidhe Mac Ghiolla Ghunna, for whom see Eg. 208, art. 33. Printed in Ó Máille, *Carolan*, p. 208. Cf. Eg. 130, art. 2 (aa). f. 66;—(w) Translation into *English* of (a) above, beg. "The Planet Stars and Sun in shapeless order run." f. 67 b (reversed).

Arts. 6-9 are for the most part in the hand of Muiris Ó Gormáin.

6. "A M griefs do ∴ into my ♥": nonsense verses employing rebuses. f. 68.

7. "From the Book of Mac Fírbiss-Ag so drong dona sean-chaidhibh": the list of shanachies and the septs to which they were attached from Mac Fírbis's Book of Genealogies.

Printed in O'Curry, *MS. Materials*, p. 574. In Hardiman's hand. *ib.*

8. Poem in praise of whiskey, in *English*. Five quatrains. Composed in the Ulster-Leinster border district. Beg. "Brave whiskey stand not cap in hand to white, to Red, to Sherry." Followed (f. 69 b) by a stanza on the same subject, beg. "Balcan bríoghmhar ibh go cíocrach a sólas croidhe go ceólmhar."

f. 69 b.

9. Various quatrains, viz.:—(a) "Sinnsireacht ní ghabhann ceart": from Roibeárd Mac Artuir's poem in the Contention of the Bards, see McKenna's edition, i. p. 122. Preceded by two *English* versions, beg. respectively "By martial force a Country gain'd" and "A Country won by valour," and the beginning of a *Latin* version "Patria parata manu," differing from that in O'Flaherty, *Ogygia*, 1685, p. 406. f. 70;—(b) "Os é ar n-athair Adhamh": two quatrains versifying the *Latin* quatrain, "Cum sit pater Adam cunctorum mater et Eva," which precedes. *Dánfhocail*, no. 284. *ib.*

10. Various short poems in *English* and *Irish*, viz.:—(a) "Upon a sun shines (*sic*) Summers gloomy day": nonsense verses in *English*. 12 couplets. f. 70 b;—(b) "Faith is a figure standing now for nought": complaint to a faithless love. 6 couplets. *ib.*;—(c) "Do spré nior chanus a lagurlach is feile dual": see Eg. 139, art. 9 (e). f. 71;—(d) "Codhladh do chodlús areir": see Eg. 127, art. 73 (i). *ib.*;—(e) "As geur geur bearradh do dheimhsi": 4 quatrains on a greedy man. *ib.*

11. "Leightar as Sgathan na Sompladha": extract from Keating's *Eochairsgiath an Aiffrinn*, see Eg. 189, art. 2. In a bad 18th-cent. hand. f. 72.

12. Quatrains, etc., viz.:—(a) "Linque precor fortem qui tendis ad Eethera Nervum": *Latin* elegiac couplet translating the *Irish* quatrain found in Eg. 155, art. 25 (a), with the first line of the *English* version found there. f. 74;—(b) "A Chríod a bheir grislasair bhreadh san ghréin": stanza against lustful priests. *ib.*;—(c) "Naos na n-aor (= Aonghus na n-Aor)": quatrains from his satire (cf. Eg. 149, art. 20) on Mac Mathghamhna, Ó Floinn and Ó Raghallaigh, beg. "Each iomchair's gan dol na haice." *ib.*

13. Various *English* epigrams, viz.:—(a) "To five and five

fifty and five/The first of letters add": riddle based on the Roman numerals. The answer is "vulva." f. 74 b (reversed);—(b) "Between fifty and five and five/The first of letters place": riddle. The answer is "Law." *ib.*;—(c) "I hold as faith, what England's church allows": the equivocal verses on religion sometimes called "Dean Swift's Creed," sometimes "Parson Brady's Allegiance." See Eg. 172, art. 2. *ib.*

14. Quatrains, etc., viz.:—(a) "Da mbeinse mur na mna": indecent quatrain. f. 75;—(b) "Shin me mo lámh chunn mna le snaoisin": on a pinch of snuff. *ib.*;—(c) "Orrtha an tsnaoisin," beg. "Snaoisin ina mbeidh brigh": warning against strong snuff. *ib.*;—(e) "Dúblaigh do ráe cur a 5 leis a nuimhir sin": method of finding how long the moon will stay in a particular sign of the Zodiac. f. 76;—(e) *Irish* names for the parts of the body, viz. "Ceann. muineal. guailleach. asnach. croidhe. inneach uachtrach. inneach iochtrach. dubhain. lathairge. gluineach. luirgneach. troightheach." *ib.*;—(f) "Easga januaraidh mur is cóir": 4 quatrains on the time of moonrise. This, as also (g) and (h), derives from Ó Dubhagáin's calendar poem, cf. Eg. 197, art. 8. *ib.*;—(g) "A mi february cur an do": 2 quatrains on the age of the moon. *ib.*;—(h) "Ata agum a meabhur": 2 quatrains on the length of the day and night at certain seasons. *ib.*;—(i) "Ader an t-ughdar *Guido Aretinus* bainne mna do rug mac do chur a n-uisge an duine thinn": prognostications in sickness. *ib.*;—(k) Metrical flyting between Fachna Ó hIgin and Tadhg (? dall) Ó hIgin.

"Fachna Ó hIgin  
Ni abram nach n-fosainn im  
da n-ithinn é ni bhfuighinn.

"Tadhg Ó hIgin  
Ni abram nach n-iosfadh im  
da bhfaghadh Fachna Ó hIgin  
acht ta daoine leis da rádh  
gur bhrir se an aoine air arán."

*ib.*

(l) "A chara mo chleibh a riaras oirfidigh is báird": stanza begging the loan of Keating's *Forus Feasa*. *ib.*;—(m) English passage on the elements. f. 76 b (reversed);—(n) "Neithe ni aimridoct": note on barrenness in women, probably from a

medical MS. f. 77;—(o) "Croidh oidhre aidhnios teath": tokens of a false friend. *ib.*;—(p) "Ba maith do dhaoine da ttagadh maoine 7 leagadh ciosa duighthe": panegyric (3 stanzas) of a co. Louth gentleman. *ib.*

15. "An chraobh chumhra uaim gon(don *overwritten*) tsaoi": see Eg. 127, art. 11. f. 78 b (reversed).

16. "Aon choll teine 7 ailm ris": a series of quatrains using the names of the Irish letters to ring changes on the theme": "Ata breall ort." f. 79.

17. "Go mbeannaigh Dia, Muire, Padraig, Eóin baisde, Coluim eille mac Feidhlime bhacaidh, Peadar na n-eochrach 7 Dia mor na glóire dhuitsi óigbhean a toíghesi": the Irish beggar's petition. *ib.*

18. "Aig tabhairt a choise i ttir d'Aimerigin i n-Inber Colpa ro raidh": Amergin's poem from the Lebor Gabála, beg. "Am gaoth muir," with gloss. Printed in *Ir. Minstr.*, ii. p. 350 and elsewhere. f. 79 b (reversed).

19. "The Reilly's Motto," beg. "Two Lyons rampant in a field of Green": 3 *English* couplets blazoning the O'Reilly arms. f. 80.

20. Some word for word translations of *Latin* tags, probably to be connected with Ó Gormáin's activities as a schoolmaster. The spelling of the *Latin* is his own.

(a) "Ovid 2 Book. Inter utrumque tene et fortius utere loris." This is followed by a word for word *English* version. Then comes: "Keep the croon o' the Causy and had weel be the Gabstrings. Puer my we Cadee, parce \*stimulis spare the jags, et fortius utere loris and had fast by the Gabstrings";—(b) *Latin* riddle on "Cornix," beg. "Res est in silvis nigro notata colore," with word for word *English* version;—(c) Riddle on a clock:

"Quercus eram silvis insignis glandibus olim  
Nunc horas numerans divido quemque sono."

Followed by word for word *English* version. See the *Irish* riddle, probably a version of some similar *Latin* original, in Eg. 146, art. 38 (aa);—(d) The *Latin* couplet:

"Vestibus atritis non dedecit esse Tyronem  
panossus etiam simodo pergat opus."

Probably the original of the *Irish* quatrain, which follows: "A bheith a mbrataibh loma," and is printed in S. H. O'Grady, *Catalogue*, p. 482, and in O'Rahilly, *Dánfhocail*, no. 151.

f. 80 b.

21. Quatrains, in Hardiman's hand, viz.:—(a) "A ghiolla ata dol go toig a Diabhuil": the variant of the first quatrain of the poem by Toirrdhealbhach Mac Donnchadha in Eg. 127, art. 24 in a form resembling that attributed to Parson Brady, cf. O'Rahilly, *Dánfhocail*, no. 198 note;—(b) "Gairm ⁊ guidhim thu a chloch ⁊ na leig Brighid amach": jocose *feartlaoi* or epitaph on a stingy alewife;—(c) "Tiomsugh beag as leabhar an Dubhaltaigh mic Firbhisigh." The passage, beg. "Na gradha filidh" and ending with the quatrain "Iodhna láimhe lith gan guin" from the Introduction to MacFirbis's Book of Genealogies printed in O'Curry, *MS. Mat.*, p. 576.

f. 81.

22. Agreement by John Reilly of Anagh [co. Cavan] for his son Philip and George Dawson of Kilmore [co. Cavan] for his son James to pay M[aurice] G[orman] £1 1s. 8d. each for teaching their sons, Philip and James, "writing, arithmetick and the English tongue" from 1 May 1761 to 30 April 1762; dated 1 May 1761. *English*.

f. 82.

23. Certificate that Catherine Murphy of Farnam [? co. Monaghan] is not liable for hearth money because she "is a poor widow and that the house wherein she now dwelleth doth not pay eight shillings yearly rent neither doth she or any other person in her name occupy any Lands or Tenements and is not worth forty shillings of any worldly substance;" "Given under our hands this 17th Day of March 1759." Headed "County of Monaghan. At the Gen<sup>l</sup> Quarter Sessions of the peace held att Monaghan the 11th of January last."

ib.

24. Equivocal verses, beg. "I love with all my heart." See Eg. 172, art. 2.

f. 82 b.

25. "Oiris oirderea Thíre Chonail." Notes of remarkable events in the history of Donegal, 1423–1646, not in an exact chronological order. The text, interrupted by arts. 26–27, is resumed on f. 84 b. In the hand of Énrí Mac an tSaoir, for whose connection with Muiris Ó Gormáin see Eg. 131. f. 82 b.

26. Two poems by Pádraig Mac Alindon (see Eg. 172, Introduction, above, p. 118) on Miss Hanlon, viz.:—(a) "Now there

lives a Dame that might save Queen Hecuba's harms": four *English* quatrains headed: "By Patt: Lindon";—(b) "Inghean tais na mbánchíoch is áilne no láeige bhfúacht": the poem (4 stanzas) printed by Miss Brooke, *Reliques*, p. 318, clearly from a copy by Muiris Ó Gormáin. f. 83 b.

27. "*Angelical maid* do dhiaigh ni fada me béo": macaronic poem, see Eg. 127, art. 89. f. 84.

Arts. 28, 29 are written in a 19th-cent. hand on paper water-marked 1810.

28. "Padruig Mac Alionduinn cc.," beg. "Do roinntea h' ionmus liom a theampull": transcript of the poem in Eg. 172, art. 4. f. 85.

29. "Feargus Mhac Bheatha ec.," beg. "A sheanchrich Fail is gnath gach lenn ort": transcript of ll. 1-73 of the poem in Eg. 172, art. 17. f. 87.

30. Folk songs in a Connaught dialect, probably in the hand of Philip Gibbons, for whom see Eg. 117. The paper is watermarked 1812.

(a) "Mara oag na greimh," beg. "Mhara oag na greimh is robhilshi beal": the song "Máire óg na gCraobh," for which see Ó Máille, *Amhráin Chlainne Gaedheal*, p. 134. Four stanzas. See Eg. 130, art. 2 (xx). f. 89;—(b) "Nora Cain," beg. "Is tru gan me et Nora cain shiar oal te a n-Alabin": love song (3 stanzas). f. 89 b;—(c) "Speac na mad," beg. "A bharc b'anibdh hu anacair na dtuntruch ard": boat song (5 stanzas with chorus). Printed in Hardiman, *Ir. Minstr.*, ii. p. 383; Walsh, *Pop. Songs*, p. 82. f. 90;—(d) "Cuachin Glan Nefhin," beg. "Is math an fear slane me ladha et sluasta": the song "Cuaichín Ghleann-Néifinn," see Ó Máille, *op. cit.*, p. 99. Four stanzas here. See Eg. 130, art. 2 (λ). f. 91;—(e) "Borhín rua," beg. "Nach emhin et nach erach gon te bhias a n-ean tach rena gra": love song (4 stanzas). See Eg. 130, art. 2 (ν). f. 91 b;—(f) "Nial an nolic sho sugach na samh," beg. "Nial an nolic sho sugach na samh gedh gur duacherioch dag she me": love song (3 stanzas). f. 92;—(g) "Dalrumh an oar 'geullin mo stoar," beg. "Ta dalrumh an oar 'geullin mo stoar is lasamh in roas ina laca ta bra": love song (3 stanzas). f. 92 b;—(h) "Peacoc Glan Nefine," beg. "Bhaca tu bairan uar a deag a tri": love song (7 stanzas). f. 93;—(i) "Mollumh na

nglanta," beg. "Ta glan ag Ó Hara she haridh na ceatidh": song (5 stanzas) in praise of the glens of Connaught. See Eg. 130, art. 2 (ζ). f. 94.

31. Transcript, by Finghin Ó Scannaill of a part of Micheál Ó Cléirigh's *Foclóir no Sanasan*, 1643, for which see Eg. 173. On paper watermarked 1816. f. 95.

### Egerton 130.

Paper (watermark, 1824); XIXth cent.

11 in. × 7 in.; ff. 95.

Mainly in the hand of John O'Donovan. Art. 7 is in Hardiman's hand and art. 9 in that of his scribe, Finghin Ó Scannaill. Art. 8 is a little blue-covered paper book in Hardiman's hand.

FOLK SONGS OF CONNAUGHT; transliterated from the originals in phonetic spelling in Eg. 117, 151 by John O'Donovan for James Hardiman.

1. Various notes, etc., viz.: (a) Notes on the Fomorian tax from Keating, *Foras Feasa*, i. p. 180. f. 1;—(b) Note on the poem in Eg. 127, art. 69. f. 2;—(c) Stanza, beg. "Nil lebhhar na litir dha bhfacas o amaibh Adhaimh," a variant of the stanza attributed to Cathaoir bacach Ó Raghallaig in Eg. 127, art. 38 (o). f. 3;—(d) "A haogair na leig tusa do chumann re mnaoi": stanza on woman's deceit. f. 4.

2. Transliterations in the hand of John O'Donovan of folk songs from the phonetic versions in Eg. 117 and 151, arts. 5, 30

(a) "Bláth na gCaor," beg. "A bhláth na geáer air dhath na sméur": see Eg. 117, art. 3. f. 5;—(b) "Mala Sléibhe," beg. "Air mhala sléibhe tá mo rún 's mo chéud-shearc": see Eg. 117, art. 7. f. 6;—(c) "Baintreabhach agus Maighdean," beg. "Is Baintreabhach agus maighdean me." See Eg. 117, art. 5. f. 7;—(d) "A chuid de 'n tsaéghal 's a chéad-shearc": see Eg. 117, art. 15. f. 8;—(e) "Mainistir na Buaille," beg. "Chaith me seacht seachdmhaine": see Eg. 117, art. 4. f. 9;—(f) "Sinéad nie an Bháird," beg. "Shiúbhal me-si thart Éire": see Eg. 117, art. 32. f. 10;—(g) "Conlach glas an Fhóghmhair," beg. "Air chonlach ghlas an fhóghmhair": see Eg. 117, art. 14. f. 12;—(h) "A Mhollaídhe bhán na seud": see Eg. 117, art. 21. f. 13;



—(i) “Citídh Ó Heághra,” beg. “Is tá an Fheoir air buile”: see Eg. 117, art. 30. f. 14;—(k) “Máire Inghín Thaidhg óig,” beg. “Máire óg is í adeirim”: see Eg. 117, art. 31. f. 15;—(l) “An Cóta Mor,” beg. “Thart shiar má théidhean tú”: see Eg. 117, art. 1. f. 16;—(m) “Sgilling bhán,” beg. “Is buachail mé gan dráigh”: see Eg. 117, art. 8. f. 17;—(n) “Oigbhean na mín-fholt réidh”: beg. “Dhearc me ag gabhail an bóthar”: see Eg. 117, art. 6. f. 18;—(o) “Ta dúbhachan air an spéir”: see Eg. 151, art. 5 (a). f. 19;—(p) “An Bacach Buidhe,” beg. “Bhí mé oidheche air thórradh is ann do bronnadh seóid dom”: see Eg. 117, art. 50. f. 21;—(q) “Pearla an chúil bhain,” beg. “Air thaebh na Bana mheall tu mesi”: see Eg. 151, art. 5 (n). f. 22;—(r) “Peadar cumhra,” beg. “A Pheadair chúmhra tha eneasda múinte”: see Eg. 117, art. 10. f. 23;—(s) “As air an m-Bróice tá an chúilfhion ’san mhoíghre bhreádh mhúinte”: see Eg. 151, art. 5 (c). f. 25;—(t) “’S í Mád n-í Dhúda an bhruingeal mhaiseach mhúinte”: see Eg. 151, art. 5 (l). f. 26;—(u) “Buachailín beag óg me”: see Eg. 117, art. 24. f. 28;—(w) “Catailín Triall,” beg. “Is truagh ghéur gan me-si agus Catailín Triall”: see Eg. 117, art. 40. f. 30;—(x) “Súd í an spéic shódhach (Seoigheach *overwritten*) dha tógbhail go h-íntineach”: see Eg. 117, art. 28. f. 31;—(y) “Go Rathárd má theidhean tu”: see Eg. 117, art. 38. f. 32;—(z) “Bláth na g-caér,” beg. “A bhláth na g-caér air dhath na sméar”: see Eg. 117, art. 3. f. 34;—(aa) “Ni ba na caoire do bhim a chaoineadh”: part of “An bunnán buidhe,” but not from the copy in Eg. 151, art. 5 (u). f. 35;—(bb) “Biddí an ainfhir chaoín is deise pearsa a’s gnaoí”: see Eg. 117, art. 17. f. 36;—(cc) “Tá an fiolar ’gha luadh nach d-tiocfaidh se anuas”: see Eg. 117, art. 26. f. 37;—(dd) “Thug me an ruaig sin faoi mullach na cruaiche”: see Eg. 117, art. 29. f. 38;—(ee) “Shaoil me trá ’nuair bhí mé óg slán”: see Eg. 117, art. 74. f. 39;—(ff) “Ta mo chroidhe breádh breóighte”: see Eg. 117, art. 55. f. 40;—(gg) “A Bhríghit og na m-bán = chrobh is tú d’fág mo chroidhe cráidhte”: see Eg. 117, art. 91. f. 41;—(hh) “Da m-badh liom-sa Portamna a’s Beal-ath-liag”: see Eg. 117, art. 53. f. 42;—(ii) “Máire og ní Ghamhráin, rún a’s searc mo chléibh-si”: see Eg. 117, art. 62. f. 43;—(kk) “A Chatí na g-cuach an truagh leat me-si a bheith tinn”: see Eg. 117, art. 54. f. 44;—(ll) “Kitty

bhéasach," beg. "Is truagh gan mé 'gus tu a Chití bhéasach" : see Eg. 117, art. 63. f. 45;—(mm) "A Phegí's é is doigh liom go bh-fuair tu gift o 'n og-fhear" : see Eg. 117, art. 64. f. 46;—(nn) "Da bh-feicfeá Nial bán furánach maiseach o 'n t-sliabh" : see Eg. 117, art. 68. f. 47;—(oo) "Shiúbhal me Tuath-Mhumhan bailte móra" : see Eg. 117, art. 47. f. 48;—(pp) "Dar liom-sa is ciuin an t-og-fhear" : see Eg. 117, art. 49. f. 50;—(qq) "Nach buadhartha bocht an cás, me bheith tuitim a n-grádh" : see Eg. 117, art. 96. f. 52;—(rr) "Domhnall óg," beg. "Domhnall óg phór na n-gaisge" : see Eg. 117, art. 98. f. 53;—(ss) "Ghluais-seas liom le h-intinn árd gan chéil" : see Eg. 151, art. 5 (k). f. 54;—(tt) "A Bhríghit óg na g-cumann na tuig-si gur súgrad é" : see Eg. 151, art. 5 (p). f. 55;—(uu) "'S í Máda ní Dhúda an bhroingheall mhaiseach mhúinte" : partial transliteration of Eg. 151, art. 5 (l). f. 56;—(ww) "Sandí Ó Ruaire," beg. "A Manada sínte ta fíor-sgoth na fola is fearr" : see Eg. 117, art. 11. f. 57;—(xx) "A Mháire ogh na g-craebh, is ro mhílsi béal" : see Eg. 151, art. 30 (a). f. 58;—(yy) "Nach cruadh an ch — \* a bhi ag an m-bás liom" : see Eg. 117, art. 9. f. 59;—(zz) "Ogánaich óig mar réiltion tríd an g-ceó" : see Eg. 117, art. 12. f. 60;—(a) "Maidin chiúin cheódhach dar éirígeas 'san b-foghmhar" : see Eg. 117, art. 16. f. 61;—(β) "Dar na — breige 's dar na labhartha breágh Gaédhilge" : see Eg. 117, art. 22. f. 62;—(γ) "Maidin chiúin a ruin da'r éirígeas féin" : see Eg. 117, art. 20. f. 64;—(δ) "A Shíle dheas na Páirte" : see Eg. 117, art. 80. f. 65;—(ε) "A g-Croismoliona ta mo mhian-sa" : see Eg. 117, art. 94. f. 66;—(ζ) "Molladh na n-gleanta," beg. "Ta gleann ag Ó H-Eághra 'sé sharuig na céadta" : see Eg. 151, art. 30 (i). f. 67;—(η) "Mo léan mar a thug me grádh dhuit" : see Eg. 151, art. 5 (g). f. 68;—(θ) "Bínsín luachra," beg. "A chaillín beag na luachra" : see Eg. 117, art. 81. f. 69;—(ι) "Condae Mhaígheó," beg. "Is air an loing so Phaidí Laoirse do ghním-se an dubrón" : see Eg. 117, art. 27. f. 70;—(κ) "Air an chúil (*corr. in pencil to coill*) mhór úd bídhim am' chomh-núidhe" : see Eg. 151, art. 5 (t). f. 71;—(λ) "Is maith an fear sl— me láighe agus sluaiste" : see Eg. 151, art. 30 (d). f. 73;—(μ) "An Craoibhin Aibng (*sic*) Og," beg. "Ata glas ar mo bheil

\* The blanks here and in β and λ represent O'Donovan's failure to suggest transliterations.

7 is meid liom e sgioladh": Jacobite song (6 stanzas). Not in O'Donovan's hand. f. 74;—(v) "Nach aoibhinn a's nach aéarach do 'n te": see Eg. 151, art. 30 (e). f. 75;—(ξ) "Ni fhuil aon bhaile cuain o Éirne go Tuaim": see Eg. 117, art. 72. f. 76.

3. "Eachtra Sheumais Ghraé. Donnchadh ruadh Mac na Mara cct.," beg. "Eachtra Shéumais Ghraé ag iarradh léighin 'na sgo láire": the poem (90 lines) printed in O'Daly, *Irish Miscellany*, p. 62. f. 78.

4. "Ceud buidhe le Dia a ndiaidh gach annafadh": the poem (38 stanzas and 1 of *ceangal*) by Diarmaid mac Seagháin bhuidhe Mhic Cárthaigh printed in *Duanaire Dháibhídh Uí Bhruadair*, ed. Mac Erlean, iii. p. 94 and in *Amhráin Dhiarmada mac Seáin bhuidhe Mac Cárthaigh*, ed. Tadhg Ó Donnchadha, p. 35 of off-print from the *Ivernian Soc. Journal*. f. 80.

5. "Freagra (le Daibhídh Ó Bruadair)," beg. "A Dhiarmaid grádhach is sámh an bheatha dhuit": Ó Bruadair's answer to art. 4, printed in Mac Erlean, iii. p. 126. f. 83.

6. Transcript of Eg. 160, art. 3, with *English* version. f. 86.

7. "Brief Account of the Bards and Poets of Ireland." Brief list of writers, mainly mythical. In Hardiman's hand. f. 87.

8. "Irish Mottos, &c." Note on the mottoes of O'Connor Don, O'Reilly, O'Mahony, and Mac Gorman. In a little book with blue paper covers. In Hardiman's hand. f. 90.

9. "An Manguira Sugach cct.," beg. "An uair do theighim go tiogh a tabarna": the drinking song (3 stanzas) by Aindrias Mac Craith printed in Hardiman, *Ir. Minstr.*, i. p. 192. See Add. 31874, art. 8 (b). f. 95.

## TALES.

### THE VELLUM TRADITION.

#### Egerton 1782.

Vellum; 1517.  $9\frac{1}{4}$  in.  $\times$  6 in. (many of the leaves are irregularly shaped and ff. 3, 4, 43 are small inserted slips sewn on to the face of the following leaf). ff. 125 (one or more leaves are missing after ff. 2, 14, 36, 86, 98, 104, 105, 115, 123, 124, 125, and the MS. ends fragmentarily). The vellum is tough and of poor quality, now much stained. In some cases the leaves were originally pieced together or mended by thin vellum thongs inserted with extraordinary neatness. The original ruling with a hard point is in most cases now hardly discernible. The writing is in double or single column (ff. 1-56 b, 90-123 b and art. 43, an addition to fill up a blank space on f. 66, double; ff. 57-89 b, 124-125 b single), and varies between 32 and 50 lines to the column, with a corresponding fluctuation in the size of the letters. The invocation "Emanuel" at the top left hand corner of the page is of frequent occurrence. In its place on f. 2 stands: "In dei nomine amen." For such inscriptions in Irish MSS. see W. M. Lindsay in *Palaeographia Latina*, pt. ii, 1923, p. 25. The beginning of the Táin Bó Cuailnge (f. 88) is marked by an elaborate interlaced initial of traditional type. In arts. 4-8, 11, 12 the initials are patterned with red and green, and in art. 12 the initials, hitherto of Irish type, change to Gothic on f. 33, col. 2, l. 23, and Gothic initials then predominate to the end of the article. In arts. 45-59 the first line in each case is written in capitals (in arts. 58, 59 of an ornamental character), and spaces have been left for elaborate initials, only filled in in the case of art. 58.

The MS. is written (with the exception of ff. 15, 16, which do not seem to have belonged to it originally, and f. 66 b on which the writing is later) in at least four hands, which, as is the common custom in Irish MSS., sometimes relieve one another for the space of a few lines only. In the following table of the distribution of the scripts the chief scribe is denoted A., the others B., C., D. respectively. A. ff. 1-9 b, col. 2, l. 24; B. ff. 9 b, col. 2, l. 25-10, col. 2; A. f. 10 b; B. f. 11, col. 1-col. 2, l. 7; A. f. 11, col. 2, ll. 8-13; B. f. 11, col. 2, ll. 14-23; A. ff. 11, col. 2, l. 24-13, col. 1, l. 17; B. f. 13, col. 1, ll. 18-26; A. ff. 13, col. 1, l. 27-14 b, col. 1, l. 5; C. f. 14 b, col. 1, ll. 5-25; A. f. 14 b, col. 1, l. 25-col. 2, l. 12; B. f. 14 b, col. 2, ll. 13-21; A. f. 14 b, col. 2, ll. 22-44; A. ff. 17-20, col. 1, l. 23; D. f. 20, col. 1, ll. 24-29; A. f. 20, col. 2-27 b, col. 1, l. 35; B. f. 27 b, col. 1, ll. 35-50; A. ff. 27 b, col. 2-38, col. 1, l. 12; B. f. 38, col. 1, ll. 12-24; A. f. 38, col. 1, ll. 24-29; B. f. 38, col. 1, ll. 29-33; A. ff. 38, col. 2-41 b, col. 2, l. 15; C. f. 41 b, col. 2, ll. 16-31; A. ff. 41 b, col. 2, l. 32-56, col.

l. 1. 16 (glosses on f. 50, col. 1, ll. 27-36, col. 2, ll. 29-34 are by C.; on f. 52 b, col. 2, l. 8-f. 53 by B.); B. f. 56, col. 1, l. 17-col. 2, l. 16; A. ff. 56, col. 2, l. 17-66; B. f. 67, ll. 1-4; A. ff. 67, l. 5-73, l. 2; B. f. 73, ll. 3-12; A. ff. 73, l. 13-89 b; C. ff. 90-97 b; A. f. 98, 98 b; B. ff. 99-100 b, col. 1; A. ff. 100 b, col. 2-101, col. 1; B. f. 101, col. 2; A. ff. 101 b-103; C. ff. 103 b-104; B. f. 104 b, col. 1, ll. 1-8; C. ff. 104 b, col. 1, ll. 9-105 b; A. ff. 106-122, col. 1, l. 5; D. f. 122, col. 1, ll. 6-14; A. ff. 122, col. 1, l. 14-123; B. f. 123 b, col. 1, l. 1; A. ff. 123 b, col. 1, l. 2-125 b.

A series of scribal notes in the margins enable us to identify two of these scribes and to fix the date and some of the circumstances of the writing of the MS. They are:—

CC

(a) "Calann Enair for Dardaín. Anno domini M<sup>o</sup>.CCC. xviii. Macc Murchada ríg Laigen do éc im fheil Catrach fiona isin bliadainsi .i. Artt buide mac Domnuill riabaig meic Gerailt meic Airtt meic Muircertaig meic Muiris meic Muircertaig meic Domnaill meic Domnaill Chaemánaig meic Diarmata na nGall . . . a éc a múr na mbrathar minabur a nInis Cóirthaigh et sepultus est isin mainistir cétna i n-otharligha a athar fo dítin dé  $\gamma$  sin Frónséis . . . a haithli .lxx.at bliadhan do forba .i. ui bliadna a lánrigha Laigen gan fresabra co mbloidh do bliadain  $\gamma$  in cuid aile fri degmacacht rígh co sainemail. Ocus a derbbrathair do rígd ina inat .i. Geralt Caemanach [this sentence in the same hand, but a different ink, as though added later]": obit and eulogy of Art buidhe Mac Murchadha Caomhánach, who died, according to this note, in the Franciscan house at Enniscorthy, co. Wexford, on the feast of S. Catharine, 25 Nov. 1517. The Four Masters give his death under 1518. Printed by K. Meyer, *C. Z.*, viii. p. 111. Written on two inserted slips of vellum in the main hand of the MS. ff. 3, 4;—(b) "Poll in Móintigh mo log graifnid oidqi féli Moling [17 June]. Anno domini. 1419." This statement, which has been taken to prove that the MS. was written at Poulmounty, co. Carlow (so identified by Hogan), must have been copied from an earlier MS., as the hand is that of the chief scribe of the MS., who made the entry in (a) above in 1517. f. 24;—(c) Obits of various members of the O'Byrne family, 16th-17th cents. In later hands. Much obliterated. f. 34 b;—(d) At the foot of f. 38 b is a scribal note couched in designedly obscure language, and this is glossed on the upper margin of the same leaf and on f. 39, upper and lower margins. The note reads as follows:—"Oéne in dia hitám ocus cacht ina cefhéli Muiri furri  $\gamma$  is imdo thall í charo ar bacc Shláine ina rab bliadain gus anid for grafuind [*below this in an enclosure delidin*] bfer nGaleon. ocus ar ndighi dia saidhin o nach roichmit iat hi Cl. Pl. dam." The gloss on the upper margin of f. 38 b reads: ".i. is fata (imda) uaim (tall) inis (i) Coirthaig (Caro) ar bruach (bacc). Cuir leisín coir tall." The glosses on f. 39 read, upper margin, "Toichned. Cuir mar in cétna," referring to "cacht" in the sense of "fast" (cf. hi toichned i. hi troscud, *L. U.*, p. 84, a. 31), lower margin, "Graffuind (nása) benedictionis (dighe). Cuir mar is cóir a Fhainn." Below "graffuind" is "neocha" in an enclosure, and below "benedictionis" the Greek (?) letters " $\rho\iota-\alpha\eta$ ." The whole inscription may then be translated. "It is Friday to-day and the fast of the first feast of Mary falls on it and far away is Enniscorthy on the brink of Slaney where I was a year ago at the festival of the Leinstermen and may my blessings go to them

since I cannot come to them. I am in Cluain Plocáin." This note, written in the chief hand on Friday, 2 Feb. 1517, implies that in 1516 the writer had been in Leinster and at the time of writing was at the chief seat of the O'Mulconrys in Connaught. Cluain Plocáin was in the country of the O'Conors Connaught, somewhere in co. Roscommon, though its exact situation has not been determined (see *F. M.*, iv. p. 1238, and cf. T. F. O'Rahilly, "Poets, etc.," p. 93). For another reference to it as a seat of the O'Mulconrys see Eg. 1781, art. 31, and for the use of the phrase "draoi re na dhuain o Chluain Plucáin" as a synonym for an O'Mulconry poet see Add. 40766, art. 24. f. 38 b;—(e) "Is doirb doirb len inntinn in scéil sin ateluinim .i. Tadhg óg mac Émuinn duib hI Ainlighe arna marbad le slicht Uaithni Hí Ainligi in luan iar ceféil Maire int áen mac taisigh a oesa dob ferr enech 7 engnam robi i coiged Olnecmacht": obit of Tadhg óg mac Émuinn duib Uí Áinlighe of Cenél Dobhtha, O'Hanly's country, co. Roscommon, 5 Feb. 1517. f. 40;—(f) "Hi Raith Biligh rochreit Crimthann mac Enna Chenmsilig do Patraic-la féli na marb (2 Nov.) anidh": for the meeting between Crimthann and S. Patrick see *Trip. Life*, p. 192; *L. L.*, p. 316, col. 3, l. 12. f. 41;—(g) "Calann Enair for dardain. Uilli flechad isin bliadainsi. Seaan mac Tormna hui Máilcensaire (.i. mo athair) ollam Síl Muireadhaigh 7 ardollam Ereann ré sencus 7 in fer dob ferr tech n-aeidedh 7 do budh mó muirer 7 dob ferr do cend ésert 7 anmand": obit of the father of the chief scribe in 1517. The first of January was a Thursday in 1517. The incidence of the Kalends is mentioned here as in (a) above in connection with the belief in prognostications. The death of the heads of the Kavanaghs and the O'Mulconrys in a year beginning on a Thursday probably seemed to the scribe a fulfilment of the prognostic in art. 15 (b) below: "Kalainn for dardain . . . atbélat rig 7 airchinnigh." f. 43 b;—(h) "La féle san Sem amarach .i. satharn." S. James's day (25 July) fell on a Saturday in 1517. f. 52;—(i) "Ar ndighe (id est benedicionis) don fhir dothracht na tri ráimisi dún .i. Iarnán mac Seaain meic Thorrna hui Máoilconuiri mo derbmbheoghan budhessin": note referring to the three columns, f. 52 b, col. 2; f. 53, cols. 1, 2, which are glossed in the hand B. The phrase "Mo derbmbheoghan budhessin" is translated by Meyer, *Contrib.*, p. 227, "my own foster-brother," but it must mean "blood-brother" here as both the scribes concerned were sons of Seán mac Torna Uí Maoilchonaire. f. 53;—(k) "Mescae na cáer cárthainn oca rúamnad fom detaib is cintach ré dul tar in riagail dam ar medón. La aipchi na n-uili thorad immárach .i. la Lughnasad . id est . satharn": an apology for writing beyond the bounding line between the columns in the upper part of the page. The regularity of the script is otherwise unaffected by the "intoxication of rowan berries." But hand B. relieves hand A. for the lower half of col. 1 and the upper half of col. 2. August 1 fell on a Saturday in 1517. f. 56;—(l) "Tri .viii. mí on .viii. [= trí sechtmaini ó'nocht] nox na case." f. 73 b;—(m) "Bernard Caomhanach 1716." f. 76;—(n) "James Butler and the rest of his Brethren were at Tullaghe withe a greate sort of Ruabes in ther Company thinking to play the—": note in *English* in a late 16th-cent. hand. f. 77 b (reversed);—(o) "Mo mhallacht forsan laim no forsan ainbhís roger in leathanach sin ar is mor do dhuadha in scooil fúarús da aithsgribadh conuige in merugudh sin. Trocaire o Dia go bhfaghadh in ferr (*sic*) thug iasacht in leabhair dhamh .i. Michael Ó Broin. Misi Ualentín ua Hanluain": an outcry against the ignorant hand which cut

away a leaf containing part of the *Táin Bó Frach*. For the scribe, Valentine O'Hanlon, one of the Ó Neachtain circle in Dublin in the early 18th cent., see *Gadelica*, i. p. 159:—

“ Anluain ionmhuin, an t-aon, 'mo mheas  
[a] bhfriotal na sean 's fearr do fuaras ;  
o Chloinn Magh Liradh don bhéarlach bhinn  
dom ionnraic uasal Uailintín.”

He thus came from Clanmalieri in King's and Queen's Counties. f. 86 b;—  
(p) “ Is dimdach mé don mac (.i. Áed mac Diarmata rúaid) asa (*written mac* asa with the gloss overwritten) leub tuc in cáide sin tús ar in mbillinn. Trí sechtmaine omárach la Lughnasa. Tech mór hui Maolchonaire mo log scribuid ”: note perhaps referring to a rude cross on the left hand of the page, partly cut away by the binder. A Diarmaid ruad Ó Maoilchonaire, possibly the grandfather of the offender, died in 1441 (*F. M.*) f. 120 b.

These notes throw a great deal of light on the history of the MS. It was written by scribes of the family of Ó Maoilchonaire. The chief scribe (A.) was a son of Seán mac Torna Uí Mhaoilchonaire, and he was assisted by his brother, Iarnán (B.), and two others. Their father, who had become ollav of Síol Muireadhaigh (the O'Conors and other related families) in 1495 (*F. M.*), died while the MS. was in progress. A Torna óg mac Torna Uí Mhaoilchonaire, who made some entries for the Fitzgeralds in Add. 30512 (arts. 3-7) and died in 1532 was probably the brother of this Seán. The scribal entries which have chronological indications all point to 1517 as the year in which most of the work on the MS. was done. It is possible, however, that the work began in 1516, and was continued into 1518. The MS. was probably written in the main at Cluain Plocáin in co. Roscommon, but some of the early part may have been written in Leinster. Indications of stains in the MS. suggest that it was written in separate sections which were not united for some considerable time. The following seem to be the sections thus defined, and it will appear below (Introduction in large type) that they represent in a general way divisions of subject matter: ff. 1-14 b (art. 1), 15, 16 (arts. 2, 3), 17-25 b (arts. 4-10), 26-30 b (art. 11, beginning of art. 12), 31-34 b (remainder of art. 12), 35-36 b (art. 13), 37-46 b (arts. 14-27), 47-56 b (arts. 28-41), 57-66 b (arts. 42-44), 67-78 b (arts. 45—beginning of 52), ff. 79-87 b (end of art. 52—art. 57), 88-97 b (first half of art. 58), 98-105 b (second half of art. 58), 106-115 b (half of art. 58), 116-123 b (second half of art. 58), 125, 125 b (two inconsecutive leaves, see arts. 59, 60).

In all probability the MS. was written for the Art buidhe Mac Murchadha Caomhánach, who died while it was in progress.

The book remained in Leinster throughout the 16th cent. At the end of that century it was in the hands of the O'Byrnes of co. Wicklow. Obits of that family were entered in it, and a poem by one of their bards was inserted (art. 3). It seems to have remained in the O'Byrne family throughout the 17th cent. and Michael O'Byrne lent it to Valentine O'Hanlon in the early 18th cent. In 1746 Aodh Ó Dálaigh (cf. Eg. 139, art. 37) transcribed a number of texts from the MS. for his patron, Dr. Francis Sullivan (cf. H. 1. 13, pp. 323-363; H. 5. 12). In 1770 Charles O'Connor of Belanagare had the MS. in his hands and wrote in

a few corrections and titles (cf. 65 b: "Lectu et intellectu non mihi difficile Mart. 28, 1770"). Later the book came into the hands of William Monck Mason, and Edward O'Reilly made some transcripts from it at this time (cf. Rossmore MS. IV, *G. J.*, xii. p. 56). It was lot 553 in the Monck Mason sale (Sotheby's, 31 March 1858), when it was acquired for the Museum with Eg. 1781.

TÁIN BÓ CUAILNGE, with Foretales, Togal Bruidne Dá Dergae, and other miscellaneous matter.

It has been stated above that the MS. appears to have been written in various sections, which were not bound together for some considerable time after they had been written. The articles fall into groups distinguished to some extent by differences of subject matter, the grouping corresponding generally with the sections in question. These groups are as follows: art. 1. Amra Colum Chille; arts. 2, 3. Dúil Dromma Ceta and a poem written in later on a blank page; arts. 4-10. Baile Bricíni, three texts deriving originally from Cín Dromma Snechta and three later texts of the Find cycle; arts. 11, 12. Two romantic tales (? of 14th-15th cent. date) occupying two sections; art. 13. The introduction to the Book of Rights (occupying a separate section, the last page blank except for six lines and indications of the excision of another blank leaf. Was it intended to make a copy of the whole Book of Rights?); arts. 14-27. Collections of miscellaneous matter, much of it historical in character; arts. 28-40. A series of school poems bearing on general knowledge, the history of Ireland, etc.; arts. 42-44. A copy of fragmentary annals (possibly the Annals of Cluain Eidnech), art. 43 being inserted to fill up a page and art. 44 having been written in later on a blank page; arts. 45-59. Foretales and Táin bó Cuailnge in four sections; art. 59. Bruiden Dá Dergae in two sections; arts. 60, 61. Fragments of Imram curaig Mailedúin and Mirabilia Hiberniae on inconsecutive leaves.

It might perhaps be deduced from this statement that different texts or sections were copied from different MSS. at different places (cf. the evidence collected in the Introduction to the facsimile of *Lebhar Brecc* to show that the texts in that MS. were transcribed in this way).

1. The Amra or eulogy of S. Colum Cille, traditionally attributed to Dallán Forgaill (late 6th cent.). K. Meyer in his note



on the text ("Miscellanea Hibernica," *Univ. of Illinois Studies*, ii. p. 25) inclines to agree with Zimmer in accepting the traditional date provisionally, "pending a minute linguistic investigation." The text is contained with more or less commentary in the following MSS.: The T.C.D. Liber Hymnorum (E. 4. 2), f. 26, from which it has been edited by Atkinson in *The Irish Liber Hymnorum*, Henry Bradshaw Soc., 1898, p. 162; *L. U.*, p. 5 (printed by O'Beirne Crowe in 1871); Rawlinson B. 502, f. 54 (the basis of the edition by W. Stokes, *R. C.*, xx. p. 36 sqq.); *Y. B. L.*, p. 71; *L. B.*, p. 238; R. I. A., Stowe MS. C. III. 2. For further details of these copies see Stokes, *R. C.*, xx. p. 30.

The present copy is one of the fullest in the matter of commentary and gloss. There is a hiatus owing to the loss of a leaf after f. 2, and it ends imperfectly in the comment on the words: "Bui cath bui cast bui cartoit" (*R. C.*, xx. p. 264). The copy in *Y. B. L.* seems nearer to Egerton than the other published versions, although there are many variations in text and order. According to Stokes, the scholia of the Stowe MS., so far as they go, agree with those in Egerton. The Amra is divided into two parts according to the opening statement here: "Loec don imonnsa ara remfocul. Cétamus Druim Cheta hitúaid hi Cianachtai Glinni Gemin dorónadh in két chaipdel conuicci ní disceóil. In alio loeco dorónad chorp in imoinn o sein amach ut post aparebit." These two parts, the preface and the body of the text or Amra proper, are distinguished by their form as Meyer points out, *op. cit.*, p. 25. The preface, or introductory prayer, is in two stanzas with end-rhyme, the Amra itself is in alliterative rhythmical prose.

In course of time the Amra, which by reason of its deliberate obscurity invited a commentary of the linguistic and semi-historical type popular in the Irish schools, was equipped with an ever-growing mass of gloss and illustrative comment. Some account may be given here of certain items of this accreted matter, which for one reason or another present points of interest.

(a) The commentary begins with the consecrated formula: "Ceathardo condagar in each elathain is cuinnchesto don eladhainisi .i. loec 7 aimser occus persa occus tuccait scribinn." The place was Druim Ceta, the time the time of Aed mac Ainmirech. Then follows a poem on the different Aeds who

were kings in Ireland in the time of Colum Cille, beg. "Aedh mac Ainmerech na neall" (10 quatr.). With this may be compared the list of the Aeds given in Stokes's ed., p. 136. f. 1, col. 1;—(b) The person was Dallán Forgaill, and an account of his death follows. A different account is given in the late text. Imtheacht na Tromdáime, *Oss. Soc. Trans.*, v. p. 30. *ib.*, col. 2;—(c) The causes of Colum Cille's coming to the convention of Druim Ceta. Here there is a long account of the oppressions of the poets and of the three attempts made to expel them. The poems: "Eamuin Ulad inmain lium" (10 quatr.) and "Fecht do Maelehaba na cliar" (3 quatr.) are here treated as separate pieces, though the Rawlinson copy has them, in a different arrangement, as one poem (*R. C.*, xx, p. 42). Scandlán's story is told briefly, but it appears to have been fully narrated in the hiatus after f. 2 since the words after the hiatus: "ut Adamnanus dixit" refer to Adamnan's version of the "senchas mac Lugdach," a story told to explain the enmity between Colum Cille and Cummain mac Feradaig, who were reconciled by Scandlán in the tale as found in the Rawlinson copy. Thus Egerton here agrees with Rawlinson against *Y. B. L.*, p. 72, col. 2, which gives another version of the tale. Keating, *Foras Feasa*, ii. p. 96 follows *Y. B. L.* in the main, but has some matter found in Rawlinson and not in *Y. B. L.* The hiatus between f. 2 and f. 5 (ff. 3, 4 are insertions) probably contained much of the material printed from Rawlinson by Stokes, pp. 44-54; 132-142. The third cause of the saint's coming is told much as in *Y. B. L.* (printed by Stokes in his Appendix, p. 423). f. 1 b;—(d) The gratitude of the poets, the beginning of the Amra and the discussion between Colum Cille and Dallán as to the poet's reward. A curious tale of an ostiarius of Armagh, who was unable to learn the Amra, illustrates the operation of the indulgence attached to it. f. 5, col. 2;—(e) The introductory prayer, beg. "[D]ia dia dorogus re tias ina gnuis." Kuno Meyer, *Univ. of Illinois Studies*, ii, 1916, "Miscellanea Hibernica," p. 25, points out that this introductory poem is to be separated from the main Amra as being in two stanzas with end-rhyme. He prints a suggested arrangement, *ib.*, p. 27. In the commentary here on the words "Diudere der" occurs an interesting reference to Gráinne (f. 6 b, col. 2): "ut dixit Grainne ingen Chorbmaic fri Finn Fuil duine, friss

bud buidhi linn diúderc," cf. Harley 5280, art. 7. f. 5 b, col. 1;—(f) Introduction to the Amra proper, beg. "Ro bui Dallan iarsin fo cuairt": how Dallán made the Amra. The introduction concludes with the poem: "Ni disceóil d'Uib Nell andes" (*R. C.*, xx. p. 136) containing a direction how to say the Amra. f. 7, col. 1, last line;—(g) The Amra proper, beg. "[N]i disceoil d'Uib Nell." f. 7 b;—(h) In the commentary on the line: "Is erot cen ceis" the story of Labraid Loingsech, Moiriath and Craiftine, the harper, is told. The version is that used by Keating, *Foras Feasa*, ii. p. 161. It is nearer to the entries in the Dindshenchas (*R. C.*, xv. p. 299) and in *Cóir Anmann*, §§ 93, 174-176 than to the tale Orgain Dind Ríg edited by Stokes, *C. Z.*, iii. p. 2, from *L. L.*, p. 269, etc. f. 9 b, col. 1;—(i) In the same passage of commentary is given the tale of Labraid Lore and his horse-ears betrayed by a harp made of a willow to which the secret had been entrusted. This seems to be the source of Keating's version, *Foras Feasa*, ii. p. 172. Another Irish rendering of the Midas theme has been edited by K. Meyer from R.I.A., Stowe MS. D. IV. 2, f. 32 b, where it forms part of a longer story, in *Otia Merséiana*, iii. p. 46. For the bibliography of this theme in Celtic and general literature see G. Schoepperle, *Tristan and Isolt*, ii. p. 269. f. 9 b, col. 2;—(k) In the comment on the line: "Diamba goiste ceiliprad" occurs the tale of a priest in Tyrconnel, who made an altar of crystal with images of the sun and moon upon it and was carried off by the devil (cf. Keating, *Foras Feasa*, iii. p. 106). f. 11 b, col. 2;—(l) In the comment on the line: "Arbert Baissil brath" occurs the tale of the devils in the air above Colum Cille because of his pride dissolved by his humility. f. 12, col. 2;—(m) In the comment on the line: "Leguis runa rochuaid" is the account of the monster "Rochuaid," called Rosuait in the Dindshenchas of Mag Muirisc (*R. C.*, xv. p. 476). f. 14, col. 1.

2. The articles D-M of the glossary known as Dúil Dromma Ceta (ed. Stokes, *Phil. Soc. Trans.*, 1859, p. 170). The *recto* is so stained that only a few words from D and E are to be read. The *verso*, which is fairly legible, contains I-M. The leaf is an insertion here, and probably at some time formed the outer leaf of this or another MS.

f. 15.

3. "Fergal mac Tomais dorin[ne]," beg. "Mairg doni nama

da charaid": religious poem (44 quatr.) on the Redemption and man's duty to God. A Ferghal mac Tomáis mic Eochadha is mentioned by Meyer, *Metrics*, p. 4, and Prof. O'Rahilly, "Irish Poets, etc.," p. 87, quotes from the *Fiants*, Edw. VI, no. 279 the entry "Ferral m<sup>c</sup>Thomas alias M<sup>c</sup>Keoghe of Donarde, county Dublin [Donard, co. Wicklow], rymor," pardoned 16 April 1549, and identifies the poet with the author of a poem: "Maing doní deimhin dá dhóigh" (H. 1. 14, f. 84 b; H. 4. 4, p. 51), addressed to Aodh mac Seáin Uí Bhroin (d. 1579). It is possible that this is our poet here. The MS. certainly belonged to the O'Byrnes in the 16th cent. and the Mac Eochadhas were their poets. Written on a blank leaf in a hand of the late 16th cent. (?) f. 16.

4. "[B]ai Briccini Thuama Dreacan aithli chorguis césta móir aidhqui chásé forrémid techt asa tiggh abad dond eccluis ocus bobrai (*sic*) co cualu gair muintiri nimiu oc celiprath na cásce": the curious Old Irish tract, headed in Harley 5280, art. 25, "Baile Bricin," in which is described a heavenly revelation made to S. Bricíne, abbot of Tuaim Dreacán (identified by O'Curry with Toomregan, on the borders of cos. Cavan and Fermanagh). It is a prophecy of the saints of Ireland, each being denoted only by his nickname, place and time of rule over a religious house. It is the ecclesiastical analogue of such dynastic prophecies as Baile an Scáil (cf. Harley 5280, art. 39). Egerton and Harley appear to go back to a common source, although the orthography of Harley has the usual peculiar characteristics of that MS. The title "Baile Bricíne" stands in the B List of tales. Printed, with use of both MSS., by K. Meyer, *C. Z.*, ix. p. 449.

f. 17.

5. "Incipit forfess fer Falgae .i. fer Mano": the obscure text edited from the three Museum MSS. by K. Meyer, *C. Z.*, viii. p. 564, and by Thurneysen, *Zu Ir. Hss.*, i. p. 56 from all the MSS. (the present MS.; Eg. 88, art. 20; Harl. 5280, art. 43; Rawl. B. 512, f. 118 b; 23. N. 10, p. 70; H. 4. 22, pp. 45, 50). Eg. 1782 and H. 4. 22 fall outside the grouping of the other MSS., which resemble one another more or less closely, but they do not appear to form an independent group. Thurneysen derives the tradition of the text from the 8th-cent. (?) Cín Dromma Snechta.

The text relates, in a series of brief rhetorics preceded by

a short introduction, Cúchulainn's attack on the Fir Falchae, here localized in the Isle of Man. For an analysis cf. Thurneysen, *Heldensage*, i. p. 430, and for the association of the theme with the legend of Curoi cf. *op. cit.*, p. 436 sqq. f. 19.

6. "Incipiunt uerbai Scathaige fri Coinchulainn oc scarad doib issna rannuib thair o roscaith do Choinchuluinn lánfoglúimm in milti la Scathaig": the obscure rhetoric, a later version of which is embodied in the Tochmarc Émire (cf. Harl. 5280, f. 34, col. 1 and *C. Z.*, iii. p. 255). The present version is contained in four MSS.: Rawl. B. 512, f. 118 b; Eg. 88, art. 21; 23. N. 10, p. 68, and the present MS. These all derive ultimately from one source, which Thurneysen (*Zu Ir. Hss.*, i. p. 28) identifies with the 8th-cent. (?) Cín Dromma Snechta. The copy in 23. N. 10 has been printed by Thurneysen, *C. Z.*, ix. p. 487, the other copies have been used by Meyer for his edition, *Anecdota from Ir. MSS.*, v. p. 28.

The subject is a prophecy of the events narrated in the Táin Bó Cuailnge (see art. 58 below), and the text is thus an early witness to the existence of the epic.

For an account of the text cf. Thurneysen, *Heldensage*, i. p. 376. f. 19 b.

7. "Ectra Conla maic Cunn (qū) c.c. inso," beg. "Conla rúad mac do Conn chétchathach a mboe laa n-and for láim a athar ind ochtar Uisnig": the tale of Conla ruad and the fairy woman. This tale survives in the following MSS.: *L. U.*, p. 120; *Y. B. L.*, pp. 16, 194; Harley 5280, art. 49; the present MS.; *R. I. A.*, 23. N. 10, p. 70; Egerton 88, art. 25; a fragment in Rawl. B. 512, f. 120 b. The copy in T. C. D., H. 1. 13, p. 355 is a transcript by Aodh Ó Dálaigh of the present article. The text of *L. U.* has been printed by O'Beirne Crowe, *Roy. Hist. and Arch. Ass. Irel. Journ.*, 4th ser., vol. iii, 1874-5, p. 128 and by Windisch, *Kurzgefasste Irische Grammatik*, p. 118. An edition from all the MSS. has been announced by J. Pokorny, *R. C.*, xxxiii. p. 58. According to Pokorny, *loc. cit.*, the MSS. fall into two groups, one containing *L. U.* and Harley 5280, the other containing all the other MSS., the second version being the more original.

The title does not appear in either of the tale-lists, but the language is certainly of the 8th cent., and the text is claimed

by Thurneysen for the Cin Dromma Snechta (cf. *Heldensage*, i. p. 17).

It is worth noting that another tradition of Connla's death is given by Keating, *Foras Feasa*, ii. p. 268. f. 19 b.

8. "[S]calg romhor rofhairsing do commorad le Find ocus le fianuib . . . Erenn": the tale printed by K. Meyer, *Fianai-gecht*, Todd Lect. Ser., xvi, p. 52, from this MS. with the heading "The Chase of Síd na mBan Finn and the Death of Finn." In the same work, p. xxxi, Meyer speaks as though this text were an older version of the events in the Ossianic lay *Seilg Shléibhe na mBan* (*Oss. Soc. Proc.*, vi. p. 126), but there seems little or no connection between the subjects of the two texts. The note on f. 24 to the effect that the place of writing was Poulmounty, co. Carlow, in 1419 may perhaps be taken to imply that this text was copied from a MS. written at that place and time, but this is not certain.

The present tale concludes with an elaborate account of the events leading up to Find's death and ends fragmentarily ("ṛ é anbonn o shiled a fhola") at the point when he is about to fall by the hands of the sons of Urgriu at Ath Brea on the Boyne. This agrees with the Annals of Tigernach (*R. C.*, xvii. p. 21), the Four Masters under A.D. 283 and the following article. In the poem in art. 35 below, falsely ascribed to Cinaed hua hArtacáin, occurs the reference:

"La féin Luaighne aided Find  
For ain (oc Ath, *Laud*) Brea ós Boaimn."

All these references seem to belong to the same tradition. But a text contained in Eg. 92, art. 3 gives an entirely different account of the death, although the place is the same and the same persons are concerned in it. A third version of the death, in which the scene is transferred to Munster, is implied by the gloss on the poem ascribed to Cinaed in the Egerton version: "la Aichlech mac Duibdrenn dorochair Find ac Ath Brea os Boaind ṛ ni a mBeola Broghoige a Luachair." This may be connected with the reference in *Acallam na Senórach*, ed. Stokes, l. 1765: "Ocus do bhí Find isin ríghi sin . . . nogu bhfuair bás ṛ aided a n-Aill in bhruic a Luachair Degadh." f. 20 b.

Art. 8 ends (fragmentarily) on f. 24, the first column of

f. 24 b is left blank, except for a later scribble at the top, and art. 9 begins at the top of col. 2.

9. "Airdrigh uasal oirbitnech rogab uas Erinn. i. Cormac mac Airt maic Cuinn cetchathaig": the text on Cormac and the death of Find, headed here (in Charles O'Connor's hand) "Tesmolta Corbmaic maic Cuinn et Aighed Finn maic Cumhail sunn." Printed (from Laud Misc. 610, f. 121 b) by K. Meyer, *Cath Finntrága*, p. 72 and (from the present MS.) by S. H. O'Grady, *Silc. Gad.*, i. p. 89 (transl., ii. p. 96). Meyer in his *Fianaigecht*, p. xxvi, dates the composition in the 12th cent. The praise of Cormac here resembles the eulogies of him commonly prefixed to the later Fenian tales. The account of Find's death is in general agreement with that in the preceding article, but differs in the story of the preceding prophecy, which is here attributed to Smirgat, Find's wife, as in the excerpt from the Banshénchas Erenn (*B. B.*, p. 284 b) printed by Meyer, *op. cit.*, p. xxix, where she is called Smirnat. Find is here called definitely "taisech teglaig ⁊ amus ⁊ gilla con la Cormac" and an account is given of the different traditions as to his origin (cf. Meyer, *op. cit.*, p. xxvii, and MacNeill, *Duanaire Fhinn*, p. xxxii). Two poems are included: "Tanic in tairnngeri d'Finn" (8 quatr.) and "Mórchath Brea na ngním ngrinn" (3 quatr.). A modern copy by Tadhg Ó Neachtain is in H. 1. 15, p. 175. f. 24 b.

10. "Airem muinntiri Finn innso": an enumeration of the conditions of service in the Fian and a list of Find's officers. Printed from this MS. by S. H. O'Grady, *Silc. Gad.*, i. p. 92 (transl., ii. p. 99). Meyer, *Fianaigecht*, p. xx, dates the composition in the 12th cent. Also in Harley 5280, art. 29; Book of Lismore, f. 151. Passages from this and the preceding article are apparently found together in Adv. Libr. MS. V, f. 8 b (Mackinnon, *Catalogue*, p. 132). In the Harley copy the second part has the heading: "Anmonna oesa fedma Find andso sis." Two earlier lists of Find's men in *Y. B. L.*, pp. 119, 325 are noticed by L. C. Stern., *C. Z.*, i. p. 471, but they contain an entirely different series of names and are arranged alphabetically, not under offices as in the present case.

From the present text is derived the account of the conditions of entry into the Fian given by Keating, *Foras Feasa*,

ii. p. 332, often found separately in modern MSS. (cf. Eg. 150, art. 64, etc.). f. 25.

11. "[S]ealg ocus f[ianchoscur] docummorad le ri in domuin": the romantic tale (with Arthurian framework) entitled in later MSS.: "Eachtra an Mhadra Mhaoil." This is the earliest extant copy. There are 17th-cent. copies in T. C. D., H. 5. 28, f. 18 b (? of the S.E. Ulster district), written in 1679, and in R. I. A., Stowe A. II. 5, written in 1699. The T. C. D. catalogue, p. 13, says: "O'Donovan states that this story is still told in the valley of Glenconkeine, Co. Derry, where some of the places mentioned (including the site of Arthur's castle) are pointed out. Hence he conjectures that the author was O'Kelly, the bard of the district." The conjecture is rather hazardous on such evidence. The modern tale as found in the other Museum MSS. is the direct descendant of the tale as it appears here. The northern MSS. (Eg. 128, art. 7; 132, art. 4; 157, art. 1; 662, art. 3; 188, art. 7 (fragment); Add. 18747, art. 4) follow the old version fairly closely. To them may be added the Munster MS., Eg. 150, art. 29. Two Cork MSS., Eg. 211, art. 16; Add. 18946, art. 8 have the opening passage much compressed, the description of the Knight of the Lantern being particularly succinct.

The motive of the tale is the werwolf theme discussed by G. L. Kittredge, *Arthur and Gorlagon*, Harvard Studies, vii. p. 149. The son of the King of India, transformed into a werwolf by a wicked stepmother, seeks the aid of a knight of Arthur's court to hunt down the Knight of the Lantern, the son of the enchantress, who alone can effect his retransformation. Sir Gawain (here called Balbuid, sometimes Ualbuid, which, as Prof. T. F. O'Rahilly has shown in *G. J.*, xix. p. 357, note 4, represents a form Walway) goes with him, and, after many adventures in islands with otherworld names and properties, the object of the quest is achieved. The present tale is not discussed by Kittredge, but the details of the werwolf hunt show that it is closely connected with the Irish folk tales which he analyses. And the theme is found in association with the Arthurian legend in the Lay of Melion, and the Latin tale Arthur and Gorlagon, which Kittredge derives from an ultimate Irish source with a Welsh intermediary. The Arthurian association



may, of course, be secondary in the Irish romance, but it is perhaps significant that in Arthur and Gorlagon it is also Sir Gawain (Walwainus) who accompanies Arthur on the quest.

The tale has been printed (from Eg. 128) by R. A. S. Macalister in *Two Irish Arthurian Romances*, I. T. S., x. p. 2. For a criticism of this edition with much valuable information see *G. J.*, xix. p. 355. f. 26.

12. "[Ri] firen forglidi fírbrethach rogabustair flaithius ⁊ forlamus for clannuib rathmura Rugraidi .i. Fergus mac Leiti": the tale entitled in the colophon (f. 34 b): "Imtechta tuaithi Lucra ⁊ aged Fergusa." It is a late expanded retelling of the account of the death of Fergus mac Léite, king of Ulster at a period prior to the events of the Táin, found in the commentary on the *Senchus Mór* (cf. *Ancient Laws . . . of Ireland*, I. p. 71; D'Arbois de Jubainville in *C. Z.*, iv. p. 456). The text in Harley 482, f. 5 is the Laws text, not, as stated by Thurneysen, *Heldensage*, i. p. 547, the later recension. In the earlier part a great deal of matter about the pigmy people is introduced, perhaps from a folk source, and many poems (some of unusual merit) occur.

The title "Echtra Fergusa maic Leti" in the B list of tales may refer to the original of the Laws text. There is a reference to the death of Fergus in the poem falsely ascribed to Cinaed hua hArtacáin in art. 35 below. The late tale is printed from this MS. in S. H. O'Grady, *Silv. Gad.*, i. p. 238 (transl., ii. p. 269). For a study of both texts see Thurneysen, *op. cit.*, p. 539. f. 30 b.

13. "Seacht n-urgharta Rígh Temruch innso": the tract on the prohibitions and privileges of the kings of Ireland, printed by O'Donovan, *Leabhar na gCeart* (Celtic Soc., 1847), p. 2. The text comprises a poem by Cúán Ó Lothchán (d. 1024), beg. "A fhir áin iadhus in tech," accompanied by a prose version. The arrangement here differs from that in O'Donovan's edition, the various sections of the poem following the preceding sections of the prose. Thus the text here begins with the *geasa* and *buada* of the king of Tara, followed by the first nine quatrains of the poem, with the superscription: "De quibus hoc carmen Cuan hua Lochain cc." For a note on this tract see J. MacNeill, *Celtic Ireland*, 1921, p. 73. f. 35.

14. "Aided Diarmada meic Fergusa Cerrbeóil inso amail ispert leabar Sligid (no g)," beg. "Dia mbui Diarmait mac Fergusa Ceirrbéoil for loingius o Thuathal Máelgarb for Loch Ribh ocus for Sinuinn": the collection of material for the history and death of Diarmait mac Fergusa Cerrbeoil (d. 565, Tigernach), printed in *Silv. Gad.*, i. p. 72 (transl., ii. p. 76). The collection (probably made at Clonmacnoise) illustrates Diarmait's reign and his relations with SS. Ciarán, Columcille and Ruadán of Lothra, the prophet, Béc mac Dé, Aed dub mac Suibne, etc. Similar material appears to have been in the hands of the various annalists (cf. *F. M., A. U.*, and Tigernach for Diarmait's reign), and the *Annals of Clonmacnoise*, as translated by Conall Mageoghan, embody long passages of a closely similar text (pp. 79-88). Several passages in the text occur separately elsewhere, e.g. the tale of Diarmait's death (Eg. 92, art. 22), the prophecy of Béc mac Dé (cf. Add. 30512, art. 53), the cursing of Tara (cf. Eg. 180, art. 12), the story of Abacuc (cf. *Silv. Gad.*, i. p. 416; *Ériu*, vi. p. 159), etc., and the whole is no doubt of a composite character.

Other copies in *Y. B. L.*, p. 171 and (modern copies) in *R. I. A.*, 23. M. 50, p. 161 (1740); *T. C. D.*, H. 1. 10, f. 170 (1742), a transcript of the present copy. f. 37.

15. Extracts from various sources illustrating Irish and biblical, historical and mythological lore, in prose and verse. They are as follows:

(a) "Néidhi mac Onchon meic Fhinnlogha meic Fhinnfir is he in Cuculaind (qq[-]) Conmaicne dobi do clannaib Conmaic meic Fergusa": note on the battle of Ard Rathain. Printed, *C. Z.*, ix. p. 176. For Néidhe cf. Kelly and Hennessy, *Book of Fenagh*, p. 384. f. 40 b;—(b) "Eolus mac Bipsaig .i. Conmac a ainm dusrála cath for Conacht": how Conmac of the Conmacni got the name Eolus. Also in *T. C. D.*, H. 3. 17, col. 863. Printed, *loc. cit.* For Eolus cf. *Book of Fenagh*, p. 384: "Bibsach, imorro, mac do sin Eolus a quo muinte Eolais." *ib.*;—(c) "Golias .i. in fomoir fer comraic .x. 7 da. xx. 7 da .e. la Dauith dotuit": how David slew 250 men at one cast. Printed, *loc. cit.* A variant of a sentence quoted from a 15th-cent. Latin collection of *Joca Monachorum* type (cf. art. 29 below) by Max Förster, *Furnivall Miscellany*, p. 106: "David

occidit decem milia in uno homine." *ib.*;—(d) "Treaingin Taidg meic Cein bean Lugnu meic Oengusa meic Fer Fiachach Suidhe unde dicitur Lugna Fer Tri .i. Fer Trea": note on Lugna (cf. *Cóir Anmann*, § 237). Printed, *loc. cit.* f. 41;—(e) "Táthlum tromm thenntighi tenn": poem (5 quatr.) on the slingstone of the Tuatha Dé Danann. Printed, *C. Z.*, v. p. 504, and translated by O'Curry, *Mann. and Cust.*, ii. p. 252. *ib.*;—(f) "Clann Genaind immorro .i. Cruithnigh: tuatha Cruachan ocus fir Taidin ocus s Connacht dia raibe Mac Cecht ocus clan Óengusa Firtt ocus Garbraige hSucca ocus fir Chraibi ocus Cattraigi ocus Bolgthuatha Baghna ocus clann Umóir ocus M̄maḡ dia robatar meic Morna Mōenmuighi na rífhennedha ⁊ tuatho Truissind ocus Corcca Chairn Medha ocus Dáil nDruithni Mōenmuighi." List of certain vassal peoples of Connaught. *ib.*;—(g) A series of descents of characters in Irish story. Among them is a much obliterated pedigree of Maíldúin, the legible part of which is as follows: "Móeldúin o raiter [?] imram] chuṛ Moilduin m. Oif̄ Oif̄ Adha m. Eog. m. . . st̄i m. Crunn̄. (?) m. Fhinnt. m. Corm̄. m. Oil-a el- bic." For Maíldúin see Harley 5280, art. 1. *ib.*;—(h) "Crist dorinne corgus in erraig. Elii dorinne in gemchorgus. Maisi dorinne corgus na n-apstal": on the three Lents of the year, cf. *Féire*, 2nd ed., p. 42 and Plummer's note, *Vitae SS. Hib.*, i. p. cxx, note 1. *ib.*;—(i) "Maria ingen do Abram derbsiur do Muisi ⁊ do Aron. Muisi .i. Mui ainm d'usci. iseis slanaighthoir isin berla eigiptacda": this latter explanation clearly derives ultimately from Josephus's etymology of the name Moses (Mo = water, uses = saved), for which see I. Singer, *Jewish Encyclopedia*, ix. p. 55, col. 2. The intermediary was probably some such source as Isidore, *Etym. lib. vii* (Migne, *Patr. Lat.*, lxxxii, col. 278). *ib.*;—(k) "Is aire roordaig Dia na cethri h[uird?] . . . for macaib Israhel": note on the analogy between the four orders of rulers of Israel and the functions of the deity. *ib.*;—(l) Descent of Ulick de Burgh (d. 1343): "Uilleog m. Ricaird oig m. Uilliam m. Ricaird oig m. Uilliam concur m. Iarla cing (*sic*) m. Sir Ballaing m. Sir Gras m. Ricaird m. Cing Rolens (*sic*) ri Frangee": Uilliam concur here is William de Burgh (d. 1204), the founder of the line of the Burkes of Connaught. *ib.*;—(m) "Imthus mac .ix. [Naoi] .i. mac ruccad do .ix. iar ndilinn ocus Ethan [a] ainm":

note on Ethan son of Noah, whose son was Memnon dub, builder of Little Babylon seventy years before Great Babylon. f. 41 b;—(n) “Is ann roraídedh rígo Iudo 7 ríga Israel a n-aín-fecht”: note on the kings of Israel and Judah. *ib.*;—(o) “Diar-mait m. Dxxknn [= Duinn] m. Dpnnco [= Donneco] m. Cuirec m. Cairpri Musce m. Conairi ocus Dxebne [Duibne] ingen . . . Mogha Lámha a mathair”: this descent differs from that given for Diarmaid in *Acallam na Senórach*, ed. Stokes, l. 205: “Diar-maid mac Duinn meic Donnchada meic Dhubáin do Ernaibh Muman an[d] eas.” The cypher used here is the common mediæval type based on the substitution of the following consonant for the vowels. *ib.*;—(p) “Aurelianus papa isse dorinne cathair espuig ar tus”: note on the innovations in the order of the Mass introduced by various popes. Also in *B. B.*, p. 14. *ib.*;—(q) “Timna Néill meic Echach immorro annso sis”: the will of Niall son of Eochu Mugmedón, in prose and verse (4 quatr.). Printed, *C. Z.*, viii. p. 305, from Laud Misc. 610, f. 93 (where it occurs as part of the genealogical tract discussed by J. MacNeill, *ib.*, p. 411). Another independent copy is in R. I. A., Stowe MS. D. IV. 2, f. 54. *ib.*;—(r) “Batrach immorro scélaidi Concobuir rí Ulad ocus ise roinnis scela cesto Crist do Choncubor”: this personage is called “Bachrach drui do Laignib” in the Aided Chonchobuir (ed. Meyer, *The Death Tales of the Ulster Heroes*, p. 10). *ib.*;—(s) “Cia céiliaigh robui ind Erinn ar tús ríam”: note on the first physicians of Ireland. Printed, *C. Z.*, viii. p. 105. f. 42;—(t) “Rún (no Mumain) ingen Fhiachna m. Gairine . . . mathair Chumain Fota”: note on Mumain, mother of Cumáine Fota, Comgán Mac dá Cherda and Guaire mac Colmáin, from the tract on the mothers of the Irish saints (cf. Add. 30512, art. 93), from which this extract is printed in Todd, *Book of Hymns*, i. p. 85. The relations of the three personages concerned are detailed in the late text, *Eachtra na dá n-Oinmide* (R. I. A., Stowe MSS., B. IV. 1, f. 149, D. IV. 1, f. 27). *ib.*;—(u) “Da Conna Essa ar slicht [A]illela meic Echada meic Nell .ix. ghiallaig”: note on the families of Irish saints. *ib.*;—(w) “In Sceithia .i. clanna Goimeir”: descent of Fenius Farsa from Gomer son of Japheth. *ib.*;—(x) “Dún Nechtain Scene”: the *dindshenchas* of the scene of Cúchulainn’s first exploit. *ib.*;—(y) “Tri meic rug Magach

ingen Oengusa do Cairpre chindderg": note on the children of Mágach (Máta), printed in *R. C.*, xii. p. 448. Cf. the poem on the margin of f. 93 b below. Followed by an alternative descent of Cet mac Mágach. For the subject cf. Thurneysen, *Heldensage*, i. p. 92. *ib.*;—(z) "Gallach garblámach Glenna Gaibli": his descent. f. 42 b;—(aa) "Tri righo nach íccan cis na cain re righ Caissil do Leith Mogha. Rí Ossairge. Rí Raithlinn. Rí Locha Léin": for this note cf. *Book of Rights*, ed. O'Donovan, pp. 56, 66 and J. MacNeill, *Celtic Ireland*, p. 77. *ib.*;—(bb) "Anbeith mac Biraig": his descent. *ib.*;—(cc) "Mobí Clairenech mac Beoin": his descent. *ib.*;—(dd) "Cianog ingen Chicharain .i. airchinnech Eterguala criche Lughna": the descent of Brian mac Ceinnétig. Cf. the tale, Crechán and Cianóg, printed by K. Meyer from R. I. A., Stowe C. I. 2, f. 24 in *C. Z.*, vii. p. 307; the poem from R. I. A., Stowe B. IV. 2 printed, *C. Z.*, xiii. p. 18; Keating, *Foras Feasa*, ii. p. 256; *Silv. Gad.*, ii. p. 574. *ib.*;—(ee) "Xota [i.e. Scota] ingen Faruinn Cingeiris righ Egipti mathair Gaidil glaiss": note on the Egyptian ancestors of the Irish. *ib.*;—(ff) Brief notes on various historical personages. *ib.*;—(gg) "Fintan hic. Kalainn Enair for Domnach": prognostications (*cailleóracht*) from the day of the week on which the first of January falls. Derived from the prognostics printed among the doubtful works of Bede, Migne, *Patr. Lat.*, xc, col. 951. The days treated here are Sunday–Friday. K. Meyer printed the prognostic for Sunday–Tuesday in *Mélusine*, x. p. 113 (reprinted in *Tecosca Cormaic*, p. 55). He states that the text is largely illegible, but it is perfectly legible, a few words only having been cut away. For a poem on prognostications from winds blowing on January 1 see K. Meyer, *Hibernica Minora*, p. 39 (from Rawl. B. 512, f. 1). And for the whole subject cf. Max Förster's article, "Die Kleinliteratur des Aberglaubens im Altenglischen" in *Archiv für das Studium der neueren Sprachen*, cx. p. 346. The scribe notes the verification of the prognostic for 1517 in his record of the deaths of Mac Murchada (f. 3) and Seán Ó Maoilchonaire (f. 43 b). There is another copy of this prognostic in T. C. D., H. 1. 15, p. 629 (by Tadhg Ó Neachtain). f. 43;—(hh) "An dara bliadain iar ngin Crist domarbad in macraig le hÍruath": dates in the life of Christ. f. 43 b;—(ii) "Da mac ag Mog Nuadat nár": quatrain

on the descendants of Eogan mór, with a note harmonizing the quatrain with the genealogies. *ib.*;—(kk) “Eol dam aged erc[th]a gním”: poem (8 quatr.) on the deaths of the seven Maines. Printed, *C. Z.*, ix. p. 175. For a comment on this poem see Thurneysen, *Heldensage*, i. p. 586. f. 44;—(ll) “Cetna aimsir betha binn”: poem (7 quatr.) on the periods of the world. It is an excerpt from the poem by Dublither ua hUathgaile in the *Sex Aetates Mundi* (cf. Rawl. B. 502, f. 40 b, facs., p. 68, col. 2), printed, *C. Z.*, iii. p. 17. *ib.*;—(mm) “Tri túatha fuilet i n-Eirinn nach do Goidelaib i. Garbraige ⁊ hÍ Tairsig ⁊ Galeoin acht is d’iarsma Fer mBolg dóib”: the non-Gaelic tribes of Ireland as enumerated by Keating, *Foras Feasa*, i. p. 200. The extract is from the *Lebor Gabála*, cf. *C. Z.*, x. p. 189. A quatrain to the same effect from the poem by Maelmura Othna is cited from art. 9 above in the note to Maelmura’s poem, J. H. Todd, *Irish Nennius*, p. 268. *ib.*;—(nn) “Ind aimsir Parrthaloin rocétrannad Eire ar tús ríam”: the division of Ireland between Rudraige, Sláinge and Laiglinne. *ib.*;—(oo) “Ulaid i. o Ollam ⁊ Ulltaig ona hulltaib cloch dorinetar mná Ulad a gcaéinedh Fergusa meic Letiu”: note on the origin of the name Ulaid. Cf. *Cóir Anmann*, § 245 and O’Grady, *Silv. Gad.*, i. p. 252. *ib.*

16. “Is he rí nimiu ocus talman rotheip in firmimint as in maiss moir n-eccrothaig”: the prose version of section 1 of the 10th-cent. *Saltair na Rann* found in a fuller form in Eg. 92, art. 66. f. 44 b.

17. “Ciarnat ingen ríg Cruithnech tucsat cuicer Ulad ar éigin a mbroid tar muir ocus tar mórfhairge”: the tale of Ciarnat and the first mill in Ireland, edited from this MS. by K. Meyer, *Otia Merseiana*, ii. p. 75. A modernized version is in Keating, *Foras Feasa*, ii. p. 335. The three quatrains cited in the tract, beg. “Ciarnat cumhal Chormaic chóir” are from the poem by Cúán ua Lothcháin (d. 1024), beg. “Temair tocca na tulach” printed in Petrie, *Tara*, p. 119 (where the modern tradition is given at p. 138). *ib.*

18. “Cisne trí neithi millius hi righi ocus hi thorad im gach flaith”: the three things that ruin kingdoms i.e. liberating thralls, refusing tithe to the church and setting thralls to free-men’s work. f. 45.

19. "Seissir is cóir ind ecluiss adon airchinnech ocus seccna-baid fer léighinn ocus coig fer tecuise ocus fer timthirecta": note on the six necessary functionaries of a monastery and their qualities. Printed by K. Meyer, *C. Z.*, iv. p. 234. For the officers of Irish monasteries see Plummer, *Vitae Sanct. Hib.*, i. p. cxvii. Cf. also the list in the poem by Maelsuthain Úa Cerbaill, *C. Z.*, v. p. 499, quatr. 3. *ib.*

20. "Cidh is nesa do Dia. Ni hansa. Inti nonnimráidhinn co minice": moral sayings, printed by K. Meyer, *C. Z.*, iv. p. 234. Cf. the Aipgitir Crábaid of Colmán maccu Beogneae (Harley 5280, art. 13), §§ 37, 38, 28, 27 of which appear here. *ib.*

21. "Cid ara ndéntar ceilipradh isna trathaibsi sech na trathaib ele": brief tract on the canonical hours. See Eg. 92, art. 37. *ib.*

22. "Trí bidhbada cuirp Crist .i. bidhba do intí nach dlighfed a idhbert da idhbert et bidhba dó intí dodlig a chaithim gan a chaithim et bidba dó inti nach dlig a chaithim da chaithim etca.": note on improper use of the host. *ib.*

23. "I n-úair terti docruthaiged Adhom 7 .iiii. n-uair robui se gan peccad ocus ar in .xiii. uair docuired a parrthus e etca.": note on Adam's creation and sin, of the type found in the literature cited under art. 29 below.\* The *L. B.* text on the canonical hours (cf. Eg. 92, art. 37) puts Adam's creation and sin at midday. *ib.*

24. "Is hedh innso immorro na secht rainn dia ndernadh Adham": note on the constituent parts of Adam's body. See Add. 4783, art. 4. The theme is found in constant association with the literature cited below under art. 29. f. 45 b.

25. Texts relating to the disposition of the Tech Midchuarta or banqueting hall at Tara. For the whole subject see Petrie, *History and Antiquities of Tara Hill* (*Roy. Ir. Acad. Trans.*, xviii, pt. ii), where the texts are printed from other MSS. The passages occurring here are: (a) "Suidhiughud thighi Midhchuarta": prose text on the arrangement of the hall at various

\* In the Provençal version of L'Enfant Sage (found in MSS. of the 14th cent.) Adam's sin occurred at terce and his expulsion at nones. Cf. Suchier, *L'Enfant Sage*, p. 316: "L'emperador demanda: En cal ora mangee Adam le frug que nostra senhor li avia vedat que non manges?—L'enfant ditz: Ad hora de tersia e ad ora nona fon gítat de paradis."

periods. Also in *L. L.*, p. 29 a; *Y. B. L.*, p. 418 b (shorter version at p. 140 a). Petrie, p. 173. In both *L. L.* and *Y. B. L.* a curious plan illustrates this text and the following poem. Both are reproduced by Petrie, pp. 181, 183. See also Eg. 92, art. 5. f. 45 b;—(b) “Amail isbert in fili,” beg. “Suidiugud tighi Mid-chuarta”: poem (29 quatr.) on the portions of meat due to the various orders of Irish society. *L. L.*, p. 29 b; *Y. B. L.*, p. 419 a. Petrie, p. 175. *ib.*;—(c) “Suidiugud thighi Solmon”: brief note on the arrangement of Solomon’s palace. *Y. B. L.*, p. 419 a 30. f. 46;—(d) “Fulacht na Morrighna inso i. blodh d’feoil uimh”: note on the cookery of the Morrígan, printed from *Y. B. L.*, p. 419 a 12, by Petrie, p. 190. A different version of this and the following text under the same title is printed by Mackinnon, *Catalogue*, p. 133 from Adv. Libr. MS. V, f. 10 b, where it is wrongly stated that the same text is in Eg. 1782. Drawings of a spit and of “Inniúin gnáthach in Daghada” accompany the text as in *Y. B. L.* *ib.*;—(e) “Bir Neichin inso”: drawing with description of the spit. *Y. B. L.*, p. 419 a 24. Petrie, p. 189. Petrie also prints longer accounts of “Inneóin in Dagda” and “Bir Neichin” from T. C. D., H. 3. 18, p. 189. Cf. also *Triads*, no. 120: “Tréde neimthigedar gobainn: bir Neithin, fulacht na Morrigna, inneóin in Dagda.”

Poems on Fulacht na Morrígan, Inneóin an Dagda and Bir Deichin (apparently the original form) are printed from a version of *Acallam na Senórach* in the Book of Lismore, f. 152 by Dr. Hyde, *Celtic Review*, x. p. 345 (with collation of a Reeves MS. in the R. I. A.). The poems are in general agreement with the Edinburgh version. *ib.*

26. “Arara aobinn in enooc”: poem (11 quatr.) on Mt. Ararat and other subjects, but too obliterated for accurate description. *ib.*

27. “Dia mbat ri bat ricerdach”: excerpt (18 quatr.) from the metrical rule of S. Mochuda. See Add. 30512, art. 14 and *A. C. L.*, iii. p. 314. The poem occupies two-thirds of col. 1, the rest of the page being left blank. f. 46 b.

28. “Arsaidh sin a éuin Accla”: poem (116 quatr.) in the form of a dialogue between Fintan mac Bóchra, the preserver of the tradition of Irish history (cf. Add. 30512, art. 103) and the ancient hawk of Achill Island, co. Mayo. Printed from this



MS., with the variants of the Book of Fermoy, f. 99 b, and R. I. A., 23. G. 12, p. 144, by K. Meyer, *Anecdota from Ir. MSS.*, i. p. 24. The copy in T. C. D., H. 1. 12, p. 54 is a transcript of the present copy.

The part of the poem relating to Fintan appears to be closely connected with the prose text, *Suidigud Tellaich Temra*, printed by R. I. Best, *Ériu*, iv. p. 124, a composite text containing much material relating to Fintan. Some of the references to the bird of Achill are explained by the later text, *Eachtra Léithín*, printed by Dr. Hyde, *Celtic Review*, x. p. 116 (cf. also p. 286), and clearly presuppose the existence of the traditions at the basis of that text. A modern folktale from Mayo, in which the bird of Achill plays a part, is printed by Hyde, *op. cit.*, x. p. 212.

The theme of all these legends is the widely-spread motive of the oldest animals (cf. Eg. 118, art. 13). The device by which some long-lived creature or object is made the depository of Irish tradition is common in the literature down to a very recent period (cf. Eg. 92, art. 15 (a blackbird); T. C. D., H. 1. 10, f. 151 (the thorn-tree of Emain); Eg. 178, art. 35 (a tree), etc.).  
f. 47.

29. "Duan in coicat cest innso sis," beg. "Iarfaigid lib cócait cest": poem (23 quatr.) of questions, chiefly on Old Testament history (or pseudo-history), the answers being given in glosses. Printed by K. Meyer, *C. Z.*, iv. p. 234. It is a typical example of the mnemonic verses used in the Irish schools further exemplified by arts. 31, 35, 36 below. The glosses contain a quantity of miscellaneous traditions of the type that forms the subject matter of the various texts known as *Collectanea*, *Joca Monachorum* and the like (for the whole subject cf. W. Suchier, *L'Enfant Sage*, Ges. für Romanische Literatur, 1910, Bd. 24). A few notes will show their relation to other texts of the kind in Irish. Thus glosses 1, 2 on the angels may be compared with the following article and its source in the 10th-cent. *Saltair na Rann*. For gloss 23: "Pailm fofuair Adam ⁊ crand sechim .i. fíd na háirece ⁊ fíd h amígdala .i. flesc Maisi ocus cethri fedha na croiche .i. cupriss, cedir, giús, beithe" see Add. 30512, art. 44. And for *C. Z.*, iv. p. 236, gloss 15 on the fault of the wright, who built the ark,

in leaving a board without a nail cf. the text printed from R. I. A., C. IV. 2, f. 14 by O. J. Bergin, *Ériu*, v. p. 48: "The best and worst nail in the Ark," and *Mandeville*, ed. Warner, p. 74: "Sum saise þai hafe been þare att and putte þaire fyngers in þe hole whare þe fende zode out when Noe said 'Benedicite,' bot þai say nozt sothe" (cf. also Warner, *Queen Mary's Psalter*, p. 15). The formula in p. 236, gloss 7, etc.: "Cáin dorigni cét-ar 7 cétbúain" is of the type used by the compilers of the *Lebor Gabala* (cf. *L. L.*, p. 16, col. 2, l. 19: "Tigernmas . . . is leis tuetha cuirn ar tús in hErinn," etc.). For this type of literature in general in Irish see Add. 4783, art. 3. f. 49 b.

30. "Hit imdai na haingilsi": poem (10 quatr.) on the number of the angels and the names of the archangels. Adapted from *Saltair na Rann*, sect. iii, ll. 733-808. Cf. also glosses 1, 2 to the preceding article. f. 50 b.

31. "Fingin mac Flaind cē," beg. "A fhir thall tríallus in scél": poem (30 quatr.) of the same type as art. 29, containing a series of questions on Irish history from Fenius Farsaid to Diarmait mac Cerbaill (d. 565), with interlined answers, the last of which gives the cause of the battle of Cúil Dremne (A.D. 561). Printed by K. Meyer, *C. Z.*, xiii. p. 3. *ib.*, col. 2.

32. "Serb ingen Scethirn do Connachtaib issí rosaid .iii. fedha Átha Luain .i. Brón 7 Dubai 7 Daurdibeóil": on the three trees of Athlone. See Cormac's Glossary, *Anecdota from Ir. MSS.*, iv, no. 1159. The note is here accompanied by a quatrain spoken by Cormac Connlongas as in the text, Togail Bruidne Da Choga (cf. *R. C.*, xxi. p. 154). See Thurneysen, *Heldensage*, i. p. 589. f. 52.

33. "A Fhlaind Line nadamlúaid": quatrain from the poem "Uar in lathe do Lumlaine," edited from *L. L.*, p. 145 by O'Curry, *MS. Mat.*, p. 476 (this poem appears to be a dialogue between Ailbe daughter of Cormac mac Airt and a lover from Alenn in Leinster). The quatrain also occurs independently with a gloss in T. C. D., H. 3. 18, p. 4 (printed, *op. cit.*, p. 478 and *C. Z.*, viii. p. 107) with, as here, the reading "A Fhlaind Line" as against "A Luimlaine" of *L. L.* The gloss on "Eoin Baili .i. bet 7 mebul no póe 7 pudar" occurs also in Harley 5280, f. 75, lower margin. H. 3. 18 has "póic 7 meirdrech." *ib.*

34. "Conall Cernach clu tria cath": quatrain on the seven

sons of Mágach slain by Conall Cernach (cf. art. 15 (y) above). ib.

35. "Aidheda forni do huaislib Erenn inso," beg. "Fianna batar in Emain": poem (38 quatr.) of a type similar to arts. 29, 31 above, recounting the battles in which the heroes of Ireland fell, with an explanatory gloss. Also in *L. L.*, p. 31, but without the gloss. Cf. also Laud Misc. 610, f. 74. In *L. L.* and the Laud MS. the poem is ascribed to Cinaed úa hArtacáin (d. 975), but this attribution is rejected by Thurneysen, *Heldensage*, i. p. 20, who dates the poem not before the first half of the 12th cent. Printed by W. Stokes, *R. C.*, xxiii. p. 303.

f. 52.

36. "Dúan in .xl. cest inso dorigne Eochaid hua Cérin": beg. "Apraid a eólchu Elga": poem (16 quatr.) of the same type as art. 31 above, containing a series of questions on the early history of Ireland, with answers interlined. Printed by Thurneysen, *C. Z.*, xiii. p. 130. For Eochaid eolach ua Cérin (of the 11th cent.) see Thurneysen, *Heldensage*, i. p. 490. He appears to have been a contemporary of Flann Mainistrech (d. 1056) at Monasterboice.

f. 53 b.

37. "Adham athuir srúith ar slúagh": school poem (95 quatr.) on the matter of the Lebor Gabála. Probably an 11th-cent. composition (cf. quatr. 1: "Mór n-aimsir osin ille/co marbadh Briain Boraimhe" i.e. A.D. 1014). Attributed to a poet named Oengus ("Úaire is mise Oengus án"). It begins with an account of biblical history to the deluge and then relates the *gabála* of Cessair, Parrtholán, Nemed, Fírbolg, and Tuatha Dé Danann (of whom it is said: "nitat demna achtmath dóine"). Then follow a series of quatrains on the Ark and its passengers, etc., and the whole concludes with a list of the six ages of the world.

f. 54.

38. "Fritha gach da chosmuilius": two quatrains on national characters, the various provinces of Ireland being compared to foreign peoples. Printed from this MS. by K. Meyer, *C. Z.*, i. p. 112. The same quatrains are quoted by Keating, *Foras Feasa*, ii. p. 168, who attributes them to Seán mac Torna Uí Mhaoilchonaire (possibly the father of the chief scribe of the present MS., d. 1517). A different version is in Harley 5280, art. 10 and Laud Misc. 610, f. 10, col. 2.

f. 56.

39. "Cumtach na n-Iudaide n-ard": four quatrains on national characteristics. Printed from this copy by K. Meyer, *C. Z.*, i. p. 112. Another copy in Add. 30512, art. 67 agrees with the version printed by O'Curry, *MS. Mat.*, p. 580 from the tract prefixed by Duaid Mac Firis to his Genealogies, where in the last quatrain the poem is attributed to Gilla na naem (possibly a Mac Aodhagáin). ib.

40. "Flann Fino mac Ossa cecinit do básad na hErenn," beg. "Roddet a hairc móir Mide": the poem (19 quatr.), attributed (though falsely, as the language shows) to Fland Fína (the Irish name of Aldfrid, son of Osuiu, king of Northumbria, A.D. 685), on the qualities of the various parts of Ireland. Printed by P. Walsh, *Ériu*, viii. p. 67 from R. I. A., Stowe B. IV. 2, f. 120, a copy made in 1627 from *L. L.*, p. 31, and from *L. L.* itself, with readings from six other MSS. Egerton 1782, according to the editor, represents a recension differing from the two other recensions into which he divides his MSS. It omits nine quatrains found in the *L. L.* group, but adds four of its own (printed, *op. cit.*, pp. 64, 65).

The third recension found in two early 19th-cent. MSS. also appears in Eg. 1781, art. 20 (where it is an insertion in a modern hand), from a transcript of which by E. O'Reilly it was printed by Hardiman, *Ir. Minstr.*, ii. p. 372 (translated by T. O'Donovan, *Dublin Penny Journal*, 1832-3, p. 94).

For Aldfrid's Irish connections cf. Plummer's note, *Bedae Opera Historica*, ii. p. 263 and for Fland Fína as a sponsor of Irish proverbial lore see Add. 30512, art. 13. f. 56 b.

41. "Intlecht i ndreich sech cach raind": poem (4 quatr.) on the seats of the passions. Printed in *Arch. für Celt. Lex.*, iii. p. 223 and in *Ériu*, ix. p. 62. Under the latter reference it is shown that the verses derive from a theme common in mediaeval Latin MSS., an example of which is quoted from Burney MS. 357, f. 4 b (12th cent.). Prose versions in Irish are also printed, *loc. cit.*, from Eg. 92, art. 2 (c), and from the Irish version of Bernard de Gordon's *Lilium Medicinae* in Eg. 89, f. 169 b. f. 56 b.

42. "Laa dano do hSuibne (Meann inserted in Charles O'Conor's hand) na gilla og na thig fein": extracts from annals, printed from this MS. in *Silv. Gad.*, i. p. 390 (transl.,

ii. p. 424). The extracts embody a number of stories, several of which occur elsewhere in forms more or less closely resembling those of the present text. They are: (a) The story of Suibne Menn's exploits. Cf. *Three Fragments of Irish Annals*, ed. J. O'Donovan, Irish Arch. Soc., 1860, p. 18, ll. 13-22. f. 57;—(b) The two Fiachnas and Mongán. For Mongán see the texts edited by K. Meyer, *Voyage of Bran*, i. p. 42 sqq. Here the death of Mongán by a stone as referred to in the Annals ("lapide percussus," cf. *op. cit.*, p. 84) is related. *ib.*;—(c) Death of Ragallach, king of Connaught. Cf. the account in Keating, *Foras Feasa*, iii. p. 130. f. 58;—(d) The battle of Carn Conaill and tales about Guaire. A different recension from the text in *L. U.* edited by W. Stokes, *C. Z.*, iii. p. 204. It is the basis of the account in Keating, *op. cit.*, p. 58 sqq. f. 59;—(e) Finnachta's life and the remission of the Boroma tribute. Cf. *Three Fragments*, p. 70. f. 61;—(f) Vision of the three shields. This is told in *Latin* in *Three Fragments*, p. 98. f. 63;—(g) Irgalach and S. Adamnan. Cf. *Three Fragments*, p. 100. f. 63 b;—(h) Cellach and the battle of Corann. Cf. *Three Fragments*, p. 104. f. 64;—(q) Conall Cennmagair and his foray in Leinster. This is only represented by a sentence in *Three Fragments*, p. 32 in reference to the Boroma tribute: "Ni tuesat do Congal Cinnmhaghair cia rofuilngettur d'imnid o Congal."

It is clear from this list that there is some relationship between these extracts and the three fragmentary annals printed from a Brussels MS. by O'Donovan. The Brussels MS. is a copy by an anonymous scribe of a MS. written in 1633 by Dubhaltach Mac Fírbhisigh for John Lynch, author of *Cambrensis Eversus*. The source of this transcript is thus described by the scribe: "Ex codice membraneo Nehemiae mac Aegan senis, Hiberniae Juris peritissimi, in Ormonia." The names "Dubaltach Fírbisech" and Giollananaomh son of Donnshléibhe Mac Aodhagáin appear in *T. C. D.*, H. 3. 18, pp. 157, 349, 355, but it is not certain that they denote the personages mentioned here.

It is also clear that Keating made use of a source containing similar material. His account of the battle of Belach Mugna (*Foras Feasa*, iii. p. 200) was based in part on the lost Annals

of Cluain Eidhneach in Leix (cf. p. 212: "amail adeir seinleabhar annálach Cluana hEidhneach Fionntain i Laoighis le geuirthear síos an cath so Bhealaigh Mughna") and the passage, pp. 200-214, is nothing but a paraphrase of the account in *Three Fragments*, pp. 200-216.

The annals in *Three Fragments* are compiled from the Leinster point of view. O'Donovan indeed says that the first fragment, since it deals with the Northern Uí Néill, must have been compiled in a Northern monastery, but it is clear that the history throughout that fragment is looked at from the point of view of Leinster no less than in the other two fragments. The following entry (p. 10) also seems significant:

"Kal .A. Dni. dex. Fiontan ua Eachach Ab Cluana eidhnech, cenn monach na hEorpa quieuit in quinta feria, unde Colman mac Feargusa cecinit:

'Dia Dardaoin ruccadh Fiontan  
is do ginedh ar talmain,  
As dia Dardaoin atbath  
Ar mo shliastaibh coimgela.'"

The tone of this obit, unparalleled in the other Annals in the case of Fintan, immediately suggests a connection with Cluain Eidhneach, his monastery.

It seems clear, then, that the present text and the *Three Fragments* are derived (not immediately, as the differences between them show) from the lost Annals of Cluain Eidhnech. Keating also had access to some form of these Annals. f. 57.

43. "Ni dhligh cuairt no cennaigheacht": poem (5 quatr.) on the duties of a *file*. Printed from this MS. in *C. Z.*, iv. p. 237. Also found in the *Book of Rights* (ed. O'Donovan, p. 236), where it is ascribed to Dubthach Moccu Lugair (5th cent.). Cf. the passage at the end of art. 13 above (*Book of Rights*, p. 6): "Ni dlig dano cuairt no cennuighect in file no int síu tsencoitha na fiasara adha ocus aurgarta na righsa." f. 66.

44. "Nir fheud . . . malairt do mhnaoi": religious poem (14 quatr.) on the Nativity. Written in a 16th-17th-cent. hand on a leaf previously left blank. f. 66 b.

45. "Cid dia mbui longes mac n-Uisnigh": the tale of Derdriu and the sons of Uisnech (or Uisliu). Entitled in the colophon here: "Luingius mac n-Uislinn annsin 7 fochuinn

luingsi Ferguso ⁊ agid Derdrinne." Printed in *Ir. Texte*, i. p. 67, from *L. L.*, p. 259 b, with variants from *Y. B. L.*, p. 109 and the present MS. (the poems of the latter being given in full). The *Y. B. L.* text had been printed before by O'Curry in *Atlantis*, iii. p. 398 with a translation, and the transcript of the present MS. by Aodh Ó Dálaigh (T. C. D., H. 1. 13, p. 323) was printed and translated by O'Flanagan in *Gael. Soc. Trans.*, i. (1808), pt. iv, p. 146. These three copies represent substantially the same version, which Thurneysen, *Heldensage*, i. p. 323, regards as an 11th-cent. recension of the 8th or 9th-cent. composition. It is cited in the A list of tales as "Aithed Derdrinne (*v. l.* Derdrenn) re macc (*v. l.* maccaib) Uislenn (*v. l.* Usnig)."

This version is the basis of Keating's account, *Foras Feasa*, ii. p. 190. For the later tale based on the second part of this older text in the 14th-15th cent. period see Eg. 164, art. 9.

f. 67.

46. "[B]ui Conchopur macc Neusa aidqi n-ann ina chotlud con faccio ní ind oicebein chuicci": the tale of the vision of Conchobor and the slaying of Maine Mórgor, son of Medb and Ailill. Printed, *Ir. Texte*, ii, pt. 2, p. 549. Thurneysen, *Heldensage*, i. p. 351 sqq., holds that this prose text is a rendering of the verse tale (? of the 10th cent.; this is probably the tale referred to in both lists as Fís Conchobair) incorporated in the longer prose recension printed, *Ir. Texte*, ii. pt. 2, p. 462 from *L. L.*, p. 253 under the title "Tochmarc Feirbe." This title, Tochmarc Feirbe, appears in list A and is probably represented by the incomplete title: "Tochmure . . ." in the list of *remscéla* in *L. L.*, p. 545. The Tochmarc Feirbe is probably a 12th-cent. expansion of the older tale, using both the verse and prose of that recension and adding matter from other tales.

f. 69 b.

47. "Aislingi Oengusai innso," beg. "[B]ui Oengus hind aidqi n-aile ina chotlud con faccia ní hinn ingin chuicci": tale of Aengus and his pursuit of a maiden seen in a vision. Ailill helps him to obtain her, hence the aid given to Ailill by Aengus in the Táin (there is no such episode in the Táin versions known to us, and the link is probably an artificial one). In the *L. L.* list of *remscéla* and in list B under the title: "Aslingi

in Maic Oic." The text is dated by Thurneysen, *Heldensage*, i. p. 301, in the 9th-10th-cent. period.

Printed by E. Müller, *R. C.*, iii. p. 344 (for some corrections of Müller's text by Thurneysen see *C. Z.*, xii. p. 400). The account of the maiden, Caer Ibormeith, in *L. B.*, p. 242 (printed by O'Curry, *MS. Mat.*, p. 632) was probably derived from this text. Cf. also Airne Fingein, *Anecdota from Ir. MSS.*, ii. p. 1, § 8.

f. 70.

48. "[B]ui Ailill ocus Meudb aidqi samnoi hi Raith Cruachan": the tale headed in another copy in *Y. B. L.*, p. 60: "Tain Be Aingen," but referred to elsewhere (in both lists and the *L. L.* list of *remscéla*) as "Echtra Nerai." Printed by K. Meyer, *R. C.*, x. p. 214 from Egerton with readings from *Y. B. L.* (for corrections see *R. C.*, xi. p. 210). Part of the tale (ll. 1-82) is in the *Liber Flavus Fergusiorum*, ii, f. 51.

Thurneysen has shown (*Heldensage*, i. p. 311) that the text, as we have it, is a compilation of two recensions of the tale (the composition of which he would assign to the 10th cent.). The story is closely connected with the Tain Bó Regamna (art. 50 below), which is quoted in l. 168.

f. 71 b.

49. "[C]est cid diata Tain Bo Cuailnge. Ni h-ansa. Do chuphur in da muceado": the tale relating the pre-history of the two bulls of the Tain. Also in *L. L.*, p. 245. Printed by Windisch, *Ir. Texte.*, iii. pp. 235 (Eg.); 243 (*L. L.*).

According to Thurneysen, *Heldensage*, i. p. 277, Egerton is an expansion of a text similar to that of *L. L.*, the later portion being in more recent language than the rest and borrowing from other tales. He would ascribe the older text to the 9th cent.

50. "Incipit Tain bo Ra(no e *overwritten*)gamna," beg. "[Dia] mbui Cuchuluinn i nDun Imrid gu geuala ni a ngeim": the tale of the encounter between Cúchulainn and the Morrígan. Also in *Y. B. L.*, p. 55. Both texts are printed by Windisch, *Ir. Texte*, ii, pt. 2, p. 241. The title occurs in the B list, but it is not in the *L. L.* list of *remscéla* (Táin bó Regamain alone is found there and Táin bó Reghamna alone in the list in R. I. A., Stowe MS. D. IV. 2). Thurneysen suggests, *Heldensage*, i, p. 309, that the two titles "Táin bó Regamain" and "Táin bó Regamna" in the B list refer to the same text, and that the present tale was invented to explain the second



title, use being made of the episode of the Morrígan in the Táin Bó Cuailnge. f. 76 b.

51. "Coimpert Conchobuir inso," beg. "[B]ui ri amru la hUlltu .i. Eochu Salbuide mac Loich": the second version of the tale of the birth of Conchobor.

Thurneysen, *Heldensage*, i. p. 273 distinguishes two versions of this tale. The first is found in Rawl. B. 512, f. 100 b; *B. B.*, p. 260, col. 1, l. 6; *Y. B. L.*, p. 180, col. 1, l. 36; T. C. D., H. 3. 18, p. 48 b; H. 4. 22, p. 40. This is printed from the Rawlinson MS. by K. Meyer in *Hibernica Minora*, p. 50, and from *Y. B. L.* and H. 3. 18 by the same editor in *R. C.*, vi. p. 178. In Rawlinson it is said to be derived from a lost MS., Luirech Iairn; in H. 4. 22 it appears among texts from the Cín Dromma Snechta. Thurneysen dates it from the language in the 8th cent. It is a summary account, describing the begetting of Conchobor by Cathbad on Nes in obedience to an omen. In *B. B.* and *Y. B. L.* it is appended to the second version.

This second version occurs in *Y. B. L.*, p. 179; *B. B.*, p. 259 and, with some variation, in the present MS. On the Egerton form is based the expanded text in R. I. A., Stowe MS. D. IV. 2, f. 47, in which two poems are introduced. The Stowe text is printed by Meyer, *R. C.*, vi. p. 173 with the variants of *Y. B. L.* and Egerton.

The *Y. B. L.* text is translated by Thurneysen, *Sagen aus dem alten Irland*, p. 63, who dates it in the 10th–11th-cent. period. §§ 1–4 of the text printed by Stokes, *Ériu*, iv. p. 18 from *L. L.*, p. 106 under the title: "Scéla Conchobair maic Nessa" are based on this version of the tale. At the end of the Egerton text a note is added, stating that Fachtna Fáthach was the real father of Conchobor, and this also occurs in Stowe, where Fachtna is introduced into the body of the text as well.

There is also a copy (? of both forms) in the Book of Lecan, f. 181 b. The title occurs in the B list of tales. f. 77 b.

52. "Coimpert Conculaind inso," beg. "[B]ui Conchopur ocus maithe Ulug immi ind Emain Macha fecht n-oen ann": the tale of the birth of Cúchulainn. The text is found in two versions, written separately here, but conflated in *L. U.* They are: (a) A text which in its oldest form existed in the (? 8th

cent.) Cín Dromma Snechta (cf. the heading in *L. U.*: "Compert Conculaind inso sis a Libur Dromma Snechta"). Printed with the variants of all the MSS. by Thurneysen, *Zu Ir. Hss.*, i. p. 31, from *L. U.*, p. 128; T. C. D., H. 4, 22, p. 46; R. I. A., 23. N. 10, p. 62; Eg. 88, f. 12 b. In *L. U.* the later part has been scraped out and the conclusion from version B interpolated by the hand of the Interpolator H. Eg. 1782 (printed, with *L. U.* text, *Ir. Texte*, i. p. 135) is a retouched rendering of the Cín Dromma Snechta version, and the copy in R. I. A., Stowe D. IV. 2, f. 48 (printed by Thurneysen, *op. cit.*, p. 41) is a modernized form of the Egerton text with an addition at the end. f. 78;— (b) "Coimpert Conculaind innisi sios secundum alios .i. feis tigi Bechholtaig," beg. "[L]uid Decteir siur Concobuir coecait ingen for aithed": a different form of the same story. A descendant of a text composed, according to Thurneysen, *Heldensage*, i. p. 271, in the 8th–9th-cent. period. Printed, *Ir. Texte*, i. p. 143. The modernized version in Stowe D. IV. 2, f. 49 (printed by K. Meyer, *C. Z.*, v. p. 500) is based on this text. f. 79.

53. "Tain bo Dartada inso," beg. "[B]ui Eochu beg macc Cairpri rig Cliach i nduon Cuillne": the tale of the abduction of Dartaid, daughter of Eochu Bec, king of Cliu, by Orlam, son of Ailill and Medb. Windisch, *Ir. Texte*, ii, pt. 2, p. 189 sqq., prints the text from Eg. and *Y. B. L.*, p. 53, and the few lines in *L. U.*, p. 20, and Thurneysen, *Zu Ir. Hss.*, i. p. 303, prints the version in Add. 33993, art. 2. The relationship between the texts is studied by Thurneysen, *Heldensage*, i. p. 303, who concludes that *Y. B. L.* and Egerton represent variant renderings of a text composed perhaps in the 9th cent. (*Y. B. L.* probably being nearer to the original), while Add. 33993 is a shortened and modernized form of the Egerton version. The title occurs in both lists and in the lists of *remscéla* in *L. L.* and Stowe.

f. 80.

54. "Incipit Tain bo Regamnai," beg. "[R]obui dono loech amru la Connachtu Regaman a aimm": tale of the abduction of the daughters of Regamon by the seven Maines, sons of Ailill and Medb. Printed from Egerton and *Y. B. L.*, p. 54, by Windisch, *Ir. Texte*, ii, pt. 2, p. 225, and from Add. 33993, art. 1 and T. C. D., H. 3, 18, p. 757 by Thurneysen, *Zu Ir. Hss.*, i. p. 29. The texts are related as those of the Táin bó Dartada,

*Y. B. L.* and Egerton representing variant versions of a possibly 9th-cent. text, Add. and H. 3. 18 giving a modernized form of the Egerton text with considerable variations in the two MSS.

In both lists and both sets of *remscéla* and in list in *Senchus Mór*, *Anc. Laws*, i. p. 46. f. 81.

55. "Incipit Tain bo Flidais," beg. "[B]ui Flidais bean Ailillo Finn hi erich Cairpri": the tale of Flidais and Fergus. The title appears only in list A and the lists of *remscéla*. The present form of the tale is found in four MSS.: *L. L.*, p. 247; Eg. 1782; *Liber Flavus Fergusiorum*, i. f. 26; *L. U.*, p. 21 (defective at beginning). The first three MSS. contain substantially the same text, printed from Egerton and *L. L.* by Windisch, *Ir. Texte*, ii, pt. 2, p. 208. The *L. F. F.* text is printed by Thurneysen, *Zu. Ir. Hss.*, i. p. 95. The *L. U.* text (printed by Windisch, *op. cit.*, p. 212) begins with an older and more original form of the text found in the other MSS. (Thurneysen), but the conclusion is interpolated by H from some more expanded recension of the text. For the whole subject see Thurneysen, *Heldensage*, i. p. 317.

A text found in *Y. B. L.*, pp. 331-340 (a fragment not belonging to the older portion of this MS.), Adv. Libr. MS. LIII, p. 9 (the Glenmasan MS.; the beginning is lost here) and fully in R. I. A., Stowe MS. B. IV. 1 (written by Dáibhí Ó Duibh-gennáin in 1670) gives a much expanded version based upon the interpolated form of *L. U.* This text, which shows special knowledge of the topography of co. Mayo, was probably composed in Uí Fiachrach, perhaps in the Mac Fírbhisigh circle (it uses the later version of Oided mac nUisnig, which precedes it in the Glenmasan MS. and is also, perhaps, a co. Mayo production, cf. Eg. 164, Introduction to arts. 7, 9, 12). It has been printed from the Glenmasan MS. and *Y. B. L.* by Prof. Mackinnon, *Celt. Rev.*, i. p. 208 sqq.-iv. p. 219 (for passages from B. IV. 1 see M. E. Dobbs, *Ériu*, viii. p. 133). Thurneysen studies this text, *op. cit.*, p. 334. f. 82.

56. "[F]raech mace Fiduig di Chunnoctuib mac side do Uhebinn a sidib": the Táin Bó Fraích. This title is found in both lists and in the list in the *Senchus Mór*. It is not in the *L. L.* list of *remscéla*, but appears in the Stowe list. The text is found in substantially identical form in four MSS.: *L. L.*,

p. 248; Adv. Libr. MS. XL, p. 37; *Y. B. L.*, f. 55 b and the present MS. The *L. L.* copy was edited by O'Beirne Crowe, *Proc. R. I. A.*, Irish MS. Ser., i, pt. i, p. 146, and the Edinburgh copy by A. O. Anderson, *R. C.*, xxiv. p. 127. The Egerton copy is printed by K. Meyer, *C. Z.*, iv. p. 32, with variants from the other MSS. By the loss of a leaf between ff. 86 and 87 a passage corresponding to *C. Z.*, iv. p. 43, l. 4-p. 45, l. 11 is missing.

The text (see Thurneysen, *Heldensage*, i. p. 285) appears to be a compilation of two stories about Fraech, one (p. 32-44, l. 22) dealing with his relations with Findabair, the other (p. 44, l. 22-47, l. 9) relating his pursuit of his stolen wife, sons and cattle to the Alps. Thurneysen, who considers the second part the older of the two, questions Pokorny's statement (*C. Z.*, xiii. p. 120) that certain undoubtedly old forms justify the dating of the original composition of the first part in the 8th cent. The whole, he suggests, looks like a reworking in the 11th cent. of older texts.

For the Scotch-Gaelic ballad in the Book of the Dean of Lismore (1512-29), which agrees in some respects with the Dinnshenchas of Carn Fraích (found only in the version in the Book of Lecan) see Thurneysen, *op. cit.*, p. 293. The ballad is studied in connection with the folk lore of the subject by G. Henderson, *The Celtic Dragon Myth*, 1911. f. 82 b.

57. "Cethardo connadur da gach eladuín is cuinncesta don eladuínsi na táno. . . . A tucaít scribinn dono dia ndeachaid Senchán Torpeist cona trí coictaib rígecius mnaib macuib seeo ingenuib leo do shaighid Guaire rí Connacht": the tale relating the recovery of the Táin. There are several versions of the recovery of the epic, for discussions of which see Zimmer, (Kuhn's) *Zeitschrift für vergleichende Sprachforschung*, xxviii. pp. 426 sqq. and Thurneysen, *Heldensage*, i. p. 251. According to the text in *L. L.*, p. 245 (printed by Zimmer, *loc. cit.*, p. 433; Windisch, *Táin*, p. liii) Senchán Torpeist sends Émine ua Ninéne and Muirgein, Senchán's son, to find the Táin, which had been taken oversea by a scholar in exchange for the Cuilmenn (probably identical with Isidore, Origines, cf. Thurneysen, *op. cit.*, p. 252, n. 4; Ó Máille, *Ériu*, ix. p. 71). The two come to the grave of Fergus mac Roig, where, in response to a "rhetoric," Fergus appears and recites the Táin to Muirgein alone, the pair

being shrouded in mist for three days and nights during the recitation. What appears to be an earlier form of this version occurs in the *Triads*, no. 62: "Tri hamraí la Táin Bó Cúailnge .i. in cuilmenn dara héisi i nÉrinn; in marb dia haisnéis don bíu .i. Fergus mac Róig dia hinnisin do Ninníne éicius i n-aimsir Corbmaic maic Fáeláin; inti dia n-aisnéither coimge bliadna do."<sup>1</sup>

This version differs from *L. L.* in the omission of any reference to Senchán and his son, Muirgein, in designating Ninníne as the interlocutor of Fergus and in dating the occurrence in the time of Cormac mac Fáeláin. According to the Four Masters the latter died in 751, and the Annals of Ulster date the death of his father, Fáelán ua Silni in 710 (= 711). This is the period postulated by Thurneysen, *op. cit.*, p. 111, for the original composition of the Táin, and the tale may reflect a genuine tradition. The old poem on S. Patrick (*Thes. Pal.*, ii. p. 322) is attributed to Níníne écess, and there are references to him in the *Féilire*, Stokes 1st ed., pp. cxvi, clxxxi. Two quatrains attributed to Nindine eices are quoted in the Annals of Tigernach under A.D. 621 (*R. C.*, xvii. p. 175). At the end of the *L. L.* text a variant form is recorded, according to which Fergus recited the Táin to Senchán himself after the poet had fasted on the saints of the seed of Fergus. This version appears fully in *R. I. A.*, Stowe D. IV. 2, f. 49 (printed by K. Meyer, *A. C. L.*, iii. p. 4). Here Senchán is asked by Guaire, king of Connaught, to recite the Táin. Senchán asks for a respite and Guaire builds a house for him from Durlus to Clonfert (this incident appears to be borrowed from the tale of Cano mac Gartnáin, *Anecdota from Ir. MSS.*, i. p. 9). Senchán fasts on S. Brendan of Clonfert, who in a vision sends him to S. Ciarán of Clonmacnois, who, also in a vision, directs him to the grave of Fergus. Fergus then recites the Táin to him. The main *L. L.* form is then told briefly as a variant (though Émine ua Ninnéne is dropped out). The present version is again a variant of the main Stowe version, introducing new motives. Here Senchán with his company makes himself intolerable to Guaire by demanding impossible gifts. Guaire is helped by his stepbrother, Marbán (for whom see Harley 5280, art. 18), who asks the poets to recite the Táin. They search Ireland and Scotland for the epic, but

<sup>1</sup> Several MSS. omit this triad and it may not belong to the original series.

return without it. Then S. Caillín, stepbrother of Senchán, advises them to summon the saints of Ireland to the grave of Fergus. In response to their fasting God resurrects Fergus, who recites the Táin, which Senchán writes down in a book. This form was also found in the lost Edinburgh MS., Adv. Libr. XXXII, which also contained a copy of the Táin. The date of this MS. has been much disputed, but it may be determined within near limits by a scribal note (printed in Mackinnon, *Cat.*, p. 217), which states that it was written by a scribe Fithil mac Flaithrig mic Aodha [Uí Mhaoilchonaire] in the house of Muirgius mac Paidin [Uí Mhaoilchonaire]. This dates the writing in the first half of the 16th cent. before 1543, the year in which Muirgius mac Páidín died (cf. description of Cotton MS., Vesp. E. ii). It was thus, in all probability, nearly contemporary with the present MS. and represented the same scribal tradition. But it added the *L. L.* version and the enumeration of the *remscéla* found in that MS. This Egerton version (printed by K. Meyer, *A. C. L.*, iii. p. 3) is the basis of the late tale, Tromdám Guaire, for which see Add. 18748, art. 1. f. 87 b.

58. "Tarchomlad sloigead mor lao Connachta .i. la hAilill ocus Meidb": the Egerton representative of Version I of the Táin Bó Cuailnge, the main epic of the Ulster cycle. Printed by Windisch, *C. Z.*, ix. p. 121. The development of the Táin has been elucidated by Thurneysen, *Heldensage*, i. pp. 96-248. The relations of the different MSS. will become clear from a summary of Thurneysen's results. He distinguishes three versions. I. The so-called *L. U.* version; II. The *L. L.* version; III. The version contained in Eg. 93 and T. C. D., H. 2. 17.

I. This version is represented by three MSS.: *L. U.*, p. 55 (written before 1106, with later interpolations); *Y. B. L.*, p. 17 (end of the 14th cent.); Eg. 1782 (1517). They are related as follows. *Y. B. L.* represents an original compilation of the 11th cent. most nearly. *L. U.* in the uninterpolated part of the text presents a form near to *Y. B. L.*, but with some variations. The interpolator H (for whom see R. I. Best in *Ériu*, vi. p. 161) has scraped out passages and on the erasures, as also on inserted leaves, has written interpolations from another version. This other version is represented by Eg. 1782, where in a form resembling the uninterpolated *L. U.* text the passages interpolated

in *L. U.* occur continuously. Thus *L. U.*, the earliest MS., contains a text already changed from the original form of the compilation and further altered by later interpolation from a MS. of the type of Eg. 1782, which was itself an interpolated form of the first *L. U.* text.

The earliest attainable form of the compilation is, then, *Y. B. L.* This compilation, Thurneysen holds, was the result of the mechanically executed conflation in the 11th cent. of two older versions composed in the 9th cent., with the addition of a series of later episodes, chief among which was the account of the combat between Fer Diad and Cúchulainn (cf. Eg. 106, art. 12). These two 9th-cent. versions were variant renderings (possibly based on oral tradition, Thurneysen suggests) of an original, which, on account of the archaic form of the formula: "con cloth ní" (form in the glosses: "—closs"), he would place in the first half of the 8th cent. (for a possible native tradition to this effect cf. the preceding article). All the MSS. of this version are incomplete. The text has been printed, partly from *L. U.*, partly from *Y. B. L.*, by J. Strachan and J. G. O'Keefe, *Táin Bó Cuailnge*, Dublin, 1912 (Supplement to *Ériu*, i-vi). The fragment in Eg. 1782 corresponds to ll. 1-829, 914-1423, 1498-1582 (the last few lines on f. 105 b are badly rubbed, but the legible letters: "Nofoitē . . . aili a a . . . 7 no . . . ss . . ." belong to l. 1582). The copy in the lost Edinburgh MS. XXXII ended apparently in the same place, and, since it was probably written by an Ó Maolchonaire within a few years of the date of the present MS., was clearly in an intimate relation to it.

II. A writer of the first quarter of the 12th cent., according to Thurneysen, recast the somewhat crude compilation in the bombastic, alliterative style which appears to have developed in the 11th cent. and which became characteristic of the later literature. Thurneysen attributes to the same writer the second version of *Mesca Ulad* and the *L. L.* version of *Cath Ruis na Ríg* (cf. Eg. 106, art. 10). The MSS. of this version fall into two classes, one the copy in *L. L.*, p. 53, the other the copies in R. I. A., Stowe C. VI. 3, f. 1 (written in 1633); T. C. D., H. 1. 13; Add. 18748, art. 2; Eg. 209, art. 1. The second class is marked by the modernizing style characteristic of the 14th-15th-cent. period. The adaptor used a MS. of the *L. U.* version

as well as the text represented by *L. L.*, and added something of his own. The *L. L.* text is printed by Windisch, *Táin Bó Cuailnge (Irische Texte, Extraband, 1905)*, with some excerpts and variants from the Stowe MS.

III. A recension of the version represented by *L. L.* (though adapted from an earlier form of that version) much shortened and altered; made, according to Thurneysen, perhaps in the 13th-14th-cent. period. It is in some points nearer to the *L. U.* version than the *L. L.* text. It covers only part of the story and seems never to have extended beyond about l. 2916 of Windisch's edition. Fragments only of this version are preserved in T. C. D., H. 2. 17, pp. 336-347, 334-335, 111-114, 348-349, 115-118, 350-351 and in Eg. 93, art. 8. The Egerton copy is printed by Nettlau, *R. C.*, xiv. p. 256; xv. pp. 62, 198, the H. 2. 17 copy (in part) by Thurneysen, *C. Z.*, viii. p. 538. f. 88.

59. "[B]ai ri amra aireagdaí i n-airdrige for hErinn i. Eochuigh Aiream": the Egerton version of the Tegal Bruidne Dá Dergae.

The history of this saga has been studied by Zimmer, (Kuhn's) *Zeitschrift für Vergleichende Sprachforschung*, xxviii. pp. 544 sqq.; Nettlau, *R. C.*, xii. pp. 229, 444; xiii. p. 282; xiv. p. 137; L. Gwynn, *C. Z.*, x. p. 209; Thurneysen, *Heldensage*, i. pp. 621-666. The following summary is based on the results of the two scholars last named.

The earliest trace of the existence of the tale is the text from *Cín Dromma Snechta* (? 8th cent.) found in its original form in T. C. D., H. 3. 18, p. 556 (printed, *R. C.*, xiv. p. 151), *R. I. A.*, 23. N. 10, p. 72 and Eg. 88, f. 13 (both printed by Thurneysen, *Zu Ir. Hss.*, i. p. 27). For a translation of this text by L. Gwynn see *C. Z.*, x. pp. 218, 219. The indications of this text show that already in the 8th cent. there existed a version substantially the same as the later text, though with variations in detail and with different names for certain characters. This earlier version, according to Thurneysen's theory (*Heldensage*, i. p. 626), after undergoing some modification, developed (perhaps in oral tradition) two recensions, which were written down probably in the 9th cent. In the 11th cent. the compiler who recast the *Táin Bó Cuailnge* (see preceding article) made a composite text out of these two recensions. His work is preserved (in whole or in



part and with variations) in the following MSS.: *L. U.*, p. 83; *Y. B. L.*, p. 91; *R. I. A.*, Stowe D. IV. 2, ff. 85-91, 65, 63; Eg. 92, art. 48; Book of Fermoy, f. 124 (for the connection of these two MSS. see description of Eg. 92); *T. C. D.*, H. 2. 17, p. 479; Add. 33993, art. 4; *Y. B. L.*, p. 432 (a later section of this composite MS.). Only *Y. B. L.*, p. 91 gives a complete text. For the parts of the text represented in the other MSS. see Thurneysen, *op. cit.*, p. 624.

*Y. B. L.* also represents most nearly the original work of the compiler. The other MSS., with the exception of *L. U.*, give the same version with minor variations. *L. U.* differs by various additions in the original hand and by the insertion in the hand of the interpolator H of passages from another recension. At the end is an adapted version of the short text from the *Cín Dromma Snechta*. The chief characters of this version of the *Cín* text are a reference to certain *remscéla* and the linking up of the main event of the saga, the death of Conaire, with the incidents of another cycle of story represented by these "foretales." The *remscéla* mentioned are: *Tesbaid Étaíne ingine Aillelo*; *Tromdám Eochaid Airemon*; *Aisnéis Síde Maic Óic do Midir Breg Leith ina síd*. Of these the first and last appear to belong to the first of the three tales found under the title, *Tochmarc Étaíne* in *L. U.*, p. 129 b (cf. Thurneysen, *op. cit.*, p. 598). The second refers to an incident in the third of these tales.

It was apparently this modified text which suggested to a compiler, probably of the 12th cent., the composition of the version of which the Egerton text is the only surviving representative. This compiler had before him a text of the *Y. B. L.* type in a MS., which probably contained also, like *Y. B. L.*, a text of the second *Tochmarc Étaíne*. He combined these two originally independent tales together, connecting them by using the modified *Cín Dromma Snechta* text, and introducing other matter from the *Dindshenchus* (the account of *Ráth Cruachan* etc.). He substituted *Eochaid Airem* for *Eochaid Feidlech* of the older version. For a fuller account of his method see *L. Gwynn, C. Z.*, x. p. 212.

A representative of this version was used by the interpolator H. of *L. U.*

The main text of the Togal was edited by W. Stokes, *R. C.*, xiv. pp. 13, 165, 282, 390 from *L. U.* and *Y. B. L.* (to supply the defective parts of *L. U.*). Of the Egerton version parts only have been printed, the earlier part, corresponding to the Tochmarc Étaíne, by E. Müller, *R. C.*, iii. p. 350; and by E. Windisch, *Ir. Texte*, i. p. 117. Excerpts from the main tale of this version are given by Nettlau, Stokes (who also gives occasional variants from this text) and L. Gwynn.

A leaf has been lost after f. 115, containing the passage after § 82 "Ite coiri comlebru for cul 1 etan"—§ 112 "Ainset maírg nodagena" (here corresponding to § 90 of Stokes's edition) and the text ends in a hiatus with the words "cen etarsecarad na lame fris" (Stokes, § 167). For other texts belonging to the same cycle of story cf. Thurneysen, *op. cit.*, and for articles on the topography of the tale cf. J. H. Lloyd, *Ériu*, ii. p. 69 and G. Hamilton, *Ériu*, vi. p. 133. f. 106.

60. "A cilairn fon clar cetna ocus daluis daib": two fragments (end of chap. xvii, chaps. xviii-xxv, beg. of chap. xxvi; end of chap. xxxii and chap. xxxiii) of the Imram curaig Mailedúin. For the relation between this text and others see Harley 5280, art. 1. f. 124.

61. "[In]cipit hic de quibustam rebus [mir]andis Hibernie insole," beg. "Inis Gluaire i nhlrrus Domnonn": fragment of the tract on the wonders of Ireland printed by J. H. Todd, *Irish Nennius* (Irish Arch. Soc.), p. 192. The present text follows Todd's text closely as far as the ninth wonder, when it concludes fragmentarily with the words "Glinne da locha." It is much obliterated. The Mirabilia are versified in a poem printed from the Book of Hy Many by K. Meyer, *C. Z.*, v. p. 23. For the subject of the Irish Mirabilia in general see the article by K. Meyer, *Ériu*, iv. p. 1 and P. W. Joyce, *The Wonders of Ireland*. f. 125 b.

62. A number of quatrains are written on the margins, both in the chief hand of the MS. and in later hands. They are:—  
 (a) "Sraiptine ba dítin neich": on the origin of the name Fiachu Sraibtime, from Cóir Anmann, *Ir. Texte*, iii, pt. 2, no. 115. f. 37.  
 —(b) "Mian mna Thethrach (.i. Badb) a tenig": glossed quatrain on the Badb. Attributed to [? Fland] mac Lonáin in *L. U.*, p. 50. Printed by W. Stokes, *Kuhn's Beiträge*, viii. p. 328; *R. C.*,

ii. p. 491. Cf. D'Arbois de Jubainville, *Cycle Mythologique*, p. 196. f. 41 b;—(c) Six lines of Old Irish verse on charity, written continuously, but probably to be divided into a couplet and a quatrain. They are:

“Cebe noclasad (.i. briasad) mo derc  
Fom cridhi nobeth a sercc.  
Dia mbeth lat ni nomenad (.i. nocuinnged)  
Dia notngessed noberad  
Mani beth lat nocriede  
Mani criede (.i. cennach) nocetha (.i. fairesin).”

With the last two lines cf. the corresponding lines of a quatrain printed in *C. Z.*, i. p. 457. f. 42.

(d) “Fuar me go llin airecol”: quatrain of uncertain meaning. f. 43 b;—(e) “Inti carus crabad gur”: on the ascetic life and its reward. f. 44;—(f) “Och a dhee go géránach”: quatrain against women, in a late 17th-cent. hand. f. 76 b;—(g) “Cathbhadh mac Maoileroich na ccreach”: poem (7 quatr.) on the husbands of Mágach or Máta. The transcript of this copy in *T. C. D.*, H. 1. 13, p. 321 was printed by O’Flanagan in *Gael. Soc. Trans.*, 1808, p. 25. A more modern version is in Eg. 128, art. 19, and Stokes prints a copy of this (in 8 quatr.) from Adv. Libr. MS. LVI in *Ir. Texte*, ii, pt. 2, p. 151. For Mágach and her children cf. art. 15 (y) above. In a hand of the 17th cent. f. 93 b.

## Harley 5280.

Vellum; XVIth cent.

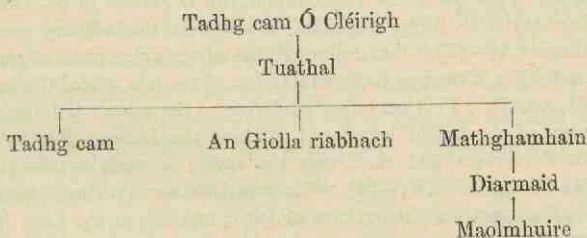
9½ in. × 6¼ in.; ff. 78.

Written in the 16th cent. by Gilla riabach Ó Cléirigh son of Tuathal son of Tadg cam Ó Cléirigh. The father Tuathal died in 1512, so that the MS. was probably written in the first half of the 16th cent. The following notes by Gilla riabach occur:—(a) “Domill cend na litri abus an focal tald 7 ni ferrdi fein. An luan ier ndomnach odie.” f. 40;—(b) “Dies luna re feil Babloir odie .i. fer fuasluaicthi giall la Gaidhelai.” Babloir here means Patrick, cf. “Babloir .i. ainm do Patraic,” Cormac’s Glossary, quoted by Meyer, *C. Z.*, iii. p. 226. f. 40 b;—(c) “Mairt inidi odie.” f. 41 b;—(d) “In tiuglaithi din einquidies hodie.” f. 42;—(d) “Dus in fo in gles.” f. 43;—(e) “Baill Bricin sund mesi an gillo riabach.” f. 46;—(f) “Sechtmain o aniuig luan hinide.” f. 49;—(g) “A mairt ria mbeltine [ho]die.” f. 52;—(h) “In certain iar fel Martain hodie 7 is imresnach mo meuma rim,” f. 70 b;—(i) “In dardain

iar mbelltni." f. 71;—(k) "In cedain ria feil Muiri na sainse odie et a Cuirr Lessa Conaill dam. Mesi an felmac on cill dianad leathnomen an sechtmad soerlaithi na sechtmaini. Tuiced Senchan sin." The use of the term "felmac" here by Gilla riabach would seem to imply that he was still a student. Meyer (*C. Z.*, iii. p. 226) suggests "Cell Sathairn" as an interpretation of "the church whose halfname is the seventh day of the week." f. 74 b;—(l) "Oroit ar anmain an truaghain scribas an cuilmenn so dó fein .i. Gilla riabach mac Tuathail meic Taide caim I Clerich ⁊ tabrad cech oen dia foigena in craid don scribnid." f. 76;—(m) "Sellad. An oine iar fel Muiri a ngemrid odie ⁊ a Corrlis Conuuld dam. Misi int ara fu[s]ce." f. 77 b.

Other hands also appear in the MS. at ff. 18 b–20 b; 45, ll. 10–33; 58, 58 b. On f. 45 is the note: "Ac sin duid a ara fuscus o Fhingin" (Ara fuscus here as on f. 77 b is clearly a playful Latinization of An Gilla riabach), and at the end of f. 58 b the following interesting note occurs: "Agsin deitt a Tuathail o Fhiorfessa mhac Conchabair maille re gradh occus re beannachtain accus da mbeith dithchell bud ferr ina sin agamsa dogephasa uaim hé. Ni beg sin do dimaoines briathar ach cuimnighugh ormsa gach uair docifir so." This Fearfessa mac Conchabhair may have been an Ó Maoilchonaire (both names were used by that family). If the Tuathal here addressed was the father of Gilla riabach, the MS. was written in his lifetime before 1512. But the identification cannot be regarded as certain. The chronological indications given above are insufficient for dating purposes.

On f. 11 b occurs the pen-trial in a 16th-cent. hand: "Da fechain an fognann sin mar gles. Misi Maolmuire Ó Clerig." This might be the Maolmuire Ó Cléirigh, poet to Toirdhealbhach Luineach Ó Néill, killed in 1583 (F.M.), who was related to An Gilla riabach in the following way:



On f. 77 b appears the inscription: "Ag Cassarl<sup>e</sup> mbhc Naosisi do ui an leabarsa" in an early 17th-cent. hand. The same name appears elsewhere in different forms, e.g. on f. 45 b: "Hugo Cassarlye Hiberniensis homo," and on f. 13 b: "Aodh mbhc Cassarlie." On f. 78 is some scribbling in the same hand: "To the right honourable the lord deputy & counsell of Ireland. Lamentable shewing unto your honourable good lordships that whereas your poore supliant & dailie orator," the preamble of a petition. The same hand again endorses a document inserted at f. 10: "To the right worshopfull Sr Hary Spelman k<sup>t</sup>." The document is an account written on paper in a hand of early 17th-cent. date. It runs as follows: "In dei nomine amen. Ag so cuntus Gofridh Meic Enri air Art Mac Neill buie. Ar tus da bha deg fu[a]ir se air each ⁊ ocht mbath tug se a Baile Girtun do ⁊ cuig pont tainic as mac Muircirtaioi I

Maolcalan ⁊ da bath cuid Meic Du[n]tslebe ⁊ mart ar Gillpadruig bain (?) da pont ar son cabhoige tug me do tainic o Donncaoid Ó Heinaoidh ⁊ cuig bath tug me do crois mācca (?) ⁊ pont tug me cum cluime." The family names in this document would seem to point to S.E. Ulster.

At f. 12 occurs the inscription of ownership: "Henrici Spelman." In the account of Spelman in Hearn's *Collection of Curious Discourses*, 1771, ii. p. 439, occurs this statement: "In the year 1607 king James the First made him one of the commissioners for determining the unsettled titles to lands and manors in Ireland, which trust he discharged with the greatest reputation," and Selden himself in the account of his life prefixed to his *Archaeologus in modum Glossarii*, ed. 1626, says: "Bis Hiberniae tractum ultimum, propinquiorem tertio, ex re lustro aliena." It was probably on one of these three visits to Ireland that he acquired the MS., no doubt from Hugo Casserly. Nothing seems to be known of the MS. between the time of its acquisition by Spelman and its entry into the Harley collection. An account of the contents written in a hand of the early 18th cent. is inserted at the beginning (f. 1), but the writer of this has not been identified.

Following this is an insertion of 7 leaves of paper bearing writing in an earlier hand, apparently that of Hugo Casserly (cf. the inscription on f. 45 b). They contain four different tracts in *Latin*, viz.:—(1) "In libro quodam antiquo cui nomen uolumen rubrum a maioribus natu et ueredicis prophetis tradito adinueni et oculis aspexi, qui fuerunt qui Hiberniae portus primum attigere": an unusual account of the early occupants of Ireland, professing to be taken from a book called *Uolumen Rubrum* (? *Leabhar ruadh*, possibly the lost *Leabhar ruadh Mhic Aedhagáin*, cf. O'Curry, *MS. Mat.*, p. 21). f. 3;—(2) "Ut ex antiquorum monumentis patet": an account of the posterity of Fintan mac Bóchra, i.e. the O'Kellys of co. Roscommon, the O'Ferrals of co. Longford and the Mac Dermots of co. Sligo, a curious variant from the ordinary genealogies of those families. f. 5;—(3) "Jam declaranda est historia clarissimi et generosissimi pugilis Mundulii": a strange Latin adaptation of the tale, Aided Clainne Tuirenn (cf. Eg. 164, art. 7). This very free rendering of the tale ends fragmentarily at the beginning of the battle between Lugh and the Danes. For by confusion between the Fomorians and the Danes the action is made to take place in the days of Brian Bóramha. f. 6;—(4) "Hic demonstratur in ultimo articulo fidei": conclusion of a tract on the articles of faith, treating of the Last Judgement. Ends imperfectly. f. 9.

There are interlaced initials on ff. 12, 27, 59, that on f. 59 being coloured yellow and dull red.

For a previous account of the MS. see the preface to K. Meyer's *Hibernica Minora*, 1894.

IMRAM GURAIG MAILEDÚIN, Imram Brain; various tales of the Ulster, mythological and Find Cycles; and other miscellaneous tracts in prose and verse.

1. "Inncipit de nauigatione Maelduin": the prose tale of the Imram Curaig Mailedúin, with the verse summaries. The prologue of the verse begins: "Ardri uasol ina n-uile tusdidhe in

domain," and is followed by the rubric: "De nauigatione Maolduin anno intigro 7 .i.iii. minsibus 7 de mirabilibus ignotis que indiuisa trinetas illi ostendit in ociano infinito," after which begins the prose: "[D]e Eoganacht Ninuis a bunadus Maoileduin." The MSS. of this text appear to fall into three classes: the fragment in *L. U.*, p. 22; the text in *Y. B. L.*, p. 1, and the present MS., in both of which versified summaries of the separate sections are inserted in a text resembling that of *L. U.*; the fragment in Eg. 1782, art. 59, which appears to represent a different recension. These recensions derive ultimately from the same source: a later (? 11th cent.) rehandling of an originally Old Irish text.

The prose has been published from *L. U.* and *Y. B. L.* (the only complete copy) by W. Stokes, *R. C.*, ix. p. 452; x. p. 50, with variants from the other texts. The verse was first published from *Y. B. L.* with collation of Harley by K. Meyer, *Anecdota from Ir. MSS.*, i. p. 50. Later Meyer printed a critical text in *C. Z.*, vi. p. 149 (for some criticism of this edition see Thurneysen, *C. Z.*, xii. p. 278).

For a study of the text in its literary relations see Zimmer in *Zeitschr. für Deutsches Alterthum*, xxxiii. pp. 129, 257. Zimmer holds that a scholar of the 8th or 9th cent. combined in one whole recollections of actual voyages, of the native *echtra* and of classical literature (particularly of the Aeneid, bks. iii-v). Of the Imram Maileduin thus formed the famous Navigatio Brendani (cf. Ward, *Cat. of Romances*, ii. p. 516) was, he claims, an ecclesiastical imitation made in the 11th cent. Zimmer's dating of the Navigatio must be wrong, since a copy (clearly not an original) of that text appears in Brit. Mus. Add. MS. 36736, f. 168 b, a MS. of the 10th cent. And Mr. C. Plummer has suggested that the relations between the two texts need further examination (cf. *Vitae SS. Hib.*, i. p. xxxvi, note 5; *Lives of Irish Saints*, ii. p. 330).

The intercalated verse summaries are clearly later than the prose narrative. Meyer, *C. Z.*, xi. p. 148 attributes them to the author of the poem on Imram Snedgussa (cf. Add. 30512, art. 1), and would date both in the first half of the 9th cent. Thurneysen, *C. Z.*, xii. p. 278, questions this dating on linguistic grounds, and would assign the composition rather to an imitator than to the author of the Imram Snedgussa. He thinks it doubtful whether

the composition can be put earlier than the 10th cent. The question of the authorship of the text is raised by the colophon to the Egerton version, which runs thus: "Rochóruid immorro Aed Finn ardecnuid hErenn in sgélsai amail ata sunn ar comad erghairdechad menman do righaib ⁊ do doinib hErenn he ina diaigh." In *Y. B. L.*, which has the only complete copy of the verses, they end with an addition in a different metre.

"Imrum moltach Maeli duin  
dofóirne ruin richigh ráin  
rogab Aed Find forbrech fial  
grian an ecna indsi Fail."

This is clearly to be connected with the Egerton colophon. Zimmer, who maintained that the Egerton version was later than that in *Y. B. L.*, thought that the verse form of the colophon was the original, and that it indicated Aed Find as the author of the verses alone, being transferred to the prose by the redactor of Egerton from some copy of the *Y. B. L.* version. But it is probable that the Egerton recension is earlier than, and independent of, that in *Y. B. L.*; and Thurneysen, *C. Z.*, viii. p. 80, thinks that the Egerton colophon refers to the supposed author of the prose version, although he would regard him rather as a mythical poet (cf. *Ir. Texte*, iii, pt. i, p. 66) than as a real person.

f. 12.

2. "[Is] he titol fil i ndrech an liuboirse taitne do menmonduib ina legnide": fragment of an Old Irish commentary on the Psalter. Printed by K. Meyer, *Hibernica Minora*, 1894, from Rawl. B. 512, f. 45, with a full collation of the present MS., a restored text and a translation. Meyer's dating (on the ground of the resemblance of the language to that of the Milanese glosses) *circ.* 750 seems too early, and the text more probably belongs to the first half of the 9th cent.

What remains here is the introduction to the whole commentary and part of the comments on the first psalm. The text ends abruptly in both MSS. with the same words (in Harley: "habeo diu huad imthiag"). The two MSS. thus represent a fragment now lost (Meyer suggests a detached quaternion, since the fragment occupies eight pages in Rawl., and six in Harley). The scope of the original text cannot be certainly determined. The Irish version is presumably based on a Latin original. This

original appears also to have been the source of the Latin glosses in the Southampton Irish Psalter at St. John's College, Cambridge (MS. C. 9), a MS. dated by H. M. Bannister *circ.* 1000. These glosses, together with the Arguments of the psalms, appear to derive from a Latin commentary, which in the comments on the first psalm agreed with the corresponding part of the Old Irish commentary (cf. R. L. Ramsay, *C. Z.*, viii. p. 471). But, as the Arguments, and to a lesser extent the glosses, are carried through the whole Psalter, it would appear that the original commentary had a like scope. Whether the Old Irish version covered the whole ground cannot be determined from the material at our disposal.

The question of the sources of the Commentary has been studied by Mr. R. L. Ramsay in two valuable articles in *C. Z.*, viii. pp. 421, 452. The Introduction, he points out, is based on a wide range of authorities, including eight of the thirteen writers on the Psalter listed before 750 as well as such grammatical and encyclopædic writers as Isidore and others unnamed (cf. *op. cit.*, p. 466, n. 1). The actual comment, however, was mainly drawn from the Argumenta and Explanationes of the work, In Psalmorum Librum Exegesis, attributed to Bede (Migne, *Patr. Lat.*, xciii. col. 477). The commentator may also have had access to a fuller version of Theodore of Mopsuestia's Commentary than that contained in the Codex Ambrosianus C. 301 inf., the MS. which contains the Milanese glosses. The evidence for the existence of this fuller version is to be found in the fragments in Turin MS. F. IV. 1, fasc. 5 and in the same Milanese MS. Mr. Ramsay also suggests that the translator of the West-Saxon Psalms (ed. Bright and Ramsay, *Liber Psalmorum*, 1907) drew the material for his introductions and for certain details in his text either from the supposed Irish-Latin original of the Old Irish Commentary or from some glossed Psalter derived from it like the Southampton Psalter.

The Commentary appears to have retained its popularity in the Irish schools, for a versified summary of the Introduction alone was made by Airbertach mac Coissedobraín of Ross Ailithir [Rosscarbery, co. Cork] in 982 (printed by K. Meyer from Rawl. B. 502, f. 46, in *C. Z.*, i. p. 496; iii. p. 20). f. 21.

3. Two tales and a poem connected with Guaire mac Colmáin,



king of Connaught, d. 662, the Irish pattern of kingly generosity (for details of whom cf. Todd, *Book of Hymns*, i. p. 90; O'Donovan, *Gen. of Hy Fiachrach*, p. 61; Eg. 1782, art. 42 (d); Keating, *Foras Feasa*, iii. pp. 58-70). They are:—(a) “Mac Teline di feruib Mumon cenn imurbaghau hErind”: tale of Guaire, S. Cummine Fota, Mac Dá Cherda and bishop Moronnoc. Printed by J. G. O'Keefe, *Ériu*, v. p. 27, from *Y. B. L.*, p. 133 b with the variants of Harley. In the same place O'Keefe also prints two other tales about Cummine and Mac Dá Cherda. These two personages and Guaire are brought into contact in the tale, *Imthechta na da nÓinmhidhe*, in R. I. A., Stowe MSS. D. IV. 1; B. IV. 1, p. 149, but the present anecdote does not occur there. f. 25;—(b) “Háonna macui Laigsie is he robo anmearae di Guairie”: tale of Guaire's revenge on Oenu maccu Laigse, abbot of Clonmacnoise (who died, according to the *Annals of Ulster*, either in 570 or 577, and so cannot have been a contemporary of Guaire). It is one of the anecdotes about Guaire collected in Eg. 1782, art. 42 (d). Printed from the present MS. with collation of T. C. D., H. 3. 18, p. 48 b, in *Arch. f. Celt. Lex.*, iii. p. 1. There is another copy in T. C. D., H. 2. 17, p. 389. f. 25 b;—(c) “Creda ingen Guairiu ruchan na runnusa de Dinertach mac Guairi meic Nechtain do Uib Fidgenti diconnaire si isin treas Aidne rogeghin .uiii. nguine for seglach a leniod. Rocarostoir sie ierum. Is ann ispert sie.” The poem begins: “It e saigdi goine suain.” It is a poem (8 quatr.) said to have been spoken by Créde daughter of Guaire Aidne, bewailing Dínertach of the Uí Fidgenti (co. Limerick) slain in the battle of Carn Conaill (A.D. 649). Printed from this, the unique, MS. by K. Meyer, *Ériu*, ii. p. 15. For Créde, her love for Cano mac Gartnáin and the manner of her death see *Scéla Cano meic Gartnáin*, *Anecdota from Ir. MSS.*, i. pp. 6-15. Cf. also the note in the *Banshenchas* (*B. B.*, p. 286, l. 14: “Cred ingen Guaire Aigne mathair Muire-dhaigh meic Fergusa ba ben dano do Marcan mac Toman do rig Ua Maine in Cred sin”).

*ib.*

4. “Liaduin beun do Corcoi Duibne .i. baineccius, luid si for cuairt hi crích Connocht”: the tale of Liadain and Cuirithir, printed from T. C. D., H. 3. 18, p. 759 with collation of the Harley text by K. Meyer, *Liadain and Cuirithir*, 1902. Colophon: “Gonad conrice Liathaine ⁊ Cuirithir conice sin. Finid.” The

tale is chiefly remarkable for the tender and beautiful poetry contained in it, the prose account being brief and obscure. Cummine Fota and Mac Dá Cherda, cf. art. 3 (a), appear in it. Liadain is mentioned as one of the famous women of Coreaguiney in the preface to the song of the Old Woman of Beare, cf. *Otia Merciana*, i. p. 121. f. 26.

5. "In Consaitin mac Elinæ imraiter sund": the miraculous cure of Constantine. Printed from this MS., with collation of *Y. B. L.*, p. 137, by K. Meyer, *C. Z.*, iii. p. 227. There is another copy in the *Liber Flavus Fergusiorum*, i. ff. 10, 37. The tale of the baptism of Constantine is told in the ordinary way in the version of the false Acts of Pope Sylvester printed from *L. B.* in Atkinson, *Pass. and Hom.*, p. 51. With this agrees the poem in the notes to the *Féilire*, Henry Bradshaw Soc. ed., p. 46. Cf. also the Latin account in the annals in Cotton MS. Titus A. xxv, f. 12. The present version is very original. According to it Constantine's physicians had ordered him a bath of melted lead mixed with the blood of three hundred children. He is dissuaded by his mother Helena, who fears for him the fate of Herod, who killed the children in Bethlehem and the thirty plains round about it.\* At her advice he becomes a Christian, and offers Rome to God and Peter and Paul, and is healed. The text concludes with a homiletic ending. f. 26 b.

6. "Poi ri aumrau airegdai and Emain Macho fecht n-aild edon Coineopor mac Fauchtnae": the Tochmare Émire in the recension styled by Thurneysen, *Heldensage*, i. p. 377: "Recension III." This recension is found complete in three MSS., the present MS., R. I. A., Stowe D. IV. 2, f. 80 and R. I. A., 23. N. 10, pp. 21-24, 113-124, 11-12, 25-26, 125-128, and two fragments of one MS. of the recension are in Eg. 92, art. 49 and the Book of Fermoy, p. 207. A fragment of an earlier recension is in Rawlinson B. 512, f. 117, where it is said to derive from the Book of Dubh Dá Leithe, Bishop of Armagh 1049-1064. An interpolated text (fragmentary) is in *L. U.*, p. 121.

According to Thurneysen, *loc. cit.*, the relation between the texts in these MSS. is as follows. The Rawlinson text is the latter part of an 11th-cent. version (Recension I) of the original

\* For the reference to the thirty plains of Bethlehem cf. *Féilire*, 1st ed., p. clxxxiv.

text composed in the 8th-9th-cent. period. This was probably the form copied into *L. U.* by the original scribe. Thus a combination of the part of *L. U.* in the original hand with the fragment in Rawlinson yields a text of I complete with the exception of the riddling colloquy between Cúchulainn and Émer. In the first half of the 12th cent. this recension was recast in style and additional matter was introduced. This recension (II) is now lost as a separate text. But a little later in the 12th cent. a compiler contaminated I and II together, thus producing III, the present text. The text of I in *L. U.* was then modified by the interpolator H (? in the 13th cent.) to agree with III, but, as II had not materially altered the earlier part of I, that part was allowed to stand in *L. U.*

The Rawlinson text is printed by K. Meyer, *R. C.*, xi. p. 442, and the Harley text (with collation of other copies) by the same editor in *C. Z.*, iii. p. 229. For a translation by Meyer (based on Stowe and *L. U.*) see the *Archaeological Review*, i. p. 68 etc. (reissued with corrections and some omissions in E. Hull, *Cuchullin Saga*, p. 57).

A marked feature of the text, particularly in the riddling colloquy (which is only known from III), is the introduction of material from other tales, for which see an article by H. Hessen and G. O'Nowlan in *C. Z.*, viii. p. 498 and cf. Thurneysen, *loc. cit.*, pp. 381-382.

For the later tale, Oileamain Conculaind, based on recension III see Eg. 106, art. 5. f. 27.

7. "Fechtus dia raiuhe Diermait mac Duinn i Duipni ind uaim Penni hEtair": the tale of the Find cycle identified by O'Curry, *MS. Mat.*, p. 587, with the Uath Beinne Etair of the A list of tales. Edited from this MS. by K. Meyer, *R. C.*, xi. p. 129. There are other copies in R. I. A., 23. N. 10, p. 13, and Stowe C. III. 2, f. 10 (for collation and corrections see Meyer, *Four Old Irish Songs*, p. 16, note 2). The story (which Meyer dates in the 10th cent., *Fianaigeacht*, p. xxiv) is no doubt to be associated with the Aithed Gráinne ingine Corbmaic la Diarmaid ua nDuibne noted in both lists of tales (with which also the verse quoted in the Commentary on the Amra, cf. Eg. 1782, art. 1 (e), was no doubt in some way connected). A poem on winter embodied in the tale bears a close resemblance to one on the same subject printed from

*L. L.* and *Rawl. B. 502* by K. Meyer, *Four Old Irish Songs*, p. 18. f. 35.

8. "Boi Finn ua Pæisniu fuo Erinn o[e] cuinchidh a meic": the tale of Find's wrangle with Oisín (here Oisen, Oisene). Printed by K. Meyer, *Fianaigeacht*, p. 24, from the present MS., *R. I. A.*, 23. N. 10, p. 53 and Ewen McLachlan's transcript (*Adv. Libr. MS. LXXXIII*, p. 251) of the lost *Adv. Libr. MS. XXXII* (written before 1543, cf. *Eg. 1782*, art. 57). These are all MSS. written in the 16th cent. But the forms of the text are Old Irish and the composition is assigned by Meyer, *op. cit.*, p. xviii, to the 8th cent. (a dating accepted by Thurneysen, *Zu Ir. HSS.*, i. p. 29). Meyer thinks that the tale of the quarrel between Find and Oisín was modelled upon that between Cúchulainn and Conla, for which see *Add. 18946*, art. 2. f. 35 b.

9. "Atberim rib lith saine": four quatrains on the proper foods for Belltaine, Lughnasad, Samain and Imbolc. Printed by K. Meyer, *Hibernica Minora*, p. 49, from the present MS. and *Rawl. B. 512*, f. 98 b. Also in *R. I. A.*, 23. N. 10, p. 55. *ib.*

10. "Fritha cech da comadhus": two quatrains on similarities of national characteristics, the various provinces of Ireland being compared to foreign peoples. Also in *Laud Misc. 610*, f. 10, col. 2. A different version from that in *Eg. 1782*, art. 38. *ib.*

11. Two quatrains on tears of repentance, nearly obliterated, headed "Fothadh dixid [? Fothad na Canóine, 9th cent.]," beg. "Atdius dub a n-aicned fir." Also in *R. I. A.*, 23. N. 10, p. 55, from which they are printed by K. Meyer in *C. Z.*, vii. p. 299. *ib.*

12. The Sunday Letter and the Law of Sunday. A series of tracts on the observance of Sunday. They are as follows:—(a) "[In]tinnscanadh epistlech int slaniceda ar comdidh-ne Ihesu Crist di laithiu domnaig": the Cáin Domnaig. This includes the Epistle of Christ (§§ 1-19) and the Forus Cána in Domnaig as brought by Conall mac Coelmáine (d. *circ.* 590) from Rome to Ireland (§§ 20-33). These two sections may have been originally separate. The second gives an account of the actions forbidden and exempted and the fines for transgression, etc. The tract occurs more or less complete in the following MSS.: the present MS.; *L. B.*, p. 202 b; *Y. B. L.*, pp. 405, 215 (for the relation

between these two cf. O'Keefe in *Eriu*, ii. p. 189); R. I. A., 23. N. 10, p. 103; Liber Flavus Fergusiorum, ii, f. 34 b: Add. 4783, art. 2. Printed by J. G. O'Keefe in *Eriu*, ii. p. 192. According to the editor Harley and 23. N. 10 are of one family, to which also *Y. B. L.*, though with differences, belongs. *L. B.* stands somewhat apart. He would date the text in the 9th cent. For a discussion of the version of the Sunday Letter contained in §§ 1-19 see below. f. 36;—(b) "Alaili celi De and fechtus die domnaig": three stories of divine punishment for violation of Sunday, i.e. the boy who carried wood, the elder who cleared a snail (?) from the path, the pilgrim who drove the cows from the vineyard. Also in R. I. A., 23. N. 10, p. 107; Liber Flavus Fergusiorum, ii, f. 41 b. Printed, *C. Z.*, iii. p. 228. Similar stories of punishment for violation of Sunday are in Gregory of Tours, *De Virtutibus S. Martini*, iii. 3, 55; iv. 45 (Migne, *Patr. Lat.*, lxxi, cols. 971, 987, 1007). f. 38;—(c) "De corus cana in domnaich budesta," beg. "[S]oiri domnaig o trad essportai dia sadairn co funi mairne die luain": law tract on the observance of Sunday resembling in some details §§ 20-33 of (a). Also in *L. B.*, p. 203, col. 2, l. 34 (fragment); 23. N. 10, p. 108; Adv. Libr. MS. XL, p. 71 (cf. Mackinnon, *Catalogue*, p. 95); Add. 4783, art. 2 (fragment). Printed by J. G. O'Keefe, *Anecdota from Ir. MSS.*, iii. p. 21. f. 38.

At a later date a metrical version covering much of this material was made, no doubt for use in the schools. This is found in Add. 4783, art. 6, and, in a somewhat different form, in the MS. A (9) of the Franciscan Library, Merchants' Quay, Dublin. The copy in Add. 4783 falls into three sections, which, however, do not exactly tally with those of the prose version. Thus quatrains 1-22 versify the *dignatio diei dominici* found in § 13 of the *Cáin Domnaig* in O'Keefe's edition; quatrains 25-54 give a list of prohibitions and exemptions not quite in agreement with either of the prose lists; quatrains 55-61 add a new feature, a versification of the *mirabilia* of Sunday. The Franciscan form of this poem, which comprises only the first and the third parts, is printed by J. G. O'Keefe, *Eriu*, iii. p. 143.

Quatr. 28 in Add. 4783 runs:

"Gan eire ar dam na ar duine  
na ar ech do deoin meic Miregen."

This son of Muirecán is perhaps some enforcer of the *Cáin*.

The best known king of the name is Cerball mac Muirecáin, king of Leinster (d. 908 or 909, *A.U.*). Among ecclesiastics a Muiredach mac Muirecáin died as prior of Armagh in 983 (*A.U.* 982). But neither these nor other sons of Muirecáin are elsewhere connected with the Cáin.

Probably the latest occurrence of the Sunday Letter in a Gaelic environment is the Duan an Domnuich recorded as used in the 19th cent. as a charm "supposed to be efficacious in the case of farrow cows" in W. Mackenzie, *Gaelic Incantations*, 1895, p. 18 (cf. A. Carmichael, *Carmina Gadelica*, 1900, i. p. 218). This contains a short *dignatio diei dominici* and a list of prohibitions and exemptions, one of the latter being the ground of its application as a charm: "Bo a thoirt gu tarbh treun" (cf. Cáin Domnaig, *Anecdota*, iii. p. 22, l. 9: "Tarb do boin").

The subject of the Sunday Letter in its Irish form has been treated by Prof. R. Priebisch in two articles: "The Chief Sources of some Anglo-Saxon Homilies" in *Otia Merseiana*, Publ. of the Arts Faculty of the Univ. Coll. of Liverpool, i, 1899, p. 129, and "Quelle und Abfassungszeit der Sonntagepistel in der irischen Cáin Domnaig" in the *Modern Language Review*, ii, 1907, p. 138. His conclusions may be briefly summarized here. The theme of a letter fallen from Heaven enjoining the observance of Sunday appeared towards the end of the 6th cent. in Spain or Southern Gaul. It spread rapidly West and East and still lives in charms. Dr. Priebisch distinguishes two redactions. In Redaction I the letter appears in Jerusalem, in II in Rome. Both of these are represented in Anglo-Saxon homilies printed in Napier's edition of the Wulfstan Homilies, Berlin, 1883, homily xlv representing Red. I and homily xlv representing Red. II. The Epistle in Cáin Domnaig, §§ 1-19, follows Red. II and there are traces in Irish of a knowledge of Red. I. The Epistle in Cáin Domnaig is especially closely related to homily xlv. The relationship is explained by Dr. Priebisch as follows. Homily xlv is to be connected with a parish priest named Pehtréd (fl. *circ.* 830), who is represented in a letter of Egred, Bishop of Lindisfarne, to Wulfsgie, Archbishop of York (printed in Haddan and Stubbs, *Councils*, iii. p. 615), as writing certain heresies about the Sunday Letter. He was probably the author of the homily. A comparison of the text of the Letter in homily xlv, Cáin Domnaig and a representative

MS. of the Latin Redaction II shows that the Anglo-Saxon and Irish versions follow the Latin, but have a certain amount of common matter not found in the Latin. Therefore they in all probability derive from a Latin homily based on Redaction II with additional matter from other sources. This homily Dr. Pribsch would attribute to Pehfred himself. But the reference to the visions of Niall mac Ialláin of Munster (fl. 825-859) in homily xliv (also mentioned in Egred's letter) implies a knowledge of Irish affairs in Pehfred which he may have acquired either by a visit to Ireland or by intercourse with an Irish pilgrim. Dr. Pribsch inclines to the latter hypothesis and suggests that there was an exchange of material, Pehfred giving to the Irishman his version of the Sunday Letter, which afterwards appears in §§ 1-19 of Cáin Domnaig. Whatever the manner, there is clearly a reciprocal relation between the Anglo-Saxon and the Irish texts.

Besides the strict matter of the Sunday Letter the Cáin Domnaig contains an enumeration of notable events occurring on Sunday, which is particularly emphasized in the later metrical version and the Scotch Gaelic charm. This is based on the *dignatio diei dominici* found in an Anglo-Saxon form in the Wulfstan homily xlv, a version of Redaction I of the Sunday Letter. The Latin analogues of this *dignatio* are enumerated by Pribsch, *Otia Merciana*, i. p. 133, n. 4. A later example in Irish is in the text Eachtra Léithin, *Celtic Review*, x. p. 133 (see Eg. 1782, art. 28). And for similar *dignationes* cf. *Ériu*, ii. p. 138 (midnight); *Meyer Misc.*, p. 144 (the canonical hours); *Gadelica*, i. p. 107 (Friday, cf. also Add. 30512, art. 92).

The Annals of Ulster under 886 (= 887) state that in that year a pilgrim brought a Letter with the Cáin Domnaig. But the Four Masters under 884 amplify this statement, adding the pilgrim's name Ananloen and stating that the letter came from Heaven to Jerusalem. Pribsch concludes from this that this was another version of the Letter (Redaction I), and that the Letter as we know it in Cáin Domnaig, §§ 1-19 (Redaction II), came to Ireland at an earlier period.

13. "Inncipiunt verba Colmani fili Beognae uiri dei .i. aipgitir crabaid," beg. "Hiris co ngnim. Acobur co feidli": the Aipgitir Crábaid of Colmán maccu Beognae. Printed from this MS., with

collation of Rawl. B. 512, f. 37; *Y. B. L.*, p. 252; R. I. A., 23. P. 3, f. 15 b (part of the text only), by K. Meyer, *C. Z.*, iii. p. 447. There is another copy in R. I. A., 23. N. 10, p. 44. Parts of the text also occur in T. C. D., H. 3. 18, p. 40, and the Brussels MSS. 2324-40, f. 67, 5100-4, p. 1. See also Eg. 1782, art. 20. The tract is an Old Irish (? 9th cent.) collection of moral precepts. f. 39 b.

14. "Bec mac Dédh profetauit," beg. "Is mairg thairgeubhai a hairisne a luc tiri na nGaidhel in mac a ndiaidh a athur n-Ard Mauchai": the prophecy of Bec mac Dé, also found in Add. 30512, art. 12, where it is ascribed to S. Fursa, by confusion with the following article. Other copies are in *Y. B. L.*, p. 410 and in the Book of Hy Many, f. 118 b. In these two MSS. it has the title: "Baili Bic meic De," which agrees with the B list of tales. Printed from Harley, *Y. B. L.* and Add. by K. Meyer, *C. Z.*, ix. p. 169.

Bec mac Dé appears as one of the prophets of Ireland in *Cogadh Gaedhel re Gallaibh*, p. 10. His death is given under the years 552 (= 553) and 557 (= 558) in the Annals of Ulster, under 557 by the Four Masters. Stories about him are in the Annals concerning Diarmait mac Ferguis Cherrbeoil in Eg. 1782, art. 14 (cf. also *L. B.*, p. 260, col. 2). For his relations with the saints see Plummer, *Vitae Sancti Hib.*, Index under his name. Other prophecies by him are in *L. B.*, p. 260 and Brussels 5100-4 (printed by Thurneysen, *C. Z.*, x. p. 421); Add. 30512, art. 54. The genealogies differ as to his origin. Thus in Rawl. B. 502, facs., p. 152, col. 1 he is derived from Noe son of Cass, from whom are the Dál gCais of Clare. But in the genealogies of the saints in *L. L.*, p. 347, col. 3 he is derived from Maine son of Niall Naoigiallach, founder of certain families of Westmeath, the Dál gCais descent being given as a variant (cf. Stokes, *Lismore Lives*, p. 299).

The present text is quoted in the list of the coarbs of S. Patrick at Armagh in *L. L.*, p. 42. In the discussion of this list by Prof. Lawlor in the article "The Ancient List of the Coarbs of Patrick" by himself and Dr. R. I. Best, *R. I. A. Proc.*, xxxv, C, p. 316, reason is shown for supposing that the notes in *L. L.* are, in some cases, contemporary with the composition of the list (dated 1020-1049 by Lawlor). The note to no. 30, Connmach: "Mac Duib da Lethi is e sin in mac i ndiaid a athar



ut prophetauit Bee mac De" may then attest the existence of our text at that period. The entry in the B List of Tales gives some, though not decisive, evidence for its existence in the 10th cent. And the reference to the hereditary succession in the abbacy of Armagh would seem to suggest a date for the composition in the period when that succession was a matter of dispute (775-936, according to Lawlor, *op. cit.*, p. 344). O'Curry, *MS. Mat.*, p. 399, on the authority of the gloss "Aenghus ua Flainn" would date the composition as late as 1036. But the gloss is clearly not original. It is also to be noted that in all the MSS. the text appears in association with other texts of an admittedly early date.

f. 41 b.

15. "Fursa craiptech profetauit," beg. "Mairec taircebai ind aimsir a mbia saerbrath cin chaemgnimha": sayings attributed to S. Fursa of Péronne (d. 650), always (with the exception of the Book of Hy Many) found in association with the preceding article and presumably a composition of the same period. See *Y. B. L.*, p. 410, col. 2 (Colophon: "Conadh baili Fursa craibdigh conici sin") and Add. 30512, art. 11. For Fursa see Plummer, *Bedae Opera Hist.*, ii. pp. 169-174. The text is printed by K. Meyer, *C. Z.*, ix. p. 168.

f. 41 b.

16. "A maccain na sruith": poem (17 quatr.) addressed to the bearer of S. Adamnan's reliquary and giving a list of the relics therein contained. Colophon: "Adomnan dixit na rondussa suas." A copy in *L. L.*, p. 370 is preceded by a prose note stating that this was the shrine taken by Cilline Droichthech, son of Dichlocha, to Ireland to make peace between Cenél Conaill and Cenél Eogain, and concluding with an attribution of the poem to Adamnan. The poem has been edited by L. Gwynn in *Archiv. Hiber.*, iv. p. 204, and the subject is discussed by the same scholar in the *Ir. Eccl. Rec.*, 1914, p. 457. Gwynn points out that the poem cannot have been composed by Adamnan (d. 704) since linguistically it is much later (? 11th-12th cent.). But it commemorates a real event, the carrying of the reliquary to Ireland in 726 (A.U. = 727) in the second year of the abbacy of Cilline to make peace between Cenél Conaill and Cenél Eogain (who, according to the tract *Cáin Adamnain*, ed. Meyer, p. 7, had a covenant of peace between them as father's and mother's kin to Adamnan). The return of the relics to Iona is mentioned in the

Annals of Ulster under 729, and Gwynn gives an account of the subsequent history of the reliquary, which ultimately came to rest at Skreen, co. Sligo (called Serín Adamnáin after this reliquary), where it remained certainly till 1030.

The present copy of the poem appears to go back to an earlier and better text than that in *L. L.*, which is extremely corrupt.

f. 42.

17. "Cormac mac Cuilionnain is e tucc in fernog co hIniss Celtra": note on the miraculous alder tree of Inis Cealtra. See Add. 30512, art. 105. *ib.*

18. "A Maruáin a dithriubaig": poem (33 quatr.) in the form of a dialogue between Guaire, king of Connaught (cf. art. 3 above) and his half-brother Marbán, the hermit. Printed from this, the unique MS., by K. Meyer, *C. Z.*, iii. p. 455, and separately with a translation in *King and Hermit*, 1901. Meyer dates the text in the 10th cent. f. 42 b.

19. "Caoccau rann rogaib in bean hi tiribingnaut di Uhrann mac Feupol": the tale, Imram Brain, printed by K. Meyer, *The Voyage of Bran*, Grimm Library, 1895, i. p. 3. The text is of an early type, consisting in the main of poems connected by a thread of narrative. It is contained in the following MSS.: *L. U.*, p. 121, col. 1 (a fragment); Eg. 88, art. 26; R. I. A., 23. N. 10, p. 57; *Y. B. L.*, p. 13, col. 2, l. 38; Rawl. B. 512, f. 119; the Stockholm MS., *Vitterhet Engelsk II.* (cf. Add. 35090) and the present MS. From the character of the texts with which it is associated, particularly in 23. N. 10 and Eg. 88, Thurneysen suggests that it derives ultimately from the *Cín Dromma Snechta* (*Zu Ir. HSS.*, i. p. 26 sqq.). This would involve its existence in the 8th cent., and the language is of a very early type. The copy in Rawl. B. 512 may derive from the Book of Dub Dá Leithe, Bishop of Armagh 1049-1064 (cf. art. 6 above).

For a discussion of the type of wonder-voyages to which the text belongs cf. H. Zimmer, *Zeitschr. für Deutsches Alterthum*, xxxiii. pp. 129, 257. f. 43.

20. "Luid Cuculainn do rerim inbuis la Boainn": story of Cúchulainn, Elcmaire of the *side* and his wife, Fedlim Foltchain. Printed by K. Meyer, *C. Z.*, viii. p. 120. The event of the story is given as an alternative cause of the *cess* or sickness of the Ulstermen, of which another account is given in art. 35 below.

The text is discussed by Thurneysen, *Heldensage*, i. p. 359, and by L. Gwynn, *Ériu*, vii. p. 216. Gwynn regards the text as of late origin, since it confuses the Cúchulainn and Étaín cycles of story. f. 44 b.

21. "Boi Curnan mac Oeda meic Echach inn' aitiri lie Diermaid mac Cerbail": note on the causes of the battle of Cúil Dreimne and the *airbe druad*. See Eg. 1782, f. 39 b. *ib.*

At the head of the following page (f. 45) is the inscription: "Slicht duili Flainn Dúine Gemin sunn." It probably refers only to art. 22. The Dúil Flainne Dúine Geimin was one of the lost books of Ireland (cf. O'Curry, *MS. Mat.*, p. 20), written, no doubt, at Dungiven, co. Derry. It is cited in the Book of Lecan, p. 280.

22. "Aighe agha agh n-imrinn": poem (5 quatr.) on the slaying of Suibne mac Colmáin by Aed Sláine (dated 596, *F. M.*; 597, *Ann. Clon.*; 599, *A.U.*), and the feud, which resulted from it. See S. Columcille's prophecy in Adamnan's *Vita*, ed. Reeves, p. 42 and cf. art. 31 below. Printed by K. Meyer, *R. C.*, xxx. p. 392. f. 45.

23. "Is ur crann na bendachtan": extract from a poem attributed to S. Columcille in *Laud. Misc.* 615, p. 10, printed by K. Meyer, *C. Z.*, xii. p. 387, quatr. 11, 12. *ib.*

24. "Cid is dech do chleirech": note on the qualities proper to clerics. Also found in *L. B.*, p. 260, col. 2 and Eg. 92, art. 21. *ib.*

Art. 24 is in a different hand and has the colophon: "Acsin duid á ara fuscus [= gilla riabach] o Fhingin." It was clearly written in to fill up the page, and f. 45 b was left blank.

25. "Baili Bricin sund mesi an gillo riabach," beg. "Bai Bricini Tuama Reccon aithliu corgois cestai moir": Baile Bricíne, see Eg. 1782, art. 4. f. 46.

26. "Baili Binnberluch mac Buain. Tri hui Cabha meic Cinga meic Rosa meic Rugraidi Monac ⁊ Baili ⁊ Fereorb": the tale entitled *Scél Baili Binnbérlaig*, printed from this MS. by K. Meyer, *R. C.*, xiii. p. 221. It is essentially the same version as that printed by O'Curry, *MS. Mat.*, p. 472, from T. C. D., H. 3. 18, p. 47 (also in *R. I. A.*, 23. N. 10, p. 129, and, a fragment printed in Meyer, *Hibernica Minora*, p. 84, in *Rawl. B.* 512, f. 122 b), but learned words (archaic Irish, Latin, and Hebrew)

have been substituted for more ordinary expressions. A list of these with explanations is given by Meyer, p. 226. O'Curry studies the tale, *op. cit.*, p. 465. f. 48.

27. "Tocmarc Báise bandruad inso," beg. "Bais bandruadh ingionn side Crunnmoil": a short and obscure rhetoric, preceded by a note relating the meeting between Báis and Fachtna Fáthach. Printed by K. Meyer, *C. Z.*, viii. p. 104, from T. C. D., H. 3. 18, p. 60 with collation of the present MS. It also occurs in R. I. A., 23. N. 10, p. 55. f. 48 b.

28. "Doluid Ruanaid forsin tain": a brief tale designated in the colophon "Tain Uho Ruanaid inso anuas." Printed with the preceding article from the same MSS. Meyer prints, *loc. cit.*, two other short tales of a very similar type from H. 3. 18. *ib.*

29. "XX. et tri coecait teglach Find h[ui] Buáoisni": the tract, Áirem muintire Finn, see Eg. 1782, art. 10. Here the list of Find's officers (which ends incompletely "A cerd i. Collan a gobha i. . .") is headed "Anmonna oesa fedhma Find andso sis." f. 49.

30. "Se bruighni hErenn ein ail": poem (11 quatr.) on the hostels of Ireland. Printed by W. Stokes, *R. C.*, xxi. p. 396 in the appendix to his edition of *Bruiden Dá Choca*. It is a versification of the prose note on the Bruidens in the *Seél Muicci Mic Dá Thó*, *Ir. Texte*, i. p. 96, l. 7. f. 49 b.

31. "Aedh Gustan comdalta Conaill Guthbind isse romarb na tri hAeda issind oenlo i. Aed Slaine oc Loch Semtide. Aed Buidí ri Ó Maine oc Bruighin. Aedh Ron ri Ó Failgi i faithci meic Mecnain ut dixit poeta: Is eol damsa acht mo cel": poem (7 quatr.) on the killing of the three Aeds by Aedh Gustán. This statement is in disagreement with the various Annals, which concur in ascribing the killing of Aed Sláine to Conall Guthbinn, although in *F. M.* 600; *Tig.*, 604; *Chron. Scot.*, 604, Aed Gustán is credited with a share in the death. See also O'Grady, *Silv. Gad.*, i. p. 75, l. 5 sqq. and Adamnan, *Vita Columbae*, ed. Reeves, p. 42. Printed, *Anecdota from Ir. MSS.*, iii. p. 47, with collation of another copy in R. I. A., Stowe D. IV. 2, f. 54 b. *ib.*

32. "Dirsan a Crist rocreidius": quatrain of repentance at the approach of death. Printed, *C. Z.*, vii. p. 498. *ib.*

33. "[B]oi ribrugaid amrae la Laignib Mac Da To a ainm": the tale of the Cúchulainn cycle entitled "Scela muici Mec Da

Tho" (so colophon). Printed in *Ir. Texte*, i. p. 96, from *L. L.*, f. 72 with collation of the present text and T. C. D., H. 3. 18, p. 743. The text from H. 3. 18 is printed by Miss A. M. Scarre, *Anecdota from Ir. MSS.*, v. p. 8. A modified text from Rawl. B. 512, f. 105 b, is printed by K. Meyer, *Hibernica Minora*, p. 51. The copy in Adv. Libr. MS. XXXVI, p. 86, is described by Mackinnon, *Catalogue*, p. 144, as a modernized version.

For a discussion of the tale see Thurneysen, *Heldensage*, i. p. 494. The title "Orgain Maic Dathó" occurring in both lists probably refers to this tale, and there is a reference which presupposes the existence of some form of the tale in a poem attributed to Flannacán mac Cellaich (d. 896) in *Y. B. L.*, p. 125.

A poem enumerating the heroes who took part in the battle, differing in some details from the prose, follows in *L. L.*, H. 3. 18 and Harley (Thurneysen, *op. cit.*, p. 498 wrongly states that only the beginning is found in Harley). Beg. "A gilla Condocht nad liu." It is printed in the editions above-cited.

Another poem, beg. "Muc Mic Da To luchtmuad torc" (6 quatr.), follows this in Harley alone, printed by Windisch, *op. cit.*, p. 108. It occurs separately in Laud Misc. 610, f. 58 b, and is printed from that MS. by K. Meyer, *C. Z.*, iii. p. 36. f. 50.

The following article is written in a different hand on a loose strip of vellum inserted in the body of art. 33 between ff. 50 and and 52.

34. "Laithi n-aon dia mbui Niall naoigiallach a Temraig": note on the compensation given by Niall Naoigiallach to his favourite son Fiacha, who was indignant because his father had not made a bequest of land to him as to his other sons. Followed by a poem on the same subject (7 quatr.), beg. "Sguir do mhoid a meic menmnaig." f. 51.

35. "Noinden Ulad inso sios," beg. "Cid dia raibi an cessa for Ultu. Ni annsa. Boi aithiuch somma de Ultaib a mbendaib sliab et dithrub i. Cruind mac Agnomain": the tale called in the A list of tales Tochmarec mna Cruinn. Thurneysen, *Heldensage*, i. p. 360, distributes the copies into three recensions: (a) The oldest version dated by him, *op. cit.*, p. 668, late 10th cent. It is found in *Y. B. L.*, p. 211, col. 1, l. 40; the present MS.; Book of Fermoy, f. 33; R. I. A., Stowe B. IV. 2, f. 127 b. Headed in *Y. B. L.* "In cessa naigen," in Harley "Noinden Ulad." Printed from Harley

by Windisch, *Berichte der Sächs. Ges. der Wissenschaften*, 1884, p. 340;—(b) The version in *L. L.*, p. 125; *R. I. A.*, Stowe C. I. 2, f. 15. This form was used by the compiler of *Tochmarc Émire*, Recension III (see above, art. 6). Printed by Windisch, *op. cit.*, p. 338;—(c) The latest version printed by Thurneysen from *T. C. D.*, H. 3. 18, p. 46 in *C. Z.*, xii. p. 251. For the differences between these versions see Thurneysen, *loc. cit.* f. 53 b.

36. "Cair (i. comaircim) cia boi ind Eriu i flait[h] Conairi no cia fot boi Eri cen rige deis Conairi": note on the chronological relation of Conaire Mór to various events of the Cúchulainn cycle. Printed, *R. C.*, xi. p. 210. f. 54.

37. "Bai fer amnus ettrocar i nEri Aithirnde ailgesach a ainm": the tale of the Ulster cycle entitled in *L. L.*, p. 114 b "Talland Étair," in the A list of tales "Forbais Étair" and elsewhere (e.g. in the poem attributed to Cináed hua hArtacáin, Eg. 1782, art. 35, and in *Cath Maige Rath*, ed. O'Donovan, p. 210) *Cath Étair*. The colophon here reads: "Is do sin roboe quairt Aithirne ⁊ marbad Mesgegrae do Conall" and *L. L.* adds " ⁊ cath Étair." The tale relates the exactions of the poet Aithirne, the siege of Howth and the origin of the brain-ball which ultimately slew Conchobor. Printed by W. Stokes, *R. C.*, viii. p. 48 from *L. L.*, with readings from Harley. Stokes omits from his text the following passages: *L. L.*, p. 114 b, ll. 22-26 (not in Harley) and *L. L.*, p. 115, col. 2, l. 44-p. 116, col. 2, l. 8 = Harley, f. 55 b, l. 30-f. 56 b, l. 16.

Harley adds at the end a poem, headed: "Arail ben tsidhe rofiarfaig do Conall an aithiusesa antan boi ac imtuareain ⁊ Mesgegrae for Cassan Cloenta" and beginning: "A Conaill meic Aimirgin cia cetni romill ndoman" (f. 57 b) printed by Stokes, p. 63, note 15.

Thurneysen studies the text, *Heldensage*, i. p. 505, attributing the composition to the 11th cent. f. 54 b.

38. A short collection of notes, biographical and lexicographical, each preceded by the distinguishing word "sain." All printed by K. Meyer, *C. Z.*, ix. p. 175. They are: (a) "Sencha mac Ailella is e ba brethim ⁊ ba senchaid oe Ultaib": note according to which Sencha accorded the "champion's bit" to Conall and Loegaire and the "macoemdacht Ulad" to Cúchulainn;—(b) "Slabra ⁊ coibci ⁊ tochra ⁊ tindscrai": note on the

constituents of the various forms of bride-price. Also printed, *Ir. Texte*, i. p. 826, *s.v.* tindscra;—(c) “Adhare .i. adharg .i. lestar bis for anaigh quam fit arg .i. lestar”;—(d) “Lorce .i. cuigél”;—(e) “Fiamain mac Forai .i. Fiamhain mac Buidb deirg meic an Daghdha a sid Fer Femhin.” f. 57 b.

39. “[A]urard mac Coissi arainic ind airic meanmansae do ciniul Eocchain maic Neill iarna indrad cu hainndlightech a cinaith Muredugh maic Eocchain do guin do”: the tale, Airec menman Uraird maic Coisse, printed by Miss M. E. Byrne in *Anecdota from Ir. MSS.*, ii. p. 42, from R. I. A., 23. N. 10, p. 29 collated with Rawl. B. 512, f. 109, and the present MS. For an analysis of the tale see O’Curry, *Manners and Customs*, ii. p. 130 and cf. Thurneysen, *Heldensage*, i. p. 21. The text falls into two sections, distinguished here by a difference of hand. The first, introductory, section relates the coming of the poet, Urard mac Coisse (described as *priméces Érend* in *A.U.* 989 (= 990), the date of his death) to Domnall mac Muirchertaig Uí Néill (d. 978) at Ailech to complain of wrongs done to him by Cenél Eogain. He is asked to relate a tale, and recites a list of tales known to him, the last of which, Orgain cathrach Mail Milscothaig, the king chooses. This tale provides the second section (marked here by a large, interlaced initial). This is an allegorical account, full of curious kennings, of the sacking of Urard’s house at Clartha in Westmeath. The most valuable part of the text is the introduction with the list of tales represented as the stock-in-trade of a complete poet. This has been studied by Thurneysen, *loc. cit.*, who shows that it has for its basis an older list also represented by the text printed by O’Curry, *MS. Mat.*, p. 584, from *L. L.*, p. 189 and by O’Looney, *R. I. Acad. Proc.*, Ser. 2, vol. i, 1879, p. 216, from T. C. D., H. 3. 17, col. 797. The relation of the two lists to their (? 10th cent.) original is studied by Thurneysen, *loc. cit.* They are referred to in this Catalogue as list A (*L. L.* and H. 3. 17) and list B (the list in the present text). The whole text probably belongs to the 11th cent. f. 58.

40. “Cath Maige Turedh an scelsa sis ⁊ Genemain Bres meic Eladhain ⁊ a righe,” beg. “[B]atar Tuathai De Danann i n-indsib tuascertachaib an domain”: the tale of the second battle of Moytura, probably the Cath Moige Tuired of both lists. Printed (with omissions) by W. Stokes, *R. C.*, xii. p. 56.

The omitted portions are printed by Thurneysen, *C. Z.*, xii. p. 401.

This is the unique copy of the tale, which is the longest independent text of the so-called mythological saga. The present form is apparently not older than the 11th cent. But it is probably a recension of an earlier text already existing in the 9th cent. In Cormac's Glossary, *s.v.* nescoit, there is an excerpt closely resembling Stokes's § 122 (cf. also D'Arbois de Jubainville, *Essai d'un Catalogue*, p. 80). f. 63.

41. "Laa roboi Cond i Temraig": the prophetic vision entitled "Baile in Scail" in the complete copy in Rawl. B. 512, f. 101 (said there to be copied from the book of Dub Dá Leithe, Abbot of Armagh, d. 1064). The present copy has no heading, but in the body of the tale occurs the title: "Is de sin ata Aisling an Scail et Egtraí 7 Targraide Cuind." It is not certain that the title "Fis Cuind .i. Baile in Scail" in both lists refers to this text. The Harley copy ends abruptly ("linfus co hErinn airpriu"), a space of one and a half pages being left for the continuation. Printed from Harley with collation of the corresponding part of Rawlinson by K. Meyer, *C. Z.*, iii. p. 458. The earlier part of Rawlinson is printed in *C. Z.*, xiii. p. 371, from Meyer's papers. The conclusion from Rawlinson is printed by the same editor, *C. Z.*, xii. p. 232. The subject is a prophecy, made to Conn by a phantom, of the succession of the Irish kings. The text is apparently based on older material, but in its present form is not earlier than the 11th cent. (Maelsechlainn, d. 1022, being alluded to).

A similar and related text entitled Baile Cuind, in which Conn himself prophesies the succession of the kings, is printed by Thurneysen, *Zu Ir. HSS.*, i. p. 50, from Eg. 88, art. 27, and R. I. A., 23. N. 10, p. 73. The editor claims this text for the (? 8th cent.) Cin Dromma Snechta. f. 71.

42. "Cendgalur dogab Diarmuid mac Fergusa Cerrbeoil cor uo dofulochta dou fris co nach fedud sidugud no caingniu fer nErind do corughad ar mett a trebloide. Rotimchill iarum noema Eriond oc cuinchid forithen 7 ni fuair. Luid co Colum Cille is. . .": this fragmentary opening of a tale is written at the head of f. 73 b, the rest of the page being left blank. For the curing of Diarmaid's headache after his fasting on the saints of Ireland see Eg. 1782, f. 40 b, col. 2, l. 9. f. 73 b.



43. "Inncipit forfes Fer Falgoe": the text so entitled, cf. Eg. 1782, art. 5. f. 74.
44. "Temair saer in sossadh": poem (5 quatr.) on the precedence of the kings at Tara. Printed by K. Meyer, *C. Z.*, viii. p. 108. It also occurs in the old version of the battle of Moira, printed by Marstrander, *Ériu*, v. p. 232. *ib.*
45. "Tomus tighiu Mec ind Óc": poem (3 quatr.) on the characteristics of the house of Oengus Mac ind Óc i.e. "Brug na Bóinne" (called "tech Meic ind Óc" in a poem by Cinaed ua hArtacáin in *L. U.*, p. 51, col. 2, l. 17). Printed by K. Meyer, *C. Z.*, viii. p. 108, from this copy and R. I. A., Stowe B. IV. 2, f. 136. Also in R. I. A., 23. N. 10, p. 67. *ib.*
46. "Immatheor n-Oilella ainm an seeoilse": the discussion between Ailill Ólom and Art concerning the fosterage of the children of Ailill's wife Sadb, whom he had put away. Printed in *Anecdota from Ir. MSS.*, iii. p. 27, from this MS. and Rawl. B. 512, f. 51 b (where the title is "Immatheor Aillello ocus Airt"). Also in R. I. A., 23. N. 10, p. 14 (although practically obliterated there). f. 74 b.
47. "[P]rull .i. aidbliugath ⁊ medugad": the article "prull" of Cormac's Glossary, printed from this copy in the Preface to Meyer's edition of the Glossary, *Anecdota from Ir. MSS.*, iv. p. viii. Another independent copy from R. I. A., 23. N. 10, p. 74 is printed, *op. cit.*, p. xiii. For a study of the MS. tradition of this and the following article see Thurneysen's article "Zu Cormac's Glossar" (*Festschrift Ernst Windisch*, 1914, p. 8), where he prints a reconstructed text from all the MSS. It is shown there that these two articles are excerpts from the Glossary, not, as Meyer had suggested, the sources of the quotations there, and that Harley and 23. N. 10 derive from different lines of tradition. The matter of the text was used by the compiler of the later tale *Imtheacht na Tromdháimhe* (cf. Add. 18748, art. 1). f. 75.
48. "[M]ugeme .i. ainm in cetnae oirci ceturobai a n-hÉriu": article 883 of Cormac's Glossary as edited by Meyer from *Y. B. L.* (*Anecdota from Ir. MSS.*, iv. p. 75), where the present text is collated. A reconstructed text from all the MSS. is given by Thurneysen, *op. cit.*, p. 23. For a study of the bearing of the text upon the question of the Irish settlements in southern Britain see K. Meyer's article, *Cymmrodorion Soc. Trans.*, 1895-6, p. 55.

A poem on the same subject, beg. "Mugeme ainm erim ngle" (5 quatr.) is written round the margins of f. 76. It is headed "Flann [? Fland Mainistrech, d. 1056] c.c." f. 75 b.

49. "Echtrae Connlu chaim maic Qinn cedchathaigh inso," beg. "[C]id die n-apur Art Oenfer": the tale of Conla. See Eg. 1782, art. 7. f. 76 b.

50. "Inncipid Aigidecht Aithirni," beg. "[D]odeuchaid Aithirni hisind ogomhor for turus di tig hi dalto": tale of the visit of Aithirne (cf. art. 37 above and the following article) to the house of his pupil Amorgen and the poems composed by the two. Printed from this MS. and *L. L.*, p. 118, by K. Meyer, *Ériu*, vii. p. 2. Another copy from R. I. A., 23. N. 10, p. 15, is printed by Thurneysen, *Ériu*, viii. p. 197, with a fresh collation of Harley.

f. 77.

51. "Aithirni algessach mac Fercertni is e is dibiquhu rouui i nEri": another tale of Aithirne and how he was cured of inhospitality. Printed from this MS., with collation of *L. L.*, p. 117, by Thurneysen, *C. Z.*, xii. p. 398. For the colophon, which was not copied from an earlier MS., as Thurneysen suggests, see above, p. 299. f. 77 b.

52. Scattered through the volume are a quantity of marginal entries, including glossed words derived from Cormac and other glossators and brief texts in prose and verse often written in fantastic shapes. The most interesting are:

(a) "Ni Muimnech dia coilli ceill": quatrain on the characteristics of the different provinces of Ireland. f. 12;—(b) Note relating how Niall Frossach (d. 778), Aed Find (d. 778) and Bruinde mac Bruide, king of the Piets, spoke from their graves to two monks of Iona: "Maolan ⁊ Fiaclachan do muintir Coluim Chille is iat rusmaruh na lachuin ⁊ na corrai tria na n-escuini ar milliud a romhuir illeth andeis do Cluain Irairt ⁊ is iad doroni an timchilliudh i n-hI Coluim Chille dia rolaprat rú asna huaghuiþ foa cossuib. Is iat doroni in laphrad .i. Niall Frossach ⁊ Aotth Fiond ⁊ Bruinde mac Bruide .i. ri Alpan. Is ed seo rola-phrutar:

"Itam sunn inar [n.]ernuidhi  
Taob fri taob inar lighe  
Niall Frossach mac Ferguse  
⁊ Bruinde mac Bruide (.i. do Cruithnechuiþ)

Aodh Find fial iman uluil  
 ⁊ Nial robo chubuid  
 Cechtar de anuruid ar Bcalltuine."

f. 12 b;—

(e) "Ifernd dend doer in ditreb": alliterative quatrain on Hell. From the poem printed by K. Meyer from Franc. Ms. A (9), *C. Z.*, vi. p. 265, quatr. 14. f. 22;—(d) At the foot of f. 24 four quatrains (d-g) are interwoven into an intricate pattern. The first, beg. "Ni dlig feronn fer gan treoir," is on disqualifying properties. At the end is the scribal note: "Mesi ant ara fuce," for which see Introduction above (m). f. 24;—(e) "Atbath Aron a sleib Oir": on the place of death of Aaron and Moses. According to the Rabbinical tradition Aaron died on Mt. Hor (cf. I. Singer, *Jewish Encyclopaedia*, i. p. 4, col. 1) and Moses on Mt. Abarim (*op. cit.*, ix. p. 53, col. 2). This quatrain makes Moses die "a sleib Hoilim." *ib.*;—(f) "Cibse lecced rium a run": on secrecy. *ib.*;—(g) "Cia bet[h] dia inmas": on a wicked woman. *ib.*;—(h) "Ud dixit in fili Stiall uar capaur uili in tech": glossarial note on the arrangement of the Craebuard Hall, commenting on the description in the opening paragraph of Tochmarc Émire. f. 27;—(i) "Mathasaleam is e dorigne an cet cuirm ⁊ an cet fleid ar tus. Enoc is e dorigne an cet cloiethech": a good example of the type: "Questions as to the first among certain men or things" in the *Joca Monachorum* literature as defined by W. Suchier, *L'Enfant Sage*, Gesell. f. rom. Lit., Bd. 24, 1910, p. 60. See Eg. 1782, art. 29. f. 41;—(k) "In gaeth dar Guaire Mucais": glossed quatrain lamenting the discomfort caused by the cold wind from Guaire Mucais (a mountain in Tir Chonaill) to the monks at their night offices. f. 46 b;—(l) The following quatrains down to (r) are written in and out of one another in a curious intricate pattern. The first begins "Do mac do modaib do gres," on the value of education. f. 46 b;—(m) "In ba matan in ba fuin": on inevitable death. Also in *L. B.*, p. 172. Printed by K. Meyer, *Ir. Metrics*, p. 9. *ib.*;—(n) "M'eenach sa": on slander. Printed in *The Book of Fenagh*, ed. D. H. Kelly and W. M. Hennessy, p. 107, note. *ib.*;—(o) "Coi macan nisningar": subject doubtful. *ib.*;—(p) "A fomensa dognethi": on peace towards God and enmity to the devil. *ib.*;—(q) "Fada la nech mar atu": a poor man's lament. Printed by K. Meyer, *Vision of Mac Conglinne*, p. 170. *ib.*;—(r) "Aiged Issu sa croich siar":

on Christ's position on the cross with his face to the West. Also in *L. B.*, pp. 88, 162 and Brussels MS. 5057-59, p. 49. Printed, *C. Z.*, ii. p. 225. Cf. the prose note on the subject, *L. B.*, p. 166, col. 2, l. 30 (*Pass. and Hom.*, p. 133, l. 3318) and the passage in the Tract on the Mass from the Stowe Missal, *Thes. Pal.*, ii. p. 254, § 15. f. 47;—(s) "Caidin mac Adaim is les doronad muilind ar tuis. Camen dorigne an ced goid ar tuis riam .i. coeru finda goid se ó Adamh": note of the same type as (i) above. *ib.*;—(t) "Longad i reilgib sruithi": against indulgence in monks. *ib.*;—(u) "Is felui. toeb re luss no re legius": on the uselessness of medicines. f. 48;—(w) "Ma robualad ma robith": on the death of John the Baptist, from the poem cited in the commentary on the Féilire in Rawl. B. 512 (printed by Stokes, Henry Bradshaw Soc. ed., p. 190). *ib.*;—(x) "Mor nobid Satan for ecill muindtiri Coluim Chille": fragment of a tale told in full in a note in Rawl. B. 502, p. 105, printed *R. C.*, xx. p. 402. Also in *Y. B. L.*, p. 164, col. 1, l. 18, where the form is nearer to Harley. f. 56 b;—(y) Quatrain on a well which shone at night. Printed, *C. Z.*, vii. p. 498. Cf. the account of the well of Zion in the Tenga Bithnua, *Ériu*, ii. p. 114, § 39: "Tipra Shion i tirib Ebra . . . astoidi fri haidechi amal roithne grene." f. 57.

### Additional 35090.

Paper; XIXth cent. reproduction of a XVIth cent. MS. ff. i + 5.

A photographic reproduction of the MS. pressmarked Vitterhet Engelsk II found in the Royal Library at Stockholm in 1842 and photographed for Whitley Stokes in 1875. The original is a vellum fragment of 5 leaves, written in the 16th cent. Art. 3 was added in 1587. At the foot of f. 5 b is an entry of the age of two men, Ferdorcha fadchosach mac Ferghuis fhind Uí Néill and Seathrún salách mac Seáin shamtaigh Uí Chábuidh, who were both born 3 May 1573, subscribed "Misi Muiris moireclusach Ó Muiri [? Ó Muireadhaigh]." At the top of the same page are entries of the births of Donnchadh mac Seancháin and Seán mac Domhnaill riabhaigh in 1599, of Diarmuid mac Domhnaill riabhaigh in 1616 and of Conchubhar beg mac Domhnaill riabhaigh in 1617. In the middle of the same page is the *Latin* entry: "Quod supra nos nihil ad nos. Liber iste est Apocalypsis alicuius Scoti multis immersus Tenebris imperscrutabilibus a Bpomanach (?). Reseruetur ergo Carolo flauo O Molloy." This Cathal buidhe Ó Maolmhuaidh has not been identified. For suggestions as to the interpretation of the doubtful word "Bpomanach" see Stern, *C. Z.*, i. p. 117, note 1.

A note on f. 5 explains how the MS. came to Sweden. "Romae d. 19 April 1693. Fragmentum hocce uenerandae Antiquitatis lingua Hibernica antiqua scriptum et a modernis ipsis Hibernis parum intellectum dedit mihi Romae 1693 in Aprile R. Pater Philippus Magwier ord: St: Franc: in Monast: St: Isidori. In Monasterio autem Xisti uetusti habitat monachus ord: St: Domini qui ex professo antiquam suam studuit et callet linguam Hibern: aestate a: habitat in monasterio St: Clementis prope St Joh: Laterran: uersus amphitheatrum Titii Vespasiani et uocatur R. P: Clemens Colgán lector Philosophiae et linguae Hispanicae eruditus. J. G. Sparwenfelt." The last six words, incomplete in the photograph, have been completed in pencil by Stokes. The writer of the note was Johan Gabriel Sparfvenfeldt (1655-1727), the Swedish scholar and traveller, for an account of whom see J. H. Schröder, *Itinera et Labores J. G. Sparfvenfeldii*, *Sylloge Selectiorum Dissertationum* . . . in Acad. Upsaliensi, 1830. The same scholar bought the famous Codex Aureus of the Gospels, also in the Royal Library at Stockholm, at Mantua in 1691 (see G. Stephens, *Förteckning öfver de förnämsta Brittiska och Fransyska Handskrifterna uti Konigl. Bibliotheket i Stockholm*, 1847). The Philip Maguire from whom he acquired the MS. published at Rome in 1707 a new edition of Bonaventura O'Hussey's *Teagasg Criosdailhe* (see Eg. 192).

At f. i is a note by Whitley Stokes giving a description of the MS. and recording his presentation of the reproduction to the Department of MSS., 29 March 1897. For a previous description of the MS. see an article by L. C. Stern, *C. Z.*, i. p. 115.

IMRAM BRAIN MAIC FEBAIL: a photographic reproduction of the Stockholm MS.

1. "Fil and grian Glinne hAi": glossed poem (6 quatr.) in which a feast is described in kennings. See Eg. 88, art. 31. Printed from Egerton and Rawl. B. 512, f. 52, by K. Meyer, *Hibernica Minora*, p. 46. f. 1.

2. "[C]accu rand ro gan an uean a tirib ingnad for lar in tighi tu Uran mac Fepail": Imram Brain, see Eg. 88, art. 26, Harl. 5280, art. 19, and K. Meyer's edition in *The Voyage of Bran*, i. p. 3. Meyer characterizes the text as "modernised throughout in spelling and forms, and full of corrupt readings." Ends imperfectly with the words: "Amhal bid a talam nobeth tresna hilcetaib bliadan" (Meyer, p. 33). f. 1 b.

3. A judgement of two brehons concerning a cow, 1587. It is as follows:

"Is i breth rugadh ider Eogan mace Carpri meicc Concondacht ⁊ Brian Ó Briain (?) \* i timcheal na bóu tárla eatorra mur

\* Stern prints this as "Obu," but the letter following the b looks more like <sup>i</sup> in the photograph and the overwritten i is not visible.

ata gur diol Brian in mboin do nós tire rugatur in cúaisti \* 7 in breithiomh maroen Brian do beith saor in accro na bóssain mur atau Eolus Ó Moelconaire 7 Cairpre Macc Aodagain in seisid la do mi meadoin tsamraigh aois in tigerna 7 mbliadna 7 cethri .20. coice .c. 7 mile. Misi Eolus Mise Cairpri." f. 5.

\* This word, doubtfully translated "Der Sachwalter" by Stern, is clearly an early example of the loanword from English "Queste," modern Irish *coiste*, cf. *Gadelica*, i. p. 82.

## THE MODERN TRADITION: NORTHERN.

### Additional 18748.

Paper; 1800 (copied from MS. of 1730). 11 in. × 8½ in.; ff. 131.

Written in a clear, but ugly, hand by Patrick Lynch for Samuel Coulter of Carnbeg near Dundalk, co. Louth, in 1800, being copied from a MS. written by Peadar Ó Doirnín (for whom see p. 123 above) for Patrick Merriman in 1730. Patrick Lynch was an Irish scholar well known in Belfast and S.E. Ulster between the years 1794 and 1803. He taught Irish to Thomas Russell, the United Irishman, and gave evidence, though reluctantly, against him at his trial in 1803. He was intimate also with Edward Bunting, the collector of Irish music, and the M'Crackens. In 1800 he was living at Loughan Island, co. Down (cf. the address, f. 125 b: "Mr. Patrick Lynch, Loughan Island, Care of Mr. Michal Crawford, Downpatrick"), where he wrote Add. 18747-8 for Samuel Coulter of Dundalk, copying from MSS. of the poets Peadar Ó Doirnín and Peadar Ó Pronntaigh. In 1802 he went on a journey through Connaught, collecting the words of folk songs for Bunting. His letters and journal while on this tour are printed in C. Milligan Fox, *Annals of the Irish Harpers*, 1911, p. 227. Selections from the words of the songs with facsimiles are given in the *Irish Folk Song Soc. Journ.*, vii. pp. 15-27.

Add. 18746-9, all written for Coulter in 1792-1800, afterwards came into the possession of the Rev. T[homas] R. Robinson, D.D., of Armagh, and were acquired from him by the Museum in 1851.

For a previous description of the MS. see *Táin Bó Cuailgne*, ed. Windisch, *Irische Texte*, Extraband, 1905, p. LXXII.

### TÁIN BÓ CUAILNGE AND IMTHEACHT NA TROM- DHÁIMHE.

1. "Imchidheacht na Tromdhaimhe ina bhfoillsighthear cionas do fuarus an Táin ar ttús," beg. "Rígh uasal óirdnighe for Oirghialluidh feactas n-áil dar bha comhainm Aodh mhac Duach Dubh": the tale of the recovery of the Táin, as expanded from the text in Eg. 1782, art. 57. Printed by O. Connellan, *Oss. Soc. Trans.*, v, from the Book of Lismore (late 15th cent.).

The tale has been developed from the short text in Eg. 1782,

art. 57, by the addition of material drawn from various sources, e.g. the poem on the shield Dubgilla with its glosses (see *L. L.*, p. 193; *H.* 3. 18, p. 560, printed by Connellan, p. 258); the introduction to the *Amra Choluim Chille* (see Eg. 1782, art. 1); the tale of Cano mac Gartnáin (see *Anecdota from Ir. MSS.*, i. pp. 7-9); the article "Prull" in Cormac's Glossary (cf. Harley 5280, art. 47); and, possibly, some collection of matter relating to Guaire resembling the text, *Cath Chairn Chonail* (cf. *C. Z.*, iii. pp. 204, 572). The date of composition is a matter of doubt. Thurneysen, who at first inclined to place it in the 14th-15th-cent. period, later (*C. Z.*, xiv. p. 423) dated it about 1200. The ground of this dating is the appearance in the text of the details of the cow's fat and the blackberries (in winter), which are an introduction by the interpolator H (see Eg. 1782, art. 58) into the text of *L. U.* As H, according to Thurneysen, worked in the 13th cent., this would appear to imply the existence of our text, or some form of it containing these details, before his date. But the text, as we have it, does not give the impression of so early a date. A small linguistic point might seem to suggest the 14th cent. as the period of composition. The loanword "uindemeinte" (pl.) is found in both the Lismore text (ed., p. 48, l. 20) and in the modern MSS., which, as will be shown below, are independent of that MS. The word is a borrowing from M. E. "ointement, untement." This is a later form (first found, according to the *New English Dictionary*, in the 14th cent.) of "oignement," a borrowing from O. F. "oignement," which, apparently first in Northern English, was assimilated to the verb "oint." If the statement of the *New English Dictionary* is correct, this would seem to give a date not earlier than the 14th cent. for the source of the surviving copies of the tale. In that case the details in question would have been derived independently by the interpolator H and the author of our text from some collection of matter concerning Guaire. The point needs further investigation.

The two Museum MSS. (the present MS. and Eg. 134, art. 3) are in substantial agreement, and present a text differing somewhat from that in Lismore. They contain additional poems (i.e. after ed., p. 42, l. 6, "Durlus" a poem, beg. "A chailleach rod mhiansa," and after p. 52, l. 8, "dam" a poem, beg. "Mogheanair



dh'iosadh a saith do smeara"), and the poem on p. 112 is complete (3 quatr.), though corrupt, in both MSS. They clearly represent a tradition independent of the Book of Lismore.

For an analysis of the tale see Thurneysen, *Heldensage*, i. pp. 254-267.

Colophon: "Cona í sin Imchidheacht na Tromdhaimhe go nuige sin agus anois as mian rinn tionsnugha air an Tain ambuil do tharla Comhradh Chinn Ciorcoile eidir Oillioll mór agus Meadhbh um a ttanaic tosach air an Tain . . . finis de sin. Padruic o Luingsigh do sgríobh an leabharsa ar son usaide Samuel Cultran san cCarnbeag, míle a ttaobh thuaidh don tSradbhaile san mbliadhain, aon mhíle air ocht ccead 7 ar na tharraing as leabhar do sgríobh Peadar Ó Duirnin do Padruic Merimann isan mbliadhain 1730." f. 1.

2. "Tain Bo Cuailgne," beg. "Feacht n-aoin do Oilioll 7 do Mheidhbh ar n-eirghe as a righleaptha dhoibh a cCruachain-rath Chonnacht go ttarla comhradh chinnciorcaill eatarra": a representative of the second class of MSS. (the Stowe version) of the recension II (*L. L.* version) of the Táin Bó Cuailgne, cf. Eg. 1782, art. 58. For the characteristics of this MS. see Windisch, *Táin Bó Cuailgne*, p. lxxiii. According to Windisch, it is very closely related to T. C. D., H. 1. 13, p. 195 sqq. (copied by Aodh Ó Dálaigh in 1745). Eg. 209, art. 1 (written in co. Cavan, 18th cent.) belongs to the same group. At the end is the note: "Do leabhraibh Samuel Coulter Charnbeag." f. 28.

3. Second copy of part of art. 1. f. 118.

4. Second copy of ff. 87-88, l. 18. f. 126.

Arts. 5-9 are in different hands on inserted leaves of paper.

5. Quatrains, viz.:—(a) "A ccosa conn bhios a cuid." See S. H. O'Grady, *Catalogue*, i. p. 482;—(b) "Is fada ó bhuailigh bó gan laogh": a warning of fortune's inconstancy;—(c) "Is milis cumhthra glór an fhir." See *op. cit.*, p. 614;—(d) "Is fada each da radh": quatrain from the poem printed, *op. cit.*, p. 532, l. 3.

f. 128.

6. "'S nach aoibhin nois an mheadhair a bheith ag feachaint air na gadhair": hunting song (5 stanzas). f. 129.

7. "Meidhbh min," beg. "A Mheidhbh mhín a chuisle is réaltghlan do dhearca": love song (4 stanzas). f. 129 b.

Art. 8 is written across the lower margins of f. 129, a, b.

8. Song, in *English*, on "An Spailpín," beg. "Its cold and late." 4 stanzas. f. 129.
9. Interpretations, in *English*, of a number of words from the Táin. f. 130.

## Egerton 106.

Paper; 1715-1717. 9½ in. × 6¾ in. (except ff. 3-12, which measure 8 in. × 6¼ in.); ff. 169.

Written in cos. Dublin and Meath by William Lynch, Richard Tipper, Seón Mac Solaimh and Edward O'Reilly.

Arts. 1-19 are in the hand of Richard Tipper.

Richard Tipper (Risteard Tuibéar mac Éamóinn mic Shiomóin) was, according to the statement of Tadhg Ó Neachtain, a close associate of his, a native of the district of Fingal near Dublin. Cf. *Gadelica*, i. p. 159:

"Tiobrach ionmhuin ó Fhine Gail  
Roistear na searc 's na sunnean;  
bu béarlach Gaoidhiolgadh gilla an ghrinn,  
a suin na sean 's a sgríbhinn."

Baile Mhistéil (Mitchelstown) near Mulhuddart in the parish of Castleknock, where many of his MSS. were written, may have been his birthplace. He was born in the second half of the 17th cent., and was one of the circle of scribes associated with the Ó Neachtains (cf. p. 100 above).

A considerable number of his MSS. has survived. He wrote Eg. 190 in 1709 (some of the texts clearly deriving from MSS. of Tadhg Ó Neachtain); Eg. 132 in 1712-13 in Baile Mhistéil; O'Reilly Sale Cat., lot. 145 (in part) *circ.* 1714; the present MS. in 1715-17 (with Seón Mac Solaidh); O'Reilly, lot 24 (containing poems by the Ó Neachtains) in 1717; R. I. A. MSS. 23. E. 26, 23. L. 32 in Baile Mhistéil in the same year; part of Eg. 170 in 1724; a transcript of the Book of Ballymote in T. C. D., H. 2. 4 in 1728; O'Reilly, lot 161 in 1742. Other MSS. by him are Eg. 135, arts. 24-32; 139, arts. 34-35, and in the O'Reilly collection, lots 156 (a book of prayers containing memoranda relating to his family), 157 (with Seón Mac Solaidh), 166, 168 (Prayers and Franciscan matter), 173.

His closest associate seems to have been Seón Mac Solaidh (Mac Solaimh), the scribe of arts. 20, 21 below. This scribe resided, and was perhaps born, at Ballyhardiman in the parish of Stackallen near Tara, co Meath (cf. colophon to art. 20 below), and was also in the circle of the Ó Neachtains. See *Gadelica*, i. p. 59:

"An Solaimh sochmadh, Seaán na searc,  
a Thoigh Calláin thaoibhe Teamhrach."

E. O'Reilly possessed a MS. written by him and Tadhg Ó Neachtain (Sale

Cat., lot 171), and Eg. 148 contains his transcript of Seán Ó Neachtain's *Sgéal Éamuinn Uí Chléire*. His descent is given in R. I. A., 23. K. 37, p. 42: "Seon mac Eamuind mhic Dhonnachadha mhic Mhuiris Mhic Soluidh" (cf. Hogan, *Cath Ruis na Ríg*, p. xxx). He wrote O'Reilly, lot 116, in 1713 (Keating's *Forns Feasa*); additions to the present MS. in 1715-16; 23. K. 37 in 1716; O'Reilly, lot 147, in 1720; Eg. 191 in 1724.

Arts. 22-24 are in the hand of William Lynch, a Dublin scribe of the same circle, two of whose MSS., Eg. 187, 196, were in Tipper's possession and have additions in his hand.

FOGHLUIM CHONCULAINN, COMHRAC FHIRDIA AGUS CHONCULAINN, CATH RUIS NA RÍOGH; together with other texts of various cycles.

1. "Ionnsoidhe Mhoighe Leana siosionna," beg. "Dala chlainne deadhla dátháille Deirgthine": the historical romance, see Eg. 150, art. 2. Preceded here by the note: "Cath Cnuca le Conn Céadeathach agus le clannuibh Morna, gur ghabh Con'n iarsin ceannus 7 comharbus trí ceóigeadh .i. coigeadh Uladh, coigeadh Laighion agus coigeadh crodha Connacht." Possibly the tale was copied from some MS. like Eg. 150, in which the series of tales relating to the history of the Eoganacht began with *Cath Cnuca*, for which this note is here substituted (cf. Eg. 150). There is a curious colophon (f. 16): "Cona i sin Ionnsoidhe Mhoighe Léana gonuige sin et aderuinn a bheith meabhlach muna mbeth eagla Mhaoilmuire dhuibh mic Donnchaidh Mic Suibhne oram .i. Mac Suibhne Fánuid. Finis an 25 la don mhí Nohhember an bliadhain d'aois an tighearna. 1715." f. 3.

Annalistic notes follow, merging into the tale of the battle of *Ceann Abhrad*, as in Eg. 150, note between arts. 2 and 3.

2. "Cath Mhoighe Mucroimhe," beg. "Áirdrigh crodha cruth-niamhdha . . . ro ghabhusdar árdchennus Eireann": the historical romance, see Eg. 150, art. 3. f. 16 b

Annalistic notes follow, merging into art. 3.

3. "Cath Chriona (so colophon)," beg. "Cormac mac Airt 40 bliadhna a righe Eireann go frasabhra": the historical romance, see Eg. 150, art. 4. f. 25.

Annalistic notes follow from the death of *Cormac mac Airt*, concluding (f. 27) with the account of the Danish invasions summarized from *Caithréim Cheallacháin Chaisil*, §§ 1-6. The invasions are dated here from the reign of *Olechobhar*, in whose time Munster was first attacked.

4. "Cathúgadh Cheallacháin Chaisiol re Lochlannoibh Anno domini. 899": the historical romance, see Eg. 150, art. 8.

f. 28.

The annals are then carried down to 1012, and on f. 44 the first words of *Cath Chluana Tairbh* are written (cf. art. 19, below).

5. "Do fhoghlaim Chongculann an so síos," beg. "An tan do bhí Cuculainn na mhacaimh óg go mbúaidh crotha ⁊ dealbha": the romantic tale of the Ulster cycle, printed and translated from this MS. by W. Stokes, *R. C.*, xxix. p. 110 (for corrections of the translation see *ib.*, p. 312). The tale is a romanticized version of some of the incidents in *Tochmare Émire* (cf. Harley 5280, art. 6), although divorced from all connection with the wooing of Émer and localized in Alba, Scythia and Greece, favourite countries in the late romantic tales. For an analysis see Thurneysen, *Heldensage*, i. p. 396.

The earliest extant copy of this form of the tale appears to be that in Adv. Libr. MS. XXXVIII (Mackinnon, *Catalogue*, p. 151, dated 16th-17th cent., *ib.*, p. 118), where it is followed without a break by the tale of the death of Connla (cf. Add. 18946, art. 2), the whole under the heading "Oileamuin Conculainn ⁊ oigheadh Chonnlaoich." Possibly this was the form in which the text was composed, although in modern MSS. the tales are usually found apart (but sometimes immediately following one another, as in Add. 18946, arts. 1, 2), and though they derive from different sources. Thurneysen (*op. cit.*, pp. 73, 396) would ascribe the composition to a 15th-cent. redactor, possibly identical with the author of the later versions of *Cath Rois na Rig* (cf. art. 10 below) and *Brisleach Mór Maige Muirtheimne* (cf. Eg. 132, art. 1).

Colophon: "Gonadh í soin cuid d'imtheachtaibh Conculaind gonuige sin. Finis. Arna sgríobhadh le Ríodard Tuibear. Anno domini. 1715." f. 45.

6. "Cúchuluinn cē. tar éis marbtha a mhic .i. Connlaoich," beg. "Trúagh sin a aoinfhir Áoife": Cúchulainn's lament (11 quatr.) for his son. First printed in Charlotte Brooke, *Reliques*, 1789, p. 269. For another copy see Eg. 128, art. 18. The prose story of the conflict is in Add. 18946, art. 2, and Thurneysen, *Heldensage*, i. p. 412, regards the text as an extension

of the verse complaint in the prose. For the lay on the same subject see Sloane 3154, art. 4. f. 50.

7. "Cáth Leitreach Ruíge sonn," beg. "Áirdrígh ro ghabh flaithios ⁊ forlamhus ar Éiriomn i. Feachtna Fáthach": the late version of the tale of the Ulster cycle, relating how Eochaid Feidlech slew Fachtna Fáthach and assumed the high-kingship, and how Conchobor obtained the kingship of Ulster. For the late (?12th cent.) group of tales to which this and the following article belong see Thurneysen, *Heldensage*, i. pp. 527-534.

There are two copies on vellum: R. I. A., Stowe C. I. 2, f. 19; Adv. Libr., V, f. 1 b (Mackinnon, *Catalogue*, p. 129, gives an analysis of the tale from this copy). f. 50 b.

8. "A ua na ríghthe 's a churaidh don róghechraoibh réigh": stanza, appealing for aid to a Munster chief. f. 51.

9. "Cogadh Fhearguis et Chonchobhair sonn," beg. "Ar tteacht an chúigidh do Chonchobhair ⁊ ar n-ionnarbadh Feargusa": the late tale of the Ulster cycle, relating the sequel of the events detailed in Cath Leitreach Ruide (art. 7), the war of Eochaid Feidlech and Fergus mac Roich with Conchobor. Always found in association with art. 7, but, according to Thurneysen, *Heldensage*, i. p. 529, not by the same author. For other copies see D'Arbois de Jubainville, *Essai d'un Catalogue*, p. 91. f. 51 b.

10. "Cath Rois na Ríogh for Boinn sonn," beg. "Tráth fá raibhe Conchobhar mac Fachtna Fáthaigh airdríogh Uladh i meirtne": the later version of the tale of the Ulster cycle, printed by E. Hogan, *Todd Lect. Ser.*, iv. p. 60. Hogan also prints, *op. cit.*, p. 1, the older version from *L. L.*, p. 171. The author of the later version has treated the earlier text with great freedom, omitting some passages and expanding others. Thurneysen, *Heldensage*, i. p. 364, suggests that the *L. L.* version is an independent composition of the early 12th-cent. redactor, to whom he would ascribe the *L. L.* version of the Táin and the B recension of Mesca Ulad (cf. *op. cit.*, p. 473). This attribution is developed in detail in an article by Miss A. Power, *Ériu*, ix. p. 118. The later text, Thurneysen suggests, is by the 15th-cent. redactor mentioned above under art. 5.

Hogan prints from R. I. A., Stowe E. IV. 3, p. 111 (1727), collating R. I. A., 23 K. 37, p. 198 (written by Seón Mac Solaidh

in 1716) and a Maynooth MS. The present MS. agrees with 23. K. 37.

Colophon: "Finit. Arna sgríobhadh le Ríodard mac Eamonn mhic Shíomúin .i. Tuíbear an bhliaghain d'áois an tighearna 17<sup>15</sup>/<sub>16</sub> et do chuimhniugnadh uaisle et athardha chloinne Rúghraidhe ꝛc. trocaire Ó Dhíá go bhfuighe an sgríobhneoir .i. R. T." A similar colophon from 23. K. 37, p. 42, is printed by Hogan, *op. cit.*, p. xxx. f. 53.

11. "Do chloinn Ferguis mic Róigh sonn," beg. "Sé mic ag Fergus mac Rosa Rúadha": genealogical notes on the descendants of Fergus, the unfree peoples of Ireland. Followed by a list of the children of Conchobor. f. 60.

12. "Comhrac Fhírdhia et Chonccoluinn," beg. "Bhadur cheithre hólchoigidh Eiríonn ón Lúan ría Samhuin go Céudáoin iar n-Imbolg ré hucht a chéile ꝛ Cúcholuinn": the modern version of the episode in the Táin Bó Cuailnge (see Eg. 1782, art. 58), which deals with the fight between Cúchulainn and Fer Diad. For the earlier history of this episode, which was in all probability an independent tale composed in the 11th cent. and afterwards inserted in the text of the Táin, see Thurneysen, *Heldensage*, i. p. 219. The episode, it is there suggested, was reconstituted as an independent tale possibly in the 15th cent. Of this tale three MSS. have been printed, in whole or part. They are: T. C. D., H. 2. 12, no. 15 (two vellum leaves, 15th-16th cent.), which contains a fragment of the text (printed by R. I. Best, *C. Z.*, x. p. 298); Dublin, Franc. MS. 16, p. 83 (17th cent.), which contains the complete text (printed by Best, *op. cit.*, p. 276); the present MS. (studied in an article by Nettlau, *R. C.*, x. p. 334, xi. pp. 23, 318). The Trinity and Franciscan texts represent the same version, defined by Thurneysen (*C. Z.*, x. p. 425 sqq.) as a mixture of the form found in *Y. B. L.* (version I of the Táin, cf. Eg. 1782, art. 58) with that in *L. L.* (and its later modification in R. I. A., Stowe C. VI. 3), certain details deriving from version III of the Táin (T. C. D., H. 2. 17, Eg. 93). The present version Thurneysen describes (*Heldensage*, i. p. 221) as a mixture of the form in the Stowe modification of *L. L.* and the Franciscan version, some use being made of the form as in *Y. B. L.* The other copies of this version in the Museum, Eg. 150, art. 55 and Add. 18946, art. 3 vary considerably from Eg. 106, Eg. 150 being

much abbreviated. They are both Munster MSS., and the variants quoted from the Munster MSS., Maynooth, Murphy 20 (M.) and Renehan 70 (R.) in *Mil na mBeach*, p. 101 show that, for the latter part of the tale at all events, M. agrees with Add. 18946 and R. with Eg. 150.

Ends: "Ro chosguir Laogh Ferdia ⁊ ró bhean an ga bulga as gonadh í sin oighidh Fhirdia gonnige sin." Add. 18946 and Eg. 150 end with three quatrains, beg. "Cluithche gaire comhrac caich." M. and R. have a similar ending. f. 61.

Ff. 67 b, 68 are blank, and a later hand has scribbled art. 13 on f. 68 b, originally left blank.

13. Quatrains, viz.:—(a) "A description of Fionn M<sup>c</sup>Cawalls Favourite Hound," beg. "Cossa bai do bhí ar Bhran": quatrain from Laoi na Con duibhe, cf. *Leabhar na Feinne*, p. 92, col. 2, v. 16 (cf. J. G. Campbell, *The Fians*, p. 202). Printed from oral tradition in Hyde, *Cois na Teineadh*, p. 14;—(b) "Ni truimide don loch a lach": see Eg. 127, art. 84 (bb);—(c) "Ta do dhialuid ar do ghualuinn": dialogue between a horseless cavalier and the poet. f. 68 b.

14. "Toruigheacht na cróiche naoimhthe sonn," beg. "*Apud sanctum Dominicum* ⁊c. i. do gabhadh ag S' Denis a tteasdúil na mná diadha discreidach Eiliéna mathair Constantin": the modern form of the Irish version of the tale of Fierabras. See Eg. 1781, art. 2. Colophon (f. 87 b): "Ar na sgríobhadh le Riosdard Tuibear an seachtmhadh lá déug don Athbhráoin; agus an bhliaghain d'áois an tighairna .1717. óch ataim tuirseach da sgríobhadh." f. 69.

15. "Áoidhe Chloinne Tuirrinn ann so síos," beg. "Rígh sochraigh sáorchinealach ró ghabh flaithus ⁊ forlamhus ⁊ fearannus ar Thuathaibh dislé dathaille Dé Danann": the short version of the late tale of the mythological cycle, for which see Eg. 164, art. 7. f. 88.

16. "Ardriogh úasal oireadha fathach fiorghlic fioreolach cheansa churata cheartbhreathach ro ghabhastair flaitheas . . . air chríochaibh . . . na hÍoruaidhe": the romantic tale entitled "Eachtra chloinne rígh na hÍoruaidhe" (cf. colophon, f. 111 b), a rambling account of oversea adventures somewhat loosely strung together. Printed by Dr. Douglas Hyde, Irish Texts Soc., i. p. 50, from a MS. written by Aodh Mac Domhnaill (? of co. Down) in

1714 (A), collated with T. C. D., H. 2. 6, vii (written by Seán Magabhraín in 17<sup>16/17</sup>, H), R. I. A., 23. L. 39 (written by Seaghan Ó Domhnaill in 1778, L) and a MS. in the Franciscan Library, Dublin, written *circ.* 1600 (F). The present MS. and Add. 18747, art. 9 agree generally with Hyde's A, though there is much difference in phrasing. F., the oldest MS., differs from the others in many details and in the greater archaism of its language. It has the following interesting colophon: "Gurab i eachtra chloinne riogh na hIoruaidhe an secl sin anuas, agus fos goirid fireolaigh Giorgaile na Scealoidheachta don eachtra sa, agus Dolbh daithgheal draoi agus Curaire camchosach do serioibh an eachtrasa a ffeascoiph fileadh agus anamhlorgoibh [? a támhlorgaibh] druagh, agus gurab i so an ceathramhadh teanga inar tarraingeadh hi." For a similar fantastic colophon see *Eachtra Chonaill Ghulban* (Eg. 210, art. 1).

Among the sources of the narrative may be noted *Imram Mailedúin* (see Harley 5280, art. 1), from which the incidents of the cat (Hyde, p. 70) and the isle of sheep (p. 114) are derived, and the Irish version of *Lucan* is referred to more than once (cf. pp. 54, 90).

f. 94.

17. "Féis tíghe Chanáin annso síos," beg. "Sealg agus fiadhach ⁊ fianchosgair do comoradh lé Fionn mac Cubhail": the tale of the Find cycle, printed from a MS. written by the Waterford scribe, — Foran, in 1780 by N. O'Kearney, *Oss. Soc. Trans.*, ii. p. 118. The tale is constructed as a "frame-tale," Find being questioned by Conán and embodying various tales in his replies. The formula of thanks used by Conán is the same as that employed by S. Patrick in *Acallam na senórach* (cf. f. 114: "Beir búaidh ⁊ beannoctain, air Canáin. Óir is fear feasacha fioreolách thú ⁊ as úrgháirdioghadh meanmain ⁊ aigionnta dhúinn a bhéith ag eisteacht ríot ⁊ innis dhamh anois, etc." with *Acallam*, ed. Stokes, l. 163: "Adrae buaidh ⁊ bennacht, a Cháilti . . . as urgairdiugud menman ⁊ aicenta dhúin sin"). The text is probably a later imitation of the *Acallam*, Conán of the Tuatha Dé Danann being substituted for S. Patrick and Find for Cailte. None of the tales occur in the *Acallam*. They are:— (a) Find's first two names, his first swim, his first prey and the reason why he performed "léim na Brice bláidhe" every year. Ed., p. 128. f. 113 b;—(b) The rebirth of Daolguis from his own



daughter. Ed., p. 134. f. 114;—(c) The best and the worst, the swiftest and the slowest of the Fian. Ed., p. 134. *ib.*;—(d) The best music Find ever heard. Ed., p. 136 (4 quatrains here in the printed text do not occur in the Museum MSS.). f. 114 b;—(e) How Roc mac Díchon, son of the steward of Aonghus of the Brugh, challenged the Fian to a race. For Díchu, steward of Aonghus, see the tale of Eithne daughter of Díchu in the Book of Fermoy, f. 111 (*R. I. A. Proc.*, MS. Ser., i, pt. 1, p. 45). Ed., p. 138. *ib.*;—(f) The mirabilia of the Fian. Ed., p. 146. f. 115;—(g) “Oigheacht Fhinn go teach Cuanna:” a curious allegorical tale. Ed., p. 146. f. 116;—(h) The invention of the *dord fianachta*. Ed., p. 156. f. 117;—(i) The birth of Bran and Seeolaing from Tuireann, daughter of Tadhg mac Nuadhad, sister of Find’s mother, while in the form of a hound. Cf. Kennedy, *Legendary Fictions*, p. 174; Kittredge, *Arthur and Gorlagon*, pp. 238, 275. Ed., p. 158. *ib.*;—(k) How Find’s hair was whitened. Cf. the lay, “Sealg Shléibhe gCuilinn,” *Oss. Soc. Trans.*, vi. p. 2. Ed., p. 166. f. 118;—(l) How Find found knowledge (“ní hé fios an bhradáin na fios tíghe Chúanna”) from the well of Bec mac Buain of the Tuatha Dé Danann in the Curliou Hills. Ed., p. 174. f. 119;—(m) How Find won hospitality from the churlish Neoit and the various tasks, the non-performance of which meant death to him. Ed., p. 176. *ib.*;—(n) The three worst spearcasts made by Find. Ed., p. 182. f. 120.

A fragment of the tale appears in T. C. D., H. 3. 18, p. 196, a MS. of the 16th cent. Another early copy is in T. C. D., H. 4. 14, written in 1686 by a Northern scribe, Cathal Mac Sherry. A copy in Eg. 133, art. 13, was written by Diarmaid Ó Conchobhair, the Limerick scribe, in 1720.

Colophon: “Ag sin Féas tíghe Chanáin Cheinn tSleibhe air na sgríobhadh le Riosdárd Tuibéar dochum caithiomh aimsire do fein. Trocaire ó Dhia go bfuighthe se a lo a éuga Amen. Annc domini. 1718.” f. 112.

18. “Faghail craoibhe Chormuic an so,” beg. “Lá n-áon da raibh Cormuic mac Airt mic Cuinn Chéadchathaigh a Teamhair na ríogh”: the late tale, based on §§ 24–54 of the text printed by W. Stokes from *B. B.*, p. 260 b, and *Y. B. L.*, p. 181, in *Ir. Texte*, iii. p. 185. The title “Echtra Corbmaic hui Cuind” in the B list of tales probably refers to an earlier tale on this theme. A

later independent rendering of the episode is in the Book of Fermoy, f. 61 b. The exact relation of the modern tale to this version is not clear. Printed by S. H. O'Grady, *Oss. Soc. Trans.*, iii. p. 212 and by P. Ó Fithcheallaigh, *Mil na mBeach*, p. 7. The latter text agrees with that in Eg. 211, art. 21, as against the present text in a number of details. f. 122.

19. "Túarusgabhal cátha Gabhrá sonn," beg. "O[isin]. Mór anocht mo chumha féin": the Ossianic lay (80 quatr.), see Eg. 133, art. 11. A collation with another copy, in the hand of Edward O'Reilly, is added here. f. 124 b.

20. "Cath Clúana Tarbh agus bás Bhriain Bhoraimhe an so síos," beg. "Anno domini, ceithre bliadhna deag 7 fiche 7 míle do rinne Brián sluagh Muman": the tale of the battle of Clontarf (A.D. 1014. For the date 1034 see Eg. 150, art. 9). For this text see Eg. 150, art. 9, where it is found in association with other texts of the Munster historical cycle. The colophon here suggests that the original of the text formed part of a larger whole. It runs: "Ag sin foras feasa chlainne Mhileadh Easpainne 7 ar ghabh lánrighe Eireann diobh 7 righe dha choigeadh Mumhan fo leth. Sgriptum per mé Eugenium Carti Baile an Oilein aedibus domini Tadei Deirmisi Cormaci Carti anno domini 1648 undesimoque Januarii. Arna athsgriobhadh le Seón Mac Solaidh a mBaile Hardaman a bporraisde Thighthe Calláin a ceondae na Midhe 7 a mbaruntacht Slainghe da charaid ionmhuin Risdard Tiubear an t-ochtmdhadh la .x. do mi Feabhra an bliadhain d'aois an tigerna 17<sup>15/16</sup> is gach duine da leighfidh no da ccluinnfidhe da leaghadh é tugadh beannacht ar anmoinn na deisi reimhraidhte madh beó marbh iad." The significance of this colophon is discussed under Eg. 150, Introduction. f. 128.

21. "Marbhnaigh Briain Bhoraimhe," beg. "Aniar tháinig tuitim Bhriain": poetical dialogue (28 quatr.) between Mac Liag and Urard Mac Coisse on the deaths of Brian and Murchad at Clontarf. See Eg. 111, art. 12, and cf. a similar dialogue between the same two interlocutors printed in *C. Z.*, viii. p. 219. For such dialogues in which Mac Coisse (d. 990) is one of the interlocutors and a member of the circle of Brian Bóroma the other cf. an article by O. Bergin, *Ériu*, ix. p. 175. It is there suggested that the Erard mac Coisse, ardehronicidh na nGaidheal, whose death the Four Masters record in 1023, is really the poet

who died in 990, and that the poems dealing with events of the 11th cent. attributed to him are dramatic fictions. This would be in harmony with a noticeable tendency to glorify the Dál gCais by associating well-known poets with them, e.g. Fland mac Lonáin (cf. Add. 30512, art. 24). f. 133.

Arts. 22-24 (in part) are in the hand of William Lynch (see Eg. 187), some of whose MSS. came into Tipper's hands. Another copy of arts. 22, 23 by the same scribe, made in 1697, is in T. C. D., H. 3. 16.

**22.** The Vision of Merlino Maligno. A late vision tale, telling how the robber Merlino Maligno in Bohemia saw a vision of Hell, Purgatory and Paradise and was converted from his evil ways. The forms of names such as Merlino, Verino, Plutando suggest an Italian source for the tale, though no such original has been traced. The Bohemian and Italian associations of the tale might seem to suggest an origin in the Irish Franciscan circles of Rome and Prague in the 17th cent., but there appears to be no internal or external evidence for the authorship. The earliest copy registered appears to be that in T. C. D., H. 5. 28, a MS. of the S.E. Ulster-N.E. Leinster literary district, where it occurs in association with art. 23.

Printed by R. A. S. Macalister, *C. Z.*, iv. p. 398, from a MS. in his own possession, written by Seón Mac Solaidh in 1718, with collation of R. I. A., 23. A. 45, written by Muiris Ó Gormáin in 1745, and other MSS. Also separately, Dublin, 1905, in a revised edition.

The present copy is probably, like that by the same scribe in T. C. D., H. 3. 16, to be dated in the late 17th cent. It begins imperfectly: "enchóir agus nach riamhe (*sic*) ina méud adeireadh an eaglais da thaoibh sin acht clúain ⁊ meallaidh agus mill-seacht" (ed., § iv, l. 3). Of the other Museum copies Eg. 133, art. 17 (1720) and Eg. 155, art. 45 (1796) agree generally in their readings with the present MS., and appear to be closest to 23. A. 45 (Macalister's B); Eg. 140, art. 13 (*circa* 1766) has a late, abbreviated, recension (partly collated by Macalister as Q). The copy in Eg. 134, art. 6, is late and corrupt. f. 134.

**23.** "Orlando agus Melora," beg. "Feacht n-áoin día roibh Ri Airtúir mhic Úir mic Ambrois mic Uter Pendragon .i. rí an domhain ina dhúin agus ina dheaghbhaille féin .i. dúnadh an

Halla Deirg": a romantic tale with Arthurian setting. It relates how Melora, daughter of King Arthur, delivered her lover, Orlando, son of Gustavus, King of Thessaly, who had been entrapped by the enchantments of Merlin in a castle in the Forest of Wonders, by riding out in the guise of a knight to find the three objects which alone could free him, i.e. the spear of Longinus who pierced Christ's side, then in the possession of the king of Babylon, the carbuncle belonging to the daughter of Rí na n-Airsinga in India and the oil of the pig of Tús in a bottle preserved by the king of Asia. The Arthurian framework is the same as that found in such 15th-16th-cent. romantic tales as *Eachtra an Mhadra mhaoil* (cf. Eg. 1782, art. 11) and *Eachtra Mhacaoimh an Iolair* (cf. Eg. 170, art. 3). And the details of Melora's quest are clearly indebted to the Aided Clainne Tuirenn (cf. Eg. 164, art. 7). But the main theme of the story, the liberation by a warrior-maid of her lover, would appear to derive from Ariosto's *Orlando Furioso*, where in cantos iii, iv Bradamant delivers Rogero from the castle of Atlantis by getting from Brunello the ring of King Agramant of Africa.

The names of the characters: Orlando son of Gustavus, Melora, Levander, Uranus, etc., are of a type familiar in English romances of the 17th cent. The early MS. tradition of the text is the same as for art. 22, the earliest MS. recorded being T. C. D., H. 5. 28, written in 1679. It is therefore probably a 17th-cent. composition by some Irishman acquainted at first or second-hand with the *Orlando Furioso*.\* f. 143.

24. "La da raibhe Fionn mhac Cubhail a ndrom Colchaille fhrisa raidhter Athcliath aniugh": the late romantic tale of the Find cycle, entitled *Eachtra an Ghiolla Dheacair*.

\* It is of interest to note that Sir John Harington's English version of Ariosto was introduced by the author himself to Tyrone and his sons, Henry and Hugh, in 1599. Cf. Harington, *Nugae Antiquae*, ed. 1804, i. p. 249: "Finding the two children of good towardly spirit . . . both of them learning the English tongue; I gave them (not without the advice of Sir William Warren) my English translation of 'Ariosto' which I got at Dublin; which their teachers took very thankfully, and soon after shewed it the earl, who call'd to see it openly, and would needs hear some part of it read. I turn'd (as it had been by chance) to the beginning of the 45th canto, and some other passages of the book, which he seemed to like so well, that he solemnly swore his boys should read all the book over to him." Sir John also found his Ariosto in Galway (*ib.*, p. 260), where "a great lady, a young lady, and a fair lady read herself asleep, nay dead, with a tale of it."

The tale relates how Abhartach mac Ioldathaigh of the Tuatha Dé Danann came to Fionn in hideous guise, took service with him and carried off a number of his men by a trick. Fionn and Diarmaid with others of the Fenians follow to recover their companions. Diarmaid is separated from the others and has an adventure in Tír fo thuinn, which he reaches by diving into an enchanted fountain in pursuit of a warrior. Fionn and his companions come to Sorcha, which they defend against the assaults of the King of the World and his allies. Taise taoibhgeal, daughter of the King of the World, falls in love with, and comes to, Fionn, but is carried away to Greece by her father. She is recovered by the Fenians, and they go to Tír Tairngire and recover their lost friends, inflicting a burlesque eric on Abhartach.

The association of so many romantic motives together implies a late origin for the tale. The main theme is a trick played by one of the Tuatha Dé Danann, who assumes a hideous appearance and afterwards reveals himself as a divine being. This theme occurs frequently in the older literature, cf. the 9th-cent. account of the adventure of Senchán Torpéist with the spirit of poetry found in Cormac's glossary (see Harley 5280, art. 47) and the story of Fland mac Lonáin and Oengus (printed in *Anecdota from Ir. MSS.*, i. p. 45). It was very popular in the late romantic tales, appearing in the present text, Eachtra Chléirigh na gCroiceann (cf. Eg. 156, art. 2), Eachtra an Cheithearnaigh Chaoilriabhaigh (cf. Eg. 164, art. 10) and Eachtra Bhodaigh an Chóta Lachtna (cf. Add. 31877, art. 59). The visitant is usually Aonghus an Bhrogha or Manannán mac Lir. Of these tales Eachtra an Cheithearnaigh Chaoilriabhaigh is probably to be dated in the first half of the 16th cent. As in that text one of the names assumed by the Ceithearnach is An giolla deacair, the present text must have been in existence before that date. The incident of Fionn and the King of the World derives from Cath Finntrága (it gives an alternative cause for the expedition chronicled in that tale). Abhartach mac Ioldathaigh of the Tuatha Dé Danann also appears in that text (cf. *Cath Finntrága*, ed. Meyer, l. 266). Cath Finntrága is found in Rawl. B. 487, a MS. of the 15th cent., and was probably composed in that century. This would perhaps suggest the second half of the 15th cent. or

early 16th cent. as a probable date for the composition of Eachtra an Ghiolla Dheacair.

An early reference to the tale is in Keating, *Foras Feasa*, ii. p. 326, where it is coupled with Cath Fionntragha and Bruidhean Chaorthainn as a *fabula* to be compared with the tales of the Knight of the Sun, Bevis of Hampton, Huon of Bordeaux, etc. An early copy of Fermanagh origin is in H. 2. 6, iv (written in 1715). The present copy (so far as Lynch's part extends) is perhaps earlier than that year. Add. 34119, art. 13, was written at Ratoath, co. Meath, in 1767. It is the basis of the edition in S. H. O'Grady, *Silv. Gad.*, i. p. 257. A copy from a co. Clare MS. has been edited by J. Hogan and J. H. Lloyd, *Teacht 7 Imtheacht an Ghiolla Dheacair*, Dublin, 1905.

The present copy begins like the printed text, except that (like H. 2. 6) it identifies Druim Chollechoille with Dublin, not with Cnoc Áine. Lynch's part ends on f. 167 b, and Edward O'Reilly carries the text on to the top of f. 169, where it ends imperfectly ("Go hathgarbh ainmhin ardachta 7 a coingbhail go mbeireadh Fionn 7 maithe na Feinne"). Add. 34119 has in addition a stock prologue on Cormac mac Airt and the tale opens at Almhuin in Leinster. f. 164 b.

### Egerton 145.

Paper; 1808.

9½ in. × 6½ in.; ff. 41.

Transcribed in 1808 by M[icheál] Ó C[athasaigh], O.S.F., as appears from the following scribal note (f. 13): "Trocuire o Dia go ffluighe an Sgribhneóir, edhon: M. uu .C. d'ord San Phroinsias; die secundá mensis Maii, 1808. Ad úsum Amicórum." For another transcript by the same scribe see Eg. 138. A list of contents (f. 1) and arts. 8, 9 are in the hand of Finghin Ó Scannail.

TRANSCRIPTS of tales from Eg. 106.

1. Transcript of Eg. 106, art. 17. f. 2.
  2. "Testimonies relating to Ireland, extracted from Bede's Ecclesiastical History of the English Nation." *English.* f. 13.
  - 3-7. Transcripts of Eg. 106, arts. 18, 1, 5, 6, 12. f. 14.
- Arts. 8, 9 are written by Finghin Ó Scannail on paper of the same make as that used for Eg. 149.
8. "Mola na Gadheilge": praise of the Irish language, by Séan Ó Coileáin (for whom see above, p. 233) and Séan Ó Brudain.

Ó Coileáin's part (in prose) beg. "Teanga mhín bhog mhilis, ceolmhur," Ó Brudain's (in verse) beg. "Ni brasairidhe na castairidhe." The latter part is copiously glossed in *English*.

f. 40.

9. "Eachtra Shéumuis Grae. Donchadh Me Namara cēt." : fragment of the poem, for which see Eg. 130, art. 3. f. 41.

### Egerton 132.

Paper; 1712-13.

7½ in. × 5¾ in.; ff. 76.

Written by Richard Tipper (for whom see Eg. 106) at Baile Mhistéil near Mulhuddart in the parish of Castleknock, co. Dublin.

BRISLEACH MÓR MHAIGHE MHUIRTHEIMHNE AGUS DEARGRUATHAR CHONAILL CHEARNAIGH; together with Bruidhean Chaorthainn and the modern tale, Cath Lisín Uí Dhúnagáin.

1. [Brisleach Mhaighe Mhuirtheimhne agus Deargruathar Chonaill Chearnaigh]: the tale of the death of Cúchulainn and the vengeance of Conall Cearnach.

The earliest extant version of this tale is the incomplete text in *L. L.*, p. 119, col. a, l. 1, extracts from which are printed by W. Stokes, *R. C.*, iii. p. 175. This text appears to be an 11th-cent. compilation, some of the matter incorporated being of much earlier date (cf. Thurneysen, *Heldensage*, i. p. 548, and Pokorný in *C. Z.*, xiii. p. 123). Some few of the defects of the *L. L.* version are supplied by the glossarial extracts in T. C. D., H. 3. 18, p. 601, printed by Thurneysen, *Zu Ir. HSS.*, ii. p. 13.

The present text is a modernized and augmented form of this older version. A fragmentary copy on vellum apparently exists in Adv. Libr. MS. XLV, f. 1 (? 15th cent., cf. Mackinnon, *Catalogue*, p. 157). Another copy on paper of *circ.* 1600 is in the same collection (MS. XXXVIII, see *op. cit.*, p. 146, where the tale is analyzed). If the title "Brislaqh my Moregh" in Harl. 3756, f. 190 b, refers to this text, as it probably does (cf. S. H. O'Grady, *Catalogue*, p. 154), a copy must have been in the library of the Earl of Kildare in the early 16th cent. The composition is probably to be assigned to some 15th-cent. redactor. In the

present MS., as in Adv. Libr. XXXVIII and Eg. 150, art. 12, there is no break between the two parts of the tale, although in Eg. 150 the running title changes. In Add. 18947, arts. 2, 3, the two parts are treated as separate wholes. Eg. 132 and Add. 18947 present a similar text, though with variations. Eg. 150 seems to be a shortened recension.

The two tales are printed in *G. J.*, xi, xvii, and the *Deargruathar* separately by J. H. Lloyd, Dublin, 1907. The translation by S. H. O'Grady in E. Hull, *Cuchullin Saga*, is based upon the present MS.

The dialogue in verse between Emher and Conall Cearnach at the end of the *Deargruathar* occurs as a separate poem, particularly in Scotland. It is already found in the Book of the Dean of Lismore (1512-1529), see *Rel. Celt.*, i. p. 66. Another copy from Adv. Libr. MS. XXXVI, p. 83 b (Mackinnon, *Catalogue*, p. 144) is printed, *Rel. Celt.*, i. p. 113 (cf. also ii. p. 365). See also Campbell, *Leabhar na Feinne*, pp. 15-18.

Some parts of the text here have been lost by the tearing of  
ff. 1, 15, 19-23. f. 2.

2. "An bhruighinn cáoithrinn anso síos a leagthoir ionmhuinn," beg. "Rígh uaiseal orrdhadh ríghdha ráthmur rochoneadh dhadh coschróigach crodha caithbhúaigach ro gabhus flaitheas et forlamhus fo cheithre treibhadh Lochlunn": the late romantic tale of the Find cycle.

The tale belongs to a group, the theme of which is the imprisonment of the Fiana by magical means in a *bruidhean* or house of entertainment. The motive is usually the enmity between the Fiana and the Tuatha Dé Danann. In the present case the Lochlannaigh take the place of the Tuatha Dé Danann, the three kings of Inis Tuile providing the magic element. This theme is probably a development out of such tales in the older literature as *Mesca Ulad* (Thurneysen, *Heldensage*, i. p. 473), where the Tuatha Dé Danann beguile the men of Ulster into danger and they are imprisoned in an iron house.

The theme has been studied by W. A. Craigie, *Scottish Review*, xxiv. p. 273, in connection with the following tales: *Bruidhean Chaorthuinn*, *Bruidhean Chéise Chorann* (cf. Add. 18747, art. 6), and *Bruidhean Eochadha bhig dheirg* (cf. Eg. 140, art. 3). *Eachtra Lomnochtáin* (see Eg. 164, art. 1) is another



example of the type, and *Bruidean Chaorthuinn* is quoted in it. A noteworthy characteristic of all the texts (with the exception of *Bruidean Chéise Corann*) is the part played by Conán, the Bricriu of the Find cycle. The earliest extant copy of the tale appears to be in Adv. Libr. MS. XXXIV, written at Dunstaffnage, co. Argyll, by Ewen MacPhail in 1603 (Mackinnon, *Catalogue*, p. 140). A part of this version has been printed (very inaccurately) in Campbell, *Leabhur na Feinne*, p. 86, from a transcript made in 1804 by the Rev. Donald MacIntosh. The tale is briefly summarized in *Tóraigheacht Dhiarmada 7 Grainne*, see *Oss. Soc. Trans.*, pp. 186-190. And it is mentioned by Keating, *Foras Feasa*, ii. p. 326, as a typical romance ("finnscéal filidheachta").

The Museum copies are: the present MS. (*circ.* 1712); Eg. 164, art. 11 (1727); Eg. 211, art. 18 (*circ.* 1758); Add. 31877, art. 55 (1759); Eg. 140, art. 10 (1766); Add. 18946, art. 19 (1827). Edited by P. Pearse, *Bruidean Chaorthuinn*, 1908, from R. I. A., 23. K. 7 (*circ.* 1744-5) supplemented by R. I. A., 23. C. 30 (1733) and a MS. in private hands (1840-44). f. 41.

3. Epigrams, viz.:—(a) "As bréig adubhairt an chleir." See Eg. 127, art. 73 (c);—(b) "Do chuir fear mar mharc ina thabhairneadh cráobh": stanza, cf. Eg. 127, art. 36 (n);—(c) "A rígh na cereacht fuair éaug a mbarr an chríonn": stanza, see Eg. 127, art. 73 (k). f. 52 b.

4. "Eachtra an mhadra mhaoil an so síos a leighthoir ionmhuin": the romantic tale with Arthurian framework, see Eg. 1782, art. 11. Colophon: "Conach (*sic*) í sin eachtradh 7 iomtheachta an Mhadraigh Mháoil shir Bhalbhúaiigh et ridere an lochrainn go nuige sin ar na sgríobhadh le Riosdard Tuibear an bliaghain d'áois an tighearna míle et seacht gcéad 7 dha bliaghain déug. A mbaile bhíostéil do cuireadh eríoch ar na sgeal so." f. 53.

5. "La anáon dar éirigh cuibhlinn chorráin commoradh cinneadh 7 cumas ceard et lúaidheadh laidreacht eidir an dias daorbhallach dreantanach do chineal chodarsaimh .i. cloinn Tomais mic Lobais a meithil mhóradhbheil mhodhaigh ró bhí ag morghearradh maignean 7 machuire san mbaile da ngoirthar Lios na Laghna a daobh o dheas do Chruachan Connachta .i. Seamus garbhghlorach Ma Geannan 7 Padín ceireibach Mhac Conraoi a n-a[n]mana": burlesque tale in the manner of *Pairlement*

Chloinne Thomáis (see Eg. 140, art. 14), entitled (in the colophon) "Cath Lisin I Dunagan 7 Tain Bo Geanan et Cloinne Conraoi conuige sin. Finit. 1713." The tale occurs in Adv. Libr. MS. LV (written in Connaught in 1738 by Seán Mac Gear), where it is associated with the Pairlement and Seán Ó Neachtain's Sgéal Éamuinn Uí Chléirigh, a tale of similar inspiration (cf. Eg. 147). It was probably composed in co. Roscommon or the neighbourhood by some writer of the type of Seán Ó Neachtain (who came originally from that district). f. 64.

6. Quatrain :

"Dream ar bhuille na bodaigh  
do mheath a n-obair a mbliaghna  
atáid uile ar fagbhail  
muna attí tarthál onn iarla."

This was perhaps composed at the time of the rising of 1641, "the Earl" being James Butler, 12th Earl of Ormond, Lieutenant-General of the Royal army. f. 75 b.

7. On a slip of paper pasted inside the back cover a bad 19th-cent. hand has written the stanza: "Da n-insing eachtra an mhadra mhaoil go léir," for which see Eg. 211, art. 16. f. 76.

### Egerton 164.

Paper; 1726-1727.

5½ in. × 3½ in.; ff. i + 205.

Written for the most part by Pádraig Ó Doibhlin of co. Meath (cf. Eg. 174), who was probably, like most of the scribes of his time and district, an associate of the Ó Neachtains (cf. art. 2), in 1726-1727. Arts. 1, 13 are in different, but contemporary, hands, except f. 203 b, which is by Ó Doibhlin. Art. 14 is in a later 18th-cent. hand. James MacQuigge (cf. Eg. 156) owned the book in 1816, and made various additions and notes. He copied arts. 10, 5, 12 into the MSS. now Eg. 156, arts. 3, 6; 157, art. 2, noting here, with characteristic illiteracy: "Tacen bi I. M°C." (f. 147) and "tacen. Feb. 9. 1816" (f. 196 b). He also numbered the quatrains in arts. 2, 5.

TRÍ TRUAIGHE NA SGÉALAI GHEACHTA, Eachtra Lomnochtáin, An Ceithearnach Caoilriabhach; with other late tales and Ossianic lays, etc.

1. "Eachtra et imtheacht Lomnochtáin Tsleibhe Riffi annso síos cct.," beg. "Aon do ló dá raibh Fionn fianáthusach mac

Cubhail ⁊ maithe ⁊ móruaisle na féine mur aon fris ag amharc et ag féachain an chuain leathanmhóir lánlongaigh Luimnigh": the late romantic tale of the Find cycle. It belongs to the *bruidhean* type characterized under Eg. 132, art. 2, in the description of the *Bruidhean Chaorthainn*, which is quoted in this tale. Printed by J. MacNeill and O. Bergin, *Eachtra Lomnochtáin*, Dublin, 1901, 1903.

In most MSS. only §§ 1-50 of the text as printed by MacNeill and Bergin appear. Paragraphs 51-147, which are found only in a few MSS., contain a rambling tale based on themes from late mediaeval romances and the tale of Sindbad. Prof. T. F. O'Rahilly, *Gadelica*, i. p. 276, note, suggests with reason that this tale, told by An Ridire Órarmach, is a late addition modelled on Ridire an Ghaisge's tale in *Eachtra Chonaill Ghulban* (cf. Eg. 210).

The Museum MSS. are all of the shorter type. They are: the present MS. (early 18th cent.); Eg. 162, art. 23 (1744); Eg. 208, art. 17 (*circ.* 1762); Eg. 171, art. 8 (1790); Add. 18947, art. 8 (1810).

Only the beginning of the tale is preserved here, the remainder being lost in a lacuna after f. 2. Ends: "go ttigtheasa chum aoisi ⁊ oirbheart." f. 1.

2. "Do ghluais gach aon go tapaigh": incomplete copy of the pseudo-Ossianic lay, *Suirghe Ghuill*, by Seán Ó Neachtain (cf. Eg. 138, art. 6). The present copy wants 35 quatrains at the beginning and 11 after f. 5 as compared with the copy in Eg. 155, art. 3. At present it consists of 174 quatrains in Ó Doibhlin's hand, and MacQuigge, who numbers the quatrains throughout, has added two quatrains and the note: "1713 Seán Ó Neachtain Uttar." The orthography of the last word (cf. Eg. 165, art. 4) suggests that MacQuigge used a copy by, or directly derived from, one by Ó Neachtain himself. Such a MS. was actually in the possession of Edward O'Reilly (Sale Cat., 1830, lot 180). f. 3.

3. "Laoidh Mhghnuis (*sic*) mhoir [in MacQuigge's hand]," beg. "A ehleirigh chanas na psailm": the Ossianic lay (49 quatr.) printed by Charlotte Brooke, *Reliques*, p. 271. Other copies are in Eg. 129, art. 7; Add. 18946, art. 5. At the end is the scribal quatrain:

“Padraig Ó Doibhlin a tsáoi  
 ler sgríobhadh so gan imshníomh  
 gíbe leighfeas e go beacht  
 tugadh le n'anmuinn beannacht.”

f. 26 b.

4. “Duan Beann Ghualann,” beg. “Dubhach sin a Bheann Ghúalann”: the Ossianic lay (91 quatr.). See Eg. 208, art. 8.

f. 30 b.

5. “Laoi an Deirg cc.,” beg. “Inneosad cathreim an fhir mhóir”: the Ossianic lay (67 quatr.). See Add. 18749, art. 3. There is a fragmentary transcript of this copy in Eg. 156, art. 6.

f. 38 b.

6. “A n-ainm de Amen. Jacobides agas Carína,” beg. “Do bhí impre san nGréig anallód da ma comhainm Sobrius”: the romance by Séan Ó Neachtain. See Eg. 165, art. 4. A leaf is missing after f. 73. The orthography here is more normal than in Eg. 165. Colophon: “Gurab í sin eachtra ⁊ imceacht Iacobides ⁊ Cairina conuige sin, air na clumadh, air na thiomsioghadh, ⁊ air na chur a n-eagair le Sean Ó Neachtain ⁊ air na sgríobhadh le Padruig Ó Doibhlin an bhliadhain d'aois an tighearna 1726, ⁊ gach aon da leighfidh no da ccluinfidh tugadh beannacht le hanmanna na deise roimhraithe Finis Per Me.”

f. 44 b.

Arts. 7, 9, 12 are three tales frequently associated together in modern MSS. and known collectively as *Trí Truaighe na Sgéalaigheachta* (for a poem on the three see Eg. 127, art. 23, where the order of the tales is *Oidheadh Chloinne Tuireann*, *Oidheadh Chloinne Lir*, *Oidheadh Chloinne Uisneach* as in *Adv. Libr. MS. LVI*). The similarity of style in all three suggests a common origin (cf. Thurneysen, *Heldensage*, i. p. 327), and it may be noted in this connection that the triadism of the general title is carried through, there being in each case three heroes. The MS. tradition carries back one of the tales, *Oidheadh Chloinne Uisneach*, to the early 16th cent., but it clearly existed before that date. There is a possibility that *Oidheadh Chloinne Tuireann* was in existence in the second half of the 14th cent. So that the original form of the *Trí Truaighe* may belong to that date. The dénouement of the *Oidheadh Chloinne Lir* takes place in *Iorris Domhmann* and *Inis Gluaire*, and this perhaps points to composition in *Uí Fiachrach Muaidhe*, a district of which the *Mac*

Firbhisigh family provided the chief literary representatives. There is some slight evidence to connect the other two tales with the same family. The older form of *Oidheadh Chloinne Tuireann* is found in the Book of Lecan, one of their MSS., and *Oidheadh Chloinne Uisneach* is associated in the Glenmasan MS. with a recension of *Táin Bo Flidais*, which displays a minute acquaintance with the topography of Iorrus Domhmann (cf. Eg. 1782, art. 55) and which is found in fragmentary form in association with Mac Firbhisigh MSS. in *Y. B. L.* It is thus possible, though it cannot be regarded as certainly established, that the three tales were given their present form in the second half of the 14th cent. and in the Mac Firbhisigh circle.

7. "Oidhe Ch[1]oinne Tuirinn anso," beg. "Righ soghradhach saorchinealta sochroidheach roghaibh flaitheas ⁊ forlamhas ⁊ formsmacht for Thuathaibh disgire dathaille De Danann": the late tale dealing with personages of the mythological cycle.

The MS. tradition of this tale does not seem to go beyond the early 18th cent. (Mackinnon dates Adv. Libr. MS. LVI, in which it occurs, 17th-18th cent., and the earliest Museum MS. is Eg. 106, art. 15, written in 1716). But the occurrence of a curious Latin adaptation in Harley 5280, f. 6 (see above, p. 300) in a hand of *circa* 1600 proves the existence of the text before that date. A reference in a poem by Gofraidh fionn Ó Dalaigh (d. 1387) may perhaps imply that the text (or some form of it) was in existence in the second half of the 14th cent. The passage in question runs:

"Trí meic Tuireann tearc nar chaoin  
tuitsead im Chnoc mac Miodhchaoin"

(*Irish Monthly*, xlvii. p. 169).

The death of the sons of Tuireann while performing the *éiric* of three shouts on Cnoc mac Miodhchaoin, is a characteristic of the late text not found in the earlier references. In the short notice in a poem (*L. L.*, p. 11) by Flann Mainistrech (d. 1056) they are said to have fallen in Man. And the poem and prose introduction found in the recension of the *Lebor Gabála* in the Book of Lecan, f. 28 and Rawl. B. 512, f. 93 b contain no reference to the death or to the *éiric* in question.

This poem and introduction are printed by Thurneysen, *C. Z.*,

xii. p. 244. He dates the poem in the 11th or early 12th cent., and it is thus the earliest form of the story that has survived. The late tale is a complete recasting of this, being much altered in detail and in the tone of the narrative, which has a tinge of folklore. The incident in the prologue, in which two physicians of the Tuatha Dé Danann put a cat's eye in a man's head to his great inconvenience, is based on a widely spread folk motive studied by J. Bolte and G. Polivka, *Anmerkungen zu den Kinder- und Hausmärchen der Brüder Grimm*, ii. p. 552.

The Museum MSS. of the modern tale fall into two classes, a full text, resembling that printed by the Society for the Preservation of the Irish Language in 1908, represented by Eg. 188, art. 8, and a much shorter recension represented by Eg. 106, art. 15, the present MS. and Eg. 208, art. 5 (all MSS. of the S.E. Ulster-N.E. Leinster district). The curtailment in this latter recension is particularly noticeable in the passage relating the achievement of Cian's *éiric*, where all the poems are omitted and the narrative much shortened. The present MS. differs much in phrasing from the rest of its class. f. 105 b.

8. "Breithiomh ceart cothram an t-eag": poem (10 quatr.) on the impartial event of death. See Eg. 187, art. 6. f. 127.

9. "Oidhe Cloinne Uisneach," beg. "La n-aon da ndeachaidh Conchubhar righ do chaitheamh fleadh": the late version of Loingneas mac nUisnig (see Eg. 1782, art. 45). It is a retelling of the events of the second half of the old tale, and is found in its earliest form in the Glenmasan MS. (Adv. Libr. MS. LIII, Mackinnon, *Catalogue*, p. 158), which, apparently, is not older than 1500. Thus the tale is certainly as early as the 15th cent., possibly belongs to the second half of the 14th cent. The fragmentary Glenmasan text has been printed by W. Stokes, *Ir. Texte*, ii, pt. 2, p. 122 (supplemented from a modern text in Adv. Libr. MS. LVI); by Prof. Mackinnon in the *Celtic Review*, i. p. 12; and by Cameron, *Rel. Celt.*, ii. pp. 422, 464 (also supplemented by MS. LVI). O'Flanagan first printed the modern text from T. C. D., H. 1. 6, f. 51 in *Gael. Soc. Trans.* (1808), p. 16. And it was edited from a MS. of 1740 by O. Duffy, *Oidhe Cloinne Uisnigh*, Dublin, 1898. For folk versions deriving from this form see Thurneysen, *Heldensage*, i. p. 328.

In many modern MSS. Keating's rendering of the beginning

of the older text is prefixed or added at the end to explain the circumstances leading up to the incidents of the modern tale.

Of the Museum MSS. the following have this addition: Sloane 3154, art. 1 (1715); the present MS. (1726-7); Add. 31877, art. 60 (fragm., *circ.* 1762); Eg. 140, art. 6 (1766); Eg. 150, art. 22 (*circ.* 1774); Eg. 171, art. 7 (1790); Add. 18747, art. 7 (1800 from MS. of 1732); Add. 18947, art. 7 (1810); Eg. 213, art. 1 (19th cent.). Eg. 128, art. 24 (1749) lacks it. Eg. 662, art. 7 (1810) was originally a MS. of the latter type, but a later hand prefixed the prologue. f. 128.

10. "Ceatharnach Ui Dhomhnaill sonn," beg. "La n-aon da raibhe Ó Domhnaill .i. Aodh rúadh mac Neill gharbh mic Toir-dhealbhaigh an fhiona go maithibh a mhuintire, a thire ⁊ a thalman mur aon fris aig caitheamh fleidhe ⁊ féasda a mBél Atha Seanaidh": the late romantic tale. It is one of a group of tales described above under Eg. 106, art. 24, in which a visitant, one of the Tuatha Dé Danann (in this case Manannán mac Lir, cf. Add. 31877, f. 156 b), plays tricks on characters of a later cycle of story. It is a distinctive feature of the present tale that the characters are definitely historical personages. Aodh ruadh Ó Domhnaill died in 1505. In Add. 18747 he is replaced by his son, Aodh dubh, who died in 1537. The other characters are all, where identifiable, of early 16th-cent. date. One of the names assumed by the Ceithearnach is An giolla deacair, obviously in reference to the tale of the same group (see Eg. 106, art. 24). The composition is probably to be assigned to the first half or middle of the 16th cent. An early reference to the text is in the poem by Dáibhí Ó Bruadair: "Iomdha sgéimh ar chur na cluana" (*circ.* 1663), cf. I. T. S., xi. p. 102, where the incident of Mac Eochadha's leg is related. An early copy is in Adv. Libr. MS. XXXVI, p. 116 (Mackinnon, *Catalogue*, p. 146), written in 1690-1 by Ewen MacLean for Colin Campbell. Copies of later date are frequent and many are enumerated by Prof. T. F. O'Rahilly, *Gadelica*, i. p. 204.

The Museum copies are the present MS. (*circ.* 1726-7); Eg. 166, art. 13 (1727) and its transcript in art. 3 (1740); Add. 18747, art. 5 (1800, probably transcribed from an Ó Pronntaigh MS. of 1732); Add. 31877, art. 8 (1800); Eg. 156, art. 3 (1817). These all belong to the larger group characterized by Mr. O'Rahilly,

*op. cit.*, p. 206, having the usual order of visits and lacking the account of the quarrel between the two *cailleacha*, cf. *ib.*, p. 188.

The text has been edited by S. H. O'Grady, *Silv. Gad.*, i. p. 276 (transl., ii. p. 311) from Add. 18747 with partial collation of Eg. 164, 166. Another edition by Mr. H. Morris, *Ceithearnach Uí Dhomhnaill*, Dublin, 1912, from a MS. in his own possession written by Pádraig Ó Pronntaigh in 1733, is criticized by Mr. O'Rahilly in the article above-cited, where much valuable matter bearing on the text is collected.

Scotch Gaelic folk versions from Islay and Ross-shire are printed by J. F. Campbell, *West Highland Tales*, xvii c. At the end here a moral quatrain, beg. "Caint on neamhneartach budh fann," is added. This, like the whole article, is copied by MacQuigge in Eg. 156, art. 3. f. 147.

11. "Bruighinn Chaoirthuinn sonn," beg. "Rìgh roghaibh flaitheas ⁊ forsmacht for chethre treabha Loclann feacht anail" (the heading and nine lines of text retraced by MacQuigge): the late romantic tale of the Find cycle. See Eg. 132, art. 2. f. 162.

12. "Oidhe Chloinde Lir sonn," beg. "Iomthusa chloinne dorrda dealbhghlana dathaille Tuatha De Danan": the late romantic tale dealing with characters of the mythological cycle, who at the end of the tale are brought into association with S. Mochaomhóg (d. 656). In style it resembles arts. 7, 9, with which it is often associated in modern MSS., and clearly belongs to the same period, perhaps to the same author. The topography suggests that the tale was composed in Uí Fiachrach (cos. Mayo and Sligo).

Printed by E. O'Curry, *Atlantis*, iv. p. 113, from a MS. by Aindrias Mac Cruitín (1721), and from O'Curry's text by R. J. O'Duffy for the Society for the Preservation of the Irish Language, 1883, 1897.

The earliest extant MS. appears to be Adv. Libr. MS. XXXVIII, p. 155 (*circ.* 1600, Mackinnon, *Catalogue*, p. 152), and there is a copy written *circ.* 1685 in T. C. D., H. 4. 14, p. 59.

The Museum MSS. fall generally into two groups:—(a) Eg. 128, art. 25; Eg. 208, art. 6; Add. 34119, art. 19 (a practically



identical text in all, deriving from Muiris Ó Gormáin); Eg. 164; Eg. 140, art. 7; 151, art. 4 belong to this recension with differences;—(b) Eg. 211, art. 17 and its transcript Eg. 150, art. 47; Add. 18947, art. 9. In these there is, among other differences, a shortening and corruption of the verse passages. All are of Munster origin. f. 179 b.

13. "Bliaghuin sa solas a dath": Ó Dubhagáin's poem on the Calendar. See Eg. 197, art. 8. Contains only (a), (b), the latter beg. "Atá agam do mheabhair." f. 197 b.

14. "Marbhnaoi Sheamuis Uí Cuarta mur leanus," beg. "Da ruinntea h'ionmhus liom a theampoill": fragment (17 lines) of the elegy on Séamus dall Mac Cuarta. See Eg. 172, art. 4. In a later hand. f. 205.

### Egerton 170.

Paper; 1705-1757.

7½ in. × 6½ in.; ff. 114.

Three MSS., or fragments of MSS., are here bound together. A (ff. 2-53) was begun by S. Bhíeí (he writes himself in *English* James Betagh on f. 3 b), apparently in 1705 (cf. f. 4: "Bolg an tsollaer S. B. 1705"), probably in co. Meath (cf. a draft of a bond in *English* on f. 12 b of Henry Murtagh of Killen, bar. of Skreen, co. Meath), and completed (ff. 36-53) by Richard Tipper in 1724. On ff. 3-4 there are a number of scribbles, verses, etc., viz.:—(a) Verses on the Golden Number. f. 3;—(b) "Gráin ar sgurbhí chuir sí mé do mo threóir": on scurvy, cf. Eg. 127, art. 84 (a). f. 3 b;—(c) "A doruis nach fáur suas": quatrain printed in S. H. O'Grady, *Catalogue*, i. p. 616. f. 4;—(d) Charm against ague, beg. "When Jesus saw the cross." f. 4.

B (ff. 54-63 b) consists of fragments of a MS., written, perhaps in co. Meath, in the 18th cent.

C (ff. 64-114) is a Munster MS., written by Tadhg Ó Súilleabháin in 1757.

EACHTRA MHACAOIMH AN IOLAIR; together with other romantic tales.

A. 1. "Agallamb an anma 7 an chuirp re cheile mar is follus as an leabhar dá ngoirthear Dionisius Sicanus ider mhion-oibrightibh an dochtuir dhiadha Rupert easboc Lioncoln i Saxuibh": the version of the *Dialogus inter Corpus et Animam*, see Eg. 133, art. 4. f. 5.

2. Epigrams, viz.:—(a) "Do chuir an fear mar mharc ina thaberna féin": see Eg. 127, art. 36 (n);—(b) "A Ghearoid na

deana fanoid fa mo dhail le mnaoi": see Eg. 161, art. 64 (iii);—(c) "Ata galra Poill go gabhaltach lionnmhuir tréin": see Eg. 161, art. 67 (ii);—(d) "A bhean mhaith nach bruil a locht": see Eg. 127, art. 84 (yy);—(e) "Se bliaghna ⁊ caogad": on the period between Adam and the Flood. f. 12 b.

3. "Riogh rathmur rochrodha ro ghabh flaitheas ⁊ forlamhus for an tSorcha feacht n-aill dar budh combainm Risdéard mac Seon mhic Mhathamhuil": the romantic tale, entitled "Eachtra Mic an Fiolair" (so colophon, f. 39).

This tale has a particular interest, since, by a rare fortune, the name of the author and the manner of composition have been preserved. The earliest extant copy is in R. I. A., 24 P. 9, written in 1651 on an island in Lough Mask, co. Mayo, by David O'Duigenan. Here on p. 275 the following note occurs: "Ar na scriobh damsá agus ar na chríochnughadh ar an Oileán Ruadh istigh ar Loch Measg .i. i dtigh Ruaidhrí mhic Thaidhg óig Uí Fhlaitheheartaigh an cúigmhadh lá déag don Oibreán 1651. David Duigenan. Bíodh a fhios agat a leightheóir an sceóilsi gurab amhla do fuair misi .i. Brian Ó Corcráin enámha an scéilsi ag duine uasal adubhairt gurab as Frainncis do chualaidh sé féin dá innsin é agus mar do fuair mise sbéis ann do dheasuigh \* mar so é agus do chuirim na laoithe beagasa mar chumaoin air agus ní raibh an scéal féin i nGaedhilg ariamh gónuige sin."

The author, Brian Ó Corcráin, whose note is reproduced here, has been identified with a man of that name who was vicar of Claininis (Cleenish in Lough Erne, co. Fermanagh) and died in 1487 according to the Four Masters. But Professor Bergin suggests with more probability, *Studies*, x, 1921, p. 257, that the author was the Brian Ó Corcráin, a poet of the Maguires *circa* 1600, poems by whom are in the Book of the O'Conor Don. In the Brussels MS. 4190-4200, f. 91, the following scribal note appears after the Life of S. Grellan: "Asan leabhar do scriobh Brian Ó Corcráin don Athair Donnchadh Mag Uidhir do scriobhadh an slicht sin anuas ar Greallan, ag Drobháois. 12 Febrú. 1629."

The writer of this MS. for one of the Maguires was presumably identical with the poet and the author of our tale.

\* So in *G. J.*, xix. p. 191, but "dheachtaigh" in Digby and Lloyd, *Eachtra Mhacaóimh an Iolair*, p. xix.

This Brian Ó Coreráin, probably of the same family as his 15th-cent. namesake, had heard the substance of the tale from a gentleman, who himself had been told it in French, and adapted it to the Irish manner of story-telling with runs and intercalated poems. It is possible that the section of the story in which King Arthur appears, which bears a close resemblance to other Irish romances with Arthurian framework, e.g. An Madra maol (Eg. 1782, art. 11) and Orlando and Melora (Eg. 106, art. 23), was one of his additions.

It is probably impossible to determine the particular tale, which, at second hand, served as the skeleton of the romance. The theme is the common one in mediæval romance of a child saved by an animal (in this case an eagle) from death by treachery, who returns after many adventures and rescues his wronged mother. It occurs e.g. in Guillaume de Palerne (cf. *Hist. Litt. de la France*, xxii. p. 829) and (without the intervention of the animal) in Floriant et Florete (*op. cit.*, xxviii. p. 139), and in the French original of Alysaunder le Orphelyn, Morte Darthur, Bk. x (cf. O. Sommer's edition, Appendix). Another French tale of a similar type, Florent et Octavian, exists in an Irish version preserved by the same David O'Duigenan (see the edition by C. Marstrander, *Ériu*, v. p. 164, "Seachrán na Banimpire"). The subject has been treated by Prof. O'Rahilly in *G. J.*, xix. p. 357, who compares also such English romances as Sir Eglamour of Artois and Torrent of Portyngale. The theme is dealt with very freely, the incidents of the oversea travels of the hero being very similar to those in other late Irish romances.

Of the MSS. in the Museum Eg. 128, art. 9, and Add. 34119, art. 16, are intimately related. The present MS. and Add. 18945, art. 11 (a MS. of co. Cork), have a somewhat different text, though they are not related together.

Colophon: "Gonadh í sin eachtra Mic an Fiolair go nuige sin iar na sgríobhtha lé Riosdard Tuibear iar an 10 la do mhí Nouember an bhliaghuin d'aois an tighearna 1724."

The tale has been printed twice: by R. A. S. Macalister, *Two Arthurian Romances*, I. T. S., x. p. 74, from Eg. 128, and by E. W. Digby ("Iorard de Teiltiun") and J. H. Lloyd, *Eachtra Mhacaoimh an Iolair*, Dublin, 1912, from R. I. A., 24. P. 9, with occasional collation of other Dublin MSS. f. 13.

4. "Bás an Macaoimh móir mic Rígh na hEasbainne ann so síos," beg. "Rígh crodha ceilighe cosanntach sochrach saóitheamhail saórechlanna roghabh failthus (*sic*) ⁊ airdcheannus na hEireann dar bu comhainm Cormac mac Airt": the late tale of the Find cycle, also known as Eachtra Iollainn Iolchrothaigh.

The tale relates the contest of Iollann with the Fiana, in the course of which he is led to relate the history of his adventures in an "in-tale" (for similar in-tales cf. Eachtra Chonaill Ghulban, Eachtra Lomnochtáin and other late romantic tales).

The earliest extant copy is apparently that in T. C. D., H. 2. 17, p. 189 b, where it appears on vellum. The tale must be later than Tóraigheacht Shaidhbhe (see Eg. 128, art. 8), since Oscar in justification of his refusal to fight Iollann gives a summary of that tale.

The Museum copies are: Eg. 133, art. 15 (1711); the present copy (1724); art. 11 below (1757); Eg. 211, art. 20 (1758); Add. 34119, art. 15 (1765); Add. 18946, art. 9 (1821).

Colophon: "Trocaire ó Dhía go bhfuighe an scriobhnéoir .i. Riosdaird Tuibear. 1724." f. 39 b.

5. "Eachtra Abhlaicche inghine rígh Alban agas Chearbhaill mic Donnchadha moir Uí Dhála ó Fhinebheara," beg. "Feacht n-aon dá raibh rígh rathmhur cródha ceilighe ceartbhreithach luchtmur lánmur longmur do ghabh flathus ⁊ forlamhus air iaithe glasa glanáilne enuaisiomdha Alban .i. Semus mac Airt mic Tabhrain mic Cathbha mic Floinn mic Séamuis mic Atureuill": a later form of the tale Tochmarc Fhearbhlaidhe (printed in *Ériu*, iv. p. 49, from the 17th-cent. MS., R. I. A., 24. P. 12, and other MSS.).

The tale relates the loves of Fearbhlaith, daughter of the king of Scotland, and Cearbhall, son of Donnchadh mór Ó Dálaigh. It contains interesting details of the practice of the bardic schools. For a reference to the tale in a love poem see Add. 40766, art. 35.

Colophon: "Gonadh iad sin uídhe ⁊ imtheachta Cearbhaill mic Donnchadha moir Uí Dhála agas Abhluighe inghine Séamais mic Aturcaill go nuige sin. Finit. Trocaire ó Dhía go bhfuighe an sgríbhneoir .i. Riosdaird Tuibear 1724." f. 46 b.

6. Two quatrains addressed to a priest by Richard Tipper, accompanying the gift of a book (?a copy of *Seáthán Shaeramuinte*

na hAithridhe by Aodh Mac Cathmhaoil, for which see Eg. 183).  
They are :

“Deic gcéad beannacht uaim bhar ndáil  
a n-aonfheacht le hAodh mo sgatháin  
's a' leabhar ceadna cuir ar ais  
a n-aimsir bar mbais gan imreas.

“Ge bé mhairfios uaimsi béo  
an leabhar líneachsa do thabhairt dó  
's nar fa luighaidé do shaoghalsa sin  
a stiobhaird an choimhdhe chumuinn. Anno doim : 1716”  
october 4.

f. 52.

7. Poem in the metrical form *trí rainn* 7 *amhrán* (cf. Eg. 127, Introduction), which, as it contains clear references to the form, may be quoted in full.

“Mas trí rainn do thasduigh uaibh  
a chuideachta is cruaidhe fá bhur n-íthi  
ag so dhiobhse fear a ráite  
agus abbrann leis féin na rioth.

“Mo thrí roinn is mo dhann dírach  
is m'abbrán diomhaoín déas  
ag sin diobhsi a chlana Mileadh  
is mo mhalacht chaoidhche léis.

“Is damhsa is coir an cupann dígh  
a dhuine úd a bfuil an fion ad ghlaic  
nois ó nach mairann Ó Néill  
coisgthear dhíom féin mo thart.

“An deoch so do shuillis do bhuaidh mo ruinn  
is fir Chonnacht da shasaibh uaim féin go teann  
ní nach ar bhfuras do thugas an buaidh sin liom  
is lann mar gcupadh go slugainsi súas don [íonn ?]”

f. 53.

B. Arts. 8-10 are fragments of another MS., probably of co. Meath origin and of 18th-cent. date.

8. Fragment of *Comhrádh an anma dhamanta et an chuirp ré chéile*. See Eg. 133, art. 4, and art. 1 above. f. 54.

9. Fragments of the poem, beg. “A bhláth na bpatriare 's na n-inghean,” by Séamus Mac Cuarta. See Eg. 162, art. 18.

f. 59.

10. Fragments of the poem, beg. “Áluinn dún mhic Muire.”  
See Eg. 139, art. 19. f. 61.

C. Arts. 11-14 are a separate MS. of Munster origin, written by Tadhg Ó Súilleabháin in 1757.

11. "Bás mhic Rígh na hOisbainne annso le hUsgur mac Oisín ar faighthe na hAlamuin": the tale of the Find cycle, see art. 4 above. Colophon: "Finis 1757." f. 64.

12. "Beatha naomh-Patruin Patruig an so mar leanus": homily on the life of S. Patrick, from the text "Ecce sacerdos magnus," beg. "Ag an seo (*sic*) an sagart mor do thaingig re Dia." Printed in *Seanmóiri Muighe Nuadhad*, i. p. 60, from Murphy MS. 42, p. 265 (1817) at Maynooth. f. 77.

13. "Teacht ar theacht lao an bhreitheamhnúis 7 na cobharthaoi thioctas roime," beg. "Ní thug an t-athair da ainglaibh disle": religious poem (412 ll.). Ends fragmentarily. See Eg. 133, art. 8. f. 96.

14. "Do rin idbúirt do na deithibh": fragment of Seán Ó Conaill's Tuireamh na hÉireann. See Eg. 187, art. 1.

Colophon: "Finis beanacht air th'ainm a Thaidhg Uí Shuilleamhain." f. 105.

### Egerton 128.

Paper; 1748-1749.

7½ in. × 5¾ in.; ff. 149.

Written by Muiris Ó Gormáin in 1748-49 (see arts. 8, 9). The MS. has a large number of texts in common with T. C. D., H. 1. 17, which was written by Aodh Ó Dálaigh for Dr. Francis Sullivan in 1755. A contents list is prefixed (f. 1) in the hand of Finghin Ó Scannail.

OSSIANIC AND ROMANTIC TALES: Tóraigheacht Shaidhbhe, Eachtra Iollainn Airmdheirg, etc.

1. "Comhairle Chato sunn," beg. "Tabhair onoir do Dhia. Bí umhal dot athair 7 dot mhathair": a modernized version of the collection of moral precepts printed by C. Marstrander, *Ériu*, v. p. 126, under the title "Bídh crínna" from the 16th-cent. MS., R. I. A., 23. N. 10, p. 135. The collection has no specifically Irish colouring, and is probably a version of some unidentified Latin original. In the present MS., T. C. D., H. 5. 17 (also by Ó Gormáin) and the edition in O'Daly, *Irish Miscellany*, p. 83, it has an attribution to Cato, i.e. Dionysius Cato, author of the *Disticha Catonis* (often referred to in Irish

poetry of the 16th and 17th cents., cf. S. H. O'Grady, *Catalogue*, p. 611: "Is mór an tubaist nár fhiosraigh me *Cáto riamh*"), although it has little connection with the *Disticha*. In a copy printed from a 19th-cent. MS. in H. Morris, *Seanfhocla Uladh*, p. 274, it is attributed to Colum cille as the representative wise man of the Irish. There is much variation in contents and arrangement in the various copies. f. 4.

2. "Comhairleacha o úghdaraibh maithe," beg. "Na déan én ní do cheilfeá air na daoimibh oir gidh folaightheach do nithear an droch ní do gheibhthear a fhios fa dhéoiigh": a collection of moral precepts from Seneca, Aristotle, S. Matthew, Solomon, S. Bernard, and Ovid. A quotation from the dialogue between Find and Ailbe, daughter of Cormac, (cf. Eg. 127, art. 68, where, however, the passage does not occur) comes in oddly: "Cia as ionruic dona mnaibh, ar Fionn. An méd nach guidhthear dhiobh, ar Ailbhe." f. 6 b.

3. "Baothghalach ruadh Mac Aodhagain," beg. "Dia do chruthaigh grianbhrugh nimhe": religious poem (34 quatr.). See Eg. 135, art. 37. f. 8 b.

4. "Or na mban bancheann nimhe": eulogy (13 quatr.) of the Virgin, commonly attributed to Donnchadh mór Ó Dálaigh (cf. Eg. 111, art. 3). f. 10 b.

5. "Dán do rinne an brathair bocht d'ord S. Proinsias Bonaventura Ó hEodhusa": Giollabhrighde Ó hEoghusa's religious poem (89 quatr.) as in Sl. 3567, art. 8. f. 11.

6. "Siabhradh síth 7 inneirghe mhic na miochomhairle a bprós agas a ndán air an fhonn do cumadh le Cearbhall Ó Dálaigh fris a ráidhthear aisde Chearbhuill": the burlesque tale, attributed to Brian dubh Ó Raghallaigh, the co. Cavan poet (fl. *circ.* 1725). See Add. 18747, art. 3. f. 15.

7. "Achtra an mbadradh mhaoil": the romantic tale. See Eg. 1782, art. 11. Printed from this copy by R. A. S. Macalister, *Two Irish Arthurian Romances*, I. T. S., x. p. 2. Colophon: "Air na sgríobhadh le Muiris Mac Gorman 1748." f. 31.

8. "Toraigheacht Shaidhbhe inghean Eóghain óig," beg. "Feacht n-aoin dar comhmóradh fleadh mórlúach meadharchaoin le Fionn mac Cubhail . . . a mbruighean Teamhra Luachra budh dheas": the late tale of the Find cycle.

For an analysis of the story see *R. C.*, xvi. p. 20, where L. C.

Stern describes a copy contained in Giessen MS. 1267, f. 29 (written *circa* 1684). In the tale, *Bás an Mhacaoimh Mhóir* (see Eg. 170, art. 4) Oscar gives a summary of this tale, which must thus be earlier than the earliest extant MS. of that text (H. 2. 17, on vellum). A passage relating to the dues and duties of the Fiana has been printed by N. O'Kearney, *Oss. Soc. Trans.*, i. p. 42.

The tale survives in folklore, cf. Quiggin, *Dialect of Donegal*, p. 221; J. H. Lloyd, *Tonn Tóime*, 1915, p. 75; and the opening of a tale from Ballyvourney in *Gadelica*, i. p. 87.

The Museum MSS. fall into two groups:—(a) Eg. 128 and Eg. 208, art. 7, have the same beginning as the Giessen MS., all being of Northern origin;—(b) Eg. 211, art. 15 (of which Eg. 150, art. 11, is a transcript), and Add. 18947, art. 6, both have the beginning, “Sealg thromthorthach do comóradh le Fionn.”

Colophon: “Gona í sin Tóraigheacht Shaidhbhe inghean Eoghain óig conuige sin air na sgríobhadh le Muiris Mac Gorman amhuil agas mur fuaras romham is an leabhar athardha ro sgríobhadh re hEoin Ó Mearan agus air sgar da sgríobhadh an t-ochtmdhadh la fithchiot don mii August aois an tighearna Mile seacht ccead agas ocht mbliadhna air dha fhithchit.” H. 1. 17, f. 124. f. 44 b.

9. “Eachtra Mhacaimh an Iolair”: the romantic tale, see Eg. 170, art. 3. Printed from this copy by R. A. S. Macalister, *Two Arthurian Romances*, I. T. S., x. p. 74. Colophon: “Iar sgar da sgríobhadh an 25 lá don mhí Marta an bhliadhain d'aois an tighearna 1749.” f. 63.

Ff. 88, 88 b are blank, except for the quatrain: “Maírg do ní comhradh gan tlacht” (cf. Eg. 127, art. 36 (q)) at the top of f. 88 b.

10. “Torraigheacht fhiacail Rígh Gréag,” beg. “Ardrigh uasal saorbhreitheach soineamhuil ríoghda rathmhar réimdhíreach cosgarach cathbhudhach cosanntach clannlíonmhar ro ghabh flaitheas 7 forlamhus for an Ghréig feacht n-aíl dar budh combainm Traoitheach treanmhar mac Teasbail mic Easbail mhic Rughraidh”: the late romantic tale, usually entitled *Eachtra Iollainn Airmdheirg* and sometimes, from its closing episode, *Úcaire na Seachtmhuine*.

The basis of the tale is a common folk motive stated in the



following terms by Reinhold Köhler, *Jahrbuch für romanische und englische Literatur*, vii, 1866, p. 26: "The tale of the youth who liberates three princesses from a subterranean prison, but is himself left underground by his faithless brothers or companions and soon afterwards escapes and unmasks the traitors." For illustrations of this motive see further E. Cosquin, *Romania*, v. p. 87, and Bolte and Polivka, *Anmerkungen zu den Kinder- und Hausmärchen der Brüder Grimm*, no. 91. D'Arbois de Jubainville, *Essai*, pp. 114, 115, 250, gives no MS. earlier than the present one, but Dáibhí Ó Bruadair, I. T. S., xiii. p. 86, in a poem written in 167<sup>4</sup>/<sub>5</sub> clearly refers to this tale (= "óir ní thug Iollann Órarmach acht aointseachtmhain ré húcaireacht"). Printed, *Claidheamh Soluis*, vi, no. 18 sqq. Folk versions from Scotland are given in Campbell, *West Highland Tales*, no. lii, and by MacDougall and Calder, *Folk Tales*, p. 40.

The Museum MSS. fall into three classes:—(a) Eg. 128, written in the N.E. Leinster-S.E. Ulster literary district;—(b) Add. 31877, art. 44; Eg. 140, art. 17; Eg. 150, art. 77; Add. 18947, art. 5, all MSS. of cos. Limerick or Cork, giving a version substantially the same as that of Eg. 128, though varying in details;—(c) Eg. 171, art. 1, written in the N.E. Leinster-S.E. Ulster literary district. The tale is here given an entirely new turn, and is considerably shorter. Iollann, in the other versions son of the king of Greece, is here son of the king of Lochlainn, his lady is daughter to the king of Greece and is named Helen instead of Éachtach, and the tale opens with their birth and betrothal.

f. 89.

11. Epigrams, viz.:—(a) "Gidh siabhradh an bhuile do dhuine mur tá me bheith." See Eg. 127, art. 38 (cc);—(b) "Se dubhairt an t-oigghaisgidheach momhur do bhios farrannta." See Eg. 127, art. 38 (dd);—(c) "Dibirt agus diansgrios air agus ar": see Eg. 178, art. 13 (b).

f. 106.

12. "Ni mhaireann Teamhair atuaidh": medley of nonsense verses (17 quatr.), probably a 17th-cent. composition. There is a reference to Donnchadh Mag Uidhir in the last quatrain. Printed in Campbell, *Leabhar na Feinne*, p. 209. H. 1. 17, f. 161.

f. 106 b.

13. "A bhean do ní an lionn": satire (11 quatr.) on a woman who sold bad ale. H. 1. 17, f. 161 b.

f. 107.

14. "Sé rioghphuir Eirionn anall": poem (7 quatr.) on the last holders of the strongholds of Ireland. Printed from the Giessen MS. (circ. 1684) in *R. C.*, xvi. p. 16. According to O'Curry, *Mann. and Cust.*, iii. p. 25, the poem was composed by Eochaidh Ó hEoghusa for the rebuilding of MacDermot's castle on Lough Key, co. Roscommon, circ. 1620. H. 1. 17, f. 97 b.

f. 107 b.

15. Historical quatrains, viz.:—(a) "Tri cead tinne tri cead torc": on tribute due from Cashel to Tara;—(b) "Tri hionganta Tailltean theacht": the three marvels of Telltown, co. Meath;—(c) "Dúndalethghlas os gach lios": two quatrains on the *dind-sheanchas* of Downpatrick;—(d) "Ugoine mor mílibh giall": on the division of Ireland between the sons of Úgaine Mór. All in H. 1. 17, f. 160. *ib.*

16. "Tri uaithne um inis Ghaoidheal": address (61 quatr.) by Fearghal óg Mac an Bhaird (see S. H. O'Grady, *Catalogue*, p. 382) to Artúr mac Aodha Mheig Aonghusa of Uíbh Eachach (Sir Arthur Magennis, afterwards Viscount Magennis of Iveagh) on his assuming the chieftainship, 1595. Also in Eg. 111, art. 122. H. 1. 17, f. 98. Cf. art. 26 below. f. 108.

17. "Fechaidh cairdeas chloinne Róigh": poem (21 quatr.) on the genealogy of the race of Rudhraighe. H. 1. 17, f. 157.

f. 110.

18. "Truagh sin a aoimhir Aoife": Cúchulainn's lament (18 quatr.). Cf. Eg. 106, art. 6. H. 1. 17, f. 159. f. 111.

19. "Cathbhadh mac Maoilchroith na ceath": poem (7 quatr.) on the husbands of Mágach, cf. Eg. 1782, art. 62 (g). H. 1. 17, f. 158. f. 111 b.

20. "Anluain Mac Aodhaccáin .cc.," beg. "Breccach sin a bhean": poem (12 quatr.) on the transience of earthly beauty. The author was one of the participants in the Contention of the Bards (cf. Eg. 168, art. 5). H. 1. 17, f. 160. f. 112.

21. "Mairg ata sa mbeathaidhsi": poem (8 quatr.) by a lover in pain. Probably a 17th-cent. composition. f. 112 b.

22. "Conduiph ort a mhacaoimh mná": poem (5 quatr.), in which Death (?) addresses a maiden, bidding her keep herself unwedded. Probably a 17th-cent. composition. There is an early copy in the Giessen MS., f. 14 (circ. 1684). H. 1. 17, f. 160. *ib.*

23. "Freagra Phadruig a Lionduin air ghiolla gan ainm a chois Anaigh," beg. "A cheap casgartha boduigh ler fearguidheadh an nádair dháonda": the invective against Brian Ó Cúgáin. See Eg. 172, art. 3. f. 113.
24. "Oidhe Chloinne Uisneach": the late version of *Loingear Mac n-Uisnig*, see Eg. 164, art. 9. f. 115 b.
25. "Oidhe Chloinne Lir síosana": the tale of the mythological cycle, see Eg. 164, art. 12. Eg. 208, art. 6, and Add. 34119, art. 19, agree closely with this copy, and both appear to derive from MSS. written by Muiris Ó Gormáin. f. 127.
26. "Fearghal óg Mac an Bháird ce.," beg. "Lubhghort fhineamhna fuil Ír": poem (75 quatr.) by the poet of art. 16 above, eulogizing Aodh Mag Aonghusa of Uíbh Eachach, father of Arthur, Viscount Magennis, cf. S. H. O'Grady, *Catalogue*, p. 395. H. 1. 17, f. 151. f. 139.
27. "An t-athair Tomas Ó Cleirigh," beg. "Aithne dhamh do ghalar": the recipe for the gout (10 quatr. and 1 stanza). See Eg. 127, art. 33. H. 1. 17, f. 167 b. f. 142.
28. "Tadhg Ó Ruairc .cc.," beg. "Beir beannacht uaim tar h'ais": poem (16 quatr.) by a 17th-cent. Irish refugee on his way to Spain, complaining that his own sufferings troubled him less than the sad plight of the priest of Ceall Fraoich, who lamented his banishment and separation from Tadhg Ó hUiginn in Coolavin, co. Sligo. If the attribution here is correct and the Tadhg Ó Ruairc is identical with the poet of that name dealt with under Add. 40766, art. 36, the date of composition would be in the second half of the 17th cent. But the poem is anonymous in other copies (T. C. D., H. 5. 9, f. 42 (1684); H. 5. 3, f. 1 (1696-8); H. 2. 6, v, f. 5 (1716)), and may be of earlier date. See *Gadelica*, i. p. 284, where the *amhrán* (which does not occur here) is printed. f. 142 b.
29. "Gabh a Sheain go séimh teagasc úaimse": poem (8 stanzas) of moral advice by An t-athair Uilliam Ó hÍcidhe to Cian Ó Mathghamhna. See Eg. 146, art. 68. f. 143.
30. "Teare agam ádhbhar gáire": the 17th-cent. (?) poem (7 quatr.) found in the O'Gara MS. and printed from its copy, Eg. 111, art. 6, in S. H. O'Grady, *Catalogue*, p. 346. Also in T. C. D., H. 5. 13, p. 134. f. 143 b.
31. "A cceann a naoi mbliadhan": poem (10 quatr.) on the

ages of the Fiana. Other copies in Eg. 138, art. 17; 161, art. 95. Printed from the Scotch Black Book of Clanranald (17th-18th cent.) in *Rel. Celt.*, ii. p. 304. f. 144.

32. "Lá dhúinne ar sliabh Fuaid": Ossianic lay (29 quat.), being a colloquy between Oisín and Pádraig on the Fiana. There is another copy by the same scribe in Eg. 129, art. 5. H. 1. 17, f. 162 b. *ib.*

33. "Cesar ann áith [= an áigh] Pompéi 7 Alasdrann mór": three stanzas on the theme of the poem "Cur mundus militat" (cf. Sloane 3567, art. 10). No doubt a 17th-cent. composition. f. 145.

34. "Tuireadh Phegidh Déin sunn," beg. "Lá da rabhas a ceathair na Gailbhe": poem (113 ll. and 1 stanza of *amhrán*) in praise of Peggy Dean. Sometimes attributed to Séamus Mac Cuarta (e.g. in Morris MS. 6, cf. *G. J.*, xiv. p. 755 a), but the copy in Eg. 155, art. 5, is subscribed by Pilip Ó Raghallaigh (17th-18th cent.). A copy in Add. 34119, art. 28, is in close agreement with the present one. H. 1. 17, f. 165 b. f. 145 b.

35. "Toireamh Shara Ni Ghuidhir .cc.," beg. "Tréig do ghruaim an uairse a Shara": poem (104 ll. and 1 stanza of *amhrán*) of consolation, addressed to Sarah Maguire. In H. 1. 17, f. 163 b, it is ascribed to Andrew Maguire, and the T. C. D. Catalogue describes it as an elegy on Conor Maguire, the last baron of Enniskillen (cf. Add. 40766, art. 24). But it appears from Add. 40766, art. 10, that Aindreas Mag Uidhir was a contemporary of Diarmuid Mac Muireadhaigh, apparently a poet of the late 17th cent. (cf. Eg. 127, art. 48). The death of Conor Maguire is mentioned in the poem as one of the sorrows of the family, but it is not an elegy on him. It is not clear who the Sarah of the poem was. It is stated that her mother was an O'Reilly ("Raeghlaigh Bréifne tháebh do mháthar"), and this was presumably Mary daughter of Philip mac Hugh O'Reilly, who was twice married to members of the family (see Add. 40766, Introduction). Possibly Sarah was her daughter by Rory oge Maguire, called 5th Lord Enniskillen, one of whose sisters was named Sarah. The poem at all events appears to have been composed after the battle of Aughrim, 1691. f. 147 b.

## Egerton 662.

Paper; 1770.

7½ in. × 6 in.; ff. 1\* + 177.

Written by Muiris Ó Gormáin for Walter Ó Gnúda in Dublin (see colophon of art. 3). The MS. afterwards came into the hands of Dr. Adam Clarke, the Wesleyan scholar and divine (? 1762–1832), being no. CLIX. of his collection of MSS., and, while in his possession, was provided with an interleaved translation and other additions by James MacQuigge (cf. Eg. 156). It was lot 528 in the Clarke Sale Cat., Sotheby's, 1836, and lot 76 in Baynes's Sale Cat., Sotheby's, 1838. The sale falling through, the MS. was bought by the Museum from Baynes with Eg. 663 in 1838. Other Irish MSS. which had belonged to Dr. Clarke are in the Phillips Collection, nos. 9744–9754 (bought from Thorpe).

## ROMANTIC TALES, as in Eg. 128.

1. "Siabhradh síth ⁊ inneirghe mhic na miochomhairle." See Eg. 128, art. 6. f. 3.
2. "Oidhe Chloinne Uisneach." See Eg. 128, art. 24. MacQuigge has prefixed the introduction from Keating, *Foras Feasa*, ii. p. 190. f. 57.
3. "Eachtra an Mhadradh Mhaoil." See Eg. 128, art. 7. Colophon (f. 176 b): "Iar na ghraifneadh re Muiris Ó Gorman anois a ceathair Áth Cliath Dhuibhlinne, da charaid Wáiteir Ó Gnúda ⁊ iar seur da sgríobhadh aniuigh an 29<sup>o</sup>. lá do mhí August anno domini 1770." f. 101.
4. Two stanzas, viz. :—(a) "Caoir theineadh oram da mbeirinn ort a bháis na ruag." See Eg. 127, art. 73 (a), by the same scribe;—(b) "A chraosbhéul farsaing bheir alpadh air bhíadh go moch." See Eg. 127, art. 38 (y). f. 176 b.

## Egerton 171.

Paper; 1790–91.

7½ × 5¾ in.; ff. 59.

Written by Lawrence Mac Alerny (cf. Eg. 161, art. 100; Eg. 182), ? in co. Meath, in 1790–91. Arts. 10–12 are in the hand of Muiris Ó Gormáin.

EACHTRA IOLLAINN AIRMDHEIRG, Eachtra Éachtaigh mic rígh na mBan Fionn, Ceasacht Ghuile, and other miscellaneous texts. The unusual versions of the texts in arts. 1, 9 and the marked folk character of art. 2 give the MS. an individuality of its own.

1. "Eachtra et imeachta Iollonn Imdhírg," beg. "Feacht

n-aoin do Rígh Lochlainn a ceathair na Beirbhe Lochlanaighe do tuismeadh ginn mic do 7 do chuir fios 7 teachta chuim Rígh Gréig uim thiacht chuim bainse an mhic sin do tuismeadh do": a curious variant of the late romantic tale, Eachtra Iollainn Airmdheirg. See Eg. 128, art. 10. Colophon: "Guibh air an sgruibhnoir i. Leabhras Mac Ealairneadh sealbhuidh an leabhair so air na sgriobha an bhlian da aois air ttighairna MDCCXCI no mur so 1791." f. 1.

2. "Eachtra agas airdsgeul Euchtach mic Rígh mban fionn," beg. "Feacht n-aile da bhí Rígh airidhe an ngoithridh Rígh na mban fionn": a romantic tale of marked folk character. The story relates how Éachtach avenged himself on Rí na gCeannechat, the slayer of his father, with the aid of An Crochaire Tarnochtaighthe, whom he had first subdued. For An Crochaire, whose life here is bound up with three apples, see J. Baudiš, *Ériu*, vii. p. 201. It is rare to find a tale of so marked a folk character in MS. f. 8.

3. Notes on Irish orthography and scribal compendia.

f. 15 b.

4. "Beatha na bannaomh beannaighthe Anna mathair Mhuire Og anso": the life of S. Anne. See Add. 34119, art. 17.

f. 20 b.

5. Quatrains, viz.:—(a) "Air umarcaidh ní bhion tslacht": against excess;—(b) "Ag so ran da chum dochtuir leaghais 7 freagra": dialogue in two stanzas between a doctor and one of the Costellos, beg. "'Aonfhlaith mhilis a fuair comus glann ard go deas." f. 22.

6. "Ag so síos an Teanguidh Bionfuita [*corr. by later hand* Bithnuadha] dona cead neadhaibh do cruithaigh Dia. Creavit deus celum et terram anni leatair in Cap. 1 Genesis 1," beg. "Ar tuis do chruithaigh dia neamh 7 talamh et as e an Rígh do rineadh sin is milli na gach Ríogh": the late version of An Teanga Bithnua. See Eg. 136, art. 13. f. 22 b.

7. "Bas Cloinne Uisneach": the tale of the Ulster cycle, with the introduction from Keating. See Eg. 164, art. 9. f. 33.

8. "Eachtra Lomnochtan an tSleibhe Riffe": the late tale of the Find cycle. See Eg. 164, art. 1. Colophon: "Ar na sgriobhadh le Labhras Mac Elairneadh an bhliadhain do aois ar ttighairna 1790." f. 40 b.

9. "Ceasacht Ghuile mair leanas," beg. "Rígh rathmhar rouasal da ro ghabh righe ⁊ rofhlaithis et airdeannus ar an da chuigeadh Mumhain go mearchalma .i. Feleime feasach fioreolach mac Crimhthinn": modernized version of the Middle Irish tale, Erchoitmed ingine Guilidi (printed from Rawl. B. 512, f. 114 b, by K. Meyer, *Hibernica Minora*, p. 65), in which Feidlimid mac Crimthainn, king of Munster, seeking to spend the night with his retinue in the house of Gulide near Killarney, is baffled by the ready wit of Gulide's daughter. The present form of the modern tale is of the same scope as the Middle Irish text, though differing greatly in details and containing inserted poems. Another recension has a long addition at the end, relating how a clerk of the type of Mac Conglinne avenged the king on the maiden. This form is found in Add. 31877, art. 58 (*circ.* 1762); Eg. 155, art. 43 (*circ.* 1792); Add. 18946, art. 7 (1821); Eg. 149, art. 6 (19th cent.).

Colophon: "Air na sgríobhadh liomsa an deichmhadh la da mhí na Luidhniosa an bhliadhain d'aois air diarna míle seacht cead 9ccad 1790. Leabhras Mac Ealearnidh." f. 46 b.

Arts. 10-12 are in the hand of Muiris Ó Gormáin. All occur in Eg. 127, a MS. by the same scribe.

10. "Marbhnaoi Eógain ruaidh Uí Neill iar na chumadh ris an tsagart .i. Cathal Mac Ruaidhri," beg. "Do chaill Éire a céile fire": see Eg. 127, art. 53. f. 53.

11. "Faoisidin dhuine eile," beg. "Do shaoileas féin a ccómhnaigh": see Eg. 127, art. 35. f. 58 b.

12. "A dhuine úasail a ghlúaiseas do shodar on Spáin." See Eg. 127, art. 36 (r). f. 59 b.

### Egerton 156.

Paper; 1816-17.

7 $\frac{3}{4}$  in. × 5 in.; ff. 95.

Written by James MacQuigge (cf. Eg. 662). Hardiman, to whom the MS. belonged, has added a list of contents (f. 1) and the comment: "To page 186 of this book was transcribed by John (*sic*) M'Quigge, a vulgar pedant, who became a Methodist & was employed by the Religious Fanatics of Dublin, the Bible Society, to superintend the printing an edition of the Bible, which is full of Errors, as is this book." This was the edition of Uilliam Ó Domhuail's New Testament printed by T. Rutt in 1816 under the editorship of "James M'Quige."

Quigge's copies are very careless and slipshod, and he has added a wretched English version.

EACHTRA CHLÉIRIGH NA GCROICEANN, with other tales of magic.

1. "Siabhradh sith agus ineirge mhie na miochomhairle": the burlesque tale. See Add. 18747, art. 3. f. 1 b.

2. "[Eachtra] Chléirigh ne gCroicean," beg. "Rígh úasal oirdhéire céilge ceirtbhriathrach do ghabh fathas ⁊ airdthigh-earnas air Eirionn iathghlas oileanach ar budh combainm Conall Ceannbhagar": the late burlesque tale of enchantment of the type described under Eg. 106, art. 24. Aonghus an Bhrogha comes to the Court of Congal Cindmagair (king of Ireland 705-710) in hideous guise as a cleric of S. Patrick's company to demonstrate to the king that his boast of his wife's excelling chastity is premature. He transforms the king into a goat, which he sells to the queen, and the king, thus transformed, witnesses his wife's lightness. Afterwards the king is brought back to his natural shape on the hill of Howth and is taken overseas to a fairy island. From the island he brings a magic cup by means of which his wife, her lover, the prior of a monastery, and various other characters are caught in a compromising situation, the hands of the queen and her lover adhering to the cup and the other characters adhering to them.

The association of these motives with Congal is perhaps due to the fact that, according to the poem on him printed in *C. Z.*, viii. p. 108, he had an unfaithful wife.

"Locht fire ní raibhe riamh  
ar ua Conaill na ccaoimhgiall  
acht éd tre mergrádh a mná  
do bí i mac Fergusa."

The conclusion of the story is a particular application of the widespread folk-lore theme of the adherence of several people to an object.\*

The application here is thus defined by Bolte and Polivka, *Anmerkungen zu den Kinder- und Hausmärchen der Brüder*

\* For the theme in general in Irish cf. *Tripartite Life*, p. 22 (also *Thes. Pal.*, ii. p. 311), where a family adheres to a *cacabus*; *Eachtra an Ghiolla Dheacair* (Eg. 106, art. 24), where warriors adhere to a horse; a folk tale from Ballyvourney in *Measgán Musgraighe*, ed. J. H. Lloyd, p. 75, where various people adhere to a goat.



*Grimm*, ii. p. 40: "Der Zug der durch Zaubermacht an ein Tier (Gans, Schwan, Schaf, Fisch usw.) oder ein Gegenstand (Topf, Schlitten) gefesselten Leute ist eine Strafe für die ungetreue Frau des Helden." It occurs in English ballads, e.g. "The tale of the basyn" (W. C. Hazlitt, *Remains of the Early Popular Poetry*, iii. p. 44).

Congal's magic cup from the other world is to be compared with Cormac's cup of like origin which distinguished between truth and falsehood (*Ir. Texte*, ii, Heft 1, p. 193). It is an example of a chastity test, for other types of which in Irish cf. Eg. 127, art. 60.

A copy of this tale (imperfect at the beginning) exists in T. C. D., H. 5. 28, f. 7, a MS. written in the N.E. Leinster-S.E. Ulster literary district in 1679, where it has the title Ballan Congail. This title occurs among the list of contents of Eg. 1781 (art. 31), but the text is no longer contained in that MS. If it was in the original hand, some form of the text must have been in existence before 1487.

The present MS. has the colophon: "Ar na sgríobha le Domhnall ac Mothanna (? Mac Mathghamhna) an 6<sup>a</sup> lá don Bhealtuine 1603. Ar na athsgríobha an 7<sup>mhó</sup> la do mhí Bhealtuine 1816."

This MS. and Eg. 150, art. 23, contain poems and other additions not in Add. 31877, art. 57.

A drastically expurgated version from a MS. by Micheál Ó Longáin has been printed in *Irisleabhar Maighe Nuadhad*, i. p. 22. f. 39 b.

3. "Ceathanach Uidh Domhnaill sonn": the late tale, for which see Eg. 164, art. 10, of which this is a transcript. Colophon (f. 77 b): "Athsgriobhthuigh le Seam. M<sup>c</sup>Cúige. Feb. 1817."

At the end is the quatrain: "Caint on neimhneartach budh fann." f. 53 b.

4. Transcript and translation of the Preface to the 1681 edition of Uilliam Ó Domhnaill's New Testament. f. 78 b.

5. Transcript of the Preface to the 1602 (1603) edition of the same work. f. 90 b.

6. Fragment of *Laoi an Deirg*, transcribed from Eg. 164, art. 5. f. 95 (reversed).

## Egerton 157.

Paper; 1816.

6 $\frac{3}{4}$  in.  $\times$  4 $\frac{1}{2}$  in.; ff. i + 100.

Written by James MacQuigge in 1816 (cf. Introduction in small type to Eg. 164). A note by Hardiman similar to that in Eg. 156 is on f. i. At f. 75 is a crude coloured engraving of Erasmus (an insertion—"Jhon Dillon" is written on the back).

## ROMANTIC TALES.

1. Eachtra an Mhadra Mhaoil. Transcript of Eg. 662, art. 3.  
With *English* translation. f. 2 b.
2. Oidheadh Chloinne Lir. Transcript of Eg. 164, art. 12.  
f. 62 b.
3. "Mo thrúraighe mar táid Gáoidhil": the poem by Fearflatha Ó Gnímh. See Eg. 138, art. 20. The *printed* text from the *Irish Magazine and Monthly Asylum for Neglected Biography*, iii, Dublin, 1810, p. 481. For another edition see Hardiman, *Ir. Minstr.*, ii. p. 102. f. 98 (reversed).
4. Transcript of Eg. 662, art. 4. f. 100 (reversed).

## MODERN TALES: NORTHERN.

### Egerton 147.

Paper; early XVIIIth cent.

6½ in. × 4¼ in.; ff. 66.

Written by Tadhg (ff. 3-33 b, l. 20) and Seán (ff. 33 b, l. 20-59 b) Ó Neachtain, for whom see pp. 88, 98 above. John Heyden, a scribe of the Ó Neachtain circle (cf. Eg. 197), has added f. 2. The MS. later came into the possession of Énrí Mac an tSaoir, for whom see p. 150 above. It belonged later to the Rev. Paul O'Brien, first Professor of Irish at Maynooth 1802-1820, a co. Meath man, born near Moynalty circ. 1750 (see *Dict. Nat. Biogr.* under his name). It was bought by James Hardiman at the sale of O'Brien's MSS. in Dublin in 1821 (cf. f. 1 b).

SEÁN Ó NEACHTAIN: STAIR ÉAMUINN UÍ CHLÉIRIGH: partly in the *autograph* of the author.

1. "Stair Eadhmuinn gan rath Uí Chléire" (marginal title in Seán Ó Neachtain's hand on f. 7 b): the well-known burlesque tale. The matter falls naturally into two parts, ff. 2-33 b, l. 20; ff. 33 b, l. 20-59, although there is no formal division in this MS. The first part is in the hand of Tadhg Ó Neachtain (with corrections by Seán), the second in Seán's hand. In Eg. 148 the first part is written by Seón Mac Solaidh, and concludes with a formal scribe's colophon. The second part, with a new title, is in the hand of Edward O'Reilly, but, according to Hardiman, was copied from Mac Solaidh's "soiled and abused" original. Add. 34119, art. 1, contains only the first part with no indication of a second. All three copies of the first part end with the same words "cuiridh ceirínidh do na luibhionna céadna le cíabh le croidhe 7 le laimh gach aon díobh" (thus far Tadhg in Eg. 147). The second part in Eg. 148 begins "Do thainic la n-aon fleangach an bhearla mhoir." But in Eg. 147 a short passage connects the two "do smachtuigheas ó uail 7 ó íbhioll 7 o an n-uile chathughadh ag aimsidha sáoghalta iad 7 go ma búan amhla iad."

The first part is complete in itself, the second being a somewhat otiose addition. Possibly the first part was composed independently, no second part being intended. This first part was copied out by Tadhg under his father's supervision. Then Seán added a few words to the text before him and proceeded to write the second part. The first part, as represented by Add. 34119, would on this theory have got into circulation before the addition of the second part.

The tale relates the adventures of a certain Éamonn Ó Cléirigh, a Connaught man described as "file firghéar faobhrach darab ainm Eadhmonn Ó Cléire do hoileadh ⁊ do hailtreadh go muirneach ris na Miúsuidh ar chnoc aoibhinn Helicon a mullach shléibhe Parnasus do bhronn gach ar thacair ariámh ag toileamhuin clú dó fein do Bhacus ⁊ do na Miúsuidh" (f. 28 b). His struggles with drink in Dublin and in Connaught are told allegorically, and he finally overcomes his tempter and settles down as a schoolmaster in co. Meath. The second part contains a wonder story told by one of the pupils at the school, but has no real connection with the first part.

In his struggles with drink Éamonn is assisted by a helper called Aodhagáin feartach. This recalls the name of Seán Ó Neachtain's friend, Pól Mac Aodhagáin (see above, pp. 90, 100), who is called in Tadhg Ó Neachtain's poem (*Gadelica*, i. p. 158) "Mac Aodhagáin feartach," and in another poem by the same (Eg. 194, art. 1) "Pól na bhfeart" (cf. also the title given him in Eg. 146, art. 33, "an bráthair feartach"). It is probable that the tale is an allegory based on the poet's own experiences, since he too was a poet who came from Connaught to co. Meath and became a schoolmaster and had a friend Mac Aodhagáin feartach.

Beg. "Do bhi flaith úasal, onórach, gaoighseach, grinn, gearthuigsiönach, oirdheire, adhluinn, ardmheanmnach, da ma codhainim Eadhmonn Ó Cléire."

Extracts from the tale were printed in *G. J.*, iii. pp. 35, 49, 68, 75, 121; iv. pp. 17, 49, 65, 82, 109, and the whole tale has been printed from this MS. by E. Ó Neachtain, *Stair Éamuinn Uí Chléire*, Dublin, 1918. For a list of extant MSS. see Ó Neachtain's edition, p. i.

On f. 59 b among other scribbles in the hand of Seán Ó

Neachtain is the quatrain: "Tús na heagna uamhain De," a favourite with him (cf. Eg. 165, art. 1). f. 2.

2. "Fearus dana .i. fios eoluis ⁊ tuigseana ar chúig aisdeagha an Dána díridh go haithghearr annso": the metrical tractate found in Eg. 168, art. 4.

In a later, unidentified, hand. f. 60.

### Egerton 148.

Paper; XVIIIth-XIXth cents.  $6\frac{1}{8} \times 3\frac{1}{2}$  in.; ff. 109.

A note by James Hardiman (f. 1) gives an account of the history of the MS. "The first part of this copy was transcribed by John McSolly, a famous scribe who lived early in the 18th cent. at Ballyhardiman in the parish of Stackallen, on the banks of the Boyne between Navan and Slane in the County of Meath [cf. Eg. 106, Introduction in small type]. McSolly's copy being much abused and soiled, the 2nd part was copied by Edward O'Reilly, compiler of the Irish Dictionary, etc." F. 1 has also been supplied by O'Reilly. The MS. was lot 58 in the O'Reilly sale, 1830, where it was bought by Hardiman.

STAIR ÉAMUINN UÍ CHLÉIRIGH; both parts of the tale. The orthography here is more normal than in Eg. 147.

### Additional 34119.

Paper; 1765. 7 in.  $\times$   $5\frac{1}{4}$  in.; ff. 187.

Written by Laurence McNally at Ratoath, co. Meath, in 1765 (cf. arts. 7, 18). The MS. remained in the scribe's family until *circa* 1798, when it was owned by Joseph McNally (cf. f. 181). It afterwards came into the hands of J. McGeraghty, who presented it to Owen Conellan (cf. f. 183 b). Later it belonged to the bookseller John O'Daly of 9, Anglesea Street, Dublin, from whom it was acquired in 1853 by S. H. O'Grady, who presented it to the Museum in 1892.

STAIR ÉAMUINN UÍ CHLÉIRIGH, by Seán Ó Neachtain; and other miscellaneous texts.

1. "A n-ainim Dé amen Sdair Émuind Ui Chléireadh do réir Sheaáin Ui Neachtuinn": the first part of the tale, for which see Eg. 147. Colophon: "Beannacht ar anmoin an sgríbhneóra mas beó no marbh é .i. Labhrás Mhac Analladh 1565 [for 1765]". f. 2.

2. "Mo nár thú a bháintreabh áiseach Eiremhóin": a northern poem (5 stanzas) on the oppression of Ireland.

f. 32 b.

3. "Ceithre hiongantuis Eirionn": poem (5 quatr.) on the four wonderful islands of Ireland. For the mirabilia on which this is based see Eg. 1782, art. 61. f. 33.

4. Two *Latin* epigrams with *English* and *Irish* versions, viz.:—(a) "Heu vivunt homines tanquam mors nulla sequatur." The *English* beg. "Alas men live as tho: they should not dye," the *Irish* "Och ní mheasuid dáoine";—(b) "Non pater aut mater daunt (*sic*) nobis nobilitatem": two couplets. *Irish* (2 quatr.) beg. "Ós é ar n-athar Ádhamh." See O'Rahilly, *Dán-fhocail*, no. 284 and note. f. 33 b.

5. "Oisín. Sgéul mór air Chonn mhac an Deirg": Ossianic lay (41 quatr.). See Eg. 155, art. 49. f. 34.

6. "Súd an fblaith nar spailp ariamh an t-eitheach": the first stanza of the *fearthlaoi* for Toirdhealbhach Mac Donnchadha (d. 1713, cf. Eg. 127, art. 24), printed, *G. J.*, xv. p. 71. f. 35 b.

7. "Sealg do comoradh le Fionn": Ossianic lay (43 quatr.). See Eg. 155, art. 47. Colophon: "Air na sgríobha an cúigeadh lá déag do Mhid *Agust* cúig bliadhna ar thrí fithid seacht ecéad 7 míle áois an tighearna. Tabhar beannaicht ar anam an sgríbhneóir .i. Labhrás Mhac Analladh." f. 36.

8. "Láogh na Sealga," beg. "A Phádrúig an ccúala tu an tsealg": Ossianic lay (76 quatr.), here written as one poem, but really containing two separate pieces, one the *Agallamh Oisín* agus *Pádraig* beginning as above, the other *Laoidh na Seilge*, beg. "A Phádraig gidh adhbhur cáoi." The Museum MSS. of these two lays fall into two main classes according to their district of origin.

(a) MSS. of Northern origin, containing the forms of the *Agallamh* and the *Laoidh* as given above with or without formal division. The MSS. are Eg. 154, arts. 5, 6; 155, art. 18; 161, art. 2; Add. 34119. Eg. 138, art. 16, has *Laoidh na Seilge* of this version alone. Walker, *Irish Bards*, 1786, p. 111, prints a summary of the *Agallamh* and the text of *Laoidh na Seilge* of this version. Miss Brooke, *Reliques*, 1798, p. 278, prints the two from a MS. written by Muiris Ó Gormáin.

(b) MSS. of Southern origin, containing a much longer *Agallamh* (beg. "A Oisín is fada do shuan"), followed (in one case only in the Museum collections, but frequently elsewhere, cf. T. C. D., H. 4. 24, pp. 47, 83) by a version of the *Laoidh*,

beg. "Lá dá raibh Fionn an fhlaith." Add. 18951, art. 4, has both. Eg. 158, art. 51; 175, arts. 23, 20, have imperfect copies of this form of the Agallamh. Laoidh na Seilge of this form occurs alone in Eg. 142, art. 13. In Eg. 209, art. 5, this Laoidh na Seilge is preceded by a variant form of the Agallamh of the Northern type, and in Add. 31877, art. 3, by the first four quatrains of the same poem. The Agallamh of this type is printed in *Oss. Soc. Trans.*, iv. p. 2, the editor stating that it is usually followed in the MSS. by Laoidh na Seilge, which in this form is printed, *op. cit.*, vi. p. 2. The incidents on which Laoidh na Seilge is based are related in prose in the tale Feis Tighe Chonáin, *op. cit.*, ii. p. 166 (cf. Eg. 106, art. 17 (k)).

f. 38.

9. "Ollamh eigin," beg. "As mairg a léigus a rún le mnaoi": poem (13 quatr.) on a trick played by a Roman earl to test his wife's affection. Hyde, *Love Songs*, p. 142, prints a longer and variant copy from a MS. written by John O'Donovan and gives readings (p. 157) from a MS. by Peadar Ó Gealacháin, the co. Meath scribe. The composition probably dates back to the 17th cent.

f. 40.

10. "Comhairle Mhic Clamh ó Achaidh na mBuillionn do Airsigh rúadh litis .i. Seaán mac Bríain mhac Fíachra mhic Domhmaill ghrúama mhic Seaáin mhic Toirrdhealbhadh": beg. "Áirsigh chroidhegheanamhail rúaidh": the well-known satire. See Add. 18747, art. 2.

f. 42.

11. Stanza of proverbial sayings, beg. "Bídán cailleach ní taitneamhach an comhrádh sin."

f. 48 b.

12. "Siabhradh síth agus innéirghe Míe na Miochomhairle": the burlesque tale. See Add. 18747, art. 3. The present text is in close agreement with Eg. 128, art. 6.

f. 49.

13. "Eachtra an Ghiolla Deacair an so": the tale of the Find cycle. See Eg. 106, art. 24.

f. 67.

14. Two scribal quatrains, in *Irish and English*, viz.:-

(a) "A cceól no 'n-imirt ní minic a bhí mo spéis." f. 84;—

(b) "Then Laurey M<sup>c</sup>Nally/I contend its a folley/for here I will give you a caution/take better care/and walk in the Air/or else the Tomb will be just y<sup>r</sup> portion."

f. 84 b.

15. "[Eachtra Iollainn Iolchrothaigh in so]." This title is an insertion in S. H. O'Grady's hand. The tale also entitled

“Bás an Mhacaimh mhóir mhic Rígh na hEspáinne.” See Eg. 170, art. 4. f. 85.

16. “Eachtra Mhacaimh an Iolair an so”: the romantic tale. See Eg. 170, art. 3. This copy closely resembles that in Eg. 128, art. 9. The colophon here has the date 1565 altered from 1765. f. 100.

17. “Beatha na bannáimhe beannaighthe .i. Anna máthair Mhuire óigh”: life of S. Anna “amhail sgríobhus St. Jerom St. Eóin Damasen ⁊ Epifanus ⁊ údair eile.” After a homiletic introduction comparing S. Anne to the ark, her life is related from the Pseudevangelium Matthaei and the origin of the three Mariés given (cf. a poem on them in Eg. 155, art. 59). At the end is a quatrain, beg. “Anna máthair na trínóide.” There is another copy of the life in Eg. 171, art. 4. f. 140 b.

18. Scribal stanzas which identify the place of writing:

“A ríoghacht na hÉiríonn cráobhach cúrrtha glas  
a geuige Laighíonn na séad 's na stúadhfhéar deas  
a gcundáe na Mídh na láoch budh crúaidh a geath  
Osgur is Goll is Fíonn Mhac Cúbhaill mhic Airt.

“A bhfairíge Ratódh mo dhóigh budh súaire an beacht  
a mBaile-igéir móintais fódghlas míon na mbeach  
do chuiris gan ghódh gach clódh san leabhar so thart  
chuim coimhéad na n-óirchist eólgach shúaire is shean.”

From this it appears that the MS. was written in the parish of Ratoath, co. Meath. f. 143 b.

19. “Oídhe Chloinne Lir síosana”: the tale of the mythological cycle. See Eg. 164, art. 12. The present text agrees closely with Eg. 128, art. 25; Eg. 208, art. 6. f. 144.

20. “A mhacaimh a théid a lasadh do léighinn”: address (11 stanzas) to Toirdhealbhach mac Aodha bhuidhe mhic Airt Uí Néill, who had been absent from Ireland on his studies for seventeen years, begging him to return from Spain to help his country in her need. The addressee was one of the O'Neills of the Fewes. His absence in Spain is mentioned by Art Mac Cubhthaigh in his elegy on Art Ó Néill (Eg. 208, art. 24):

“Chuidh an iomad da ghaeltaibh faraoir as Éirinn  
chum na Spáine aig árdughadh céime  
Toirdhealbhach mhac Aodh buidhe, croídh na féile,  
Féidhlím óg is Eoghan na dhiaigh sin.”



For another copy see Eg. 155, art. 39. It is attributed to Séamus dall Mac Cuarta in O'Lavery MS. I. n (*G. J.*, xvi. p. 196a). Cf. also *G. J.*, xiv. p. 668a. f. 160.

21. "Tuireadh Murchadh Crúis," beg. "A thempuill b'furus duit cuidiúgh le Gáoidhaluibh": elegy (172 ll. and 1 stanza of *annálach*) on Murchadh Cruse, d. 1702. See Eg. 208, art. 18. f. 163.

22. "A n-ainn Dé Amen. Dúan an Amadain Mhóir," beg. "Sgéal uaigneach do chúalas gan bhreig": the romantic lay (68 quatr.). Printed in *Oss. Soc. Proc.*, vi. p. 160; J. J. O'Kelly, *Eachtra an Amadain Mhóir*, 1911. For Scotch Gaelic versions cf. L. C. Stern in *C. Z.*, v. p. 558. f. 168.

23. "Comhrádh Oisín le Pádrúig la n-áon adúbhairt leis innis sgeal ar an bhféin a sheanóir mas í sin do thoilse (ar Oisín)," beg. "Tulach na seanghaoithe": Ossianic lay (31½ quatr.), relating how Goll defended Meadhbhchabhar, daughter of the king of Lochlainn, against her pursuer An Dearg mac Dreagáin. f. 176 b.

24. Various scribblings in *English*. At f. 181 is a fragmentary and corrupt version of the equivocal verses "The pomp of courts and pride of kings," which are said to have been composed by Arthur O'Connor, the United Irishman, when on his way to Fort George as a prisoner in 1799. They are here written reversed as they would appear in a mirror. For the general type see Eg. 172, art. 2. The signature "Joseph M'Nally" follows, the name being written in two forms of cypher, keys to which are given here and at the top of f. 180 b. f. 180 b.

25. "Is cúmhoin liom imtheacht ochtar": Ossianic lay (11 quatr.), describing the conquest of the world by eight of the Fian. The first line recurs with variants as a refrain in each quatrain. The earliest version of this poem is in the Scotch Book of the Dean of Lismore (*circ.* 1512-1529). f. 182.

26. "Tiomna Bhrían breallan Carn Chleithe," beg. "Creidreamh gach neach da n-éistinn": Brian's will from the tale "Cath Lisín Uí Dhúnagáin," for which see Eg. 132, art. 5. A similar burlesque will is in *Pairlement Chloinne Tomáis* (cf. *Gadelica*, i. p. 147). f. 184.

27. "Beir úaim an tobac bréun": poem (5 quatr.) against

tobacco. Probably written as a counterblast to the poem in praise of tobacco printed in H. Morris, *Céad de Cheoltaibh Uladh*, p. 155. The present poem is printed in the same book, p. 156, from two MSS. by Peadar Ó Gealacháin. There is another copy in R. I. A., 12. E. 25. The poem is probably of early 18th cent. composition. f. 184 b.

28. "Tuireamh Phegidh Déin sunn," beg. "La da rabhas a ccaithir na Gaillbhe": poem (112 ll. and 1 stanza of *ceangal*). See Eg. 128, art. 84. f. 185.

### Egerton 165.

Paper; 1719-1797.

5 $\frac{1}{2}$  in.  $\times$  3 $\frac{1}{2}$  in.; ff. 114.

Arts. 1-4 were written by Maurice Newby (cf. Eg. 135, art. 1), being copied probably from a MS. written by Seán Ó Neachtain. There are a few corrections in Seán Ó Neachtain's hand. Newby added a colophon: "5<sup>o</sup> Die mensis Augusti. Anno Domini 1719 per Mauricium Newby." This has been struck through and Seán Ó Neachtain has written underneath, "Tugaidh beannacht le anam an ýttar Sean Ó Neachtuin." Art. 5 is in the hand of Tadhg Ó Neachtain and was written in 1741. The MS. afterwards came into the hands of Aodh Ó Néill of Newry, co. Down, who gave it to an anonymous scribe in 1796, from whom it passed apparently to John Tankard \* of 4 Pill Lane, Dublin, in 1797, the scribe adding art. 6 in that year.

WORKS OF SEÁN Ó NEACHTAIN: Jacobídes agus Carína and Cath Bhearna Chroise Bríghde.

1. "Tús na héagna úamhain Dé": religious quatrain from a poem by Aonghus fionn Ó Dalaigh (ed. L. McKenna, p. 50). Cf. Eg. 147, art. 1. f. 1 b.

2. "A léghthóir, Saolim nach bhfuil siocair na fath náire ná mídhmheasa air bith as mó ná duine bheith balbh neamhaibe ann teanga a thíre fein": letter to the reader signed "Sean Ó Neachtuin," in which the author states that, to remove the shame of ignorance of Irish in Irishmen, he has composed a tract on Irish orthography (art. 3), and illustrated his teaching by writing a tale of Jacobídes and Carína (art. 4). f. 2.

\* For John Tankard as a collector of Irish MSS. cf. the following note by the Chevalier O'Gorman in Add. 20717, f. 36 b, which is also interesting from its bearing on the history of Muiris Ó Gormáin's MSS.: "Gorman's Manuscripts are principally in the hands of Mr. Wright a Clerk in the National Bank, one Tankard a Publican in Pill Lane etc. and some of them are said to be for sale at Dornin's a Bookseller's in Grafton Street."

3. Brief tract on Irish orthography and scribal compendia.

f. 4.

4. "A n-ainm Dé. Sceul Jacobides ⁊ Carina," beg. "Do bhí impir san nGréig annallód da madh comhainm Sóbrius": a romantic tale composed by Seán Ó Neachtain.

Although based in style and incident on the late romantic tales, the story contains historical elements. The hero, Jacobides, represents James FitzJames, Duke of Berwick (note the equivalence of the patronymics), and some of the incidents of Berwick's career are introduced in an allegorized form. Thus Jacobides has adventures in Hungary, where Berwick was present at the battle of Mohacz in 1687. An elaborate account of a tournament, in which the Spanish throne is the prize, obviously refers to the war of the Spanish Succession. The combatants in the tournament are: on the side of Germanicus (the Emperor Leopold), Briotan Mór (Great Britain), Holandus (Holland), Saborius (Savoy); on the side of Galinus (Louis XIV), Almansides (Spain), Babharinus (Bavaria), and Jacobides (Berwick). The chief reference is clearly to the battle of Almanza in 1707, where Berwick defeated the allied Anglo-Portuguese army.

The remainder of the tale is full of fanciful and romantic incident. At the end a second part, dealing with the adventures of Carolinus and Mariana, the children of Jacobides, is promised, but this does not appear to exist, and the statement is probably no more than romantic common form.

The composition is, probably, like the Irish and English poems on Berwick in Eg. 139, arts. 22, 23, to be placed in 1707, the present copy being executed under the author's eye by Maurice Newby in 1719. For the colophon see above, Introduction in small type. The orthography is that found in Ó Neachtain MSS. A later copy made by Pádraig Ó Doibhlin in 1726 (Eg. 164, art. 6) has a more normal orthography. f. 8.

Art. 5 is in the hand of Tadhg Ó Neachtain.

5. "Cath Bearna Chroise Bríghde": a burlesque poem by Seán Ó Neachtain. Preceded by a letter "chum an léightheora," beg. "A leightheoir cháirdeamhuil ⁊ a choimhthiorryuighe ionnmhuin; so chugaibh Marbhrannadh na saoth sódhmholtadh .i. na pótáta" (f. 91), and the elegy on the potato thus alluded to, beg. "Is creach mar d'éug an potata" (16 stanzas and 1 of

*ceangal*). The poem itself (212 stanzas of 4 ll.) begins (f. 94 b) : "Bhus so dhíbh Cath na Béarna," and relates in humorous style the battle at the Scalp above Tallaght, co. Dublin, between the partisans of the potato and the friends of pulse and grain ("troid dasachtach . . . do bhí idir lucht luathfar láidir na bpatúidh et drong ghruamadh, greamach na pise ag Bearn Croise Brighide os cionn Tabhlachtadh a gContae Atha Cliath"). The last stanza dates the battle and, no doubt, the composition of the poem in 1705. Colophon: "Arna aithsgríobhadh ré Tadhg mhac Sheanáin Uí Neachtuin. 1741. Nov. 23." f. 93.

Art. 6 was inserted by an unidentified scribe for John Tankard of Dublin in 1797.

6. "Ag dul dhuinn chum an aiffrinn dia dómhnaigh": the poem (12 four line stanzas and 1 of *amhrán*) printed by Hyde, *Rel. Songs*, i. p. 156, in a very different version, from a 19th-cent. MS. written by Peadar Ó Gealacháin of Moynalty, co. Meath. Variants of two of the stanzas are added in a form which brings them nearer to the printed version.

Preceded by the note: "Toisiogham ar sgríobhadh cum aoibhnios et shasaigh an fhialchaidhreamaidh cheannsaigh shothlabhraigh shíorthabharthaigh do gach dáimh do na seóidibh is áille et is mórluaghe ata da gnath inna stoirechiste .i. Seathan Tanncart a n-Atheliath a sráid na bpiollaidh san gceathramhad uibhir .i. doras an seachtmadh do mhios *Jan.* an bliagain d'aois an tighearna mile ar seacht cead 7 seacht mbliaghna ar naoi modhad moghdhad (*sic*) 1797." This is followed by an earlier note in the same hand: "Aodh Ó Néill a n-Iubhar Cheann traha go bráth go raibh a sean air an fear stúama céillidh a thug an leabhrán séimhse dhámhsa búaidh is agh go heag leis 1796." f. 112.

### Additional 18747.

Paper; 1800 (copied from MS. of 1732).  $9\frac{1}{2}$  in.  $\times$   $7\frac{1}{2}$  in.; ff. 156.

According to the colophon of art. 8 that article was copied in 1800 by Patrick Lynch (see Add. 18748) for Samuel Coulter of Carnbeg from a MS. written by Pádraig Ó Pronntaigh (for whom see Eg. 172) in 1732. All the articles except arts. 1, 2 are contained in Morris MSS. 7, 8 (written by Pádraig Ó Pronntaigh respectively in 1732, 1733), and it is probable that these MSS. were the source of the present transcript. Bought from the Rev. T[homas]

R[omney] Robinson, D.D., of Armagh (cf. *Irish Statesman*, ii, 1924, p. 109), 8 Nov. 1851.

COMHAIRLE MHIIC LÁMHA AND MAC NA MÍOCHOMH-AIRLE: together with two tales of the Find cycle: Bruidhean Chéise Corann and Bruidhean bheag na hAlmhaine.

1. "Oratio Funeris Eugenii Ó Neill qui obiit die 27 Septembris Anno Salutis 1744": funeral oration for Eoghan Ó Néill of the O'Neills of Clannaboy, drowned in the river Bann, 27 Sept. 1744. Printed from a Belfast MS. by Dr. Hyde, *Ulster Journ. Arch.*, 4th Ser., iii. p. 258; iv. p. 50. It is accompanied here by an *English* translation, which attributes the composition to the Rev. Jas. Pullein. A Rev. James Pulleine, titular Dean of Dromore, was the author of a *Teagasg Críosdaidhe* in Irish printed in 1782, and this is probably the author intended. f. 1.

2. "Comhairle Mhic Clamha Achaidh na Muilinn do Arsaigh ruadh biotaidh .i. do tseanbhodach Albanach .i. Seathan ruadh Mac a Bradaigh mhic Fiachra mhic Domhnaill ghruama mhic Seathan mhic Toirdhealbuidh ꝛc.," beg. "Arsaigh chroidhe ceanainn ruaidh": the well-known satire on both the priest and the peasant, addressed to Seán ruadh Mac Brádaigh of the Cavan family by an otherwise unknown Mac Lámha from Achadh na Muileann [? Aughnamullen, co. Monaghan].

The line "Na sgar le cáilidheacht Chloinn Tomáis" in the opening verses shows that the composition was later than the Pairlement Chloinne Tomáis (see Eg. 140, art. 14), which was the main inspiration of all these satirical pieces. The satire was probably composed in the first half of the 18th cent. in co. Cavan or Monaghan. Selections are printed by Dr. Hyde, *Rel. Songs*, i. p. 175. For other copies see Eg. 161, art. 104; Add. 34119, art. 10. f. 16.

3. "Síabhra sídhe ⁊ inneirghe Mhic na Miothchomhairle a ndán ⁊ a rosga, air an bhonn do cumadh le Cearbhull Ó Dálaidh fris a ráitear Aiste Chearbhuill," beg. "Mise mac na miothchomhairle:

'Muna ceuala sibhse é ni misde dhíbh 'fhiafraigh dhíom  
an modh uaigneach aisteach air theagaimh me féin a síth.'

The fantastic tale, commonly attributed by E. O'Reilly and others to Brian dubh Ó Raghallaigh, the co. Cavan poet (fl. circ. 1725). In two chapters, in prose and verse. The tale—an account of

ludicrous adventures in a fairy rath—is analyzed by P. Kennedy, *Leg. Fictions*, 1866, p. 132, and a late folk version is given in the same book, p. 177. Similar motives are found in later Northern texts, e.g. the burlesque tale *Eachtra Aodha Mhic Gaoireachtuighe* (see Add. 18749, art. 28) and the pseudo-Ossianic lay, *Laoidh Chab a Dosan* (cf. Eg. 208, art. 26). Most of the copies in the Museum are of Northern origin: Eg. 128, art. 6; 149, art. 2; 156, art. 1; 162, art. 22; 172, art. 1 (1759, by Pádraigh Ó Pronntaigh); 208, art. 1; 662, art. 1; Add. 34119, art. 12. But Add. 18946, art. 13, was written in co. Cork. f. 24.

4. “*Eachtra an Mhadra Mhaoil*”: the late romantic tale. See Eg. 1782, art. 11. f. 40.

5. “*Eachtra an Cheatharnaich Chaoilriabhaidhe*”: the late fantastic tale. See Eg. 164, art. 10. f. 64.

6. “*Bruighean Cheise Coruinn*,” beg. “*Sealg fiadhach ⁊ fianchosgar do comoradh le Fionn mhac Cubhail mhic Airt mhic Treainmhoir Ui Bhuisgne ⁊ le Fianuibh glanaluinn Gaoidheal fo chriocheuibh caoimhaille an Choruinn*”: the late tale of the Find cycle of the *bruidhean* type (cf. Eg. 132, art. 2).

The scene is laid at the Corann, co. Sligo, and Goll mac Morna plays the chief part. The composition is probably to be ascribed to North Connaught.

The tale relates how Goll killed Camóg, Cuileann Ceanruadh and Iarnach, daughters of Conarán mac Indile of the Tuatha Dé Danann, who had entrapped the Fenians in the cave of Corann.

A somewhat similar theme appears in the poem edited by W. Stokes, *R. C.*, vii. p. 290, from *L. L.*, p. 206 b, under the title “*Find and the Phantoms*,” which recounts how three monsters entrap Find and his companions and attempt to destroy them in revenge for Cullend cræslethan, their sister. See also the prose text edited by L. C. Stern, *R. C.*, xiii. p. 5. The earliest extant copy of the present text appears to be that in Adv. Libr. MS. XXXVI, p. 104 b (written by Eoghan MacGilleoin in Argyllshire, 1690–91). There it contains a poem in praise of Goll put in the mouth of Fergus Finnbheul (printed in Campbell, *Leabhar na Féinne*, p. 88). The tale is analyzed from this MS. in Mackinnon, *Catalogue*, p. 144.

An account in verse of the same events is in the poem put

into the mouth of Goll, *Duanaire Fhinn*, I. T. S., vii. p. 9, quatr. 110-130.

For other copies see Eg. 133, art. 16 (1711); Eg. 211, art. 28 (circ. 1823). There are considerable verbal differences between the MSS., but none of substance.

Printed in *Silv. Gad.*, i. p. 306, from this MS. (with archaized text); transl., *ib.*, ii. p. 343. Another edition is in the *Irish Echo*, Boston, iv. p. 2. The tale is analyzed by W. A. Craigie, *Scottish Review*, xxiv, 1894, p. 277. f. 75 b.

7. "Oidhe Chloinne Uisneach": the tale of the Ulster cycle. See Eg. 164, art. 9. f. 80.

8. "Bruighean bheag na hAlmhan," beg. "Fleadh mhóreachaomh mhórádhbhail do comoradh le Fionn mhac Cubhail mhic Tréinmhoir Ui Bhaoisgne a n-Almhain leathanmhor Laighean": the late tale of the Find cycle. It is not, as the title suggests, of the ordinary *bruidhean* type (cf. Eg. 132, art. 2), but recounts a quarrel (Mod. Irish "bruidhean") between the followers of Find and those of Goll mac Morna, which is referred for settlement to Cormac mac Airt, Cairbre Lifechar, Ailbhe, Fíthal, and Flaithri, the final judgment to be given by Fintan mac Bóchra mic Matusalem.

Apart from the last name this list agrees with that in the *Acallam*, ed. Stokes, ll. 2553-4:

"Cuicer is gaoithe um ceill ngrind  
ro bóí a n-aentig a n-Erinn  
Fíthel ocus Flaithri a mac  
Carbre ocus Ailbhi is Cormac."

Fintan (cf. Add. 30512, art. 103) is not usually connected with characters of this cycle, and his introduction here is probably due to the late origin of the tale.

The earliest extant MS. is apparently Adv. Libr. MS. XXXIV (written by Ewen MacPhail at Dunstaffnage, co. Argyll, in 1603). The tale is analyzed from this MS. in Mackinnon, *Catalogue*, p. 141. There is another copy in R. I. A., Stowe MS. B. IV. 1 (written by David O'Duigenan circ. 1672).

Another 17th-cent. copy is in Adv. Libr. MS. XXXVI, p. 96 (written by Eoghan Mac Gilleoin for Colin Campbell in 1690-91), see Mackinnon, *Catalogue*, p. 327.

For other copies in the Museum see Eg. 131, art. 7 (*circ.* 1793); Add. 18946, art. 10 (1821).

Printed from the present MS. by S. H. O'Grady, *Silv. Gad.*, i. p. 336; transl., ii. p. 378. f. 99.

9. "Eachtra Chloinne Rígh na hIoruaidhe": the late romantic tale. See Eg. 106, art. 16. Colophon: "Ar na tharraing as cheartleabhar iomlán do sgríobhadh le Padruic Ó Pronntaigh mhic Neill san mbliadhain d'aois an tighearna aonmhíle ar sheacht cead ar thriochad sa dó. et isin mbliadhain 1800 do s[g]ríobhadh an macleabhar so san tSradbhaile le Padruic Ó Luingsigh do réir thrí bpighin an duillthaobh no dha sgilline an chairt le húsaide et ar chostais Mhaighisteir Samuel Cultran." This colophon perhaps refers to the whole of the MS., with the exception of art. 1. f. 106.

### Additional 18746.

Paper; 1796.

9½ in. × 7 in.; ff. 92.

Written by Donnchadh Mag Oireachtaigh, the scribe of Add. 18749, in 1796, no doubt for Samuel Coulter of Carnbeg near Dundalk, co. Louth. Bought from Rev. T[homas] R[omney] Robinson, D.D., of Armagh, 8 Nov. 1851 (cf. Add. 18747).

#### EACHTRA NA GCURADH AND COGADH CHUINN IS EOGHAIN MHÓIR.

1. "Eachtra na ccuradh," beg. "Rígh rathmhur rochalma ro ghaibh flaitheas ⁊ forlamhus for chríochaibh comhaille na Banbha dar bhudh comhainm Cairbre Niath": a rambling tale of adventure, of modern composition, but based on the late romantic tales and introducing the heroes of the Ulster cycle: Cúchulainn, Conall Cearnach, Cúrói, etc. In three parts. There is another copy in R. I. A., 24. P. 7 (cf. *Gadelica*, i. p. 275).\* Colophon: "Finis adt eachtra na ccuradh an treas raimh. et air na sgríobhadh do laimh Dhonnchuidhe Mhic Gáoirreachtuigh ann seisiomh la fichit do mhídh an October an bhliaghain

\* This is one of the latest of the independent developments of the Ulster cycle. We may now compare another text of the same kind, *Tóraigheacht Ghruaidhe Griansholus* (printed by Miss C. O'Rahilly, I. T. S., xxiv), composed in the same Northern literary district.



tt'aois an tiagharna Mile air sheacht ccead se bliaghna air nochad. 1796." f. 1.

2. "Cogadh Chuinn is Eoghain Mhoir": the tale of the Munster cycle, better known as Cath Mhaighe Léana. See Eg. 150, art. 2. Incomplete. f. 52.

## THE MODERN TRADITION: MUNSTER.

### Egerton 211.

Paper; 1758 and XIXth cent.

7½ in. × 5½ in.; ff. 119.

Written by the Cork scribe and poet, Seán Ó Murchadha na Ráithíneach, in 1758 for Muiris Ó Conchubhair, no doubt the Muiris camshrónach Ó Conchubhair, a Cork shipwright, who wrote Eg. 112 in 1780-82, possibly copying part of that MS. from a MS. written by Seán Ó Murchadha *circ.* 1762 (cf. Tadhg Ó Donnchadha, *Dánta Sheáin na Ráithíneach*, 1907, p. 229).

As a poet and scribe Seán na Ráithíneach comes between the 17th-cent. school represented by such names as Dáibhídh Ó Bruadair, Diarmaid mac Seáin bhuidhe Mhic Cárthaigh, Eoghan Ó Caoimh, etc., and the late 18th-cent. generation of which Micheál Ó Longáin (cf. Eg. 210) is the chief representative. He was in his day head of the poetic school of Whitechurch, co. Cork. This school, established first at Blarney and afterwards transferred to Whitechurch, had as its first known head Diarmaid mac Seáin bhuidhe Mhic Cárthaigh (d. 1705, for his poems and life see *Ivern. Soc. Journ.*, 1914-1915), who was succeeded by Liam an Dúna Mac Cáirteáin (d. 1724, see Eg. 154, arts. 41, 43-45, 47), followed in his turn by Liam ruadh Mac Coitir, who died in 1738 (cf. Add. 31874, art. 5). Seán na Ráithíneach succeeded Liam ruadh. His poems have been printed and what is known of his life set out by Prof. Tadhg Ó Donnchadha, *op. cit. supra*, where an interesting account of the Blarney school is given. Seán was born in 1700 at Carrignavar, co. Cork. He was of the family of Ó Murchadha of An Ráithín in the north of Whitechurch parish (hence his sobriquet). His father was in the service of Cormac Spáinneach Mac Cárthaigh in Carrignavar. Seán was already writing MSS. in 1724. He must have been married about 1737. He was in the service of Cormac Spáinneach till his death in 1758, and afterwards in that of his son Domhnall. His relations with the priests and other literary men of his day were close. Thus in 1737 he wrote an elegy on An t-athair Conchubhar Mac Cáirteáin (cf. Add. 31876, art. 7), and an elegy on Liam ruadh Mac Coitir in 1738. Two stanzas by him are prefixed to Uilliam Ó Murchadha's version of O'Daly's *Relatio Geraldinorum* (cf. Add. 18945, art. 4). His relations with Seán Ó Briain the lexicographer, P. P. of Carrignavar and afterwards Bishop of Cloyne 1748-1767, are described by T. Ó Donnchadh, *op. cit.*, p. xxix. And many of his MSS. were written for priests of neighbouring parishes. He composed an elegy on Sean Clárach Mac Domhnaill, whom he probably knew, in 1754. His death occurred in 1762. For a list of his extant MSS. see *op. cit.*, p. 223. The Limerick MS., Eg. 150, arts. 33-50, is a transcript of this MS., arts. 1-14, 17, 22 (beginning only), 21, 20.

Seán na Ráithíneach's MS. ends at f. 92 b. Two other Munster MSS. of 19th-cent. date are bound up with it (ff. 90-116). A list of contents, covering the three MSS., in the hand of John O'Donovan, is at f. 1.

TÓRAIGHEACHT DHIARMADA UÍ DHUIBHNE AGUS GHRÁINNE, Agallamh na Seanórach, and other miscellaneous pieces in prose and verse.

1. "A thir na ccomhacht fóir me o phéist an uile": poetical prayer (4 stanzas) for use on going to rest. f. 4.

2. "Faoidín Villiam Uí Mhurchadha ris an athair Maolachluinn Ó Meachuir," beg. "Go dimhin a shagairt le mbaineán an sgríbhneóireacht": confession (10 stanzas) by Uilliam Ó Murchadha, probably the translator of O'Daly's *Relatio Geraldinorum* (cf. Add. 18945, art. 4). f. 4 b.

3. "Comhairle Mhuiris mac Dháibhí dhuibh .ect.," beg. "Tréig do shuirighe 'ogáin fhinn": poem (22 quatr.) of counsel against the love of women. See Eg. 142, art. 41, and cf. Eg. 174, art. 4. f. 5 b.

4. "Ag so na sochair ata ag an nduine an lá éisdfeas aifrionn": the benefits of hearing mass. See Eg. 136, art. 7. f. 7.

5. "Órtha bheannaighthe sonn": the prayer "A thighearna rómhilis." See Eg. 139, art. 14. f. 7 b.

6. "Fuarus trí tiodhlaice o Dhía": religious poem (5 quatr.). See Eg. 195, art. 4 (x). f. 8.

7. "Dia do bheathadh a mhic Mhuire": religious poem (6 quatr.). See Eg. 133, art. 2. f. 8 b.

8. "Caoineam a chuirp Dia na ndúl": religious poem (4 quatr.) on Christ crucified. *ib.*

9. "Eogan mac Donnchadha mháoil Mhic Craidh .ect.," beg. "Ainie mé a mhic ar seathar": religious poem (18 quatr.). For other religious poems by the same author see T. C. D., H. 6. 7, pp. 363, 364, 369; Eg. 111, art. 97. f. 8 b.

10. "Sguir dod shuirighe lean dod leas": poem (9 quatr.) in the style of art. 3 above and by the same author, Muisiris mac Dháibhí dhuibh Mhic Gearailt. Printed by T. F. O'Rahilly, *Dublin Magazine*, i, 1924, p. 716. f. 9 b.

11. "Fáilte Mhuire sonn," beg. "[D]ia do bheatha a Mhuire mhór": address to the Virgin. A leaf lost between ff. 9 and 10 has carried away the end of this article and the beginning of the

next. They can be supplied, however, from the transcript Eg. 150, art. 43 (15 quatr.). There is a 17th-cent. copy of this poem in T. C. D., H. 3. 19, p. 31, and it has the usual attribution to Donnchadh mór Ó Dálaigh in T. C. D., H. 6. 7, p. 302. *ib.*

12. The last three quatrains and *ceangal* of the poem "A cholann chugad an bás" found in full in the transcript in Eg. 150, art. 44 (17 quatr. and one stanza of *ceangal*). In the Scotch Gaelic Fernaig MS. (written in 1688 by Duncan Macrae of Inverinate), it is attributed to John Carswell, Bishop of Argyll (1520-1572), see Cameron, *Rel. Celt.*, ii. p. 9, and Calum Mac Phàrlain, *Dorlach Laoidean*, p. 12, but it is more probably of Irish origin. A version in normalized spelling from the phonetic rendering of the Fernaig MS. is printed in *G. J.*, x. p. 28. Also in T. C. D., H. 5. 1, p. 12; H. 6. 7, p. 342 (with attribution to Ó Dálaigh Fionn). f. 10.

13. "Truagh do thurus a dhuine": religious poem (15 quatr.). Also in T. C. D., H. 6. 7, p. 341. f. 10.

At the foot of f. 10 is a note half cut away, which the transcript in Eg. 150 shows to have been "Seo chum fianuigheachta sinn feacht eile a n-ainm Dé."

14. "Tóruigheacht Dhiarmada hÍ Dhuibhne et Ghrainne inghean Chormaic," beg. "Lá dar éirigh Fionn mac Cumhail a nAlmain leathanmhóir Laighean": the late tale of the Find cycle.

A title *Aithed Grainne re Diarmait* is found in both tale-lists. But no version of early date treating the whole story appears to have survived. Episodes and references to persons and incidents occur in the following places: *C. Z.*, i. p. 458 (Find's wooing of Gráinne); *ib.*, xiii. p. 254 (Tochmarc Ailbe); Harley 5280, art. 7 (Uath Beinne Étair); Eg. 1782, art. 1 (e); *Acallam na Senórach*, ed. Stokes, ll. 1515-1530, 6895 (details of the death of Diarmaid).

The romantic tale is apparently a late mediæval development of the theme, possibly based on the lost early tale and composed, if the topography may be used in evidence, in Munster. The earliest copy extant of this form of the tale appears to be in R. I. A. MS. 24. P. 9, p. 1 (written by Dáibhí O Duibhennáin on an island in Lough Mask, co. Mayo, in 1651). The tale has been printed by S. H. O'Grady, *Oss. Soc. Trans.*, iii. p. 40 (reprint by the Society for the Preservation of the Irish Language,

1880, 1881, etc.). Poems on the theme are in the Scotch Book of the Dean of Lismore, 1512-29 (cf. *Leabhar na Feinne*, p. 152 sqq., where other Scotch Gaelic lays are printed: see also *R. C.*, xxxiii. pp. 43, 157), and in the 17th-cent. *Duanaire Finn*, I. T. S., vii. p. 84.

The theme survives in folklore in Scotland and Ireland. For Scotland see Campbell, *West Highland Tales*, iii. pp. 49-102, and J. G. Campbell, *Waifs and Strays*, iv. pp. 52-63. For Ireland see *Gadelica*, i. p. 83.

For a study of the theme cf. G. Schoepperle, *Tristan and Isolt*, 1913, p. 395 sqq. f. 12.

15. "Tóruígheacht Shaidhbhe inghean Eogain Oig sonn," beg. "Sealg thromthorthach do comóradh lé Fionn mac Cumhaill mic Tréin moir hI Bháoisgne for thorc ar bruach Lochá Léin": the late tale of the Find cycle. See Eg. 128, art. 8, f. 30.

16. "Eachtra an Mhadra Mhaoil sonn": the late romantic tale. See Eg. 1782, art. 11.

At the end is the following note: "As féidir a rádh et a mheas gur don tseinfhiannuigheacht an eachtra so an Mhadra Mhaoil do réir na rainnesi am dhiaigh do chan file éigin:

Dá n-insim Eachtra an mhadra mhaoil am sgéal  
nó Ghoill san ecarraigh ionar cailleadh na milte laoch  
nó an cóimheasgar catha tug Clanna mac Cuinn don fhéinn  
aoimhac fleasgaich ní abair gur binn leis é."

f. 40 b.

17. "Oighidh Chloinne Lir sonn": the late tale of the mythological cycle. See Eg. 164, art. 12. f. 52.

18. "Bruighean Chaorthuinn sonn": the late tale of the Find cycle. See Eg. 132, art. 2. f. 57 b.

19. "Agallamh na Seanoireadha ann so síos," beg. "Iar ceur catha Gabhra 7 iar tuitim urmhor na Feinne": abbreviated and modernized version of part of the text, *Acallam na Senórach*, printed in S. H. O'Grady, *Silv. Gad.*, i. p. 94, and, in a more complete form, by W. Stokes, *Ir. Texte*, iv, Heft 1.

The following episodes occur here: (a) Introduction. Stokes, p. 1. f. 66 b;—(b) "Caithreim Fhinn mic Cumhaill annso 7 Caoillte mac Ronáin ce. a bhfiaghnaise Phádraice": the poem, beg. "Dursan leamsa an t-éó óir." Found also in Eg. 140, art. 8; 142, art. 12, in a similar form. It differs considerably from the original poem, Stokes, ll. 2531-2586. f. 67;—(c) The tale of

Arthur of Britain. Stokes, p. 6. f. 68 b;—(d) The birth of Mac Lugach. Stokes, p. 16. f. 70;—(e) Tales of Airnélach and Sálbuide. Stokes, p. 30. f. 71;—(f) Tonn Clidna and Tonn Téite. Stokes, p. 106. Ends with the poem, “Clíodhna cheannfhionn buan a béad,” which concludes the collection here. f. 71 b.

Colophon: “Ag sin deireadh le hAgallamh Phádrúig et Chaoilte gidheadh atá a dó no a trí do stuadhaibh eile fá thideal Agallamh na Seanóireadh idir Chaoilte 7 Rígh Uladh etc. nách fuil cómh foirfe ris an méadsi.” There is a transcript of the present article in Eg. 175, art. 19. And a longer copy of a modernized Agallamh is in Add. 18949.

20. “Eachtra an Mhacaoimh Mhóir mac Rígh na hEasbainne sonn”: the late tale of the Find cycle. See Eg. 170, art. 4. Colophon: “Finit a Meitheamh an tsamhna. 1758.” f. 74.

21. “Tuarusgbháil Chatha Gabhra ann so síos amhuil nochtus Ossín mac Finn do Phádrúig imtheacht an chatha sin et mar do thuit Osgar mac Oisín ann,” beg. “Mór anocht mo chumha féin”: the Ossianic lay. See Eg. 133, art. 11. f. 82.

22. “Fághail Chraoibhe Chormuic sonn,” beg. “Feacht n-aon dá raibh Cormac mac Airt .i. áirdrígh Eirionn a Liatruim”: the late tale. See Eg. 106, art. 18. Colophon: “Gurb e mearachadh Chormaic 7 fághail a chraoibhe gonuige sin.”

There follows here (f. 89) a scribal poem addressed to Muiris Ó Conchubhair, headed “An sgríbhneoir .cc.:

“A Mhuiris an anma a dhalta na primhéigse  
do thuilleasa an leabhar a chanas na ríghbhréifhre  
ar bhinnios na n-eachtra cheapadar draoi n-Éireann  
óireann an mhalairt mar theangmhaidh gan díth d'éinne.

“[M]isi tá am sheandúine pheacthach fá ríor géargúirt  
as mithid dom leabhar an anma shírléaghadh  
Osgar is Cairbre is arm an ríghféinnidh  
bíodh agadsa sealad go ttagair san aois aosmhar

et go n-éirge sé linn araon.”

From this it would appear that the MS. was exchanged for a book of devotions. f. 85 b.

23. “Tadhg mac Daire [Mhic Bhruaideadha] .cc. do Dhonnchadh Mor Ó Briain,” beg. “Mo cheithre rainn duit a Dhonnchaidh.” For these moral quatrains see Eg. 187, art. 10.

f. 89 b.

24. Two quatrains against overmuch talking, viz. (a) "Le hionmurchadh cainnte da dheoin." See O'Rahilly, *Dánfhocail*, no. 54;—(b) "Mar bios linn fo lan cubhar." See *op. cit.*, no. 53, where it is identified as a quotation from a poem by Baothghalach ruadh Mac Aodhagáin in the Contention of the Bards (cf. Eg. 168, art. 5). ib.

B. 25. "Eachtra na mná moire tar lear," beg. "A Oisín is binn liom do bheal": Ossianic lay. Printed, *Oss. Soc. Trans.*, vi. p. 74. Also in Add. 18946, art. 6. f. 90.

26. Warrant for the apprehension of "Tadhg Mac Finíghin Mac Carrtha, *Hiberno-Celtice, a water louse*," issued, on the information of Uilliam Ó Briain, by Diarmaid Ó Riain, better known as Darby Ryan, the poet of Bansha, co. Tipperary, author of the well-known song; "The Peeler and the Goat" (see *G. J.*, iii. p. 55; S. H. O'Grady, *Catalogue*, p. 693, note). Darby Ryan's English poems were published in Dublin in 1861 under the title *The Tipperary Minstrel*. He is mentioned by Eugene Kavanagh (see p. 179 above) as among "the men of my time distinguished for poetical genius" under the name Derby Ryan (Peg Henry), the bracketed designation being the name of his mother Margaret Henry (information from Seán Ó Gruagáin of Birr, a descendant of the poet, who possesses an Irish Bible presented to the poet in 1820 by the Rector of Bansha). The warrant is dated 1823 and begins: "Whereas d'áitig aníou dom láthir air mhóide an bhíobla" (213 ll). f. 93 b.

27. Fragments of the poetical controversy between Seán Ó Tuama and Aindrias Mac Craith. See Add. 27946, art. 78, and Dinneen, *Filidhe na Máighe*, pp. 37-44. f. 102.

28. "Bruighean Cheise Corann": the late tale of the Find cycle. See Add. 18747, art. 6. The conclusion of the tale is on f. 101 b (reversed). f. 104 b.

29. "Seaghan do Hora cct.," beg. "A mhic Mhuire na ngras do cuireadh chum bais": a bad copy of the poem in Add. 31874, art. 52. f. 109.

30. "Cuirte an Mheonoidhche. Brian Merriman cct.": corrupt and incomplete copy of the poem (see Eg. 162, art. 21), ending with l. 339 of the printed text. f. 110.

31. "Is cead gloire leatsa 'athair": religious poem said here

(f. 116 b) to have been "found at Lough dearg. Father Barry in Mallow composed this and W<sup>m</sup> Warren a pilgrim born a protestant." The poem (9 stanzas) differs very much in arrangement and wording from the form (14 stanzas) printed by John O'Daly, *Irish Miscellany*, p. 37. O'Daly's account of it is as follows: "The following poem was composed early in the present [i.e. the 19th] cent.; and its authorship is attributed to a peasant bard named Warren, a native of Killarney. It was composed for the members of a confraternity, established in the town of Mallow about 1814, under the spiritual care of the Rev. Mr. Barry, P. P. of that town, and adapted to the well-known old Irish air from which it takes its name [i.e. Seán Ó Duibhir an ghleanna]." f. 115.

### Additional 18949.

Paper; XIXth cent.

6½ in. × 3¾ in.; ff. 71.

Written by Diarmaid Ó Réagáin.

"AGALLAMH NA SEANOIREIDHE": the compilation of the Find cycle. See Eg. 211, art. 19. The present copy in modernized language corresponds generally to Stokes's edition, pp. 1-84 (ll. 1-2963).

### Additional 18946.

Paper; 1821-1827.

7¼ in. × 5¼ in.; ff. 185.

Written by Seán Ó Réagáin at Cnocachuillinn in the parish of Desert, co. Cork, in 1821-1827.

OIDHIDH CONNLAOICH AND CATH FIONNTRÁGHA; together with other miscellaneous texts in prose and verse.

1. . . . fhaicsinn an mhac[aoimh]": the tale of the Ulster cycle entitled Foghlaim Conculaind. See Eg. 106, art. 5. Begins imperfectly at a point corresponding to § 19 of Stokes's edition. The language of this version differs considerably from that of Eg. 106. Colophon: "Gurab e sin Oilleamhuint Cuchulion guing (*sic*) sin." f. 1.

2. "Oidhigh Connlaoice mhic Chuchulionn no Comhrach Cuchulionn agus a mhic mar leannus," beg. "Dalla na mná



toirche d'fáguibh Cuculionn a ceriochaibh an domhain mhoir": the late romantic tale of the Ulster cycle. The earliest form of the death of Conla (later form, Conlaoch) at the hands of his father Cúchulainn (the Irish form of the Sohrab and Rustem theme) is the text printed from *Y. B. L.*, p. 214, by K. Meyer in *Ériu*, i. p. 114 (dated by the editor in the 9th cent., but Thurneysen, *Heldensage*, i. p. 404, questions this). A later summary text, following this version, from a law tract in T. C. D., H. 3. 18, p. 842, is printed by J. G. O'Keefe, *Ériu*, i. p. 124. The poem falsely attributed to Cinaed ua hArtacáin (Eg. 1782, art. 35) mentions the death of Oinfeir Aife at Traíg Baile. And the incidents are also treated in the Dindshenchas of Lecht Oenfir Aife (*R. C.*, xvi. p. 46). Keating's summary, *Foras Feasa*, ii. p. 217, mainly follows the old version. In the late mediæval period the account of Cúchulainn's training in Tochmarc Emire was probably combined with this older account of the death of Conla and the whole redacted as a romantic tale (cf. Eg. 106, art. 5). The earliest extant copy of this combined text appears to be that in Adv. Libr. MS. XXXVIII (dated by Mackinnon, *Catalogue*, p. 151, *circ.* 16th-17th cent.). In modern MSS., however, the tales are usually kept separate, although sometimes following one another as here.

The present tale is printed in *Éigse Suadh is Seanchaidh*, p. 13 (cf. also the notes at pp. 59, 125). The present MS. belongs to the larger class as distinguished by Prof. T. F. O'Rahilly, *ib.*, p. 60.

The tradition survives in folklore both in Ireland and Scotland. For Ireland see Dottin in *R. C.*, xiv. p. 120; J. H. Lloyd, *Cruach Chonaill*, p. 96 (where it is contaminated with the Find cycle); Dr. C. Maguire in *New Ireland Review*, 1906, p. 181; S. O. Searcaigh, *Cú na gCleas*, 1914, p. 69 (though here the folk tradition is perhaps not pure, cf. Miss C. O'Rahilly, *Tóruigheacht Gruaidhe Griansholus*, p. xxiv, note). For Scotland see Campbell, *West Highland Tales*, iii. p. 184, and *Leabhar na Feinne*, pp. 9-16.

In poetry two forms are found, one a lay (cf. Sl. 3154, art. 4), the other a lament (cf. Eg. 106, art. 6). f. 9.

3. "Comhrac Firdia mhie Dubhainn et Cuchulainn": the tale of the Ulster cycle. See Eg. 106, art. 12. f. 17.

4. "Eachtra an Bhagaire Mhoir mar leanus," beg. "Ata sgeal beag agam air Fhionn": the Ossianic lay (40 quatr.) elsewhere entitled *Laoidh an Mhaighre bhuirb* (cf. Eg. 155, art. 21). f. 29.
5. "Tteacht a ttr Mic Righ Lochlan air Fhionn et air an bhFéin," beg. "A chleirig ud cánus an tsailm": Ossianic lay (39 quatr.). See Eg. 164, art. 3. f. 31.
6. "Laoidhe na mna moire no seilg Gleannadh Smoil," beg. "Oisin is binn liom do beul": Ossianic lay (53 quatr.). See Eg. 211, art. 25. f. 33.
7. "Ceisniomh inghion Guil Dhuna Lough": the expanded version of the Middle Irish tale. See Eg. 171, art. 9. f. 36.
8. "Achtara an mhadra mhaoill an so": the late romantic tale. See Eg. 1782, art. 11. Colophon: "Chrioch air sin le Seagan Ó Reagain Anno Domini 1821." f. 45 b.
9. "Eactra Iolluin Airimdheirig mic Righ na hAspaine": the tale of the Find cycle. See Eg. 170, art. 4. Colophon: "Air na sgríobhadh le Seagan Ó Reagain ar mbeith do na comhnuighe air Cnochachuillin." f. 60.
10. "Bruighean beag na hAlamhuin mar leanus": the tale of the Find cycle. See Add. 18747, art. 8. Colophon: "Finnished this 12th Day of December 1821." f. 70.
11. "Torroighocht Dhairmoda agus Grainne": the tale of the Find cycle. See Eg. 211, art. 14. Colophon: "Finnish. by John Reagain Anno 1824." f. 76.
12. "Toirugheacht et Eachtradh agus imtheacht Ceallachain Caisil et dibirt et sgríos Lochlannach mair leanus": the historical romance. See Eg. 150, art. 8. Colophon: "Crioich ar sin san mbliaguin 1822." f. 101.
13. "Aiste Chearbail Ui Dala ann so": the tale entitled *Siabhra sídhe 7 innéirghe Mhic na Míochomhairle*. See Add. 18747, art. 3. f. 119.
14. "Seáadhan Ó Seithiocain do Dháibhí Ó Maghamhna cct.," beg. "Ce gurbh fada me am mhaigstir dheághathach dheasmumhnach": poem (15 stanzas and 1 of *amhrán*) by Seán Ó Síodhacháin. See Eg. 160, art. 54. f. 130 b.
15. "An sioghuidhe Romhanach," beg. "Innsim fios is ní fios bréige": the elegiac poem. See Eg. 155, art. 13. f. 132.
16. "Eadh Buidhe air aisling na ttrí ráe cēt.," beg. "Do

connare aréir rae ghlan san árd aníar": Jacobite poem (5 stanzas) by Aodh buidhe [? Mac Cruitín], see Add. 31874, art. 50. f. 135 b.

17. "Villiam Rúadh Mac Coitir ar bhás Sheamuis Mhic Coitir," beg. "Mo through an créill seo geibhim do ceas me": lament (31 stanzas) for Sir James Cotter, hanged on a charge of rape in 1720, by Uilliam ruadh Mac Coitir, for whom see Add. 31874, art. 5. f. 136.

18. "Cath Fiontradha mar leanus," beg. "Ardrig uasill ordhearc croga ceilídhe do rogaibh flathus ⁊ foirlamus an domhain uile amhain darbudh comhainim Daire mac Loisgine lomm-gluinig": the late tale of the Find cycle. Printed from Rawl. B. 487, ff. 1-11 (15th cent.) by K. Meyer, *Cath Finntrága*, Oxford Anecdota, Med. and Mod. Ser., i. pt. iv. The text in the form as printed by Meyer is probably not older than the 15th cent. But it uses earlier material, e.g., the poem, ll. 995-1034, which appears with an introductory story referring to cath Finntrágha in the earlier (? 13th cent.) *Acallam na Senórach*, ed. Stokes, ll. 843-864. The modern tale differs from the Rawlinson form, among other details, by the insertion of a list of Irish harbours (cf. J. H. Lloyd in *G. J.*, xiii. p. 362), and the omission of the poem above mentioned with its introductory prose. The earliest copy of this modern form known to D'Arbois de Jubainville and Meyer is in T. C. D., H. 2. 5, p. 243 (written by Diarmaid Ó Conchubhair, the Limerick scribe, in 1712). Of the Museum copies Eg. 149, art. 5, and the present MS. are nearer to the older text. Add. 31877, art. 36, is an abbreviated recension of the modern version. The passage concerning the harbours and passages filling gaps in the Rawlinson text are printed from Eg. 149 by Meyer, *op. cit.*, p. 59.

There is a lay on the battle (very different in its details from the prose texts) in the Scotch Book of the Dean of Lismore (1512-1529), cf. MacLauchlan's ed., p. 7; *Leabhar na Feinne*, p. 137. f. 139.

19. "Bruighean Caorthuin an so mar leanus": the tale of the Find cycle. See Eg. 132, art. 2. Colophon: "Finished by me This 10th day of January 1827." f. 165.

20. "Diobháil doibheas dochar agas cúmha tar bar": elegy (17 stanzas) on the Rev. Stephen Tobin (d. 1826) by Donnchadh Ó Súilleabháin. f. 180 b.

21. "Do bhrigh gur dearbhadh saoiht do shagartaibh": the controversy between Seán Ó Tuama and Aindrias Mac Craith anent the priest's cock. Only the verse part of Ó Tuama's warrant is given, but both prose and verse of Mac Craith's production. See Dinneen, *Filidhe na Máighe*, p. 110. Cf. Add. 31877, arts. 6, 7, 43. f. 185 (reversed).

22. "Deithe na cruinne le hEogan an Mheirin Mac Carrtha," beg. "Tar dheithibh na cruinne leun ort a Chupid": love song (5 stanzas). Here attributed to the poet of Eg. 160, art. 36. Three stanzas are printed in Dinneen, *Amhráin Thaidhy Ghaedhealaigh Uí Shúilleabhain*, p. 58, as the work of that poet. f. 182 (reversed).

### Egerton 150.

Paper; 1773-4.

7½ in. × 6¼ in.; ff. 445.

The MS. is a good example of a *Bolg an tSoláthair*, or Miscellany of texts of all kinds entered at different times by scribes of a local school. It was written at Limerick by various scribes for Seán Ó Maoldomhnaigh of Castle Street. He has added a list of contents (f. 2 b) and the note (f. 3 b): "Seaghan Ó Maoldomhna do haorthig na neitheibh ata sgríobhtha insa leabhar seo go ttugaidh Dia grasa agus trocaire da ann ar son a haothar ⁊ da ann gach aon do ghuidhfea ar A.D. 1774." The scribes who worked on the volume were Seán Lloyd, the poet and scribe of co. Clare (see Add. 31874, art. 21), who wrote ff. 1-180, 378 b, 379 in part); James Bonville (associated with Seán Ó Maoldomhnaigh as living at Sparr Tuadhmhúman in the warrant in art. 76); Aindrias Mac Mathghamhna (who wrote R. I. A., 23. M. 16, in Limerick in 1768, cf. E. Knott, *Tadhg Dall*, p. xci); and Diarmaid Ó Maolchaoinne (cf. Eg. 120; he wrote a MS. for Seán Ó Maoldomhnaigh in 1771, cf. Dinneen, *Filidhe na Máighe*, p. liv. Another MS. of his is R. I. A., 23. L. 24, written in 1766, cf. *C. Z.*, iv. p. 396). Other scribes unnamed appear to have collaborated (cf. ff. 402-440).

LEGENDARY HISTORY OF THE EOGHANACHT OF MUNSTER and other tales of various cycles; together with poems by authors of cos. Limerick and Clare, warrants and other miscellaneous matter.

The present MS., arts. 1-4, 8, 9, and Eg. 106, arts. 1-4, 20 (written in co. Meath, but deriving in these articles from a Munster MS.) contain a series of texts: Cath Cnucha (only represented in Eg. 106 by an introductory note), Cath Maighe Léana, Cath Maighe Mucroimhe, Cath Críonna, Cathughadh

Cheallacháin Chaisil and Cath Cluana Tairbh, all connected together by a series of annalistic entries so as to form a kind of romantic history of Munster, A.D. 174–1138. Add. 29614, arts. 1, 3, 4, appears to derive from a similar source. It contains only Cath Cnucha, Cath Maighe Mucroimhe and Cath Cluana Tairbh, but in the latter text (f. 23) the following reference appears: “Brian mac Cinnéide mic Lorcáin .i. ceathramhadh gein tsochair Éireann riabh .i. Brian ar iarmhar Lochlonnach do dhíbirt ⁊ d’ionnabhadh ⁊ ar an ndaoirsi do bhí aco ar fearaibh Éireann do chur díobh tar éis a ttug Ceallachán Caisil mac Buadhacháin do chathaibh dóibh roimhe sin, Eoghan mór mac Mogha Néid ar a bhfóirighthin on ngorta amhuil adúbhramar cheana, Fionn mac Chúmhaill . . . et Pádraig mac Arpluinn.” This would seem to imply that the source of Add. 29614 also contained Cath Maighe Léana and Cathughadh Cheallacháin Chaisil.

The compilation was probably made by a dependent of the MacCarthys, the chief sept of the Eoghanacht. The original conclusion of the annalistic entries would seem to have been as follows (Eg. 150, f. 140; Eg. 106, f. 132 b; the annals are not found in Add. 29614): “Cormac mac Muiridhice mic Carthaice mic Saoirbhreathaice mic Donnchadha mic Ceallacháin Chaisill et Toirdhéalbhach Ó Briain a ccómhfhlaithios ris seacht mbliadhna, Cormac do marbhag a Maigh Tamhna le Diarmaid súbhgach Ó Conchabhúir air fhoráiliomh Thoirdhéalbhuig Uí Bhriain a bhfeall” [A.D. 1138]. In Eg. 150 the Clare scribe, John Lloyd, copies out this entry, but adds a conclusion (possibly his own) in the Dalcassian interest (written in a different ink, and perhaps added later), “A.D. 1178—Do ghaibh Dómhnall mór mac Toirdhealbhuigh mic Diarmada mic Toirdhealbhuig mic Tadhag mic Briain Bhórainhe árdcheannus Leatha Mhogha is é do thóg ocht mainisdrecha déag san Múmhan et tug fód re haltóir dóibh, is é do thóg Caisléan dubh Átha Dara ⁊ an Halla et fós . . . do ghaibh Donnchadh Cairbreach mhic Dómhnaill mhóir flathus Múmhan et is é do thóg Mhainisdir Dhonnchada Chairbrice a Luimneach.” The absence of this panegyric in Eg. 106 suggests that it is an addition here.

The Cormac mac Muireadhaigh mentioned in the last entry in Eg. 106 was famous among the MacCarthys. He became

chief of Desmond in 1123 and was killed in 1138 at Magh Tamhnagh (Mahoonagh, bar. Conello, co. Limerick). In a poem addressed by Gofraidh fionn Ó Dálaigh to his descendant Diarmaid (d. 1368) Cormac's death is alluded to in much the same terms as here:

“Cormac Mór athair an fhir  
i gcathaibh níor clódh a sdair  
do dhoirt dream armach a fhuil  
i Muigh Thamhnach do fheall air.”

*Irish Monthly*, 1919, p. 399.

And the scribe of Harley 1802 (written at Armagh in 1138) has a note of his death (cf. Harl. 1802, art. 3 (d)).

The compilation was thus in the MacCarthy interest. And a note in Eg. 106 (clearly copied from its source) possibly introduces us to the actual compiler. It follows immediately the last annal dealing with Cormac mór, and runs: “Ag sin foras feasa chlainne Mhileadh Easpainne ⁊ ar ghabh lánrighe Éireann diobh ⁊ righe dha choigeadh Muman fo leith. Scriptum per mé Eugenium Carti Baile an Oilein aedibus Domini Tadei Deirmisi Cormaci Carti anno domini 1648 undesimoque Januarii.”

If Baile an Oilein here is Castleisland, co. Kerry, the scribe and his patron probably belonged to the Coshmang branch of the MacCarthy, the chief sept of that name in Kerry. Thus Eoghan Mac Cárthaigh was certainly the scribe of the earliest copy of the compilation recorded, and he may well have been the original compiler. If the title *Foras Feasa Chlainne Mhileadh* is original, the compilation would appear to be later than the famous work by Keating, *Foras Feasa ar Éirinn*, compiled *circ.* 1632. The title would seem to imply a more extensive work than that which has come down to us in Eg. 106 and 150.

1. “Caith Cnuea sonn, A.D. 174,” beg. “Do bhádar Laighnic gan raith gan ríogh gan ró-chonách déis Chathaoir Mhóir mhic Féidhlime Fíorúrghlais mic Cormaic Geallta Gaoith .i. Árdrígh uasal oireadha airmhidneach Éireann do mharbhadh et do mhúghadh a ccaith Mhoighe hÁdha le Conn Céadchathach”: the late historical romance of the battle of Cnuea.

For earlier texts dealing with this battle we may compare *Macgnímartha Finn* (printed by K. Meyer, *R. C.*, v. p. 197; transl. *Ériu*, i p. 180) and *Foitha Catha Cnuea* (printed from

*L. U.*, p. 41 b, by W. M. Hennessy, *R. C.*, ii. p. 86; also by Windisch, *Kurzgefasste Irische Grammatik*, Lesestücke iv. Another text in *Y. B. L.*, p. 175, col. 2). In the *Macgnímartha* the battle is represented as one between rival *fian*-bands, no mention being made of the high-king Conn. In the *Fotha Conn* takes a principal part in levying the war against Cumall, father of Find. This difference probably represents two stages of the theme (cf. MacNeill in *Duanaire Find*, I. T. S., vii. p. xxvi). In the poem "Cnucha enoe os cionn Life," the battle is brought into connection with the division of Ireland between Conn and Eoghan (*C. Z.*, xi. p. 41). And Eoghan also takes Cumhall's side in the present text, being introduced thus: "Táinig Eóghan árdghníomach mhic Mogha Néid a ttosach an mhórshlua[i]gh Muimhneach (óir dob ádhbhar árdriogh Éiríonn Eogan fán ám soin 7 do chuir fós go fiordhíocra a aire air roinn éigin d'Éirinn do chur air a chumas féin don chóiméirgheadh sin)." The tale also differs from the *Fotha* in other details. Thus the account of the begetting of Find varies (probably assimilated to that of the begetting of Cormac in *Cath Maige Mucrime*), but the account of the *Fotha* and of the *Dindshenchas* texts (cf. Gwynn, *Metr. Dind.*, ii. p. 72) is given as an alternative, six verses being cited from the *Dindshenchas* poem, with the following introduction: "Gidheadha a léighthóir tuig (do réir an tseanchusa) nách mur sin chomhraic Cúmhál inghíon Tadhig, ach mar seoh, mar chuirrios an Seanchas síos."

The earliest copy of this version noted by D'Arbois de Jubainville, *Essai*, p. 61, is in *R. I. A.*, 23. H. 1, p. 5 (1701), but *Adv. Libr. MS. XXXVIII* (circ. 1600 according to Mackinnon, *Catalogue*, p. 118) probably contained it formerly.

Of the Museum copies the present MS. (of which Eg. 114, art. 2, is a copy by John O'Donovan) and Add. 18947, art. 10, are in general agreement, but Add. 29614, art. 1 (1725), differs considerably from both, containing among other variants two long sea-runs represented only by a formula in the shorter version and omitting the poems "Ata meirge catha Cuinn" and "Eirgidh cuiridh an cath cruaidh." At the end here is the note: "Triallamaoid anois d'Ionnsaighe Mhaighe Léanna sonn."

f. 4.

2. "Ionnsuighe Mháighe Léanna, dá attorchair Eóghan

Taidhleach," beg. "Dála chlainne déadla daitháilne Deirgthinne et chlainne lánghasda léidmhighe Luíghdeach et chlainne durrdha deighláimhe Dáirinne níor bugh riarach déis an chatha sin Chnuca iad": the late historical romance, printed by O'Curry, *Cath Mhuighe Léana*, Celtic Soc., 1855, with an introduction giving an account of the present cycle of tales and earlier references to the theme of the present tale.

The earliest extant copy of the tale is probably that described (without identification) by W. Stokes in his account of a Phillipps MS. at Cheltenham, *Féire*, Henr. Bradshaw Soc. ed., p. ix. There it appears to fall into three parts, the first (p. 5) beginning: "Imtusa cloinde Danaine et cloinne Deirgthinedh et cloinne Luighdech meic Ithe," the second (p. 9) "Imtussa Mog Nuadat," the third (p. 13) being described by Stokes as a "story beginning with a description of a combat between the King of Erin and the King of Ulaid." Between parts 2 and 3 there is a scribal note, beg. "Misse in Dubaltach mac Semuis do graiph in beag sin." This scribe was probably a Mac Firbhisigh. Stokes dates this MS. in the 15th cent. Another copy on vellum, which formerly belonged to Colgan, is described as no. VI of the MSS. in the Franciscan Library, Dublin, in *Hist. MSS. Comm. Report*, iv, Appendix, p. 601. O'Curry's source was R. I. A. MS. Hodges and Smith 104 (early 17th cent.). Another R. I. A. MS., Stowe B. IV. 1 (*circa* 1672) appears to be in general agreement with this, although the poems are only cited by first lines. Of the Museum MSS. Add. 18746, art. 2, agrees generally with this recension, though it omits many of the poems. The others (Eg. 150; Eg. 106, art. 1; Add. 18947, art. 1) present a shorter recension. The main distinguishing features of the longer form are: (a) the account of the origin of Eoghan Mór's sobriquet Mog Nuadhat, differing to some extent from that in *Cóir Anmann*, p. 302;—(b) an unusually long and elaborate sea-run, describing the departure of Eoghan Mór from Spain. In the shorter version this is replaced by a conventional formula;—(c) a greater number of poems throughout and a much fuller account of the final battle.

At the end here is the note: "Adeir an Seanchas gurab air a leaba do marbhadh Eoghan le Goll." Cf. the references to this tradition in *Iomarbhágh na bhFileadh*, ed. McKenna, iii. 25; iv. 58.



Annalistic notices follow, merging into the account of the battle of Ceann Abhrad (f. 56 b).

3. "Cath Mháighe Mucraimhe annso," beg. "Áirdrigh cródha cruithníamhdha calma ceartbhreathach do ghaibh árcheannus na hÉirionn go bhfrasabhra dár cobhainim Art ollchosantach árdghníomhach Aonfhir mhac Chuinn chlúoirdeire Chéadcha-thaig": the late historical romance, printed from R. I. A., 23. M. 47, and other R. I. A. MSS. in *G. J.*, xvii-xviii.

The earliest prose account of the circumstances of this battle is in the genealogical tract in Laud Misc. 610, ff. 94 b-96 b, printed by K. Meyer, *Fianaigeacht*, pp. 28-40; *C. Z.*, viii. pp. 309-312. This account covers the causes of the battle, the preliminary battle of Cenn Abrat (cf. *Anecdota from Ir. MSS.*, ii. p. 76), the battle of Mag Mucrime and the death of Mac Con, with the begetting of Fiachu Muilleathan and Cormac mac Airt and the recognition of Cormac. The tract was compiled (according to MacNeill, *C. Z.*, viii. p. 416) at the end of the 10th cent. from older materials.

In *L. L.*, p. 27, there is a poem attributed to Cormac mac Cuileannáin (d. 908) giving an account of the events connected with the battle. In the same MS., p. 288, is a tale of very much the same scope as the notices in the genealogical tract, but of later date. This has been printed by Stokes, *R. C.*, xiii. p. 434, and by S. H. O'Grady, *Silv. Gad.*, i. p. 310. Details and incidents connected with the battle and its preliminaries are also found in *Cóir Anmann*, nos. 41, 42 (the cause of Ailill Ólom's name); *Anecdota from Ir. MSS.*, ii. p. 76 (the battle of Cenn Abrat); *Silv. Gad.*, i. p. 253 (the begetting and early history of Cormac mac Airt); *R. C.*, xi. p. 41, *Cóir Anmann*, nos. 42, 43 (the begetting of Fiachu Muilleathan).

The present tale, a composition of the late mediæval period, differs widely from the tale in *L. L.*, and uses other materials. Thus it includes the incident of Art's prophecy at Trevit with the poem printed from *L. U.*, p. 119, by J. MacNeill, *R. I. A. Proc.*, 3rd Ser. iii. p. 532, and a long account of the sorrow of Ailill Ólom, apparently inspired by the two poems printed by MacNeill from *L. L.*, p. 146, *loc. cit.*, p. 540. This last addition, Nuallghubha Oiliolla Óluim, is found separately on vellum in Adv. Libr. MS. XXVIII, pp. 11-13, in apparently much the same form

(cf. Mackinnon, *Catalogue*, p. 138). No copy on vellum of the whole tale appears to be extant. There is a 17th-cent. copy in Adv. Libr. MS. XXXVIII, p. 71 (*circ.* 1600 according to Mackinnon, *Catalogue*, p. 118). And a paper MS. containing it was found in Colgan's cell after his death in 1657 (no. XXX in *Hist. MSS. Comm. Report*, iv, Appendix, pp. 605, 611).

Of the Museum MSS. Eg. 150; 106, art. 2; Add. 29614, art. 3, agree fairly closely together. Add. 18947, art. 4, and Eg. 118, art. 7, are nearer to the printed text, containing the full introduction in praise of the peace of Ireland in the days of Art, which is lacking in the shorter version. They differ, however, from one another, Eg. 118 omitting most of the poems and ending imperfectly. The account of the battle of Ceann Abhrad is included in the annalistic notes in Eg. 106 and 150, is lacking in Add. 29614 and the printed text, is prefixed in Eg. 118 and is introduced inconsequently in the body of the text in Add. 18947. It is noteworthy that in some details it resembles the poem attributed to Cormac rather than any of the older prose accounts.

Colophon: "Gonadh e sin Cath Mhoighe Mhucroimhe, Nuaillechumha, agus ughacht Oiliolla Oluim um oighreacht Mumhan An 29 la do Mharta 1773." f. 58 b.

Annalistic entries follow, merging into art. 4.

4. Brief account of the battle of Crinna. Begins here: "Corbmac mac Airt ceathracha bliadhan a ríoghacht Éireann go bhfrasabhra."

The earliest account of the battle appears to be that incorporated in the genealogical tract in *L. L.*, p. 328; *B. B.*, p. 192 a.\*

A later and more expanded version is printed from the Book of Lismore, f. 121, in *Silv. Gad.*, i. p. 319 (also found in the Book of Fermoy, f. 29). Keating, *Foras Feasa*, ii. p. 288, used the *L. L.* version, but seems also to have known the text as in Lismore. The present summary is closer to the Lismore text. The account in Eg. 106, art. 3, is somewhat shorter. Colophon: "Gonadh é sin Cath Crionna áit ar thuiteadar na trí Fearghuis .i. triur mac inghíne Chuinn Chéadchathaig re Lúghaidh lámhéachtaice Lágha." f. 81.

\* The note in the genealogical tract from Laud Misc. 610, printed, *C. Z.*, viii. p. 314, seems to imply a somewhat different account of the battle.

Here follows an account of the death of Cormac and a notice of the battle of Gabhair, "amhail is léir san Stair da ngoirthear Cath Gabhra et ní thárla an Stair sin linn ehum a curtha síos don léighthóir; gidheadh do gheabhadh an léighthóir bunúthas na Staire seoh a ccuid d'imtheachtaibh na Féinne." Eg. 106 here has a series of annalistic notes concluding with the account of the invasions of the Northmen summarized from *Caithréim Ceallacháin Caisil*, §§ 1-6. It is clear that a similar account must have preceded art. 8 in an earlier MS., but the following three articles have been substituted here for the annalistic entries.

5. "Tuarrusdol gach taoisice Ó Rígh Caisill, tráith bhias cathúghadh o Leath Coinn nó ó allmurachaibh": the dues of the Munster chiefs from the king of Cashel in time of war. Abbreviated from the verse account in *Leabhar na gCeart*, ed. O'Donovan, p. 80. Cf. art. 10 below. f. 84.

6. "Áindreas Mac Cruitín ect.," beg. "Cúig tar luis dá ttigeadh 'ghrásaibh Dé": Jacobite poem (7 stanzas), prophesying an invasion in 1755, by Aindrias Mac Cruitín, the co. Clare poet (see Add. 31874, art. 34). Also in T. C. D., H. 2. 5, p. 242 (written by the Limerick scribe, Diarmaid Ó Conchubhair). A song lamenting the non-fulfilment of this prophecy was written in 1755 by Micheál Coimín (cf. Add. 31874, art. 35). f. 85.

7. "Tioefadh don Daingion cabhlach mór": two stanzas of the prophetic poem found in Eg. 158, art. 4. f. 85 b.

8. "Cathúghadh Cheallacháin Chaisil re Lochlannuibh," beg. "Is ann sin d'éirgheadhdar seacht ttuatha déag Chaisil um Cheallachán": the historical romance, sometimes entitled *Caithréim Ceallacháin Caisil* and printed under that title from the earliest MS. (the Book of Lismore, f. 148) by Alex. Bugge, Christiania, 1905. The title was added by O'Curry in his transcript of Lismore in the R. I. A. Most modern copies are divided into two parts, headed respectively "Cathughadh Cheallacháin Chaisil" and "Tóruigheacht na ttaoiseach for Ceallachán Chaisil."

The tale, as Bugge suggests, was probably intended as a counterpoise in favour of the Eoghanacht to the praise of the Dál gCais in the Cogadh Gaedhel re Gallaibh and it is doubtful whether the actions related in it have much historical warrant. It is used, however, by Keating, *Foras Feasa*, iii. p. 222.

Some passages from the tale appear on vellum in Adv. Libr. MS. VIII, ff. 27, 36 (cf. Mackinnon, *Catalogue*, p. 112). The modern version, represented in the Museum by Eg. 106, art. 4; 150; Add. 31877, art. 35; 18946, art. 12, differs considerably from the form in Lismore. Among others three main distinctions may be noted: (a) Many poems only indicated by first lines in Lismore are here given in full. These are printed in Bugge's edition from R. I. A., 23. H. 1, with variants from Eg. 106; (b) Aisdrechán's embassy (§ 47) is told at more length with additional poems; (c) A shorter ending replaces §§ 79-99, all the poems in these paragraphs being omitted.

The copy in Add. 18946 differs much in wording from the other MSS., though it agrees in substance and the distinctive features. Add. 31877 has the introductory paragraphs in Lismore, which are incorporated in the annalistic link in Eg. 106, and are missing in Eg. 150 and Add. 18946. f. 86.

The annals are then carried down to 1033 (*recte* 1013). The dating here follows the tradition that the battle of Clontarf was fought in 1034. So Keating, *Foras Feasa*, iii. p. 276, has the date 1034, for which he cites a *seanchaidh*. The date is also given for Clontarf in John Lloyd's *A Short Tour*, Ennis, 1780, p. 3, note. The difference of dating is probably due to the theories of Marianus Scotus, who dated Clontarf in 1036 in his chronicle, cf. B. MacCarthy, *Codex Palatino-Vaticanus* 830, Todd Lect. Ser., III, 1892, p. 8.

9. "Cath Chluana Tarbh A.D. 1034," beg. "Do rinneadh Brian Bórainme slugh Múmhan Chonnacht et Mhidhe do ghairm et do thionól": the late historical romance of the battle of Clontarf. The account of the battle here agrees generally with the form in the *Leabhar Oiris*, printed by R. I. Best, *Ériu*, i. p. 78. The main difference is the insertion of the episode of Aoibheall and Murchadh with the poem "Ge maith do mhisneach a ghrádh" and the curtailing of the latter part. A similar account of these events occurs in the pseudo-Annals of Inisfallen, a late compilation (cf. Eg. 98). A copy of the tale printed in *G. J.*, vii. p. 3, has a prologue apparently drawn from Keating, *Foras Feasa*, iii. p. 266, and concludes in the MS. with the account of Cian mac Maolmhuidh as in the *Leabhar Oiris*.

f. 129.

10. "Cíos Ríogh Caisil anallód": the dues of the king of Cashel. Cf. O'Donovan, *Leabhar na gCeart*, p. 42. f. 141 b.

11. "Prionnsadha Saxon ón eConngeus," beg. "Dá Uilliam aon Stiabhna agus Seón": list of English kings down to James II and other dates in verse (5 quatr.). *ib.*

12. "Bruislioch mhór Mháighe Muirtheimhne mar ar thuit Cuchollan mac Subhailtaigh .i. Ríghghaisgeadhach Éirionn et Deargruathar Chonuill Chearnuig .i. Ríghlaoch Éirionn annso síos mar leannus," beg. "Feacht n-aon dá ttangadar Ulaidh go hEamhainn mbín áluinn Mhacha": the Brisleach Mór Maige Murthemne and Deargruathar Conaill Chearnaig, written continuously without formal division, although the running title changes at f. 169. See Eg. 132, art. 1. Colophon: "Gurb í sin oíghidh Cuchollainn et Deargruathar Chonuill Chearna gonnige sin Finit a Loim na neach san Mí Ianuair aois Criost 1774 Seón Lloyd." f. 142.

Here James Bonville begins.

13. "Tóruigheacht Shaidhbhe inghean Eogain Oig sonn," beg. "Sealg thromthorthach do comóradh le Fionn mac Cumhail": the tale of the Find cycle as in Eg. 128, art. 9. Colophon: "Gurab í sin Toruigheacht Shaidhbhe inghean Eoguin Óig gonnige sin, air na sgriobhadh a Sráid an Choisleáin a Luimneach le Séamus Boinnbhiol an daradh lá fithchiod don mhíosa Abráin." f. 181.

14. Stanza, beg. "A dhuine ta brúighte tuirsioch marbh tráite," recommending a "hair of the dog that bit him" to a drinker. f. 198 b.

15. "Aindreas Mac Cruitin ect.," beg. "Beannúigh doimhinn duit a Dhoinn na daibhehe": the poem (26 stanzas) found in Eg. 118, art. 6. Much corrected by a later hand. f. 199.

16. "Tomas Bruinnebhiol ect.," beg. "Taim a n-anbhruid ag spratbhuidhne": poem (9 stanzas) by Thomas Prindeville against the landlords of his day. For Prindeville see Eg. 154, art. 52. Diarmaid Ó Conchubhair, the Limerick scribe, wrote T. C. D., H. 2. 5, for him in 1712. f. 202.

17. "Sean Clárach do Shéamus Dawson ect.," beg. "Taisig a chlocha go coilgilte (*sic*) a ccoimead chriath": poem (7 stanzas) by Seán Clárach Mac Domhnaill. See Add. 31784, art. 13 (d).

f. 203.

18. "Onchu foghla chríche Cuinn": two quatrains of contention between Tadhg dall Ó Huiginn and a poet of the Mac an Bhairds. See E. Knott, *Tadhg Dall*, p. 277. f. 204.

19. "An sagart .i. Marcas Ó Griobhtha ect.," beg. "Cos ar do chuid a choilein": satirical poem (7 quatr.) addressed to a gentleman named Wolfe of Ennistymon, co. Clare (O'Curry). A translation of the Dies Irae attributed to Marcas Ó Grioffa, a priest, is in T. C. D., H. 6. 11, p. 57. f. 204.

20. "Uilliam Dall ag freagre Dáibhídh [*written* BB] Ó Chleirigh ar na ráidh dho tre híorléigion a chumainn le mna gur chuireadar báire is 20 air," beg. "Carbh iongna duine dod chailse": one stanza of the poem in art. 63 below. f. 205.

21. Litany of the Virgin. f. 205 b.

22. "Iodeagh Chloinne Uisneach": the tale of the Ulster cycle. See Eg. 164, art. 9. f. 207.

23. "Eachtre Cléirighch na gCroicean": the burlesque tale. See Eg. 156, art. 2. f. 219.

24. "Plearaca na Ruaircioch," beg. "Bioch Nodhluig na Ruaircioch a ceuimhe gach nduine": a bad copy of the poem in Eg. 127, art. 1. Followed here by a very inferior *English* version (not that attributed to Swift), beg. "The Crismus so feasting the noble O Ruairk." f. 224 b.

25. "Aodhgan ua Raithile et. os leabaidh a bhais ag sgriobha gus a charaid iar ndul a n-eadochas do a ceuisibh airighthe," beg. "Cabhair ní gharfíod go geurthar me a ceuinnchomhrainn": poem (6 stanzas and 1 of *ceangal*) on Ireland's troubles. See *Poems of Egan O'Rahilly*, I. T. S., iii, 2nd ed., p. 114. f. 226.

26. *English* epigram directed against the domestic misfortunes of George I, beg. "At vast expence the Britons woud adorn," with *Irish* version, beg. "Cedh caitheadar Gaill a sauibhreas óir le puimp." f. 227 b.

27. Another copy of the poem in art. 19 above. Followed by a quatrain against clowns, beg. "Da rachmus meighar is macnas" (O'Rahilly, *Dánfhocail*, no. 102). f. 228.

28. "Carrollan's Recept in English and Irish," *Irish* beg. "Mas tinn no slan do tharladh me," *English* "Dull and heavy with health impaired." The beginning of Carolan's Pléaráca an Stafardaigh as printed by Ó Máille, *Carolan*, p. 115, ll. 121-134. f. 228 b.

29. "Eachtra agus imtheachta an mhadra mhaoil": the late romantic tale. See Eg. 1782, art. 11. Colophon: "Ar na sgríobhadh lé Séamus Boinnbhiol chum uasáighde chSeághain saor súaire súaimhneach saorbheartach úa Maoldomhnaigh do chómhnuighios a Sráid an Chaisleain a Luimneach an naomhadh lá don mhíosa June aois an tiagharrnadh an tan san 1773." f. 229.

30. "File éigin cct.," beg. "Gabh do chead a cholann chriadh": moral poem (13 quatr.) on the transient nature of earthly goods. Probably of 17th-cent. composition, being of the same type as Sloane 3567, arts. 3, 11, 12, etc. f. 252.

31. "Domhnall mac Dáire [Mhic Bhruaideadha] cct.," beg. "Geall re maoinne moladh De": religious poem (29 quatr.). The poet flourished *circ.* 1570, see S. H. O'Grady, *Catalogue*, p. 342, and Mac Erlean, *Duanaire Dháibhídh Uí Bhruadair*, i. p. 2. A copy by the Limerick scribe, Diarmaid Ó Conchubhair, is in T. C. D., H. 2. 5, p. 341. f. 252 b.

32. Quatrains, viz.:—(a) "Os eigan d'fear an oinig": on the liberal and illiberal man;—(b) "Cíodh nach dalíon rígh nimhe": on generosity;—(c) "Bi duine a bpéin is é beo": on the instability of human things. f. 253 b.

Arts. 33–50 are transcripts from Eg. 211 (a Cork MS. written by Seán Ó Murchadha na Ráithíneach in 1758) in the following order of correspondence: arts. 1–14, 17, 22 (beginning only), 21, 20.

51. "Eachtra an bháis," beg. "Cia hé siúd thall a teacht go dí me": dialogue (254 ll.) between Death and the Sinner. See Eg. 133, art. 3. f. 331.

52. Second copy of art. 17 above. f. 337.

53. "Mangaire Súgach cct.," beg. "Is iad na mna do chiap me 'ghnaith": poem (5 stanzas) by Andrias Mac Craith, for whom see Add. 31874, art. 8. f. 338.

54. "Seamus Boinnbhiol ct. ar an maslath fuair Tomas suaire Ó Míocháin ardmhaighistir nuibhreach 7 aon don eigse bheasach ghlembhianach do chómhnuighios a n-Inis a geriochaibh Tuamhan ó dhis bhailidhe mhallaighthe chuireapach chioceapach gan mhunadh iompchar na tuigse," beg. "A chaighthbhíle an ghrinn 's a haoith gan ghruaim gan cheas": poem (5 stanzas) by the scribe addressed to the Clare poet, Tomás Ó Míodhcháin (cf. Add. 31874, art. 10). See also art. 76 below. f. 339 b.

55. "Comhrac Fear Diagh ⁊ Conngculglais": the episode from the Táin Bó Cuailnge. See Eg. 106, art. 12. Colophon: "Ar na sgriobhadh le ceartbhreathamh ughdar ⁊ ardmhaighistir gach foghlaimadh ⁊ gach teangthadh dar cume ar talamh riamh acht amhain sodar no roince .i. Diarmuid uasal buacach búanbheartach Ó Mulcaoine ó iarthar na haban lamh re hAbhain Ó Gearne [the Ogarney river, which runs into the Shannon near Bunratty, co. Clare] 1773." f. 340.

56. "Seadhan Ó Tuama ar bhean na cleithe caoile cēt.," beg. "Nior hagair liom acht beart gach breith ar aoibhneas": the well-known poem (6 stanzas) printed in O'Daly, *Poets*, p. 14; *Filidhe na Máighe*, p. 9. f. 353.

57. "Tadhg Gaodhlach cēt. ar Pheadar na peice," beg. "A ceualamhuir eachtara Pheadar na peice": poem (10 stanzas) on the gallantries of a certain Peadar, attributed here to Tadhg Gaedhealach Ó Súilleabháin, for whom see Add. 31874, art. 44. Also in Eg. 160, art. 57. f. 354.

58. "Muiris Ó Griobhtha cēt. ar pheac Uillig do Bure," beg. "A dhaimh an ghrinn 's a shaoithe scleipe": poem (57 ll.) on the superior gallantries of Ulick Burke, who surpassed Peadar of art. 57 as well as an Mangaire (i.e. Aindrias Mac Craith, see Add. 31874, art. 8) and other well-known exponents of the art. With the refrain "Imbo ⁊ Umbo." For Muiris Ó Griobhtha see Add. 31877, art. 53. f. 355.

59. "Patrick Healy's wishes in English and Irish," the *Irish* (4 stanzas) beg. "Da bhfuinnse mo mhianuibh de riar is cead cairte me haoghail do suidheamh," the *English*: "Could I to my wishes attain & square y<sup>e</sup> plan of my Life." Printed in Hardiman, *Irish Minstr.*, ii. p. 230, with different English rendering. f. 356.

60. "William English cēt. ar Ros gheal dubh," beg. "Nil subhguidheacht na dúil ghrinn go bráth am ghaor": love song (7 stanzas). See Add. 31874, art. 39. f. 357.

61. "Nil fanach gan faltus ar uaisle Gaoidhiol": Seán Ó Tuama's welcome to poetic drinkers, printed in *Filidhe na Máighe*, p. xxiv. Cf. art. 66 (d) below. For Seán Ó Tuama see Add. 31874, art. 12. f. 357 b.

62. "A sup of Good Drink," beg. "Gradh me chroidhe an Sup of Good Boose": song (8 stanzas) in *English* composed during the



Seven Years' War (1755-1761). St. 7 is quoted, probably from this MS., in Hardiman, *Ir. Minstr.*, ii. p. 148. f. 358.

63. "Dath Ó Cleire ect.," beg. "Is duine me do chuile [shuibhlaigh] a lan": stanza, followed by the answer, headed "Domhnall Ó Ceneade Ó Brighain ect." and beginning "Ni hionghna liom duine dod cháil" (11 stanzas and chorus). A version with different arrangement of stanzas is attributed to Uilliam Dall in Add. 31874, art. 4 (a), cf. art. 20 above. For Domhnall mac Cinnéide Uí Bhriain and Dáibhídh Ó Cléirigh cf. Eg. 160, art. 52. f. 359.

64. "Ag so sios na coinghil do cuireadh Fionn ar an bhFeinn": the passage on Fionn and the Fian from Keating, *Foras Feasa*, ii. p. 326, ll. 5083-5221. Cf. Eg. 166, art. 2, and, for Keating's sources, Eg. 1782, art. 10. f. 360.

65. "Máire Chonachtach chum an aithir Cseaghain Uí Mulriain ect. 7 freagra dh an tsagairt 7 a tseagasc do Mhaireadh 7 don ghabhain bhan," beg. "A shagairt a Chseaghain dhil ghreanta gan cháim gan cheasnamh gan chas gan chlaonbheart": dialogue (5 stanzas) between a light woman and An t-athair Seán Ó Maolriain, P. P. of Clashmore near Youghal (cf. R. Foley, *Donnchadh Ruadh*, Dublin, 1908, p. 40). f. 362.

66. Quatrains, etc., viz. :—(a) "Ó Súilliobháin ct. ar scoláire bhi ag leughamh an leabhar da ngoirimthíge Bod Muice": two quatrains and a stanza, here represented as a dialogue between an Ó Suilliobháin and a scholar. The first quatrain, beg. "Eolus a luis eoluis," is found separately, e.g. in Add. 40766, art. 4 (f). For the quatrain and stanza of the answer see Eg. 127, art. 38 (o). f. 363;—(b) "Eoin Ó Ceallacháin ct. ar Ceallachan Mac Carrtha .i. fiordhuine uasal do rin a theaghlach comnuithe a ccomhgur na cceithre rian le fóirneart firhéile 7 do fuar bás ar an mbothar," beg. "Fán bhfódso leagag an faraire córach fial." *ib.*;—(c) "An t-athair Eóghan Ó Caoimh ct. ar ceathar sagart do shiol cCaoimh harrle a ccomlúadar gan aoinneach eile eaturra 7 Eoghan fa hainm do gach aon diob:

"Eoghan seannda o Ceanntuire is sine don bhuidhn  
is Eoghan sanntach ó ceantar Cuilleann Uí Chaoimh  
Eoghan crannda nach ramharpluic ó iomad na dighe  
is Eoghan mantach sa dhrandal ag druidim le haois."

For An t-athair Eoghan Ó Caoimh see S. H. O'Grady, *Catalogue*,

p. 527, and articles by Tadhg Ó Donnchadha in *Gadelica*, i. pp. 3, 163, 251. f. 363 b;—(d) “Seaghan Ó Tuama et.,” beg. “Dob ait liom ol ar bord ge meighrach suare”: the second stanza of the poet’s “sign,” printed in Dinneen, *Filidhe na Máighe*, p. xxiv. Cf. art. 61 above. *ib.*;—(e) “Duine eigin et.,” beg. “Ni hait leis an anneólach dall”: see Eg. 127, art. 36 (p). *ib.*

67. “Muiris mac Dáibhidh dhuibh Mac Gearailt et. ag moladh cloidhimh,” beg. “Do bronnadh damh carradh coilg”: poem (5 quatrains) in praise of a sword presented to the poet. A longer copy (10 quatr.) is in Eg. 113, art. 19. For the poet cf. Eg. 174, art. 4. f. 364.

68. “Ceathrar ban bhi ag iaradh uain mhuillinn, adubhairt an muilleoir gibe aca is fearr mholfach a duighche fein gur di habhartach tuis riartadh,” beg. “An bhan Connachtach et.: Is fearr Connachtaice na each”: the contention found in Eg. 135, art. 8. At the end is a stanza, headed “Aindrias Mac Mathghamhna chum Cseaghain Ui Mhaoldomhna et. i. Sean saor:

“A shaoi ghrinn do phrimhshiol na seabhac saor súghach  
budh fiorchaoín gan aoinbhaois a rana caomh ciuil  
le siorghuidhe chum righe nimhe mo bheanacht fein chugaibh  
mar dhion dibh ar chaimnaimhid go breatha lae an chuil.

Foirchean ar na sgríobh le Aindreas Mac Mathghamhna an 7mha la don Abran 1773.” f. 364 b.

69. “Iarradh na deirce an so”: the usual Beggar’s Petition. See *G. J.*, xiv. p. 675. For Irish beggars see an article by W. Hackett, *Ulster Journ. Arch.*, no. 36. f. 365.

70. “An deire da hiarradh,” beg. “Go mbeannuighe Dia τ Muire τ Pátraig Rígh an dómhna (*corr. to domhnaich*) nua na geeannaighthe τ ceann Coreuigh dhuit ’inghin an deadhathar le tobhagh (*corr. to togha*) mahar Cionnus táoin tu táoin tu go maith”: a different form of the Beggar’s Petition, ending with the beggar’s abuse of the housewife when refused. This is the form given by O’Daly, *Poets*, Sec. Ser., 1860, p. 218, as used by a beggar O’Farrell, who used to beg of O’Daly’s mother in co. Waterford. f. 366.

71. “Donnchadh [each] ua Mathghamhna et. ar eclos go bhfuair Regent na Frainngee bas,” beg. “A mhadra bhoiecht lear

loiteag cuis Shéamuis": stanza on the death of [Philip, Duke of Orleans,] Regent of France, d. 1723. A longer poem on the same subject by the same is printed in S. H. O'Grady, *Catalogue*, p. 562. For another poem on the death of the Regent see Dinneen, *Amhráin Sheagháin Chláraigh Mhic Dhomhnaill*, p. 25. f. 366.

72. "Ulltach ct. an tan d'far a bhean air bheith aig cruinniughadh saibhris," beg. "Geabhaidh ó Dhía mar do gheall": quatrain. *ib.*

73. "An fear céadhna [i.e. Donnchadh caoch Ó Mathghamhna] ct. an tan mhúigheadar daoine úaisle a feabhus do labharach an béarle Gallda," beg. "Ata an uiread sin tarcuísne ar bhreathaibh na binnGhaoidheilge": poem (3 stanzas) against the English language. A copy in 5 stanzas is in Eg. 210, art. 10. f. 368 b.

74. "Aig so Oideas an Tóirúmaice aosda da mhae ionnus go ttiocfadh raith ar gach síol da ceuirfeach sa talamh," beg. "Treamh an talamh cuir an síol": quatrain. *ib.*

75. "Donnchadh Mac Conmara cēt." beg. "Do riarfuin sgeol dom comarsa ar aon readh": the poem, *Eachtra Ghiolla an Amaráin*, printed by S. Hayes [O'Grady], *Adventures of Donnchadh Ruadh Mac Con-mara*, Dublin, 1853, and by R. Foley, *Donnchadh Ruadh*, Dublin, 1908, and elsewhere (cf. Best, *Bibliography*, p. 210). The author's autograph copy, written in 1758, is now Murphy MS. 85 at Maynooth.

Donnchadh ruadh Mac Conmara was originally of co. Clare, having been born at Cratloe in 1715. But he appeared at Seskinane and Lickoran, Sliabh gCua, co. Waterford, in 1740, and seems to have lived in cos. Waterford and Cork for the rest of his life. Details of his movements, so far as they are known, are given by Mr. Foley, *op. cit.*, p. iii. It is possible that he went to Newfoundland in 1745. From that date nothing is heard of him until 1756, in which year the poem "As I was walking one evening fair" (Eg. 139, art. 46), said to have been composed in Newfoundland, appears in a MS. written at Cloyne, co. Cork. His later years were spent in the neighbourhood of Kilmacthomas, co. Waterford. He wrote a Latin elegy for Tadhg Gaedhlach (see Add. 31874, art. 44) in 1795, and himself died at the age of 95 in 1810, being described in the obituary in the *Freeman's Journal* as "The most celebrated of the modern bards." A

selection of his poems was printed by Mr. R. Foley in the work mentioned above. f. 369.

76. "Cóntae Luimne maraon le Cóntae an Chlair ⁊ mor-chúaird Éireann uile. Faisnéis siordhearbhtha Sheamuis Uí Gealbhain . . . do láthair Phódraig . . . Mic Giubúin a nGarrán an Ridire . . . an 20 la do September 1773": warrant against two bailiffs who had distrained on a book of Tomás Ó Míodhcháin's for rent. Cf. art. 54 above. The latter part is in the hand of Seón Lloyd (for whose connection with Tomás Ó Míodhcháin see Add. 31874, art. 10). The warrant begins: "Whereas glacas faisnéis dhearbh ar mhionna an bhiobla," and calls upon the literary men of Clare (whose names and habitations are specified) to join in hunting the bailiffs. f. 376.

77. "Eachtra Iolluin Armdhearg sonn": the late romantic tale. See Eg. 128, art. 10. f. 379

78. "Eachdra Conaill Gulban an so sios": the late romantic tale. See Eg. 210, art. 1. After f. 416 b the following article interrupts the tale, which is continued on f. 429 b. Ends incompletely. f. 408 b.

79. "Seadan Ó Connuil," beg. "Anúar smáoinim air sáoithibh na hÉireann": the popular historical poem. See Eg. 187, art. 1. f. 417.

80. Three doggrel *English* stanzas, beg. "You Prelits of this Nation what is your Expettation." The subject is the Oath of Abjuration (1709). f. 441.

81. "Faoidin Shéamuis na srón .i. Páor ⁊ sin do Proinsios Mac Cuinn," beg. "O Dhia mhuar nach cruadh an sgéal dam": humorous poem (26 stanzas, imperfect) by James Power "na srón," the co. Waterford poet (for whom see *G. J.*, iii. p. 4 and Henebry, *Sounds of Munster Irish*, p. v). For the complete poem and its sequel see Eg. 94, arts. 6-9. f. 441 b.

82. List of the Irish names for the letters of the alphabet.

f. 444.

83. Fragmentary copy of Eoghan an mhéirín Mac Cárthaigh's poem on the river Lee, beg. "A chomplacht ghlan chaomhchrothach chaoin." With *English* version. See Eg. 160, art. 36. On an inserted leaf in a later hand. f. 445.

## Additional 18947.

Paper; *circa*. 1804-1819.7 $\frac{3}{8}$  in.  $\times$  5 $\frac{5}{8}$  in.; ff. 222.

Written by Seán Ó Réagáin at Cnocachuillin, par. of Desert, nr. Rathcormack, co. Cork.

CAITHREÍM DHAITHÍ MHIC FHIACHRACH; with other late romantic tales, etc.

1. A copy of the shorter recension of Cath Maighe Léana (see Eg. 150, art. 2). Divided here into three parts with separate headings:—(a) “Caith Muighe Tuillaing.” f. 1;—(b) “Coga Eogain Mhoir agus Cuin.” f. 5;—(c) “Ionnsuíghe Muighe Leana.” f. 13.

See Thurneysen, *Zu Ir. HSS.*, p. 2, though the account of the MS. given there is not strictly accurate.

2. “Bruisleach Mhuighe Mhuirthuimhne an so”: the tale of the Ulster cycle. See Eg. 132, art. 1.

Colophon: “Crioich leis sin 1804. Crioich leis an stair sin fa mar fuarus. Crioich le sin le Seagan Ó Reagan fe mar fuairis reomham e ach mar ndearnadh daramuid 7 ní le failith.”  
f. 25.

3. “Deargruathair Conaill Chearnaice ar Eirinn aig diogailt bháis Choingcúlion ortha mar leanus”: the tale of the Ulster cycle. See Eg. 132, art. 1. Although ff. 47 b, 48 are left blank, there is no break in the text at that point. Colophon: “Crioich air sin le Seagan Ó Reagan ó Cnochacuilline an fithbhadh la don gheirbheadh annsan mbliaghain d’aois Chríost hocht cead deag ar se mbliaghna.”  
f. 46 b.

4. “Cath Mhuighe Mhoghehruime ann so”: the historic tale. See Eg. 150, art. 3. See also art. 11 below. f. 56 b.

5. “Aig seo fa dtáine Eachtra Iolláin Airdhearig mac Rígh Greag ann so síos”: the late romantic tale. See Eg. 128, art. 10.  
f. 75.

6. “Toirioghacht Sháidhbhe inghean Eogan Oig mac Oilioll Oluim mic Eógain Mhoir Mhuighe Leana ann so”: the tale of the Find cycle. See Eg. 128, art. 8.

Colophon: “Finnis”. by John Reagan Anno Domini 1810

"John Reagan is my name  
And Ireland is my nation  
Knuckacuilline is my Dwelling place  
And heaven is my Station."

An Irish version of this scribal verse occurs below, f. 221.

f. 104.

7. "Ioighde Chloinne Usnice na n-each": the tale of the Ulster cycle. See Eg. 164, art. 9. The introduction from Keating is here added at the end. Colophon: "Finished by John Reagan Anno Domini 1810." f. 122.

8. "Aig seo fa dtaine Lomnocht an tSleibhe Riffe ann so sios mar leanus": the short version of *Eachtra Lomnochtáin*. See Eg. 164, art. 1. Colophon: "Finnised by John Reagan this 24th day of December in the year of our [Lord] One thousand Eight hundred and ten." f. 132.

9. "Oidhidhe Chlainne Lír ann so mar leanus": the late tale of the mythological cycle. See Eg. 164, art. 12. Followed here by the three quatrains on the Three Sorrows, beg. "Is truagh liomm oidhid na ttrí ttrúagh." f. 145.

10. "Cath Cnuca ann so mar leanus 1819": the historical tale. See Eg. 150, art. 1. f. 153 b.

11. "Nuairdhubha Oilíoll Olum ar clos Chata Muighmo-crúime": the lament of Ailill. See art. 4 above and Eg. 150, art. 3. f. 176.

12. "Caithréim Dhaití mhic Fiachra mar leanus," beg. "Rígh sochrach saoireineolach chroga cathbhúadhach saidhbhir . . . ro ghaibh flathus ⁊ forlamhus for Eirinn ⁊ er Alban go coimhchoitcheonn .i. Daithí mac Fiachra": the late romantic version of the tale of Daithí (Nathí), for the earlier form of which see *L. U.*, p. 38; *Y. B. L.*, p. 192 b, probably the source of the account in Mac Fírbis, *Genealogies of Hy-Fiachrach*, p. 16; Ferguson in *R. I. A. Proc.*, 2nd Ser., ii. p. 167; Zimmer in "Auf welchem Wege," *Abhandl. d. K. Preuss. Akad.*, 1912, p. 42.

A tale, *Sluagad Dathí co Sliab nElpa*, is mentioned in the B list of tales, and was perhaps of the same scope as the text in *L. U.* The present text deals in the main with Dathí's exploits in Ireland and Scotland, the foreign expedition being recounted at the end, apparently from a version of the *L. U.* summary

resembling that used by MacFirbis (it contains e.g. the incident of the "sponge re lasadh" in the mouth of the dead Dathí found in MacFirbis and preserved in tradition in co. Roscommon in 1882, cf. Ferguson, *op. cit.*, p. 184).

The tale is summarized by O'Curry, *MS. Mat.*, p. 284, from a MS. in his possession.

Colophon: "Crioich leis an ccaithreim sin le Seaghan Ó Reagain an cuighbhadh la deag do miosa an Mharta A.D. 1819."

f. 180.

13. "Badh bhlasda bhiochair beusach a breithre banamhuil": the last seven stanzas of the *aisling* by Eoghan Ruadh Ó Súilleabháin printed in his *Amhráin*, ed. Dinneen, p. 117.

f. 208.

14. "Diarmuid mac Domhnil mic Finuin Caoill [Uí Shúilleabháin]," beg. "San iarthar sin sgeaoil sult go foil 7 a cathaimh láoithe": poem (3 stanzas) in praise of a certain Diarmaid mac Domhnaill Mhic Eoghain, whose answer follows, beg. "A fhialfhir na ccomhfhochal 's a leogan as gasda dréachta" (5 stanzas).

f. 208.

15. "Dairmuid mac Domhnaill mic Fhinin Caoil [Uí Shúilleabháin]," beg. "Mo éiach atuirseach an treasguirt seo air phor Mhile": the poem (6 stanzas) on the creation of the first Lord Carbery, 1715. See S. H. O'Grady, *Catalogue*, p. 552. f. 210.

16. "Seagan Ua Daoir an gleannadh le hEogan Ua Suilliobhain," beg. "Mo cás mo caoidh mo ceasnadh": short copy (5 stanzas) of the *aisling* in Add. 31874, art. 3 (e). f. 211.

17. "Cois aobhuin ane is me aig tasdal a gain": *aisling* (9 stanzas) by Eoghan ruadh Ó Súilleabháin, see Add. 31874, art. 3 (aa). f. 212 b.

18. "Siolladh Ni Guidhra le Concubur Ó Cuilleadhain," beg. "'S a shéibhfhir gan cealg mar mheasaim is bréagach": poem (6 stanzas) on the ousting of the old Irish chiefs by English settlers with uncouth names. f. 213 b.

19. "Nora Ní Ainle le Taidhg Gaodhalach [Ó Súilleabháin]," beg. "Go truípuill go sgleipuill 's a dearca dha sníobh": eulogy (6 stanzas) of Honora Ní Áinle, printed in Dinneen, *Amhráin Thaidhg Ghaedhealaigh*, p. 54. The first line, "Táid éigse agus úghdair go truípeach ag pléidhreachta," has been erased here.

f. 215.

20. "Ata an realtan go gleineach le feartaibh aoisa": political poem (13 stanzas) of the early 18th cent., anonymous here. f. 216 b.

21. "The Exile of Eirin Composed Anno 1798 and Most Elegantly Translated into Irish Anno 1816." The *Irish* version begins "Tainig chum na tuide deibhurtach ó Eirin." This is the version by Seán Ó Coileáin (for whom see p. 233 above) printed in O'Daly, *Poets*, Sec. Ser., p. 209, and in *G. J.*, i. p. 201. For another copy see Eg. 122, art. 11. f. 218.

22. "A deunaibh aislinge go heurach aigiontach": *aisling* (6 stanzas). Begins on f. 221 b and is continued on f. 220.

23. "A Theadharnadh robhillis Iosa Criost": two versions of the common prayer, for which see Eg. 139, art. 14. f. 223.

### Egerton 210.

Paper; *circ.* 1803-1804.

7½ in. × 6 in.; ff. 69.

Written *circ.* 1803-1804 by Micheál óg Ó Longáin for Pádraig Mac Conchubhair at Cnocán Coc in the parish of Mainnfreach, co. Kerry.

Micheál Ó Longáin was the most prolific of the later Irish scribes. He carried on the Cork tradition represented by Seán Ó Murchadha na Ráithineach (cf. Eg. 211), who died four years before his birth. The following details of his life and MSS. are summarized from an interesting article by Prof. Tadhg Ó Donnchadha in the *Ivernian Soc. Journ.*, i. p. 223, where many more details of his life and work, drawn from his own MSS., are given, together with a portrait.

His father, Micheál, himself an Irish scholar and transcriber of MSS., came originally from Ballydonoghue, co. Limerick, and was a frequenter of the poetic school of Croom in that district (cf. his appearance as informer in a Warrant by Aindrias Mac Craith in *Filidhe na Máighe*, p. 114). Among others he had copied MSS. by Aindrias Mac Cruitín (cf. Add. 31874, art. 34). He died in 1770. Micheál óg grew up in the parish of Carrignavar, co. Cork, and is said to have taught himself to write Irish at the age of twenty.

He was involved with the Whiteboys in the parish, and in 1797 joined the United Irishmen. He travelled throughout Munster as a letter carrier between the leaders of the movement, and made use of his opportunities to transcribe MSS. wherever he went. After 1798 he was denounced and took refuge in co. Limerick. In 1800 he married Máire Ní Chiosáin of Killydonoghue in Upper Glanmire, co. Cork, and settled down at Ballyphilip in that parish. At this time he worked as a labourer for a Mr. Martin.

In 1802 he moved north again and is found at Cnocán Coc, or Cockhill, co.



Kerry, where the present MS. was written. He travelled about in North Kerry and North-West Limerick until 1806, in which year he returned to Cork. In 1810 he was at Glanmire, in 1812-13 at Boherard in Carrignavar. From 1815 to 1819 he taught in the city of Cork. In 1820 he went to Clogheen. In 1822 the family settled at Cnoc-Buidhe in Carrignavar. In all these places he was busily employed in the transcription of MSS. It was at Cork city and Clogheen that he wrote, with the assistance of his sons, Peter and Paul, the large collection of MSS. for Dr. Murphy, Bishop of Cork, now included in the Murphy collection at Maynooth. The Stowe collection in the R. I. A. contains about twenty-eight MSS. written about the same time for James Roche of Cork. The Royal Irish Academy contains about fifty MSS. of his writing. There are over twenty volumes by him in St. Colman's, Fermoy. And a collection of transcripts by him is among the Phillipp's MSS., Thirlstane House, Cheltenham, nos. 13724-13745. Many of his copies are still extant in private hands. He was constantly employed in teaching in Upper Glanmire from 1828 onwards and died in 1837. His sons Peter, Paul, and Joseph were all well-known scribes. Paul was employed by the R. I. A. to index O'Curry's catalogues, and on his death in 1866 his brother Joseph continued the work. Joseph's chief service to Irish studies, however, was the series of facsimiles executed by him for the Academy of *Leabhar na hUídhri*, 1870, *Leabhar Breac*, 1872-76, and the *Book of Leinster*, 1880 (cf. Atkinson's tribute to him, *LL*. Preface, p. 15).

#### EACHTRA CHONAILL GHULBAIN.

1. "Eachtra Chonnuill Gulbain sonn," beg. "Rígh uasal onóireach cródha céillíge calma ceirtbhriathrach do róghaibh flathus ⁊ fórlámhus f6r Eirinn": the late romantic tale. References to Turkish conquests in the text probably imply a 16th-cent. date for the composition. Prof. O'Rahilly suggests (*Gadelica*, i. p. 276, note) that the "in-tale" of Ridire an Ghaisge here was the model for the tale told by An Ridire Órarmach in *Eachtra Lomnochtáin* (see Eg. 164, art. 1), that tale being a late addition to the original text.

The earliest copies appear to be in 17th-cent. MSS., i.e. R. I. A., 23. M. 26 (written by Eoghan Ó Caoimh in 1684), and Adv. Libr. MS. XXXVI (written by Eoghan MacGilleoin in 1690-1). The earliest copy in the Museum (Eg. 140, art. 1) was written in 1766.

The theme survives in folklore in both Ireland and Scotland, cf. for Ireland *An Lóchrann*, Tralee, March 1911, and J. Curtin, *Hero-Tales*, p. 84; for Scotland Campbell, *West Highland Tales*, iii. p. 250.

The historical romance printed from Brussels MS. 6131-3 by G. Lehmann, *C. Z.*, xiv. p. 213, under the title *Eachtra Conaill Gulban* has no connection with our text. The following note

appears at the end here: "Acht cheana do sgríbh Dúndhach draoi mac Firfeasa an echna so Chonuill 7 níor fríth a sgéala san ceríchseo go ttainig Losgán .i. file Dhómhnuill mic Aodha Ainmhreach do chuaidh air cuaird céillídhe go Colum Cille mac fíorálúinn Feidhlime go hAlbain 7 do thriall as sin go críocheuibh Lochlann 7 do thug leis go hÉirinn í 7 d'fág a nGleann dá Loch a leabhraibh Cadhain í . . . Iarna drochghrafadh le drochláimh 7 le togha droichpheinn le Micheal óg Ó Longáin chuinn usaide Phadraig Mic Conchubhair 8ber . . . la . . . a cCnocán Coc a bpuroiste Mháinníreach." For the earlier part of this colophon cf. the Advocates Library MS. mentioned above (Mackinnon, *Catalogue*, p. 142).

f. 1.

2. "Micheál óg Ó Longáin cct. do mhac dearbhráthar athar do fein .i. Tomás Ó Longáin le a n-abartháoi Captáen Stíl noch do hionarbadh le tíorránaigh Eirionn go Cuan Bhotaimíghe (*sic*) san mbliadhain . . .," beg. "Aig taisdiol seal am áonar le sleasaibh réigh na Laoi": poem (10 stanzas) in the form of an *aisling* on the transportation of the scribe's uncle Tomás mac Seáin mhic Pheadair, known as Captain Steel, to Botany Bay.

f. 51 b.

3. Quatrain, beg. "Na ríghthe má fhaighid neamh," on the uncertainty of the world. In the hand of Michael Mangan, see art. 4.

f. 52 b.

4. "Sin m'ainm gan fuigheall sgríobhfa le barra mo pheann": two stanzas concealing the writer's name, which is given in an inscription above: "Ex libris Michaelis Mangan." Cf. art. 3.

f. 53 b.

5. List of scribal compendia as used by Micheál óg. f. 54.

6. "Aoibhinn beatha an sgoiláirthe": poem (5 quat.) on the pleasures of a scholar's life. Another copy in Eg. 113, art. 29. A copy of A.D. 1703 is in T. C. D., H. 5. 1, p. 3. At the end is the note: "1803 Pattrraig Mac Conchubhair 8ber 24th."

f. 55.

7. "C<sup>n</sup> F .h. lala cct.," beg. "m<sup>m</sup> .e. thaip<sup>bt</sup>lis": stanza, attributed to Cearbhall Ó Dálaigh, written throughout in compendia, with extended version added, beg. "Imirim féin go cáol air tháip<sup>bt</sup>lis beart." The style of abbreviation here illustrated was much used by Micheál óg. It is of the type found, e.g., in the

letter of invitation attributed to Frederick the Great: "Venez per ci

à sans" = "Venez souper à Sans Souci." f. 56.

8. "Áodhgán hUa Raithile cct. iar bhfághuil Sagsonaigh crochta a crann," beg. "Maith do thoradh a chrainn": the quatrain discussed under Eg. 146, art. 38 (ff). f. 57.

9. "Sin dáercheist air lucht léighte na n-úghdur árd": two stanzas of question and answer on the conduct of life. *ib.*

10. "Donnchadh cáoch Ó Mathamhna cct. air blasdacht na teangan Gáoidhilde," beg. "Atá an oiread sin tarcuise air breathaibh na binnGhaoidhilde": the poem (5 stanzas) on the Irish language. See Eg. 150, art. 73. f. 57 b.

11. "Áodhgán Ó Raithile cct.," beg. "Whereas Aongas fáithchlisde": the warrant in the form as printed in *Poems of Egan O'Rahilly*, I. T. S., iii, 2nd ed., p. 258. For another version of this warrant see Eg. 151, art. 3. f. 58 b.

12. "Donnchadh mac Dómhnuill mic Fíghnín chaoil Uí Ó [Uí Shúilleabháin] cct. 7 e san talamh Nuadh 'cur slán chuim a charrad go hÉirinn," beg. "Ciodh thárla a n-ionnad me gan uireasba bídh ná óil": three stanzas of greeting from the poet in Newfoundland to his friends in Ireland. Note at end: "Pátraig Mac Conchúbbhuir a leabhar Fabhra. 24 la. 1804." f. 59 b.

13. "Eóghan ruadh Ó Ó [Ó Súilleabháin] cct. Fonn: Valet a bhuaichail," beg. "Cois abhann anéidh 's me ag taisdiol a ccéin": *aisling* (9 stanzas). See Add. 31874, art. 3 (aa). f. 60.

14. Burlesque petitions, in *English*, viz. :—(a) "The Humble Petition of Denish M'Carthy of Nedeem [Kenmare, co. Kerry]," in which the said Denis who describes himself as "a poor Indigent miserable Deplorable Lamentable needy distress'd friendless unfortunate admirer and friend to the tuneful nine and unfortunate Heliconian choir" begs for "something or anything, or everything, nothing or somewhere or everywhere or anywhere, or nowhere, to buy beer, Brandy, Coat Weastcoat breeches, shoes stockings and Tobaccocoe." f. 62 b;—(b) Petition of "Peter Shemus boght Ó Murphy" to Lord Ferrard to be reinstated in the position in his household from which he had been dismissed by "the old Cromonian Housekeeper Mrs. Elliott." f. 64.

15. Bond of James Henderson of Ardagh, co. Monaghan, to pay Francis Mac Mahon £1—2s.—8d.; 2 May 1759. *English*.  
f. 65 b.
16. Riddle in *English*, beg. "A strange and most wonderful Prophett," to which the answer is clearly "A Cock." f. 66 b.
17. Receipts for ink, among them one attributed to Patrick Pronty (see above, p. 118). *English*. f. 67 b.
18. Commonplaces from Pope and other English poets of the 18th cent. At the top of the page is the sentiment: "Praise the Lord O my soul and forget Thomas, Earle of Wharton, Lord Lieutenant [of Ireland 1708-1710]." f. 69 b.

## Egerton 166.

Paper; 1727-1740.

8½ in. × 6¼ in.; ff. 91.

Two MSS. are here bound together, arts. 1-11 having been written by Proinnsias Ó Mullane in Bridge Street, Dublin, 1739-1749, and arts. 12-14 by John Flannery in 1727. Their association is of long standing, since arts. 3, 5, are transcripts made from arts. 13, 12, when the second MS. was in a better state of preservation. Cf. also the note of ownership on f. 81: "Frank Mulloone from County of Clare and Barony of Cloundarla and Parrish of Killmihill."

AN CEITHEARNACH CAOILRIABHACH; and other miscellaneous texts, prose and verse.

1. Notes on Irish orthography and compendia. f. 1.
2. "Saoidheabh [?] = suideamh] na feinne an so síos," beg. "Agus ge be dérach nach raibh Fion na an fiann ann": extract from Keating, *Foras Feasa*, ii. p. 324, l. 5051-p. 334, l. 5221. For a similar extract cf. Eg. 150, art. 64, and for Keating's source see Eg. 1782, art. 10. Colophon: "Ar na sgríobhá ré Proinnsias Ó Mullane an sráid an Dreatheid an Aithá Chliath an dárná lá don mháoidh agus don bhliaghann nóidh meilé 7 secht ccead agus náoidh mbliaghna fidhtheid: 1739." f. 5.
3. "An ceathannach cáodhl Riabhach an so síos," beg. "Lá n-aon dá ráibh Ó Domhníl": the late fantastic tale, see Eg. 164, art. 10. Written in 1740. Transcribed from art. 13 below. f. 8.
4. "Eachdra Seaghain Uí Chonnail an só sías," beg. "An uair smuainim air shaoithibh na hEreann": the lament. See Eg. 187, art. 1. Written in 1740. f. 16.

5. "Comhradh an bháis agus an duinne theinn," beg. "Cé súid thall ag teacht go deith mé": the dialogue between Death and the sick man. See Eg. 133, art. 3. Transcribed (though here in a complete form) from art. 12 below. f. 21.

6. "Trúar atá ag bráit ar mo bháis": the moral poem (4 quatr.). See Eg. 127, art. 74. f. 27.

7. Two moral stanzas, viz.:—(a) "Do dheáighil an Ré chláinn so mo chráoidh fá chiaoidhthech (*sic*)";—(b) "Éarraigh súas go búaccá béinn éadraum." *ib.*

8. "Cá bhéid ní chiallias an coissirrigan": the seven significances of the sign of the cross. f. 27 b.

9. "Níer chúil bán [leg. Níor shiubhail bean] an talámh dráoidh": a collection of epigrams against women. A number of the quatrains occur also in the poem printed in *Dánta Phiaraís Feiritéir*, ed. Dinneen, p. 33, which itself is rather a collection of epigrams than a continuous poem, many of its quatrains occurring independently in MSS. (cf. quatr. 2-3 with Eg. 161, art. 61). f. 28.

10. Litany of the Virgin, followed by a Teagasg Criostaidhe in the form of question and answer. f. 28 b.

11. Preface and extracts from Keating, *Foras Feasa*. f. 35.

B. 12. Fragment of the dialogue between Death and the sick man, see art. 5 above. Beg. "An chú lé táoibh do dhibirt." Colophon: "Finit per me J. F." and below is the note: "John Flannary his book dated the 18th of 8ber [October] in the year 1727." f. 79.

13. "An cearthannach cáodhl riabhach annso síos," beg. "Lá n-áon dá raibh Ó Domhníl": see art. 3 above. f. 83.

14. "Molladh ⁊ dimolladh air mhnáibh ann so síos," beg. "Ait liom bean sgiabhach sgaánta mhianla mhacannta muinte mhallrosgach mhallghlórach"; characterization of good and bad women, in 15 lines of verse.

Colophon: "Written by me John Flannary the 7th of march in year of our lord god 1729/7." f. 91.

## MODERN TALES: MUNSTER.

Egerton 140.

Paper; 1766.

8½ in. × 6 in.; ff. 125.

Written for Séamus Ó Ceallacháin of Tulach na n-Apstal [? Tulla, co. Clare] by James Carney (ff. 3-39 a, ll. 1-10, 80, l. 11-87 b, 109-125 b); Mathghamhain Ó Flanagan (ff. 39, l. 11-73a, 88-105 b); Matias Ó Conaill (ff. 73 b-80a, l. 10); and an anonymous scribe (ff. 106-108).

PAIRLEMENT CHLOINNE TOMÁIS; together with Bruidhean Eochaidh bhig dheirg and other romantic tales, etc.

1. [Eachtra Chonaill Ghulban]: the late romantic tale. Begins imperfectly: "Treanneartmhur rígh Lochlan chum a dhuna ⁊ a deagharuis." For this tale see Eg. 210, art. 1. Colophon: "Per Jacobum Carney 1766." f. 3.

2. "Is maith do thora a chroin": the quatrain of various attribution. See Eg. 146, art. 38 (a, ff). f. 29.

3. "Bruighean Eochaidh bhig dhirg anso." beg. "Dá lá roimh la Samhna do chuir Fion mhic Cúmhaíl mhic Airt mhic Tréanmhóir Uí Bhuísne tionall ⁊ tiomsughadh air sheacht ceatha na gnaithfheine": the late tale of the Find cycle, belonging to the *bruidhean* series, for which see Eg. 132, art. 2.

The present copy is the earliest noted by D'Arbois de Jubainville, *Essai*, p. 52. But a 17th-cent. copy is in T. C. D., H. 5. 28, f. 39 b, written in the N.E. Leinster-S.E. Ulster literary district in 1679. Another copy is in Adv. Libr. MS. LVI, p. 337 (dated by Mackinnon, *Catalogue*, p. 166, *circ.* 1700).

Printed by P. O'Brien, *Bláithfhleasg de Mhílseáinibh na Gaoidheilge*, Dublin, 1893. Scotch Gaelic oral versions are printed in Campbell, *Leabhar na Feinne*, p. 89, under the title, Turus Fhinn do thigh Odhachta Beaganich (from Staffa's collections made in 1801-3; the tale was still current in Mull in

1871), which contains the popular ballad, *Laoidh a choin duibh*, based on the events of the tale, other versions of which follow (for Irish forms of this lay see Eg. 117, art. 102). Another version (recorded in 1859 in Barra) is in Campbell, *West Highland Tales*, ii. p. 89. f. 29 b.

4. Run from some romance describing the arming of a knight, beg. "Do thug se cor da bhoill léine shróill urbháideach." f. 38 b.

5. "Seaghan Ua Tuamma an ghrinn cct.," beg. "Gach sarfhear saordha séimhghlic soilbh súgach": song (10 stanzas) on the fair of Croom, co. Limerick. See Add. 31874, art. 12 (b). This is a contemporary copy. f. 39.

6. "Sgéal achtardha (*sic*) et feall do rinne air chloinn Uisneach ann so," beg. "Ardrigh uasol oirdearc úrdchómhachtach do ghaibh ceanas choige Uladh": the tale of the Ulster cycle. See Eg. 164, art. 9. Colophon: "Air na sgríobh le Mathghamhuin Ua Flannagáin ebum úsáide Shéamuis Uí Cheallacháin an t-aonnúghadh lá déag don mhídh mheonach an fhodhbhair san mbliaghain do aois Mhic Muire gheal Mile seacht ccéad et 6 bliagana ar trí fithchid nó mar so 1766." f. 40.

7. "Oighidh cloinne Lir an so síos": the late tale of the mythological cycle. See Eg. 164, art. 12. There is a metrical colophon (f. 60):

"Cum úsáide an té ag ár ainim go gléir córach  
 budh samhuil leis an Réx do bhí aguín tamal ribh chSóirse  
 do shloinne cheart ní cóir dhamb do dhearmud dar nóe  
 agus gur a cCaisioll thoir do haltroma do phórrsa  
 Pórr do threasgair Danair mar labharthar do bhí comhachtach  
 a nÉirinn seallad a leasanuibh agus a lanphortaibh  
 Gaoídhail a sgreada gan laga ag an ndraoirchóip sin  
 is tar éis a ladartha do mhealladar é le gealbhuin posta."

The reference here is to the tale of Ceallachán Chaisil (see Eg. 150, art. 8), and the name of the patron is Seámus Ó Ceallacháin. f. 49 b.

8. "Caithréim Fhinn Mic Cúmhair ann so," beg. "Seacht righ dhéag lánmheabhair riom": Ossianic lay (31 quatr.) in praise of Fionn and his people, put in the mouth of Caoilte. It is an adaptation of the poem in the *Acallam*, ed. Stokes, ll. 2539-2580, as found in the abbreviated version in Eg. 211, art. 19 (b). f. 60 b.

## 9. Two stanzas concealing the name, Matthew Flanagan :

“ Muin san cheap am ainim is fairsing sin do sgríobhimse  
 Ailim re na hais agas ní fada uaithe sin an ghríoseach,  
 Tíne oile air dhruim na huadhae is dual gur ceart an ní e  
 Eagha go beacht dha úirr a nasg go clúdaighthe.

“ Am shloine cuirim fearran fada na lántaidhibhse  
 Luis na glaic ailim ghearradha et nuin na dhiaghaisín  
 Ailim oile a ndeire rannadh gan gort ní beoch se díorach  
 Ailim et nuin san taobh amuith is ceart chuirim sin crích air.”

f. 61 b.

10. “ An bhrúighan chaorthain ”: the late tale of the Find cycle. See Eg. 132, art. 2. Two rough drawings of the *bruidhean* are at ff. 72 b, 73.

f. 62.

11. “ Aig seo síos an dúain déighinach do rin Oisín mac Finn aig tabhairt tuarasgbháil catha Amhra (*sic*) do Phádraig .i. an cath déighinach tug fiannaibh Eirionn um mar do thuit Osgur mac Oisín ann air na sgríobh anso,” beg. “ Is mór anocht mo chumha féin ”: the Ossianic lay (83 quatr.). See Eg. 133, art. 11. Colophon: “ Air na sgríobh le Matías Ó Conaill an deithmhadh lá don mhiosa *August* d’aois an tiaghearna M. seacht .c. 5 deith um a 6 x [1766] chum úsáide Sheamuis Uí Cheallacháin o Thuladh na n-Abstol.”

f. 73 b.

12. “ Diosbóireacht Oisín agas Phádraig,” beg. “ P. Oisín is fada do shuan ”: the Ossianic lay (102 quatr.). See Add. 34119, art. 8. The latter part, from the middle of f. 80, is in Ó Flanagan’s hand.

f. 78.

13. “ Leightear air dhuine áirighthe dar budh ainim Meirlíona Meiligne ”: the late vision tale. See Eg. 106, art. 22.

f. 83.

14. “ Achtra Cloinne Tomais ann so síos,” beg. “ Feacht n-aon dar fhás a coimheirghe 7 coimbhliocht coga idir na geintibh dinntlaibhchadh ”: the 17th-cent. satire on the peasantry. Printed from a MS. of Tadhg Ó Duinnín, the Cork scribe, written *circ.* 1705, by Prof. Bergin, *Gadelica*, i. pp. 37, 127, 137, 220, under the title, Pairlement Chloinne Tomáis. Cf. also L. C. Stern in *C. Z.*, v. p. 535. The present copy is of the first book only, agreeing generally with the printed text, ll. 1-1213, and ending in a hiatus with the words “ do ghabhadar ag léigion



deataigh tré." For a recension of the second book differing from that of the printed text see Eg. 149, art. 1.

The first book gives the genealogy of the peasantry, called the Clann Tomáis, because the author derives them from Tomás mór son of Liobur lobhtha son of Lóbus laghrach son of Dracapéist son of Beelzebub, and then sketches their history down to the 17th cent. An account is then given of meetings of their Parliament in 1632 and 1645. The second book describes a meeting of the Parliament under the Protectorate of Oliver Cromwell. It is perhaps a later addition.

The satire was probably composed about the middle of the 17th cent. by a representative of the old family poets, whose profession was destroyed by the wars of the century. It has been attributed to Muiris mac Dháibhídh dhuibh Mhic Gearailt (see Eg. 174, art. 4) and to Aodhagán Ó Rathaille (cf. his *Poems*, I. T. S., iii, 2nd ed., p. xxxv), but neither of these attributions appears probable. The influence of the satire on Irish literature was immediate and wide, and can be traced, among others, in the following texts from different parts of Ireland: Cath Lisín Uí Dhúnagáin (see Eg. 132, art. 5); Seán Ó Neachtain's Sgéal Éamuinn Uí Chléirigh (see Eg. 147); Comhairle Mhic Lámha (see Add. 18747, art. 2); Robert Nugent's Crosánacht ar Chlainn Tomáis (see T. C. D., H. 2. 6, pt. v); Aodhagán Ó Rathaille's Eachtra Thaidhg dhuibh (see his *Poems*, I. T. S., 2nd ed., p. 287); and poems by Aodh buidhe Mac Cruitín (Eg. 160, art. 73), Art Mac Cubhthaigh (see Add. 18749, art. 81) and others.

A curious reference in an English epigram composed in Swift's circle may also be elucidated by a reference to this text. In a collection of epigrams against a translation of Horace published, together with the text, by a Dublin schoolmaster named Charles Carthy (see Swift's *Poems*, ed. W. E. Browning, ii, pp. 278-283) the following lines appear under the heading, "An Irish epigram on the same":

"While with the fustian of thy book  
The witty ancient you enrobe,  
You make the graceful Horace look  
As pitiful as Tom M'Lobe."

Scott appended to the last words the note: "A notorious Irish poetaster, whose name had become proverbial," and this guess

has been reproduced by subsequent editors. But the reference is plainly to the Tomás grandson of Lóbus of our text. f. 88.

15. "Air bhás Mhac Cártha Ríabhach mar leanus," beg. "Is cían an deacair re haithris a ceríochaibh Fáil": elegy (16 stanzas) on a Mac Cárthaigh Ríabhach described as "mac Fiacha mhaoil." f. 106.

16. "Feastadha Chonáin Chinn tSléibhe son": fragment of the tale of the Find cycle. See Eg. 106, art. 17. f. 108.

17. "Achtra 7 imtheacht Iollainn Armdhearg mhic Rígh Gréag ris a raitir Ucaire na Seachtmuine anso": the late romantic tale. See Eg. 128, art. 10. The end here is lost in a hiatus. f. 109.

### Additional 18945.

Paper; 1829-1834.

11 $\frac{7}{8}$  in.  $\times$  6 $\frac{7}{8}$  in.; ff. 67.

Written by Seán and Diarmaid Ó Réagáin at Cnocachuillinn, par. of Desert near Rathcormac, co. Cork, 1829-1834.

ROMANCES BY MICHEÁL COIMÍN: Eachtra Thoroilbh mhic Stairn and Eachtra Chloinne Thoroilbh; with the Irish translation of Dominic O'Daly's *Relatio Geraldinorum*, etc.

1. "Achtra Conaill Gulbain mic Néill Naoigiallach ann so mar leanus": the late romantic tale. See Eg. 210, art. 1. f. 1.

2. "Cath Cluana Tairbh ann so": the historical romance. See Eg. 150, art. 9. Colophon: "Gurab e sin Cath Chluana Tairbh ar na sgríobhadh le Seagan Ó Reagain er Chnuchachuillinn a bproisde an Disirt san mbliaghain d'aois Christ 1829." f. 24.

3. Two romances composed by Micheál Coimin, the co. Clare poet (for whom see Add. 31874, art. 35), both printed by P. O'Brien, *Bláithfhleasg de Mhílseáinibh na Gaoidheilge*, Dublin, 1893:—(a) "Eachtra Thoirlibh mhic Starain," beg. "La aoibhinn gal greinne dáir éirig amach Toirlibh mac Starain mac dearbhráthair rígh Lochlann." The name of the hero represents Torolbh (cf. *Cogadh Gaedhel re Gallaibh*, p. 80). f. 27;—(b) "Eachtra chloinne Thoirlibh mic Starain," beg. "Dála thriúr mac Thoirlibh .i. Crochán Sal agus Dáithlionn." f. 35. Written in 1830.

4. "Craomhsgaoile Gearaltach a n-Éirinn er na cur o Laidin go Gaoidheilge as *Relatio Geraldinorum* le hUilliam Ó Murchadha a Rinn Chinnpheicigh [in Ballymacoda parish, co. Cork] an cuigeamhadh la déag do luil mile seacht cead et seacht mbliadhna air da fhithchid er na nuadhsgríbhadh le Diarmuid Ó Reagain air Cnuchacuillin a bproiste an Disirt san mbliaghain d'aois Chríost 1831": abbreviated translation of Father Dominic O'Daly's *Relatio Geraldinorum*, Lisbon, 1655. Printed, *G. J.*, xvii. pp. 340, 354, 376, 387, 414, 418, from a MS. written by Seán Ó Murchada na Ráithíneach in 1752. The prologue, beg. "Aig seo cughaibh, a leightheoir, suim aithgearr an Trachta i. *Relatio Geraldinorum*," is followed by two poems, one by Piaras Mac Gearailt, at whose suggestion the translation was made, beg. "A choguir a chumann 's a cuisle nách faon sa duain" (2 stanzas), printed in his *Poems*, ed. R. Foley, p. 88, the other by Seán Ó Murchadha na Ráithíneach, beg. "As duine do foilceadh a dtobar na naoi mbéithe" (2 stanzas), printed, *loc. cit.*, and in his *Dánta*, ed. T. Ó Donnchadha, p. 88. The work itself begins: "Ceap craoibhe Gearltach (*sic*) ann so. Gearaltaigh iarlaoi Deasmhúmhain a n-Eirinn." For earlier material for Geraldine history see Add. 30512, art. 7. f. 45.

5. "Uacht Baothghalaigh Dhuibh annso," beg. "Dia do cruthaidh grianbhrogh nimhe": the poem of confession (37 quatr.). See Eg. 135, art. 37. f. 54.

6. "Ar maidin duit a macaoimh óig": poem (7 quatr.) of instruction to a scholar. Printed in *Gadelica*, i. p. 260, from late MSS. of Cork and Clare. Two quatrains are in Eg. 158, art. 16. f. 55.

7. "Éist le cómhradh daoine ghlic": three gnomic quatrains. *ib.*

8. "As truagh liom oídheadh na ttrí ttruagh": the three quatrains on the Three Sorrows. See Eg. 127, art. 23. *ib.*

9. "An teanga bheithnuadh ann so síos": the apocalyptic text in the third version. See Eg. 136, art. 13. f. 55 b.

10. "Cath Sleibhe Gabhra ann so," beg. "Bioghach a fhios agad a leightheoir uasal go raibh inghion bhreagh mhaorga . . . aig Cairbre mhic Cormuic": the prose account of the battle of Gabair. Printed in *Oss. Soc. Proc.*, i. p. 134. At the end here a section is added, headed "Udhacht Usgair mar leanus," con-

taining a few lines from the poem on the battle (see Eg. 133, art. 11). Another copy in Add. 27946, art. 97. Colophon: "Deire an caith Gabhra mar do frith linn e air sgríobhadh le Diarmaid Ó Reagain er Chnocachuillin a bparóiste an Disirt san mbliaghain 1834." f. 60.

11. "Eachtra Macaomh an Iolair ann so": the late romantic tale. See Eg. 170, art. 3. Ends incompletely. f. 62.

## THEOLOGY.

### PSALTERS WITH IRISH GLOSSES.

#### Harley 1802.

Vellum; 1138.

6½ in. × 4¾ in.; ff. 156.

Written at Armagh in 1138 by Maelbrigte hua Maeluánaig (cf. art. 3). Interlaced and other initials in colours. At the beginnings of their respective gospels are paintings of the Lion of S. Mark (f. 60 b) and the Ox of S. Luke (f. 86 b), in colours on parti-coloured grounds within frames of geometrical patterns.

The MS. found its way to France, at what period is uncertain. It is described as in the Bibliothèque Royale, Paris, by R. Simon, *Bibliothèque Critique*, 1708, i. pp. 271-5, who called it a Saxon MS. With other MSS. it was stolen by Jean Aymon in 1707. For Aymon's thefts see Delisle, *Cabinet des Manuscrits*, i. p. 329; Hauréau, *Singularités hist. et litt.*, p. 286. John Toland the deist (an Irishman born in Inishowen) saw the book in Aymon's possession at the Hague in 1708 and had it in his hands for half a year (see his *Nazarenus*, Letter ii. p. 15). He first identified the MS. as Irish. In 1711 Zacharias Conrad von Uffenbach visited Aymon at the Hague and saw the MS., which he afterwards described in his *Reisen*, 1753-4 (a translation of the passage relating to Aymon's MSS. is in Add. MS. 5338, whence it is printed in the *Gentleman's Magazine*, 1832, Jan.-June, p. 30). The MS. was acquired with others from Aymon by Robert Harley, Earl of Oxford, Toland having brought them to his notice. On 3 Jan. 1721 Wanley showed it to Diarmaid Ó Conchubhair, see p. 174 above. The MS. has been frequently described. Among others the following descriptions may be noticed: *Catalogue of the Harleian MSS.*, 1808, ii. p. 229 (description by Humfrey Wanley, assisted for the Irish part by Toland and a "Mr. Conry," no doubt an Ó Maoilchonaire); *Roy. Ir. Acad. Proc.*, 1850-53, p. 45 (article by Bishop Reeves); *Nat. MSS. of Ireland*, i. pll. xl-xlii (facs. of ff. 9, 50, 10, 60, 127 b, 128); *Palaeographical Soc.*, i. pl. 212 (facs. of f. 87); *Academy*, xxxi. p. 345 (Irish glosses published); *R. C.*, viii. p. 346 (publication of Irish matter by W. Stokes); E. H. Zimmerman, *Vorkarolingische Miniaturen*, 1916, pp. 109, 255-56, pll. 215 a, b, 216 b (facs. of ff. 86 b, 60 b, 10).

For a list of late abbreviations found in the MS. see W. M. Lindsay, *Early Welsh Script*, p. 40.

FOUR GOSPELS (Vulgate version). *Latin*. With partial commentary in *Latin* and *Irish*, and *Irish* poems and scribal

notes. The Irish matter in the MS. may be classed under three heads:—(1) Sentences and words in the commentary; (2) Poems on blank spaces and margins; (3) Scribal notes.

1. The commentary, which is written on the margins, between the lines and on inserted slips, no doubt derives from earlier MSS. It covers S. Matthew, i–xxvii; S. Mark, i–iii; S. Luke, i, with occasional isolated glosses elsewhere. It is of composite character, being drawn mainly from the fathers: Origen, Jerome, Augustine, Gregory, Isidore, etc. The latest author quoted is Bede (d. 735). Irish writers of Latin quoted are Adamnan, *De locis sanctis* (cited as Arculphus) and Pseudo-Augustine, *De mirabilibus sacrae scripturae*. Considerable fragments of a comment by an Irish writer, Manchán (“Manchanus,” f. 55, elsewhere “Man.” or “M.”), are cited, and these often contain Irish words and sentences. This is perhaps intended for S. Manchán, of Lemnaghan, King’s Co., who on account of his learning is equated with S. Jerome in the list of parallel saints printed in Todd, *Liber Hymnorum*, p. 69. Manchán died in 664 (*F. M.*). But, if the Irish phrases embodied in comments ascribed to him form part of the original comment, these notes can scarcely go back to so early a date.\*

The Irish glosses are printed (incompletely) by Stokes, *R. C.*, viii. p. 366.

The comment on the genealogy of Christ (Matthew, i. 1–17) has many details in common with the poem on the subject in *L. B.*, p. 185, both drawing largely on Julius Africanus, *Epistola ad Aristidem* (Migne, *Patr. Graeca*, x, col. 51), which was accessible to the Irish in the Latin version by Rufinus of Aquileia of Eusebius, *Historia Ecclesiastica*, i. cap. 7.

A non-Irish hand of the 13th cent. has added occasional marginal comments, with citations of later authors, e.g., Petrus Comestor of Troyes (d. 1179) and the Commentary on S. Matthew ascribed to Geoffrey Babion of Angers (fl. 1096–1110). At the same time a chapter numeration has been added, parts of the older commentary being often erased to make way for the figures.

\* The equation in *L. L.* favours this identification rather than one with a Manchianus (probably Manchène of Mondrehid, d. 652) mentioned in Pseudo-Augustine, *De Mirabilibus Sacrae Scripturae*, cf. Esposito’s notes in his article on that tract, *R. I. A. Proc.* xxxv, C, p. 198.

2. The longer poems are written on spaces or pages left blank by the scribe, the quatrains in the margins. They are as follows:—(a) “Aurilius humilis árd/Malgalad nuntius nertgarg”: poem (11 quatr.) on the names, appearance, dress and gifts of Magi, *R. C.*, viii. p. 346. Reeves in the article above cited, p. 49 note, prints a passage from Zacharias Chrysopolitanus, *In Unum et Quattuor*, Migne, *Patr. Lat.*, clxxxvi, col. 83, which gives the names in a somewhat similar form. He also calls attention to the passage describing the appearance and dress of the Magi in Pseudo-Bede, *Collectanea* (Migne, *Patr. Lat.*, xciv, col. 541), a compilation probably of Irish origin (see Add. 30512, art. 60). A closely similar passage is in the *Liber de numero* falsely attributed to Isidore. The edition in Migne, *Patr. Lat.*, lxxxi, col. 1293, is incomplete, but the passage occurs in the Royal MS., 6 A. xi, f. 131 b. The *Collectanea* passage is also found in *L. B.*, p. 199, whence it is printed by Stokes, *R. C.*, viii. p. 361. f. 5 b;—(b) “Berchán .c.,” beg. “Celebrad en ar m’air[i]”: quatrain on the singing of birds, with moral application. Attributed here to S. Berchán (6th cent.). Printed, *ib.*, p. 350. f. 7;—(c) “Beccana delba acht délb Dé”: poem (20 quatr.) on the appearance of Christ and the apostles and the manner of their deaths. From the last quatrain, “Anaigh a Crist cen chaire/anmain húa Maelconaire,” the author would seem to have been an Ó Maoilchonaire, possibly the Néide Ó Maoilchonaire, “an senchaid,” who died in 1136 (*F. M.*). Brief notes on the subject are in *B. B.*, p. 146 (printed by Stokes, *loc. cit.*, p. 362), *Y. B. L.*, p. 420, and *Laud Misc.* 610, f. 42 (the two last agreeing together). And a longer treatise, “Do bungenelaig na n-apstal 7 dia n-oidedaib 7 dia n-ecosc 7 dona lloca in rohadnicit iat,” is in *L. B.*, p. 180 (printed, *ib.*). Cf. also the poem, “Crist roerochad, choem ar chend,” printed from the *Book of Hy Many* by T. Ó Máille, *Ériu*, iii. p. 194. Printed, *ib.*, p. 350. f. 9 b;—(d) “Coic mile mar in cath”: two quatrains on the slaughter of the Benjamites (*Judges*, xx, xxi). These quatrains are from a poem of three quatrains found in the *Codex Palatino-Vaticanus* 830 and printed from that source by the Rev. B. MacCarthy, *Todd Lect. Series*, iii. p. 27, with collation of Harley; and by W. Stokes, *Zeitschrift für vergleichende Sprachforschung*, xxxi. p. 251. The verses are introduced

here in reference to the words "Rachel plorans filios suos" (Matth. ii. 18) with the comment assigned to S. Augustine, "Rachiel ploravit quia tribus Benjamin pene deleta est a toto Israel." f. 11 b;—(e) ". . . dicit. Uch do mirbuil a met" : quatrain on a stream. f. 13;—(f) "Alioquin adbol mod" : quatrain on the senses of the Latin word *alioquin*. f. 18 b;—(g) Gloss on "Herodis filia" (Matth. xiv. 6), beg. ".i. g. fē. Neptis Arethae gním glic," giving Salisa as the name of the daughter of Herodias. It is apparently by a misunderstanding of the Latin word *neptis* used here that two daughters of Herodias appear in Irish tradition with the names, Saliusa and Neptis (cf. Atkinson, *Pass. and Hom.*, l. 888; *Ériu*, iv. p. 174; *C. Z.*, xiv. p. 148). f. 34;—(h) "Fotuth [? Fothad na Canóine, 9th cent.] e. Ecena intlucht comarle" : quatrain on the seven gifts of God, really an excerpt (v. 4) from the poem by Maelsuthain hua Cerbaill (d. 1010), confessor of Brian Bóroma, printed, *C. Z.*, v. p. 499, from *Laud Misc.* 610, f. 92. f. 36;—(i) "Quidam .e.," beg. "Triar rothodiúsc Crist cain" : quatrain on the three whom Christ raised from the dead. f. 77 b.

3. The scribal notes consist of subscriptions to the various books, and various notes scattered up and down the volume. They serve to date the MS. exactly, and are as follows:—(a) "Line m'óite (.i. mac int [s]agairt Tuignetha) hí tus ind lethinig sea. Rob cennais Dia fri anmain Maelisu. pater" : note to the effect that the scribe's master, son of the priest of Tynan, co. Armagh, wrote the first line of the page, and asking for God's mercy on the soul of Maelisu, possibly the "Maelisa mac Maelcholuim primhehalladóir Arda Macha, a primheríochaire ⁊ a leabhar-comhédaigh," librarian of Armagh, who died in 1136 (*F. M.*). f. 13;—(b) "Me<sub>u</sub>lissu roben in líne tossaigh súnd. Ó. Ó. Ó. mihi ⁊ sibi." The first line has been erased and rewritten in apparently the hand of the text, but with a different ink. f. 24 b;—(c) At the foot of an inserted slip is the note in a minute hand, "Dia mad ail lem roscribabaind in tractad uli amal so." f. 50;—(d) At the end of S. Matthew's gospel is written: "Orait do Maelbrigte qui scripsit hunc librum.—Is mór in gním Cormac mac Carthaig do marbad o Tairdelbach hua Briain." Cormac MacCarthy was killed in 1138 (*F. M.*). See introduction to Eg. 150. f. 60;—(e) Colophon to S. Mark :



“Orait do Mælbrihte qui scripsit hunc librum.” f. 86;—(f) Colophon to S. Luke: “Orait do Mælbrihte qui scripsit hunc librum in xx<sup>o</sup> viii<sup>o</sup> anno etatis suæ. In dara bliadain iarsin goethaig moir sein.” The great storm recorded here was no doubt that noted in *F. M.* under 1137. f. 127 b;—(g) Colophon to S. John: “Orait do Mælbrihte hua Maeluánaig qui scripsit hunc librum .i. nn-Ardmacha. Ocus i nni (*sic*)-amsir Donnchatha hua Ceraill ardrig Airgiall roscribad .i. i mbliadain dano se side deac for kalainn Enair .i. isin bliadain romarbad Cormac Mac Carraig rigescop Muman ⁊ hErenn archena inna amsir. At eatso immorro rigra[d] hErenn isinn amsir sein .i. Murcertach mac Néi Ua Lochlaind Ailiuch. Cú Ulad mac Conchobuir rig Ulad. Múrcath Ua Mælsechlaind rig Mide. Diarmait Mac Murchada rig Lagen. Conchobor Ua Briain rig Muman. Tairdelbach Ua Conchobair rig Connacht. Gilla mac Liae mac meic Ruadri (.i. mac ind [f]ir dana do ib Birnn) hi comarbas Patraic. Benacht ar cach óen legfas frisín lebursa, gebed pater ar anmain in scribhnedá uair is mor ha hoether etir corp ⁊ tráctad ic . . .” (the remainder has been erased). The dates of all the persons named here, as given in the Annals, harmonize with the date 1138. f. 156 b.

### Harley 1023.

Vellum; XIIth cent. (? first half).

8 in. × 5½ in.; ff. 88.

The MS. is defective, all before Matth. xxiii. 25 having been lost, and single folios after ff. 33, 45. Before the gospels of S. Mark and S. John are crude, uncoloured drawings of their symbols, the Lion (f. 10 b) and the Eagle (f. 64 b), enclosed within frames of plain design. Initials in colours of plain design on ff. 11, 34, 65. Written in a good Irish hand of the first half of the 12th cent., 27–29 lines to the page. There is no indication of provenance. The hand has some resemblance to that of Harl. 1802 (written at Armagh, 1138), and the MS. may have been written at Armagh. An English hand of the late 12th cent. has occasionally written corrections in the margins, and a few lectionary notes have been added in a 13th-cent. hand. And an English hand of the 15th cent. has written in page headings to the first two gospels and inserted a numeration of chapters.

For previous descriptions and facsimiles see Westwood, *Miniatures and Ornaments*, pp. 93, 94; *Palaeographia sacra pict.*, pl. 18; *Nat. MSS. Irel.*, i. pl. 45; Bruun, *An Enquiry*, p. 85; Zimmermann, *Vorkarolingische Miniaturen*, pp. 109, 255, pll. 215 c, d, 216 c.

FOUR GOSPELS (Vulgate text, with some intermixture of readings from other sources). *Latin*. Printed, in a diplomatic edition, by the Rev. E. S. Buchanan, *Sacred Latin Texts*, no. iii, 1914. The value of this edition, however, is much impaired by hazardous attempts to recover the original text in cases where Vulgate readings have been written over erasures. There are six Irish glosses clearly deriving from an earlier MS. These have been printed in the textual notes to Buchanan's edition, but may be given here together.

(a) Prol. in Marcum: Nam initium (.i. inninotacht) principii in uocem profetice exclamationis (.i. ecce mitto 7 rl. 7 uox clamantis 7rl. arised sin andiucrae do o diucrad in profetia de iohanne). f. 9, l. 6;—(b) Marc. vi. 9: calciatos sandaliis (.i. ó assaib). f. 16 b, l. 27;—(c) Luc. x. 34: stabulum (.i. midachthech). f. 46 b, l. 27;—(d) Luc. xxi. 38: manic[a]bat (.i. mane ueniebat .i. nomocháirgigid). f. 59, l. 25;—(e) Joh. ii. 9: architricl[i]nus (.i. uasaltretoblid .i. dux epuli). f. 66 b, l. 5.

On f. 63 b two notes of some interest for Irish studies have been inserted to fill up a blank space. They are:—

(a) Biblical questions, beg. "Quare Eua non primitus est facta cum Adam. ut subiecta persona uiraginis uiro fuisset." For similar questions in an Irish hand of the 12th cent. see Add. MS. 37785, f. ii, and for analogues in Irish cf. Eg. 1782, art. 29; Add. 4783, art. 3.

(b) List of Pharaohs excerpted from Jerome's translation of the Eusebian chronicle. Beg. "Faro Cincris rex regnauit in Aegipto sub quo in Aegipto in captiuitate filii Israel fuerunt," and ends "Faro Nectanabus xiiii annis in Aegipto in tempore Nini filii Beli regnauit., hii omnes xlii fuerunt." A list very similar to this was used to interpolate one of the editions of the *Lebor Gabála* (cf. the passage printed by A. G. van Hamel, *C. Z.*, x. p. 137).

## LIVES OF SAINTS.

### Egerton 93.

Vellum; 1477 and XVIth cent.       $11\frac{1}{2}$  in.  $\times$   $8\frac{3}{4}$  in. (ff. 1-19); 11 in.  
    $\times$   $7\frac{1}{2}$  in. (ff. 20-25); 11 in.  
    $\times$   $8\frac{3}{8}$  in. (ff. 26-35; ff. 35).

The MS. falls into three sections written in strongly contrasted hands (A. arts. 1-6; B. art. 7; C. art. 8). The measurements given above are only approximate, since the MS. has suffered much mutilation at the edges of leaves, but the leaves were probably of fairly uniform dimensions. From the worn and rubbed appearance of the outer pages of the sections it is probable that they were originally independent MSS., associated together here because of their correspondence in size. A. was probably a complete MS., but B. and C. are fragments. A colophon at f. 18 b states that art. 1 was finished by Domnall Albanach Ó Troighthigh in the house of Ó Troighthigh in Baile in Moinin on the day before Lammass eve [29 July] 1477. The Ó Troighthighs were a sept of co. Clare in or near Corcomroe (O'Curry, *MS. Mat.*, p. 346). There is no evidence for the time and place of writing of sects B, C., but they are probably of 16th-cent. date. Half-obliterated quatrains have been written by later hands on the margins of ff. 2 b, 30.

The three sections were originally preserved loose in a brass case described by O'Curry, *MS. Mat.*, p. 345, as of a modern appearance. But the leaves appear to have been rearranged by O'Curry in 1849 and bound together in the present form.

For previous descriptions of the MS. see O'Curry, *loc. cit.*, and W. Stokes, *Tripartite Life of St. Patrick*, p. xlv.

TRIPARTITE LIFE OF S. PATRICK; and two fragments of epic texts.

A. 1. The Tripartite Life of S. Patrick. Three homilies on the life of S. Patrick (ff. 1, 4, 11), giving a continuous account of his life with formal homiletic introductions and conclusions. The first page is illegible, but clearly began with the text: "Populus qui sedebat in tenebris uidit lucem magnam." There follows a fragmentary slip marked f. 1\* which contains only truncated words, and after f. 4 a leaf is missing. The only other surviving copy of the full text is that in Rawl. B. 512, f. 5. The

Rawlinson copy is the basis of Stokes's edition, *The Tripartite Life of S. Patrick*, Rolls Ser., 1887, but a lacuna between ff. 6 and 7 of Rawlinson is supplied partly from Egerton and partly from Colgan's Latin translation (the *Vita Septima* in his *Trias Thaumaturga*, p. 117). Selected variants from Egerton are given throughout, and an additional passage at the end (f. 18 b, col. 2, l. 18) is printed, *op. cit.*, p. 264. Colgan's version is a composite rendering, based upon transcripts of three MSS., an ancient vellum of the O'Clerys of Donegal, a MS. of the O'Deorans of Leinster, and a third transcript of which Colgan did not know the origin. Stokes prints also some glossed extracts from another text (T. C. D., H. 3. 18, p. 520), some fragments from the Paris MS. Celt. 1, f. 74 sqq., and some glossed words taken from this source in Michael O'Clery's Glossary (p. lxi). The date of the original composition has been much disputed. Stokes, *op. cit.*, p. lxi, thought that it was probably compiled in the 11th cent. Bury, *Life of Patrick*, p. 270, and, following him, Thurneysen, *C. Z.*, xii. p. 279, deduce from the use of the phrase "quod probauimus" (p. 174) with reference to the time of Connacán mac Colmáin maicc Néill Frossaig (d. 855) that the work is to be assigned to the latter part of the 9th cent., although it was no doubt worked over later (cf. Bury, *loc. cit.*).

Certain memoranda in the Book of Armagh, ff. 37 b, 38, giving in highly abbreviated form an account of S. Patrick's work in general agreement with parts ii, iii of the Tripartite Life, demonstrate that the material on which those homilies were based was in existence at the beginning of the 9th cent. (cf. J. Gwynn, *The Book of Armagh*, pp. lxxii, 458).

Colophon: "Andala in tigerna Ysa Crist in bliadain doscribad in betha so fPhadraic 1477 ⁊ oidchi Lughnusa imarach ⁊ a mBaili in Moinin a tig hI Troightigh doscribad so le Domnall Albanach Ó Troigthi ⁊ Deo gracias IHC" (cf. Stokes, *op. cit.*, p. xlv). f. 1.

2. "Attoruig (*sic*) indiu nert triun togairm trinoite": the hymn of *lorica* type attributed to S. Patrick. Printed from the Rawlinson MS. and the T. C. D. Liber Hymnorum (E. 4. 2) by Stokes, *op. cit.*, p. 48. For a critical edition from all the MSS. see Stokes and Strachan, *Thesaurus Palaeohibernicus*, ii. p. 354

(cf. for bibliography, *ib.*, p. xl). A detailed examination of the formulae of the hymn is in L Gougaud, *Études sur les Loricæ Celtiques*, p. 17. f. 19.

3. Revelation by the Virgin Mary to a devotee of the method of saying the Saltair Muire or Rosary in honour of the Annunciation, the Nativity and the Assumption, the antiphons in each case being given in *Latin* and translated into *Irish*. Beg. "Do foillsiged o Muiri do nech." Cf. the Latin tract in the late 15th-cent. MS., Eg. 1821, f. 17 b: "De psalterio uirginis gloriose Marie et de modo dicendi illud secundum reuelacionem eiusdem cuidam sibi deuoto seruo."

The Saltair Mhuire in Eg. 188, art. 1, is in commemoration of the five joyful, the five sorrowful and the five glorious mysteries.

Much rubbed.

f. 19, col. 1, l. 31.

4. "Mar tic innti Dia na ndul": quatrain on the Eucharist.

*ib.*, col. 2, l. 11.

5. "Cetfert Patraic sona a mbroinn a mathar": S. Patrick's first miracle. Printed by Stokes, *op. cit.*, p. xlvi. A Latin version of this miracle, which is not told in the Eg.-Rawl recension of the Tripartite Life, occurs in Colgan's rendering, *Trias Thaumaturga*, p. 117. *ib.*, l. 13.

6. Obliterated writing in two columns, too illegible for the subject to be ascertained. *ib.*, l. 19.

B. 7. ". . . fogartar do iarum fagbail in tig hi do incuib na n-aittire": fragment of the Fled Bricrenn (Thurneysen's Redaction B).

For the relation of this redaction (also found in the Leyden MS., Cod. Vossianus lat. qu. 7, f. 3) to Redactions A (in *L. U.*, p. 99) and C (in *T. C. D.*, H. 3. 17, col. 683) and the copy of the concluding section ("Cennach ind ruanada") in *Adv. Libr. MS. XL*, p. 69, see Thurneysen, *Heldensage*, i. p. 447.

Eg 93 was collated by Windisch for his edition of the text based on *L. U.* in *Ir. Texte*, i. p. 235. All the MSS. were used by G. Henderson for his edition in *Irish Texts Soc.*, vol. ii. For other editions of parts of the text see Thurneysen, *op. cit.*, p. 448, note. f. 20.

C. 8. ". . . tigead go hath in comlaind 7 in chomraig

amarach" : fragment of the Táin Bó Cuailnge (Recension III). See Eg. 1782, art. 58. Ends : "conad i Aididh Fherchon mad gonigi sin. Comhrag Cailitin gona cloind ad neasu sund 7 Comhrag Firdiad as nesu dhosiden." f. 26.

### Additional 40767.

Paper; XVIIIth-XIXth cent.

7¼ in. × 4½ in.; ff. ii + 12.

Written probably in the 18th-19th-cent. period in co. Meath or Cavan. Attached to the Irish part of the MS. is a small ruled account book, which has been used to record payments to workmen on the estate of [Thomas Taylour, 3rd Marquess of] Headfort employed on the Edenburt and Enagh drains. Edenburt is in the co. Cavan portion of the Headfort estate in the parish of Loghan on the borders of cos. Cavan and Meath. The MS. was found, with others, by Mr. John G. Gilbert of Liverpool in a field probably in the Meath-Cavan district. These MSS. were the survivors of a collection which had belonged to a schoolmaster, *circ.* 1840, and had been thrown into a river by his descendants. An account of the circumstances and of the fragments of four MSS. recovered was given by K. Meyer in an article, "Wholesale Destruction of Irish Manuscripts," in the *Irish Independent*, Sept. 5, 1900 (f. i).

Bought at Sotheby's, June 27, 1923 (lot 749).

FIACC'S HYMN ON S. PATRICK, and Broccán's Hymn on S. Bridget; in a modern line for line prose version. The language has northern forms (e.g. "athara," gen., and "pilleadh," verb noun).

1. "Him air bheatha naomh Padruig an so sios." Begins :

"Rugad Padruig a Nemthur  
mar a dearbhthar an sna starradh  
do bhi na macaoimh se mblíadhan deug  
an tan do tugadh a mbruid daoirse e."

A version of the hymn on S. Patrick, traditionally ascribed to Fiacc bishop of Sletty, a contemporary of the saint, but probably composed *circ.* 800. The hymn is found in both copies of the *Liber Hymnorum* (T. C. D., E. 4. 2; MS. I in the Franciscan Convent, Merchants' Quay, Dublin). The Franciscan copy was formerly in the hands of John Colgan at Louvain, and he printed the hymn from it in his *Trias Thaumaturga*, 1647, p. 1, with a line for line Latin translation. The present version is clearly based on Colgan's Latin rendering. A critical text from the

two MSS. is in Stokes and Strachan, *Thesaurus Palaeohibernicus*, ii. p. 308 (cf. *ib.*, p. xxxvii). f. 1.

2. "Him air bheatha naomh Brighide." Begins:

"Nior ghradhaighe Brighid bhnuadhach an saoghal  
do shuidheadh mur eunn ar uaigneas a ndiadh a hail  
do codoladh an naomh mar bhean bhraide  
ag eugnach bas a héinmhic."

A version of the hymn on S. Bridget ascribed to Broccán Cloen, a disciple of Ultan of Ard Breccain, but of later date (cf. *Thes. Pal.* ii., p. xxxviii). This hymn is based on the 7th-cent. Latin life by Cogitosus for which see Add. 39665, art. 3. Printed from the same MS. as the hymn on S. Patrick by Colgan, *op. cit.*, p. 515, with a Latin version, which has been used for the present rendering. Critical text from the two Liber Hymnorum MSS. in *Thes. Pal.*, ii. p. 327. f. 3 b.

### Egerton 91.

Vellum; XVth cent.

10½ in. × 7 in.; ff. 67 (leaves are lost after ff. 7, 13, 21, 33, 41, 56 and at the end).

The style of the script, together with the bilingual inscription cited under art. 12, shows that the MS. was written by Uilliam Mac an Lega, one of the most prolific scribes of the 15th cent. For other MSS. in his hand cf. Introduction in small type to Add. 30512. He has introduced decorative initials of Irish type, in some cases leaving spaces, which occasionally have been filled in by crudely drawn initials in a modern hand.

A modern inscription on f. 1 calls the MS. "The Leabhar Breac," but this title does not appear to be old, arising probably from the fact that the MS. has many texts in common with *L. B.*

LIVES OF SS. COLUMCILLE, BRIDGET and other Irish and foreign saints. The MS. appears to stand in close relationship to Paris MS. Celt. I (partly written by Uilliam Mac an Lega), which contains copies of the following articles: 1-3, 6-10, 17-19, 21, 22.

1. "Deo patri carissimo Petro dei gratia porta sciencie i. a n-anoir dia athar charthanaigh ⁊ Peduir dar tindscnad an lebarsa": translation of the *De Contemptu Mundi* of Innocent III. See Eg. 1781, art. 17, from which the present copy only differs verbally. There is a hiatus between ff. 7 and 8 corresponding to Eg. 1781, f. 68, col. 1, l. 5, "atbert Iob nach do leith"—f. 70 b,

col. 2, l. 22, "i ngaethaib in dimuis." The text ends here: "Mar derbhus Indocens annsa lebursa ar docraidhecht in cinid daonna per omnia in cecula ceculorum amen finit amen finit amen." f. 1.

2. "Betha Sin Seoirsi annso. Deus querit eum qui persecutionem patitur, iarraidid Dia in nech fodaim ingreim" : homily on the life of S. George. A recast and modernized version of the *L. B.* homily printed by Atkinson, *Pass. and Hom.*, p. 71. The present text begins with a brief account of Solomon as author of the text above-cited (abridged from that in *L. B.*, p. 35, ed. Atkinson, *op. cit.*, p. 151), and proceeds to relate the story of S. George and the dragon (first found in Jacobus de Voragine, *Legenda Aurea*, ed. Graesse, p. 259, from which source the present version derives), which is not found in the *L. B.* text. It then follows the *L. B.* text from about l. 1110 with a few omissions and interpolations and some variation in order. According to Atkinson, *op. cit.*, p. 314, the copy in the Book of Fermoy, f. 38, agrees with Egerton. That in the Liber Flavus Fergusiorum, ii, f. 44, apparently lacks the dragon story. There is also a copy in the Paris MS. Celt. 1, f. 38. f. 11.

3. "Betha Loinginus annso," beg. "Dia mbui Crist i ceroich la hIudidibh" : life of Longinus, the soldier who wounded Christ on the cross. The text has been almost entirely obliterated and retraced inaccurately by a modern hand, but it clearly followed the *L. B.* text (printed in Atkinson, *Pass. and Hom.*, p. 60). It is imperfect by a hiatus after f. 13. A modernized text following *L. B.* is in Eg. 136, art. 24 (1630). The copy in the Paris MS. probably agrees with Egerton 91.

The text is a version of the *Acta Longini* as printed by the Bollandists, *Acta Sanctorum*, Mart. ii. p. 379.

It is to be noted that the soldier is called by two names in the Irish, Centurio and Longinus. This is also the case in the oldest texts of the *Acta* (? 10th cent.), which begin: "In diebus D. N. Jesu Christi fuit quidam miles Centurio nomine Longinus" (*ib.*, p. 377), a confusion between the soldier and the centurion in the gospel accounts.

There is a more popular account of Longinus in *L. B.*, p. 159, col. 2, l. 30, where the cure of his blindness by Christ's blood is described. Longinus is called "An dall" in Irish



tradition in consequence of this incident. For a study of his legend see Peebles, *The Legend of Longinus*, Bryn Mawr Monographs, ix, 1911. f. 13.

4. "Beati qui persecutionem patiuntur ppur (*sic, read propter*) iustitiam quoniam ipsorum est regnum celorum. Tadchrithid in einiudha doendai Isu Crist mac Dé bí isé roráidh na briathrasa": the passion of SS. Peter and Paul, closely agreeing with the *L. B.* text as printed by Atkinson, *op. cit.*, p. 86. It is a version of the Latin *passio* printed by Lipsius, *Acta Apost. Apocrypha*, 1891, p. 119, together with the Greek original. Cf. also Lipsius, *Die Apocryphen Apostel-Geschichten*, 1887, ii. p. 1. The translation of the *Passio* text is preceded in *L. B.* and Eg. by an account of the two apostles and followed by a brief homiletic passage in praise of the saints. The section dealing with the decapitation of S. Paul and the miraculous recovery of his head (Atk., p. 93, ll. 1869-1884) is also found separately in Adv. Libr. MS. V, f. 6 b; Mackinnon, *Catalogue*, p. 80; Rawl. B. 513, f. 6 b; Eg. 136, art. 10. f. 14.

5. "Do riagail na sacart annso 7 da tuarusebail on bibla": tract on the duties of priests. Printed in *Irisleabhar Muighe Nuadhad*, 1919, p. 73. Beg. "Adeir in feallsam curab amlaid bis ar tucsinni na daine ar na neichibh diadha mar bit suile én na haidheche re heirgi greine." Prof. O'Rahilly, *Dánfhocail*, no. 156, note, points out that this introductory phrase is probably the source of the epigram by Gofraidh Mac an Bhaire, beg. "Saoithe na n-intleacht n-anbhfann." f. 16 b.

6. "Sic ergouos orabit is Budhamlaid seo dogneithi ernaighiti": the Lord's Prayer, with translation and commentary. A more modern form of the text printed from *L. B.*, p. 248, by Atkinson, *op. cit.*, p. 259. Some points in the commentary are also to be found in the comment on Matth. vi. 5-13 in Harley 1802, f. 19. Ends incompletely with the words: "In t-ochtmadh mur .i. dualaigh in crais," Atk., *op. cit.*, l. 8017. f. 20.

7. "Exi de terra tua et de cognacione tua et de domo patris tui et uade in terram quam tibi monstrauero .i. facaibh do thir 7 do thalmhuin 7 do coibhnesam colloidhe ocus th' athardha ndilis orumsa 7 eirghi (*sic, restored by later hand*) isin tir fhailsighfedsa duitt": homily on the life of S. Colum Cille, agreeing generally with the *L. B.* homily printed by W. Stokes,

*Three Middle-Irish Homilies*, Calcutta, 1877, p. 90. The copy in the Book of Lismore, f. 7 b, is printed by Stokes, *Lives of Saints from the Book of Lismore*, 1890, p. 20. Stokes also prints, pp. 299 sqq., the interpolated passages in Adv. Libr. MS. XL (Mackinnon, *Catalogue*, p. 92), the most important of which is a long passage deriving from the preface to the Amra (cf. Eg. 1782, art. 1). These passages had already been translated by W. M. Hennessy in his version of the *L. B.* text printed as an appendix to Skene's *Celtic Scotland*, ii. p. 468. The copy of the text in the Paris MS., f. 53, apparently agrees with Egerton, both being followed by a brief note on the saint's visit to Aran, beg. (in Egerton): "Laa n-ann tainic Colum cille a timcell reilci Airne," which occurs also in Rawl. B. 512, f. 141.

There is another copy of the homily in R. I. A., 24. P. 25, p. 71. f. 22.

8. "Beatus uir qui time[t] dominum in mandati[s] eius uolett nimis. Is fechnach 7 is firén findbethach 7 is forfi in firén forsa mbi ecla 7 imuamun in coimmedh" (touched up by a later hand): the life of S. Brendan as printed by Stokes, *Lism. Lives*, p. 99. There are other copies of this text in the Brussels MSS. 4190-4200, f. 217; 2324-2340, f. 73 (a fragment), and the Paris MS. f. 81. The Eg. copy is nearer to Brussels 4190-4200 (cited by Stokes as B) than to Lismore.

The life of Brendan as here given consists of the early part of the saint's life, followed by a number of travel incidents which conclude abruptly with an extract from the vision of Adamnan. It has been suggested by C. Plummer (*C. Z.*, v. p. 125, n. 2) that this latter addition arose from the fact that in the archetype the life of Brendan was succeeded immediately by the Vision of Adamnan and, some leaves being lost by mutilation, the scribe copied on without noticing the change of subject.

The Irish life (which is probably not older than A.D. 1100, cf. Zimmer in *Zeitschrift f. deutsches Altertum*, xxxiii. pp. 315, 319, 323) is perhaps a translation of a Latin life (cf. the phrase "amal atberat na scribinn," *Lism. Lives*, l. 3740). Mr. Plummer has shown that the existing lives of S. Brendan presuppose a Latin *Vita* with incidents similar to those contained in the Lismore text.

The Latin lives interpolate into this account the *Navigatio Brendani* (a text which already existed in the 10th cent., cf. a copy in Add. MS. 36736, f. 168 b, of that date). The Lismore Irish life is also conflated from the *Navigatio* and from the tract on Brendan's voyage printed by Plummer, *Lives of Irish Saints*, i. p. 96 (cf. Eg. 1781, art. 30).

The Irish life in Brussels MS. 4190-4200, f. 217, printed by Plummer, *Lives*, i. p. 44, is a late and highly conflated composition.

For discussions of the problems connected with the life of S. Brendan see Zimmer, *Zeitschrift für Deutsches Altertum*, xxxiii. pp. 129, 257; H. L. D. Ward, *Cat. of Romances*, ii. p. 516; Plummer, *C. Z.*, v. p. 124; *Vitae Sanct. Hib.*, i. p. xxxvi; *Lives*, i. p. xvi.

Following the scribal "Finit amen" in the same column are the words, "Is mirbuilech inte dorinne nem ⁊ talamh ⁊ ifernn ⁊ na cethra duile ⁊ na .vii. n-airdreannaigh ⁊ linadh ⁊ traghadh na marann ⁊ gluasacht na n-uiscedh ⁊ soillsi lae ⁊ dorcacht aidhchi" (the last few words touched up by a later hand). This is possibly intended as a comment on the wonders told in the life of Brendan. f. 26.

9. "[T]unc dicet rex his qui a dextris eius erunt. Atbera hIssu Crist rí na n-uili dhul ind aithescsa risna firénachaibh i lló bratha" : homily on S. Gregory [the Great, Pope 590-604]. Other copies of this homily are in *Y. B. L.*, p. 164; R. I. A., H. 2. 17, p. 423; Paris MS., f. 41. It is printed from *Y. B. L.* by K. Meyer, *C. Z.*, xii. p. 367. Some of the stories of Gregory's miracles occur in Adv. Libr. MS. V, f. 5 (Mackinnon, *Catalogue*, p. 80).

The homily consists of a prologue and epilogue of a stock character and a number of miracles by, and stories concerning, the saint. Of the miracles, some are taken from the life by Paul the Deacon, e.g. that of the bird "Locusta" which stayed Gregory on his flight from Rome (*Migne, Patr. Lat.*, lxxv. col. 51), the discovery of Gregory in the wine-vat (*ib.*, col. 47, though much elaborated in the Irish text), and the well-known story of the lady who laughed at Mass (*ib.*, col. 52, found separately in Irish, cf. the text in *C. Z.*, iii. p. 36). Another miracle of the silenced oracle of Apollo is told of Gregory of Nyssa (*Migne, Patr. Gr.*, xlvi, col. 915, and Rufinus, *Hist. Eccl.*, vii, cap. 26).

In the *Y. B. L.* text the legend of Gregory's Irish birth and burial is briefly given as a variant to the Roman tradition (*C. Z.*, xii. p. 373). But in the present text it is much elaborated, Gregory's father being represented as a pilgrim from Corcaguiney, co. Kerry. Gregory's birth in Rome is recounted and his visit to Ireland, where he promised that he should be buried in Aran, a promise which was fulfilled, as here related, after his death as Pope in Rome. This tradition of the burial is repeated in the chronicle in Add. 30512, art. 65: "Ind oen aidhehi ele atbath Grigoir béil oir .i. papa na Rómha 7 Aodh uairiodhnach airdrigh Eirenn 7 dorucadh a cuirp co hArainn da n-adh[n]acht."

There are many references in Irish literature to Pope Gregory's Irish descent. See the poem in *C. Z.*, viii. p. 115:

"Grigair mac Tuilegnaid teand  
ardab na Roma a hErend  
is ris aderair iar sein  
Grigair Roma na nGaedel."

Cf. also *C. Z.*, iii. p. 39, and *Félice*, Henr. Bradshaw Soc. ed., p. 96. MacFirbis gives a pedigree deriving him from Core Duibne son of Cairbre Musc (see O'Curry, *Battle of Magh Leana*, p. 172; *Roy. Hist. and Arch. Ass. Irel.*, Ser. iv, vol. iv. p. 242, note). Shearman under the last reference claims that there was a real Irish saint Grigoir, whose pedigree has been transferred to his more famous namesake, and points out that at the Blasquet Islands, co. Kerry, as well as at Aran, there is a Gregory Sound, and that Grigoir was the patron of a church at Glenbeaghy, Iveragh, co. Kerry, where, however, the "pattern" is observed on the feast of S. Gregory the Pope. But there seems small evidence for the existence of this native Gregory.

It is possible that the whole tradition arose from the stories of the saint, "Faelchu qui nominatur Pupu Airni," who is said to have taken the abbacy of Rome after Pope Gregory, and to have followed the relics of his master to Aran (cf. Plummer, *Vitae*, i. p. lxiii, note 3).

At the end is a story of Colman Elo's vision of the assumption of the saint's soul into Heaven, an account of which is given in the Latin life of S. Colman in Plummer, *Vitae*, i. p. 264.

f. 30 b.

10. "Betha in mhoirsheisir rocotlatar i nn-Effis fri re .l.

bliadhan ar .cc. Rogab ri crodha ainnserecach fursin doman fecht n-aill": homily on the Seven Sleepers of Ephesus. The homily printed from *L. B.*, p. 189, by Atkinson, *op. cit.*, p. 68. There is another copy in the Paris MS., f. 56 b. Paris and Egerton agree in the title "Betha in morsheisir" as against "Páis in morfesir" of *L. B.* and in the form of the opening words. The text is a version of the Acta as told by Gregory of Tours (*Act. Sanct.*, Jul. vi. p. 389), reproduced by Mombritius, *Sanctuarium*, ed. 1910, ii. p. 489). f. 32 b.

11. A series of theological tracts dealing with sin and its penalties, probably translated from one Latin source, the style being very similar throughout and the same range of authors being used for purposes of quotation. Some of the sections are, however, found independently elsewhere. The first section is preceded by an elaborate interlaced initial such as usually precedes texts of some length. Spaces have been left for smaller initials at the beginning of the other sections. One of these is filled in by the hand of the text, others have been left blank or supplied by a modern hand. The subjects of the sections are: (a) Hell, beg. "Do péin ifirn andso mar ader Ecclesiastis xl<sup>o</sup> capl<sup>o</sup> a n-aimsir tslainti do chuirp a dhuine tabair th'aire re slainti t'anma ar eglá peine ifirn." This section is found independently in the Rennes MS., f. 49. f. 34;—(b) Heaven, beg. "Regnum celorum .i. do fhlaithemnus Dia trachtamaid anois." f. 36;—(c) Prelates, beg. "Do prelaidibh na h-eglaisi annso mur ader gg. in paturali [i.e. Gregorius in Pastoralis, S. Gregory, *Regulae pastoralis Liber*]." f. 36 b;—(d) Poverty, beg. "Ader Bernard naem ar an mbochtaine." Is this the same as the tract on poverty in the Rennes MS., f. 33 b? f. 37 b;—(e) Patience, beg. "Paciencia secundum Agustinum." Imperfect. This section occurs complete in the Rennes MS., f. 45. f. 38 b.

12. ". . . re Brenainn an mboin cuici aris": life of S. Ciarán of Seirkieran. There are three Irish lives of this saint. (a) The present life, found also in completer form in Brussels MS. 4190-4200, f. 144, and printed from that source by Plummer, *Lives*, i. p. 113. Plummer points out, *op. cit.*, p. xxvi, that this life must be a version of the Latin life from which the abbreviated recension printed in Capgrave, *Nova Legenda Angliae*, ed. Horstmann, ii. p. 320, was made. The present copy begins imperfectly

at a point corresponding to Plummer, i. p. 114, l. 11. (b) The life in the Stowe MS. A. IV. 1, f. 222, printed by Plummer, *op. cit.*, p. 103. See Eg. 180, art. 10. (c) The life printed by S. H. O'Grady, *Silv. Gad.*, i. p. i, from Eg. 112, art. 160 (another copy in Add. 18948, art. 3), which is a modern translation of the Latin life in the Codex Kilkenniensis (printed by Plummer, *Vitae*, i. p. 217).

For a discussion of the problems connected with S. Ciarán as a pre-Patrician saint see Plummer, *Vitae*, i. p. liii.

At the end here is the scribal note: "[U]illiam qui scripsit m'anam duit a Ciarain." f. 42.

13. "Nemo potest duobus dominis seruire .i. is doilig do neoch fognam maille do dib tigernaib": the homily on S. Martin of Tours, printed by W. Stokes, *R. C.*, ii. p. 384, from *L. B.*, p. 59; Hogan, *Latin Lives of the Saints*, p. 87, where the Irish and Latin texts are printed together.

The Egerton text does not derive directly from *L. B.*, since, among minor divergencies, it inserts a passage on the saint's miracles at a point corresponding to *L. B.*, p. 59, col. 2, l. 19, and cuts short the quotations at the end.

The homily is based on various works of Sulpicius Severus (4th cent.) on S. Martin's life and miracles, which in their earliest form (according to Prof. E. Ch. Babut) are found in the 9th-cent. Book of Armagh (cf. the edition by Prof. J. Gwynn, 1913, p. cclix sqq.). Prof. Gwynn points out, *ib.*, p. cclxxvi, that the *L. B.* homily is an abridged version of (a) the *Life*, cc. 2-24; —(b) the *Postumianus*, Dial. I (II, cc. 2, 4, 9); —(c) the *Gallus*, II (III, cc. 7, 14, 15); —(d) the eulogium of Sulpicius on S. Martin, *Life*, cc. 25, 26.

The version was made from an original, unexpurgated form of the Sulpician texts (see J. Gwynn, *op. cit.*, p. cclxxv). f. 44 b.

14. "[D]o geinemain Eoin baisti annso mar ader an Legendauria": translation of the section, *De nativitate sancti Johannis baptistae*, in Jacobus de Voragine, *Legenda Aurea*, ed. Graesse, p. 356. f. 46.

15. "[D]o dicennad Eoin baisti ann mar ader Legendauria": translation of the section, *De decollatione Johannis baptistae*, *op. cit.*, p. 566. Fragmentary, ending abruptly at p. 568, l. 19, of Graesse's edition.

A different version of John's passion is represented by the text printed from *L. B.* by Atkinson, *Pass. and Hom.*, p. 64 (which appears in later forms in *Y. B. L.*, p. 159, from which it is printed in *C. Z.*, xiv. p. 145; *Liber Flavius Fergusiorum*, i, f. 33 b; and in *Adv. Libr. MS. I*, p. 14, cf. Mackinnon, *Catalogue*, p. 76). On this text is based the poem printed from the Book of Hy Many, f. 123, by Miss A. M. Scarre in *Ériu*, iv. p. 174. But here in quatrr. 39-41 the executioner of John is said to have been Mogh Ruith, the Irish druid, pupil of Simon Magus (cf. Eg. 92, art. 12). This tradition is also recorded in a set of verses following the passion text in the *Adv. Libr. MS.* and printed by Mackinnon, *Catalogue*, p. 76. This introduction of Mogh Ruith is connected with the widespread superstition that misfortune was fated to befall Ireland on the feast of the Decollation of S. John the Baptist (cf. *Add. 30512*, art. 39). f. 48 b.

16. "Maignend ⁊ Tóa ⁊ Cobthach ⁊ Libréan ceitri meic Aoedai meic Colggan meic Tuathoil meic Feidlimith meic Fiachrai meic Colla fo crích": account of the sayings and doings of S. Magniu or Maignenn of Kilmainham, co. Dublin, printed from this MS. in S. H. O'Grady, *Silv. Gad.*, i. p. 37 (transl., ii. p. 35). There is another copy in the Paris MS., f. 30.

The text is not strictly a life of the saint, but rather a homiletic collection of his sayings on matters of discipline, eschatology, etc., chiefly provoked by questions from other saints visited by him on his "cuairt crábaid." Some miracles are also narrated, one of which, that of the ram speaking from its place of burial, is quoted from this tract in the *Martyrology of Donegal*, p. 338. The text ends imperfectly in an account of the advent of Antichrist (f. 51 b), and the greater part of the page has been left blank for its continuation. At the foot of ff. 49-52 the scribe has written the following quatrains:—(a) "Aiged Issu na croich siar": on Christ on the cross. Cf. *Harl. 5280*, art. 52 (r). f. 49;—(b) "Craos ferg hethradh agcobur (.i. saint)": on the deadly sins. Retouched. *ib.*;—(c) "Fuarus i leabraibh gan gai": against the powerful. f. 49 b;—(d) "Sagart in lenib bic": against immoral priests. *ib.*;—(e) "Cleirigh thosaigh in creidme": on the clerics of the first and the last times. Cf. *Add. 30512*, art. 23. f. 50;—(f) "Cendsa fedle fire fis": on the virtues. *ib.*;—(g) "A eumadoir romchumsa": the quatrain

printed above, p. 25. f. 50 b;—(h) “Ceitri puirt glanus anmain”: the four places that cleanse the soul: Adam’s Paradise, Rome, Aran, Jerusalem. *ib.*;—(i) “Aifreann int shacairt gen mnái”: on moral and immoral priests. f. 51;—(k) “Dream roiches a purt a purt”: on the good life. *ib.*;—(l) “Ni bia clann la nach a nirt”: quatrain, much obliterated. f. 51 b;—(m) “Sirgabail a salm fa sech”: the things that frighten devils. *ib.*;—(n) “Meraid am croidhe cleth breg”: quatrain of uncertain purport. f. 52. f. 49.

17. “Mirbuillis deus in sanctis. In spirit naom doroisce cech spirat rolessaig [in eclais] cechtardai”: life of S. Senán of Inis Cathaig (Scattery Island). Printed from the Book of Lismore by W. Stokes, *Lismore Lives*, p. 54. There is another copy in the Paris MS., f. 33. The summary Latin version in Colgan, *Acta Sanct. Hib.*, p. 530, was derived from a MS. belonging to Gulielmus Derodanus of Leinster (Uilliam Ó Deoradháin), or rather, in all probability, from Michael O’Clery’s transcript of the Irish life in Brussels MS. 2324–2340 (cf. Eg. 180, art. 11). In the Brussels MS. the Life is followed by a tract on the miracles of S. Senán, printed by Plummer, *C. Z.*, x. p. 4,\* and by a series of poems listed by Plummer, *ib.*, p. 3. Colgan appends a summary of the miracles to his version of the Life, but rejects the poems as “recentiore et genio et calamo adiecta.”

A shorter version of the Lismore Life is in Eg. 180, art. 11. O’Curry, *MS. Mat.*, p. 339, mentions a copy of the Life of S. Senán written by Aindrias Mac Cruitín of co. Clare (cf. Add. 31874, art. 34), *circ.* 1720, then in his own possession. f. 52.

18. “Muchua mac Bécáin meic Barre meic Nathi meic Luidech meic Dalann di Ultaib”: homily on the life of S. Mochua of Balla. Imperfect, ending at a point corresponding to l. 4719 of the text as printed in *Lismore Lives*, p. 137. A complete copy of the present version exists in the Paris MS., f. 32.

The homiletic preface of the Lismore life is omitted here and the text begins with the genealogy. But a fragment of the preface immediately follows the genealogy. So far as the Egerton text goes the verse is omitted.

Philip O’Sullivan, the historian, supplied the Bollandists with

\* Eleven quatrains of the poem “Án an cathair caomh so anocht” (*C. Z.*, x. p. 24) are in Add. 19995, art. 5, beg. “Oclacch bis a n-ulcha naim” (cf. *ib.*, p. 30).



a Latin translation of a life beginning with the genealogy (but not apparently identical with the present life), made from a collection of Saints' Lives in Irish compiled for one of the O'Sullivan's of Beare (*Acta Sanct.*, Jan. i. p. 47). This is the text printed by Colgan, *Acta Sanct. Hib.*, i. p. 789. Colgan, however, states that he possessed a text of the Lismore type, probably that in the Brussels MS. 2324-2340, f. 107, written by Michael O'Clery.

The copy in Eg. 180, art. 4, also begins with the genealogy but omits the homiletic passage following and appears to be an independent copy of the Lismore text. f. 56 b.

19. ". . . hUa Fhailghi ⁊ a muime maille fri Brigit": homily on the life of S. Bridget of Kildare. Imperfect, wanting the commencement. It begins at a place corresponding to l. 1238 of the homily as printed by Stokes, *Lismore Lives*, p. 36, with which the remainder of the text is in general agreement. Egerton, however, omits Ultan's hymn with its preface (cf. *Thes. Pal.*, ii. p. 323) as found in the Lismore text, ll. 1706-1754, with the following link, ll. 1755-1758. The complete text in the Paris MS. probably agrees with Egerton.

Stokes printed a variant version of the same homily from *L. B.*, p. 61, in *Three Middle-Irish Homilies*, Calcutta, 1877, p. 50. This also omits Ultan's hymn and differs in other ways from both the Lismore and Egerton texts (for comparison with Lismore cf. Stokes, *op. cit.*, p. 318).

The Oxford MS., Rawl. B. 512, contains a fragmentary life of Bridget (f. 31) and a selection of miracles (f. 35 b), both differing considerably from the above texts. Extracts from both are printed by Stokes in his notes.

The Lismore text corresponds in a general way to Colgan's *Tertia Vita*, *Trias Thaumaturga*, p. 527. f. 58.

20. "Bui coimtinol manach i tir Egipt": account of Paphnutius and the passion of Pope Marcellinus. The narrative here is a conflation of matter relating to various Egyptian saints of the name of Paphnutius treated as the same individual. It may be divided into the following three sections:—(a) The story of the journey of the abbot Paphnutius (here called Pasanutius) in the desert, comprising his meeting with seven deacons, his finding of a dead hermit in a cave (cf. Migne, *Patr. Lat.*, lxxiii,

col. 1008), his sustenance by miraculous food and his meeting with S. Onophrius. The narrative differs greatly from that by Paphnutius the hagiographer in the life of S. Onophrius printed by Surius, *De prob. Sanct. Hist.*, ed. 1572, iii. p. 593 (a version of the life in Simeon Metaphrastes), the framework being the same, but the incidents diverging widely in treatment. The Latin citations in the text also do not agree with the version in Surius. f. 60;—(b) The suffering of Paphnutius the confessor, here confused with Paphnutius the martyr (he is said to have lost his eye under Diocletian, but he really suffered under Maximin, see Rufinus, *Hist. Eccles.*, i. 4, the Paphnutius who suffered under Diocletian being the martyr). In the link connecting the two sections he is also identified with the Paphnutius who converted Thais (cf. Migne, *Patr. Lat.*, lxxiii, col. 661): “Iarsin tra tie Pasnutius asin dithreab iar fertaibh ⁊ mírbuilib do denum do Dia foir eo roshil iris crabaib (*sic*) ⁊ creitme na trinoidi isin Eipt (*sic*) ⁊ isin Afraic. Iarsin rosiacht fa dheóig co Róimh Letha . . . Othuala int imper Dioclian elu crabad ⁊ ecna ⁊ credem ⁊ irsi in apadh Pasnutius ⁊ othuala curob he tue Tuaisis on merrd[re]achus etc.” f. 62 b;—(c) The passion of Pope Marcellinus. The link here is a very confused passage apparently deriving ultimately from the opening words of Eusebius, *Hist. Eccles.*, vii. cap. xxxii: “Marcellinus tra ba papa isin Roim in tan sin ⁊ is leis doronad leigus in apad in tan roberta a lethshuil a cinn in apad .i. Pasnutius. Euticius immorro ba papa isin Roim in tan sin, Pasunutus cunuici sin Gaias iarsin, Marcilinus iarsin. Scela immorro in papa Marcellinus indister iarsin” (much restored by a modern hand). The introduction of Pope Marcellinus is here justified by the statement that he cured Paphnutius.

The narrative of the alleged apostacy and self-invited martyrdom of Pope Marcellinus is found in two places: the brief note in the *Liber Pontificalis* (ed. Duchesne, i. p. 16), based, according to Duchesne, *op. cit.*, i. p. lxxiv, on a lost *passio* Marcellini, and the extended narrative in the false acts of the Council of Sinuessa (Mansi, *Concilia*, i. col. 1249). The present version differs from that in the acts of the Council of Sinuessa, and may perhaps represent some form of the lost *passio*. f. 62 b, col. 2.

A fragment of section (a) and sections (b), (c) are printed

from *L. B.*, p. 7, in Atkinson, *Pass. and Hom.*, pp. 55, 56. Other copies of the complete text are in Laud Misc. 610, f. 25, and the Paris MS., f. 112 b.

21. "Da bliadain .xl. batur na hIudaí ar forbairt cruidh 7 chlainde": the *Dígal fola Crist*, for which see the description of Eg. 1781, art. 19. The text here concludes with a description of Christ and a synchronism of kings of the countries of the world in his time derived from the history of the life of Christ which precedes the *Dígal* in *L. B.* Also in the Paris MS. f. 90. f. 63 b.

22. Mary-legends and other brief tales, much obliterated and retouched by a modern hand. A similar series is in the Paris MS., f. 28 sqq., also written by Uilliam Mac an Lega.

(a) "Araile banscál nóeb lanchluach Eulalia a hainmsidhein": story of a lady Eulalia, whom the Virgin taught to say the Ave Maria one hundred and fifty times in place of the Psalter, allowing her to say fifty Aves slowly and one hundred quickly. This resembles the story of Eulalia, a nun of S. Edward's at Shaftesbury (cf. Ward, *Cat. of Romances*, ii. p. 614), although there is some variation in detail. The tale is interesting in connection with the development of the Rosary, or Psalterium Mariæ (see H. Thurston in the *Catholic Encyclopædia*, xiii. p. 185), for which see Eg. 93, art. 3. f. 67;—(b) "Araile uair da domsel i sleib cumba ocus delbh onorach do Muire óigh innti": Mary-legend. The whole text has been inaccurately retraced, but the tale is clearly that of the wooden image of the Virgin at Mont St. Michel, which escaped unharmed when the church was burnt by lightning (see Ward, *op. cit.*, ii. p. 608). The *incipit* quoted above must originally have contained some phrase like "eclais Micheil i sleib tumba" reproducing the Latin "ecclesia in honore sancti Michaelis in monte qui dicitur tumba." *ib.*;—(c) "Ata ra (*sic, leg. na*) ceist annso dorer Augustin cred is [cantairecht ann]": the derivation of the notes of the scale from the chant sung by the Israelites when crossing the Red Sea. Printed by K. Meyer, *C. Z.*, v. p. 497, from T. C. D., H. 3. 18, f. 39 b. f. 67 b;—(d) "Dorala in sealsa do denum i n-araile eclais do Micel": the tale of the Jew boy preserved from the furnace by the Virgin, commonly known as the Jew of Bourges. Two Irish texts of this tale have been printed, one from the Paris MS., f. 28 b, by Gaidoz, *Méluine*, iv. col. 39, the other from the Book of Lismore,

f. 69 b, by W. Stokes, *Lismore Lives*, p. xx. For a study of the original legend in various Western and Eastern languages see Eugen Wolter, *Der Judenknecht*, Halle, 1879. See also Ward, *op. cit.*, ii. p. 601. *ib.*;—(e) “Ri rogab in domun fecht n-aill i. Consatin”: the tale of the healing of Constantine. A different version from those in Harley 5280, art. 5, and Atkinson, *Pass. and Hom.*, p. 51. Also in the Liber Flavus Fergusiorum, i, ff. 10, 37 b. *ib.*

### Egerton 180.

Paper; XVIIIth cent.

7½ in. × 5½ in.; ff. 144.

Transcribed by Muiris Ó Gormáin, probably in 1780–1781, from R. L. A. Stowe MS. A. IV. 1 (formerly Stowe IX). Belonged in 1791 to Éuri Mac an tSaoir, the scribe of Eg. 131, cf. inscription on f. 1: “As le Henri Mac Antsaóir an leabhar so. 1791.” In the same hand there is written below the name: “Toirdhealbhach Ó Dochartaigh” and the sentence: “Sir Cahir O’Dogherty lost his life & estate in 1608 for fighting for the civil and religious liberties of Ireland” (cf. *Dict. Nat. Biog.*, sub. O’Dogherty, Sir Cahir).

The MS. was acquired later by E. O’Reilly, who added a list of contents (f. 3 b) and an analysis of the separate articles (f. 143). It is the MS. of saints’ lives used by him in the compilation of his dictionary, which has been wrongly stated to be on vellum (*C. Z.*, ii. p. 548). At his sale (Dublin, 1830, Irish MSS., lot 115) it was acquired by Hardiman, who has added a title page (f. 3).

**LIVES OF IRISH SAINTS.** Transcribed by Muiris Ó Gormáin from the Stowe MS. A. IV. 1 (formerly Stowe IX). The copy was no doubt made while the MS. was in the possession of Charles O’Conor of Belanagare, who had acquired it in 1766 (cf. O’Conor, *Cat. of Stowe MSS.*, i. p. 163). Ó Gormáin was at work at Belanagare in 1780–1781 (cf. p. 48 above). The original MS. was copied by Domhnall Ó Duinnín in 1627 in the Franciscan house at Cork for Proinnsias Ó Mathghamhna, Provincial of the Friars Minor of Ireland, from a lost vellum MS. Plummer suggests (*Lives of Irish Saints*, i. p. xii) that the transcript was made in the interests of the great hagiological undertaking of the Louvain Franciscans, which resulted in Colgan’s *Acta Sanctorum Hiberniae*, 1645, and *Trias Thaumaturga*, 1647.

This MS. contains sixteen lives, two of which, those of SS. Bairre (cf. Add. 18948, art. 2) and Cranait (cf. Eg. 92, art. 25), are omitted in the present transcript, probably because both

are imperfect in the original. Ten of the lives appear in the Brussels MS. 2324-2340 (copied by Michael O'Clery in 1629; for a detailed description see J. Van den Gheyn, *Cat. des MSS. de la Bibl. Roy. de Belgique*, v. p. 384), eight deriving apparently from the Ó Duinnín vellum, two from other sources (cf. Plummer, *Vitae*, i. p. xxv, note 6). There is considerable variance between the readings of the Ó Duinnín and the O'Clery MSS., and it is not certain which of the two diverged from his original. Plummer, *loc. cit.*, thinks that the Brussels MS. possibly "represents a revision made by some one who had the Latin texts before him."

1. "Beatha Fhionain": life of S. Finán Cam. Beg. "Fionan do chineadh Chorca Dhuibhne do," and ends imperfectly with the note: "Ata began d'uirebhuidh fos ar an mbetha so nach faghuim re na sgríobhadh anois." Stowe, p. 53; Brussels, f. 135. It is a rendering of the Latin life printed by Plummer, *Vitae*, ii. p. 87. Another Irish life in Eg. 112, art. 159; Add. 18948, art. 4, is based on Plummer's R. recension of the Latin life, *op. cit.*, i. p. lxix. f. 4.

2. "Beatha Fioncon Brigh Gobhann": life of Finnchua of Brí Gobann. The same recension as the life printed from the Book of Lismore in Stokes, *Lismore Lives*, p. 84, although there are some striking differences (thus ll. 3205-3274 of Stokes's ed. are omitted here, the last quatrain of the poem on p. 98 is wanting, and the conclusion is much expanded). Both copies, however, go back to the lost Book of Monasterboice, co. Louth. Cf. Eg., f. 22: "ro sgríobh a uile ghníomha a leabhar Mainistreach Buite meic Bronaigh" with Lismore, l. 3329; "amail roscríobh fesin i leabhar Mainistreach Baidhi meic Bronaigh" and the colophon in Lismore: "In brathair Ó Buagachain roscríobh an bethaso as leabhar Mainistreach Baidhi." Stowe, p. 65. The Brussels copy (f. 35) is one of the two lives not taken from the Ó Duinnín MS. There is an interesting copy of this life in Adv. Libr. MS. XXIV (Mackinnon, *Catalogue*, p. 84). It was written by a scribe named Conchubhar on the commission of the vicar of Brí Gobhann and others. f. 9 b.

3. "Beatha Oilbhi Imlig Iubhair": life of S. Ailbe of Emly, co. Tipperary. Beg. "Baoi rígh for Ara Cliach diarbho hainm Cronan." Stowe, p. 97; Brussels, f. 139. "It is an abbreviated

translation of the MT recension " of the Latin life (Plummer, *op. cit.*, i. p. xxx). f. 9.

4. "Beatha Mochua Balla ann so": life of S. Mochua. Beg. "Mochua mac Becain mic Bairr mic Nathi Luigheach mic Dallain do Olltaib." See Eg. 91, art. 18. Stowe, p. 119; Brussels, f. 107 (copied from the Book of Megacanthaig Riabhach, i.e. the Book of Lismore). f. 33.

5. "Betha Moeog Fearrna": life of S. Maedóc of Ferns, co. Wexford. Beg. "Gabhuis ri coigeadh Connacht darbho comainm Senna." The first life of Maedóc printed from the Stowe MS., p. 132, by Plummer, *Lives*, p. 183. According to Plummer it is a translation of the M Latin life (printed by him, *Vitae*, ii. p. 141) in an abbreviated form (for details see *Lives*, i. p. xxxiii). Another longer Irish life (from Brussels 2324-40, f. 168) with poems relating to ecclesiastical dues, genealogical and other matter, is printed by Plummer, *Lives*, i. p. 190. It is of the same type as other late Northern saints' lives: S. Caillin (cf. Cotton MS. Vesp. E. ii) and S. Molaisse (cf. Add. 18205). f. 39 b.

6. "Betha Finnéin Cluana hloraird": life of S. Finián of Clonard, co. Meath. Beg. "Fionntan mac Concraidh mic Dairecallai." Stowe, p. 149. It is the same life as in Lismore. For an earlier copy see Add. 30512, art. 2. f. 46 b.

7. "Betha Fursa": life of S. Fursa of Péronne, a version of Bede, *Historia Ecclesiastica*, iii. chap. 19 (Plummer's ed., i. p. 163; notes, ii. p. 169). Stowe, p. 165, and Brussels, f. 158. f. 54.

8. "Beatha Breanainn": life of S. Brendan, a modernized form of the homily printed in *Lismore Lives*, p. 99 (cf. Eg. 91, art. 8), all the verse being omitted. Stowe, p. 175. f. 58.

9. "Beatha Abain ann so": life of S. Abbán. Beg. "Ri uasal oirbhidneach roghabh flathas ⁊ forlamhas for coigeadh Laighen fecht riamh, Cormac a ainm." Based upon the Latin life in a form nearer to that denominated S. by Plummer (see his *Vitae*, i. p. 25; and *Lives*, i. p. xv). Printed by Plummer, *Lives*, i. p. 3, from Stowe (p. 205) and Brussels (f. 146 b). It is imperfect in all the MSS., this being indicated here as in Stowe by the note at the end: "Ni fes damh an i críoch a bheatha." f. 69.

10. "Beatha Sein Chiarain Saighre": life of S. Ciarán of Seirkiéran. Beg. "Baoi fer amhra a n-Osraighibh." Printed by Plummer from the Stowe MS., p. 222, in *Lives*, i. p. 102. For

its relation to the Latin life see *ib.*, p. xxv. For other lives of S. Ciarán see Eg. 91, art. 12. f. 77.

11. "Betha Senain ann so": life of S. Senán of Scatterry Island. Beg. "Mirabilis deus in sanctis. An spiorad dochoidh os gach spioraid." Shortened form of the life printed by Stokes, *Lismore Lives*, p. 54. Cf. Eg. 91, art. 17.

Stowe p. 244. The life in the Brussels MS. comes from a different source thus described (f. 241 b): "An brathair bocht Michevl Ó Cleirigh ro scriob an betha so Senain an ceidfeacht i econveint na mbrathar i Loch Garman asan leabhur do sgríobh Maoilíosa mac Aedagáin d'Va nDóradhain .i. Villiam mac Seáin. Aois an Tigerna an tan sin 1515 ⁊ ro aithscriobh an brathair remhráite an cairt so i econveint na mbrathar ag Drobaois asan ceed cairt ro scriobh feissin 27 November 1629" (communicated by the Rev. C. Plummer). f. 86.

12. "Do betha Ruadhain Incipit": life of S. Ruadán of Lorrha, co. Tipperary. Beg. "Ba sochraidh sochinelach an tí naomh Ruadhan." Printed by Plummer, *Lives*, i. p. 317, from Stowe, p. 287, and Brussels 4190-4200, f. 193.

According to Plummer, *op. cit.*, i. p. xl, the Stowe copy was not, in all probability, made from the Ó Duinnín vellum. The source of the Brussels copy appears from a note by Michael O'Clery: "As leabhar Echraidhe Í Shiaghail ó Fheraibh Ceall do benadh an betha so Ruadain i econveint brathar Atha Luain." For the O'Shiels as transcribers of MSS. see Eg. 1781, art. 26.

Derived, according to Plummer, from a Latin original though not agreeing exactly with the extant Latin lives. The account of the cursing of Tara embodied in the life (Plummer, §§ xi-xiii) is to be compared with the very similar account in the text in Eg. 1782, art. 14 (S. H. O'Grady, *Silv. Gad.*, i. p. 75). f. 103 b.

13. "Betha Molaga": the life of S. Molaga of Fermoy. Beg. "Molaga do Fheraibh Muighe Feine a chinél .i. do Uaibh Cumscraidh." In Stowe, p. 41, and Brussels, f. 130. The life in the Book of Fermoy, f. 60, has the same beginning. There is a hiatus in the middle of the life (f. 115 b) with the note: "Ata began ann so nach fagaim rena sgríobhadh no go bfecham leabhar oile dó." For other matter relating to S. Molaga see Eg. 92, arts. 9, 28 (originally part of the Book of Fermoy).

f. 113 b.

14. "Cartagus do chlannaibh Ferghusa mic Roigh dó, Figeinius a athair": life of S. Carthach, or Mochuda. Also in Stowe, p. 18, and Brussels, f. 151, from which it is printed by Plummer, *Lives*, i. p. 291. Plummer characterizes the life as an abbreviated version of the Latin life in a form resembling his M recension. For other Irish matter relating to the saint see Plummer's *Vitae*, i. p. xlvi. A metrical rule attributed to him is in Add. 30512, art. 14. f. 119.

15. "Beatha Eustasius ann so sios": life of S. Eustathius or Placidus. Beg. "Eustasius naomh darbo hainm ar tus Placitus." It is a close translation of the life in the *Legenda Aurea*, ed. Graesse, p. 712. Another copy on vellum is in the Liber Flavus Fergusiorum, ii, f. 41 b (15th cent.). See also R. I. A., 23. O. 4, p. 16. Not in Stowe. f. 131.

### Additional 39665.

Paper; 1807.

8½ in. × 6¾ in.; ff. iii + 193.

Written by Sean Ó Deoradháin at Mitchelstown, co. Cork, in 1807. Art. 9 was copied from a MS. of An t-athair Eoghan Ó Caoimh (see *Gadelica*, i. p. 3, etc., and Eg. 150, art. 66 (c)). The decorative initials throughout are of the type used by Seán Ó Murchadha na Ráithíneach (cf. Eg. 211).

Belonged later to Robert Curzon, 14th Baron Zouche. Bequeathed to the Museum by Darea, Baroness Zouche, in 1917.

LIVES OF SAINTS; together with the version of Pseudo-Bonaventura, *Meditationes Vitae Christi*. The texts are of a type commonly found in MSS. written in co. Cork in the 18th and 19th cents. We may compare R. I. A., 23. M. 50 (written by Seán Ó Murchadha na Ráithíneach, cf. his *Dánta*, ed. T. Ó Donnchadha, p. 223); Eg. 112 (written by Muiris Ó Conchubhair, a pupil of Seán Ó Murchadha); Add. 31876 (written by Seán Ó Conaill at Mitchelstown, 1773-75); Add. 18948 (written by Seán and Diarmaid Ó Réagáin in the parish of Desert, co. Cork).

1. "Eochair Sgiath an Aifrinn": Keating's Defence of the Mass. See Eg. 189, art. 2. At the end of the preface is the following scribal note: "Seathrún Ceating Sagart agus Dochtúir Diadhachta úghdar na hoibresi agus do sgríobhadh le Seagan ua



Deoradháin a mBaile an Mheistéala an Ridire an daradh lá don deithmbhadh Midhe a n-aois an tigherna Íosa Criost. 1806." f. 1.

2. "A n-ainm An Tighearna. Amen. Beatha an easboig ghlórmhair iodhoin Pádraig Apstal agus Príomhfháidh na hÉirionn": the modern Irish version of the life of Patrick by Jocelyn of Furness. See S. H. O'Grady, *Catalogue*, p. 34 (descr. of Eg. 112, art. 1) and Add. 18948, art. 1. f. 55.

3. "Beatha na hóighe beannaighthe .i. Bríghid naomhtha, banphátrún na hEireann ⁊ céad bhanabadh Chilleadh Daradh annso. Arna tionól ⁊ arna tiomsúghadh go haithghearr o *Cogitosus* (*sic*) mac a dearbhráthar féin ⁊ *Joanes Cupgravinus* do sgríbh go fóirleathan ar a míorbhuilibh": life of S. Bridget, in 10 chapters. Written in modern Irish and based on the life by Cogitosus and the summary version of the life attributed to S. Ultan printed in Capgrave's *Nova Legenda Angliæ*, ed. Horstmann, i. p. 153.

The life of S. Bridget by Cogitosus is the earliest piece of Irish hagiography (for the MSS. see Esposito in *R. I. A. Proc.*, xxx, Sect. C, p. 307). For the author Cogitosus see J. Gwynn, *Book of Armagh*, p. xix; Esposito, *loc. cit.*; K. Meyer, *C. Z.*, ix. p. 187; P. Walsh in *Irish Theological Quarterly*, xvi. p. 177.

The life in the *Nova Legenda Angliæ* is an abridgement by John of Tynemouth (first half of the 14th cent.) of the life which Colgan attributes to S. Ultan on the insufficient ground that it concludes with the citation of Ultan's hymn to S. Bridget (cf. *Trias Thaumaturga*, p. 542). The Lismore Irish homily (cf. Eg. 91, art. 19) is in general agreement with this Latin life.

f. 77.

4. "Beatha Pheadar Apstal," beg. "Fiafruighidh Íosa Críost mac Dé (mar adeir S. Matha) an cheist so dá apstalaibh": homily on the life of S. Peter. f. 84 b.

5. "Beatha Phóil Apstal," beg. "Ar na fhaicsin do Dhia uilechómhachtach an buaireadh ⁊ an cathúghadh do bhí ar chlainn Israel san Éigipt": homily on the life of S. Paul. Colophon: "Sgríobhtha le Seagan ua Deoradháin June 26th. 1807." f. 90 b.

6. "Beatha S. Sebastianus an Martíreach," beg. "An patriarc Jacob antan do bhí ag ionghaire caorach athar a chéile": homily on the life of S. Sebastian. f. 96.

7. "Beatha Alexius naomhtha .i. an confeasúir," beg. "Ameasg gach teagasg tharbhaig dá dtug Íosa Críost": homily on the life of S. Alexius, differing from the ordinary Irish life as in Eg. 1781, art. 8, etc. f. 100 b.

8. "Beatha S. Margréag naomhtha," beg. "Gein tsoithimh, tsaoirchineóil, chráibhtheach, cheannsa": the modern Irish form (without the poetry) of the life of S. Margaret. Cf. Eg. 1781, art. 11. f. 114.

9. "Beatha Bharradh céad easpog Chorcuighe," beg. "Barradh an t-easpog naomhtha do Chonnachtaibh dhó": the life of S. Bairre (Findbarr), patron of Cork, as found in many modern MSS. (cf. Plummer, *Vitae*, i. p. xxxii). Another copy in Add. 18948, art. 2.

Colophon: "Ag sin beatha Bharradh do reir mar fuarus sgríobhtha í a ndiaigh an Athar Eogan ua Chaoimh, ⁊ mar do fuair sé féin í a leabhar hí Chruimín ó Eachadh Bolg [Aghabulloge nr. Macroom, co. Cork] ar na sgríobhadh le Seagan ua Deoradháin July 11th 1807." f. 107.

10. "Beatha S. Tomás árdeasbog Chantearbureadha," beg. "Feacht n-aon dá raibh burgéisíoch a Lonndain dár bhudh chómhainim *Gilbert Beckett*": life of S. Thomas of Canterbury. Printed from two Maynooth MSS. in *Irisleabhar Muighe Nuadh*, 1912, p. 69. The immediate source of this life has not been identified. It begins with the legend of Becket's Saracen mother (interpolated in late MSS. of the life by Grim and printed by Robertson, *Materials for the History of Thomas Becket*, ii. p. 453) and gives a succinct account of the life and martyrdom. It may be noted that in Irish tradition Thomas Becket was associated with the Butler family (cf. Add. 33993, art. 21). f. 112 b.

11. "Imtheacht Chloinne Israel tríd an Mhui[r] Ruadh"; beg. "Do bhí athair uasal onóireach ar shliocht Noe dár bh ainim Abraham": account of the Israelites from Abraham to the passage of the Red Sea, as in Eg. 112, art. 156. f. 116 b.

12. "Beatha Mhohuda easbog Leasa Móire," beg. "An t-easbog glórmhar ré a n-abarthar *Chartagus*": the life of S. Carthach or Mochuda, bishop of Lismore, as printed by Rev. P. Power, *Lives of SS. Declan and Mochuda*, I. T. S., xvi. p. 74, from R. I. A., M. 3. 50, written by Seán Ó Murchadha na Ráithíneach, 1740-1750. It is a modern translation of the

Latin life as printed by Plummer, *Vitae*, i. p. 170 (cf. *ib.*, p. xlviii).

Colophon: "Sgríobhtha le Seagan ua Deoradháin an chéad lá don Márta 1808." f. 124 b.

13. "Beatha Chríost," beg. "*Præter alia virtutum et laudum præconia*, etc. Léaghthar ar an mbeanóigh choisreagtha re n-abarthar Cecilia": the Irish version of Pseudo-Bonaventura, *Meditationes Vitae Christi*.

Also in Add. 11809, art. 1 (15th cent., fragmentary), and in Eg. 137, art. 1. The present copy agrees with Eg. 137 in its characteristic features. f. 137.

### Additional 18948.

Paper; 1829-1835.

7½ in. × 6 in.; ff. 147.

Written by Seán and Diarmaid Ó Réagáin at different times between 1829 and 1835 at Cnocachuillinn in the parish of Desert, co. Cork. Arts. 19-21 are in the hand of Finghin Ó hAllmhuráin.

LIVES OF IRISH SAINTS; the texts are of a type common in Cork MSS., see Add. 39665, Introduction.

1. "Beatha naomh Patruig ann so": the life of S. Patrick, in 22 chapters, based on the Latin life by Jocelyn of Furness, found in Eg. 112, art. 1; Add. 39665, art. 2, but with considerable differences of matter and readings. Among other differences may be noted a long passage introduced into the first chapter to prove that Patrick was of Irish descent, though born in Brittany, and the insertion at the end of chap. 20 (f. 29) of the poem, beg. "[Tri] caogaid sailm luaidhtear libh" (printed in S. H. O'Grady, *Catalogue*, p. 637) with the preface: "Sílim gurab iomchurtha (*sic*) dham annso an treanus so naeimh Padraig amhuil cuireas an dochtuir diadha .i. Seathruin Céitinn síos é san leabhair do sgríobh air a ttugthair Tri Briogaithe (*sic*, cf. the spelling "brioghaoithe" in Eg. 112, f. 101 b) an Bhais do réir mair fuair se a mbeatha eille do sgríobhadh do naeimh Pattraigh." The poem, however, is not found in the ordinary copies of the Trí Biorghaoithe, but appears in the copy in Add. 31875, art. 1. f. 2.

2. "Beatha naomh Barra .i. easbog Chorcuige sonn," beg.

“Barra an t-easbog naomhtha adcluinnti do Chonnochtaibh”: the modern life of S. Bairre of Cork, cf. Add. 39665, art. 9. Colophon with date 1833. f. 32.

3. “Beatha Sean Ciaran Saighre,” beg. “As e Ciaran Saighre cead naomh do gheinedh a n-Eirinn”: the modern life of S. Ciarán of Seirkieran, see Eg. 91, art. 12. f. 38.

4. “Beatha naoimh Fionnain Locha Luídheach,” beg. “Fionnain naoimh do Chorca Duibhne adei[r]thea a bhunadhus”: life of S. Finán Camm, as in Eg. 112, art. 159. Printed from a MS. in private hands by R. A. S. Macalister, *C. Z.*, ii. p. 550. For another Irish life see Eg. 180, art. 1. f. 46.

5. “Beatha naoimh Alexius,” beg. “Rígh Rómhánach do bhí gan chlainn aige”: life of S. Alexius, see Eg. 1781, art. 8. f. 49 b.

6. “Beatha naoimh Tomas Cantarbuiri,” beg. “Feacht n-aon dá raibh bruigeisioch a Lúndain dar budh ainim Gilbeairt Becat”: life of S. Thomas of Canterbury, see Add. 39665, art. 10. f. 51.

7. “Beatha na hoighe beannaighthe .i. Brighitt”: the life of S. Bridget as in Add. 39665, art. 3. f. 56 b.

8. “A hiarnadh romhilis ‘Aoise Christ’”: the common prayer. See Eg. 139, art. 14. f. 64.

9. “Leabhar na n-aos,” beg. “*Sex sunt etatus (sic) mundi .i. ó Adhamh go dilinn an chéd aois*”: tract on the Six Ages, copied from a MS. written in 1825 (cf. “As é líon bliadhna táimigh dhí an tan do sgríobhadh so .i. chuig bhliadhna air fitheche ocht cced 7 míle”). Based ultimately on the tract embodied in the treatise on the Six Ages in Rawl. B. 502, p. 68; *B. B.*, p. 1; Book of Lecan, f. 36 b. The language is modern. f. 65.

10. “Do cruthughadh neimhe agas talmhuin”: abbreviated and modernized version of the opening of the Lebor Gabála. Beg. “*In principio*, etc. Do chruthaig Día air ttúis neamh.” Ends imperfectly: “Gurab í sin chéd fionghal” (a blank leaf follows). f. 65 b.

11. “A n-ainm Dæ uile comachtaig. An Eagna Fíor. An Eagna Fíor nuadhsmuainteach air na sgríobh a n-Iodalís leis an aithir diadha leaganta .i. Pol Seagnairighe do comhthionól Iosa searbhontaige isna haimsiorachaibh deaghnaacha do Inocent an dara papa déag don ainim sin mar aon le comaoín eile dona

neithibh ata riachtanach cuim deaghfhaoisidin air na cur a cclo san mbliaghain mile seacht ccead et bliagain air fithchiod, 1721, agas air na chuir a nGaothhalge leis an aithir Seaghan Mic Diarmada Uí Bhriain a ttimechioll na bliaghan 1739 a mBaile Atha Ubhla aig Abhuin Mhóir ⁊ air na ghrafadh le Diarmuid Ó Regáin ar Cnuchacuillin a bproiste an Disirt san mbliaghan 1836": fragment (the first two Thoughts and the heading of the third) of a translation by An t-athair Seán Ó Briain of Ballyhooly, bar. of Fermoy, co. Cork, of the devotional work, *La Vera Sapienza*, really by Giovanni Pietro Pinamonti (1632-1703), though here attributed, as usually in translations, to Paolo Segnari.

The translator appears to have used an English version printed in 1721. The earliest extant English edition is that published by T. Meighan, London, 1763 (Backer, *Bibl. de la Comp. de Jésus*, vi, col. 765), but the approbation is dated Paris, 26 March 1699 (*ib.*, col. 765). The work seems to have been popular in Ireland. A translation by Seán Ó Neachtain is in T. C. D., H. 4, 23, and another by Seán Ó Conaill was printed in 1795. f. 67.

12. "Lá aoibhinn geal gréine dár éirghe amach Toirlibh mac Starainn": fragment of Michael Comyn's *Eachtra Thoroilbh Mic Stairn* (see Add. 18945, art. 3). Written in a different hand on a single inserted leaf of smaller size. f. 69.

13. Domhnall Ó Colmáin's *Pairlimeint na mBan*. Transcribed by Diarmaid Ó Reagáin in 1835 from the copy in the following article. f. 70.

14. "*Pairlimeint na mBan*": the devotional work by Domhnall Ó Colmáin, for which see Add. 31876, art. 7. The dedication to Sir James Cotter found there does not appear here, and the composition is assigned to 1670 as in Add. 33567, art. 15. The version of the text is, however, strikingly different from that in those MSS., the names of a number of the speakers being changed, their speeches differently distributed and much altered. The most interesting addition is an account of Mary Lawless, servant successively to Bishop Sleyne and An t-athair Donnchadh Mac Cárthaigh, certainly composed after 1702 (f. 120). Of the commendatory verses only Uilliam Mac Cairteáin's "Mo theasdas air an leabhar so [na] laoithe lán" is given here. At

the end are two quatrains of Keating's "As milis an teanga an Gaoighaille" with *English* version.

Transcribed by Seán Ó Réagáin in 1829-30. f. 100 b.

15. "Cuardíog poirsúidhe póill is seommuiridhe is feach a geupurtaib": fragment of Eoghan ruadh Ó Súilleabháin's warrant for his hat. See his *Amhráin*, ed. Dinneen, ll. 2748-2779. f. 129.

16. "Beatha naomh Margread annso," beg. "Gein shuathain soichinéalach aluinn": life of S. Margaret as in Eg. 1781, art. 11. f. 129 b.

17. "Bas agus martirecht naom Mairgread," beg. "Gein soithibh saorchinileach binbriarthach": abbreviated form of the same life. "Transcribed by me John Reagan this 29th day of April 1832. And may Saint Margret and all the saints pray to god to have mercy on the Writers soul Amen." f. 139.

18. "An tr[a]th do shoigh an gaidhlean aluinn chaoin am aice": fragment (5 stanzas) of an *aisling*. An insertion in an unidentified hand. f. 144.

Arts. 19-21 are in the hand of Finghin Ó Hallmhuirín.

19. "Comhairle bráthar bocht d'áirighthe dá chomhsgolairthe," beg. "Gaibh a Chéin go caomh mo theagasg uaimse": poem (16 stanzas), for which see Eg. 146, art. 68. f. 145.

20. "Ag seo bharántas Mhuiris Ui Ghríofadh le hEoghan Ó Súilleabháin," beg. "Críocha mionáile Mumhan ⁊ a chuid eile d'Éirinn iathghlas oiléanach le hEoghan Ó Súillibháin." The opening of the warrant is lost, only the last stanza and the *ccangal* remaining. In the proem Ó Gríobhtha is described as wandering the country as an unlicensed doctor and preacher. For his poems see Add. 31877, art. 53. f. 146.

21. "Air fhonn chois na Bríghde," beg. "Maidion drúchta le hais na Siúire is mé támhach lag faon": Eoghan ruadh's poem (10 stanzas) printed in his *Amhráin*, p. 16. At the end is the note apologizing for mistakes, "do bhrígh gur duine óg san ealuidhean me .i. Finghin Ó Hallmhuirín a cenoc Ó dTúamadh." f. 147.

### Additional 18205.

Vellum; XVIth. cent.  $8\frac{1}{2} \times 6$  in. (the edges of the leaves are irregular and badly worn, but there is no loss of text); ff. 24.

Probably written in co. Fermanagh in the 16th cent., though no evidence of *provenance* appears. Initial letters are in black and red, the larger ones of rather unusual design.

A note written by Edward O'Reilly and dated "Harold's Cross, 16 April 1837," states that the MS. was lent to him by Sir William Betham, and a pencil addition declares that it was the property of Robert Lemon of Her Majesty's State Paper Office. O'Reilly's transcript of the text, no doubt made at this time, is in R. I. A., 23 A. 43. The MS. was bought for the Museum at a sale at Puttick and Simpson's, July 3rd, 1850, and Sir Frederick Madden has noted in the Sale Catalogue that it "was claimed by Sir Wm. Betham, but afterwards the claim withdrawn. It really belonged to Mr. Lemon of the State Paper Office."

#### LIFE OF S. MOLAISSÉ OF DEVENISH.

1. "Araile erum (*leg.* erlam) uasal adamra": the life of S. Molaisse of Devenish, printed by S. H. O'Grady, *Silv. Gad.*, i. p. 17; transl., ii. p. 131 (cf. i. p. lxxiv).

The Life is based upon the same sources as the Latin homily printed by Plummer, *Vitae*, ii. p. 131 (cf. i. p. lxxiv). But it contains much more material than the homily, particularly at the end, where a long account is introduced of the conciliatory part played by Molaisse at the cursing of Tara as well as a description of the wanderings of the Dartraige, a Munster tribe which ultimately settled near Lough Erne. The connection of this last episode with the saint is not clear from the life (which ends fragmentarily), but it is explained in the poem in art. 7 below. Thirty poems are also inserted in the text, mostly recapitulating the events related in the preceding section. Another copy of the life by Michael O'Clery in the Brussels MS. 4190-4200, f. 96, has the colophon (f. 116): "Sliocht sein leabhair I Mhigheoin (cf. art. 5 below) ⁊ seinleabhair I Caiside innsin arna sgríobhadh i cconveint na mbrathar ag Drobhaois. 24 Januairii. 1629." The life is clearly a composition of the same date and *milieu* as the second life of S. Maedóc of Ferns (printed in Plummer, *Lives*, i. p. 190), where it is referred to in § 232.

An obscure poem in three quatrains, beg. "Imchair let uain

an *insa*," apparently not connected with the saint, has been added at the end by a different hand (f. 17 b). f. 1.

2. "Sloinfead do chach ceart Mlaisi": poem (30 quatr.) on tributes due to the saint from Tuath Rátha (Toorah, "a territory in the north-west of the county of Fermanagh, all included in the present barony of Magheraboy," O'Donovan), the Uí Cathasaigh of Devenish (cf. *F. M.*, 1411, "Conchobhar Ua Cathasaigh airchindeach fearainn muintire Cathasaigh i nDaimhinis . . . d'éc") and the Uí Mighigein, the coarbs of Ballaghmeehin (see art. 5 below). The O'Flanagans as lords of Tuath Rátha are to carry Molaisse's gospels into battle as their *meirge*.\*

The concluding quatrain has the following attribution: "As misí Somhairle seimh/O Canann fa ceann ar cleir." f. 18.

3. "Cia is fearr cairt ar dháil Mlaisi": poem (22 quatr.) on the saint's coming to Devenish and his reception by Domnall mac Conchobuir Uí Thaithlig. The Uí Taithlig were coarbs of Devenish (cf. *F. M.*, 1049, 1390). Domnall's genealogy is recited. In the last quatrain the poem is attributed to Giolla Moduta Ó Casaide (*fl.* 1147). f. 19.

4. "Cia thairngir Mlaisse ría theacht": poem (12 quatr.) on Molaisse's virtues. Attributed to the same poet. f. 20.

5. "Cinndus fuair Mlaisse in Bealach": poem (17 quatr.) on how the saint made the Uí Taithlig coarbs of Devenish and the Meehins coarbs of Ballaghmeehin. O'Donovan, *F. M.* 1439, states that in 1851 the Meehins still farmed the termon lands of Ballaghmeehin in the parish of Rossinver, co. Leitrim, and that the head of the family possessed the cumhdach of S. Molaisse's Gospels now in the Royal Irish Academy. Michael O'Clery used a MS. of theirs for his transcript of the life (cf. art. 1). Attributed in the last quatrain to Giolla Caomhain Ó Cuirnín (cf. Meyer, *Metrics*, p. 43). f. 20 b.

6. "Stair Mlaisi ar Dhártraighibh déin": poem (14 quatr.)

\* There were many ecclesiastics of the family associated with Devenish and Innismacsaint. See Index to *A. U.* An inscribed stone in the church of Devenish reads: "Matheus O'Dubagan hoc opus fecit Bartholomeo O'Flannagan Priori de Daminis A.D. 1449" (cf. *A. U.*, iii, Corrigenda). And Add. Charter 12805 in the Museum is a bull of Pope Gregory XIII addressed to Andrew bishop of Elphin to institute Patrick O'Flanagan to the perpetual vicarage of the parish church of Innse Valhisam [Inis Mhaighe Sam i.e. Innismacsaint], ejecting Nicholas O'Flanagan at present unlawfully holding the vicarage; 1 Nov. 1576.



on the tributes to be paid by the Dartraige to the Uí Taitbhligh and the Meehins as coarbs of S. Molaisse. Attributed to Sigraíd Ó Cuirnín (ollamh of Breifne, d. 1347, cf. Meyer, *Metrics*, p. 55).

f. 21.

7. "Molaisi eolach na hecna": poem (20 quatr.) on how the saint gained the tribute of the Dartraige by saving them from the Buide Chonnaill (for which see Plummer, *Vitae*, p. cxi, note 1). This explains the introduction of the account of the wanderings of the Dartraige into the saint's life in art. 1. Attributed to Giolla Moduta Ó Casaide.

f. 22.

8. Six quatrains of a hymn with introduction and glosses modelled on the hymns in the *Liber Hymnorum*. The introduction gives the cause of the hymn. "Loc don imunsa Lubad, i n-aimsir Aodha meic Ainmireach doronadh. Persona Mochta Lugbaid. Isí immorro in cuis: i n-araile aimsir tangadar co Lugbad Mlaisse ⁊ Daigh mac Cairill simul fris .i. a dhalta ⁊ a cert iardain co ndecheid Molaisse co Mochta isin reclés ⁊ co ndecheid in scolóce isin tech aidhedh go rodhech iar[om] Mochta imach ⁊ co n-aca in teach n-aidhedh re thinidh conadh iarsin dixit. Mlaisi int airchinnach et rel . . . no is treabhlaít boí isin cathraig conadh ina adhaidh sidhe doronai Mochta in imunsa i freacnarcus in cleirech (*sic*) no is a-n-aghaidh na tri ngalurso sís .i. rith fola ⁊ bolcach dianbhás ⁊ tinnargain." The hymn begins, after the heading "Imannnd annso," "Mlaisi int airceandech."

f. 22 b.

9. Two quatrains of a hymn in praise of the saint by the Mic Draighin of Cell Ro in Tirawley, his kinsmen on the mother's side (cf. *Martyrology of Donegal*, April 15). The introduction begins: "Locus huius ymni Ceall Ro i tir Amhalga a Luighnibh Connacht i farrad Cille Alaid is annnd atá. Tempus Domhnaill meic Aodha meic Ainmirech a nErinn. Personæ .i. vii meic Draighin de Corcaraidhe ⁊ braitri do Mhlaisi iat do thaobh a mhathar ⁊ isiat dorigni in flegh do Colaim Cille cona muinntir conadh ann adubairt C. C. Sen daradsat meic Draigin (2 quatr.) . . . Causa do mholad an chleirig ⁊ do innisi a fert ⁊ a mirbhuidh o leanbacht go seanoracht fair." The hymn begins, after the heading "Imannnd annso": "Ainm Mlaisi luadh fear nErend."

f. 23 b.

10. One quatrain and the first line of a second of Dallán's

praise of Molaisse, no doubt suggested by the Amra Choluim Chille (cf. Eg. 1782, art. 1), said to have been composed at Kildallan in the barony of Tullaghonoho, co. Cavan. The introduction is as follows: "Locus huius ymni Ceall Dallan i Tir Briuin ⁊ is ann atá eter Tuaim Reccuin ⁊ Druim Lethan, i n-aimsir Domnaill meic Aodha meic Ainmirech doronadh. Persona Dallán mac Eire meic Fearadaidh ise dorighne in imunnsa ⁊ ollam Erenn eiside ar is do dorad ollamnacht isin mordhail Droma Ceat. Isi immorro in chuis do mholad Mlaissi ar rop e in dara apstal déc he ⁊ dorighne Dallan moladh do gac apstal doibh ⁊ dorighne dono molad do Mhlaisse no is da saoradh ar gaibtibh in domain dorighne in moladsa do Mhlaisse amail is follus sein isin dara ced rann Is dun ditin et rel. no is for slige Midhluachra doronadh ic tiachtain do Dallan innti anair a hUlltaib ⁊ cuairt Uladh leis dia taigh co rohinnisedh do ettarnaidhe do beth isint sligidh ara cinn conadh ann adrubairt i muichi maitne." After the title "Imand andso" the hymn begins: "Ainm Mlaisi longadh fair." f. 24.

### Cotton Vespasian E. II, ff. 108-120.

Vellum; 1535.

9 in. × 6½ in.; ff. 13.

Written on a single quire of 12 leaves by a scribe whose name does not appear, probably at Fenagh, co. Leitrim, in 1535. The date is deduced from a scribal note (f. 115 b): "Is adbul in scel sin Mailsechlaínd Ó Birn do marbad an tan so." This event the Four Masters give under 1535. The scribe notes his discomfort on f. 114 b: "Asum triamuín gan seire odie."

LIFE OF S. CAILLÍN of Fenagh, co. Leitrim, with poems. The contents of the MS. are described in an English 16th-cent. hand on an inserted leaf (f. 108).

"This booke was written by Calyen w<sup>ch</sup> was in tymes past bisshopp and legat for Ireland, he sheweth manie prophesies, both past and to com, and howe he lyved, and whate duties Conell Gulban from whome O Donoll desendeth, and Hugh Duff from whome O Roirk desendeth, and ther posteritie, and of diuers others, and whate they shoulde paye vnto him and his Successors, called Abbott or Corb w<sup>ch</sup> should haue the Custodie and keepinge of y<sup>e</sup> Caagh or Cachboagh [i.e. Cathach]. There is written yf they pay not y<sup>e</sup> duties, as in this booke is layde downe

2 H

to the Abbott or Corb they shall not enioy from y<sup>e</sup> bridg forde to Sligo. And also should losse the Caagh or Cachboagh: w<sup>ch</sup> yf they lost should be to there ouerthrowes in all battles or feights whersoener for y<sup>e</sup> interpretinge of the name Cachboagh is Victory in Battles. There is also som prophesies of ouerthrowes to be given to y<sup>e</sup> Irish nation, and speciallie to Hugh Anneagh w<sup>ch</sup> other bookes doe specefie to be of y<sup>e</sup> O Neels, in w<sup>ch</sup> Battle Hugh shalbe slaine, to y<sup>e</sup> greate losse of Irishmen. and the Lo. deputie is name shalbe then William Gorme. w<sup>ch</sup> worde gorme may be interpreted in English Blew, or Russet. Also he doth admonish the sept of Conell Gulbon, w<sup>ch</sup> is y<sup>e</sup> O Donells to looke well to the Caagh that it should not com to the hands of Englishmen: w<sup>ch</sup> yf yt did it should be to the ouerthrow and confusion of the sept of Conell Golbon and to the great honnor of y<sup>e</sup> English etc. Ther is after wrytten strang Rymes w<sup>ch</sup> can not be well Englished. There is some principall matter raised and blotted, w<sup>ch</sup> can not be redd, but as I diserne it should reporte some thinges to be don at a place called Dromdyrgge."

The present MS. apparently derives from the transcript and expansion of the old Book of S. Caillín made by Muirghes mac Paidín Uí Mhaoilechonaire for Tadhg Ó Rodaighe, coarb of S. Caillín, in 1516.

Muirghes Mac Paidín Uí Mhaoilechonaire was one of the best-known scholars and scribes of the first part of the 16th cent. In a poem by Fearghal Mac an Bhaird, addressed to Flaithri mac Fíthil Uí Mhaoilechonaire, his grandson (for whom see Add. 37630), a story is told of Muirghes's early days in the bardic schools, how he was supported in his contest with another poetical novice by the Mac an Bhaids (see *Irish Monthly*, 1920, p. 51).

He put together the Book of Fenagh in 1516, and made a translation of the Visio Tnugdali between 1510 and 1520 (cf. Meyer and Friedel, *La Vision de Tondale*, 1907, p. 89). The lost Edinburgh MS. of the Táin, MS. XXXII, was written in his house (cf. p. 293 above). Michael O'Clery copied religious poems deriving from MSS. written by him into the MS. now Brussels MS. 5100-4 in 1630. He died in 1543, and the Four Masters have the following obituary notice of him: "Muirghes mac Paíttín úí Mhaoilechonaire saóí lé seanchus ⁊ lé filidheacht, fer co ttoice ⁊ co ttromconach, secribhñigh ercehna lasar sgríobhadh

liubhair iomdha 7 lasa ndearnadh duana 7 drécta 7 lasa mbáttar secola ace friochnamh 7 ag foghlaim 7 no chongbhadh sochaidhe díbh ina thigh budhéin do grés, d'éce iar mbreith buadha ó dhemhan 7 ó dhomhan."

The older copy was printed by D. H. Kelly and W. M. Hennessy, *The Book of Fenagh*, Dublin, 1875. The portions transcribed here correspond with the printed text as follows: pp. 10, l. 16-14, l. 2; 76, l. 21-86, l. 4; 110, l. 27-122, l. 21; 136, l. 19-154, l. 21; 230, l. 27-236, l. 13 (the lost f. 29 of the old book is supplied here by ff. 117 b, l. 24-118, l. 8); 248, ll. 2-24; and, at the end, the genealogy on p. 4, followed by the poems on p. 132 ("Is hi mo cháinsi dom tigh"), p. 154 ("Cotlad sind imdaidsiu") and p. 158 ("Gébaid crith in talaim thend"), each with the short following prose passages, ending (f. 120) with the words: "na cana adubramar romuind ar clannaib Conaill Gulban" (p. 166, l. 1). Some much obliterated lines in a different hand follow (f. 120 b), relating to Uilliam Gorm (the William de Lacy, whose operations and death in Breffny are described in *Loch Cé* and *F. M.* under A.D. 1233).

The original Book of S. Caillin, according to the statement of Muirghes Ó Maoilchonaire, *Book of Fenagh*, p. 392, was all in verse, and he himself added the prose summaries (possibly using an older homily on S. Caillin) at the request of Tadhg Ó Rodaighe. The book which he used was old and decayed in 1516, but it cannot have been written before 1233, since references to William de Lacy, who died in that year, occurred in it.

This statement is repeated by Michael O'Clery in 1629 at the end of his transcript in Brussels MS. 2542-3, f. 354 b: "I eonveint na mbrathar ag Drobhaois do sgríobhadh an betha so Caillin an céidfecht ar sliocht an leabhair do scriobh Muirges mac Páitín Í Máoilconaire as seinleabar Caillin fein do Chomharba Caillin hi fFíodnach .i. Tadhg Ó Rodachain. Adeirit na scríobneoiretha gurab ina dántaibh do bí an betha so uile, no gur chuir an Muirges remhraite hi i ndréchtaibh 7 scelaibh ar impidhe an Taidhg sin adubramar."

As was usual with such saints' books, it contained, in addition to matter immediately relating to the saint, poems on tribal origins and genealogies. These are not represented in our copy, but transcripts of a number of them, apparently made from the

old book itself, are contained in Rawl. B. 514 (cf. the description of this MS. in Quiggin, *Bards*, p. 45). A MS., now in the possession of the O'Connor Don, written in the Netherlands about 1630 (*ib.*, p. 6), also contains poems ultimately deriving from the old book. According to Quiggin in the *Catalogue of the McClean MSS. in the Fitzwilliam Library*, Cambridge, 1912, a section in McClean MS. 187, ff. 15-49 b, headed "Bloga do gapaltus Eirend," agrees with portions of the book of Fenagh. This MS. was copied by Domhnall mac Taidhg óig Uí Shúilleabháin from the Leabhar dubh Molaga (cf. Keating, *Forus Feasa*, i. p. 80; ii. pp. 32, 88) in 1640. Eg. 186 (written in 1777) contains copies of three poems, which came ultimately from the old book of S. Caillín.

### Egerton 186.

Paper; *circ.* 1777.

6 in. × 3 $\frac{3}{4}$  in.; ff. 90.

Written *circ.* 1777 by Richard Plunket, as appears at f. 62 b: "Air na sgríobhadh re Bíostúird Plaincet 1777." This inscription and art. 6 are in a hand differing considerably from that of the rest of the MS. and in a different ink.

Arts. 8, 9 are a separate MS. of 18th-cent. date.

#### POEMS FROM THE BOOK OF S. CAILLÍN.

1. "Duan Caillín," beg. "Eriu oll oilen aingell": the poem (199 quatr.) described in the *Book of Fenagh*, where it is printed on p. 46, as follows: "In duansa dorinde Caillín mac Niatach, dianad adbar na nethesi anuas .i. in gabhaltus sa anuas, ocus in rem rigraide o Shlange mac Dela mic Loith co Diarmait mac Cerbaill; ocus ro tharngair iarsin gach ri ro gebad Erind co brath." f. 3.
2. "Faistine an so síos (*corr.* beos)," beg. "Da bhfeagadh na fatha": the poem (25 quatr.) printed, *op. cit.*, p. 276. f. 28.
3. "Faistine deagnach Chaillín," beg. "A Mhanchán rom-aiccell fein": the prophecy (100 quatr.) of S. Caillín, printed, *op. cit.*, p. 292. p. 31.
4. "Modh air air coir an duine tinn d'ollamh chum na críche deighnidhe. Gníomhuibh creidighe, dócuís, gradh agas subhailcibh eile anso": form of service for the dying. f. 44.
5. "Fis Chaillín," beg. "Athonnarc em, air Caillín, Fineacha

do bheth fo bhiastuibh": the prophecy of Caillin, printed, *op. cit.*, p. 216. p. 63 b.

6. "Tuireamh Eógain ruaidh Ui Neill," beg. "Do chaill Éire a céile fíre": the elegy (136 ll.) on Eoghan ruadh Ó Néill, for which see Eg. 127, art. 53. f. 64.

7. Quatrain, etc., in a late, bad hand:—(a) "Mo mbhile (*sic*) molacht air gach duine dair chum daoi": a curse on clear glasses that show how much a man drinks as opposed to less treacherous wooden methers. In *Irish and English*. Cf. Eg. 135, art. 7. f. 69;—(b) Fragmentary and corrupt copy of the poem, beg. "Guineadh me ona bheith lom," for which see Eg. 127, art. 13. f. 96 b.

Arts. 8, 9 are another MS. bound up with arts. 1-7.

8. Treatise in *English*, on the Immaculate Conception. Ends fragmentarily on f. 79. The *verso* of f. 79 was left blank and a later hand has written on it in Irish a few corrupt lines from Laoidh Chonlaoich (cf. Sloane 3154, art. 4). f. 70.

9. Treatise in *English*, fragmentary at the beginning, on the spiritual life. In two hands. f. 80.

## MISCELLANEOUS THEOLOGY.

### Additional 30512.

Vellum; XVth and XVIth cents.

7 $\frac{7}{8}$  in.  $\times$  5 $\frac{3}{8}$  in.; ff. 123.

The writing in the original part is chiefly in two columns with a varying number of lines to the column, but ff. 6 b-9 b are in one, and ff. 48-52, 56 are in four, columns. The later insertions are mostly in one column. Large and small interlaced initials often touched with red. Initials touched with red mark paragraphs in the prose and alternate with black initials in the poetry. Ff. 99-104 b are palimpsest, the inferior writing having been a Calendar in Latin in black and red.

The style of the script and many characteristic colophons show that the scribe of the original part was Uilliam Mac an Lega. Mac an Lega was one of the most prolific scribes of the second half of the 15th cent. and many of his MSS. still survive. Thus he wrote a MS. now in the King's Inns, Dublin, in 1463 (cf. S. H. O'Grady, *Silv. Gad.*, ii. p. vii); R. I. A. MS. 23. P. 3 in 1467 (cf. *Féire*, Henr. Bradshaw Soc. ed., p. xx; *C. Z.*, iv. p. 241; *A. C. L.*, ii. p. 136; *Ériu*, vii. p. 126); part of the Paris MS. Celt. I in 1473 (cf. *R. C.*, xi. p. 391; his son Mailsheachlainn also wrote part of this MS.); part of T. C. D., H. 2. 7; and Add. 11809 and Eg. 91 (the last three undated). In the first half of the 16th cent. the MS. was probably in the hands of the Fitzgeralds, Earls of Desmond, since Torna mac Torna Uí Mhaoilchonaire inserted a chronicle of their descent (ending with James, 11th Earl) and other matter (arts. 3-7, 102-105). This Torna, who died in 1532, was probably a brother of Seán mac Torna Uí Mhaoilchonaire, whose son was the chief scribe of Eg. 1782 (written *circ.* 1517). Later in the 16th cent. An Cosnamhach Mac Flannchadha inserted arts. 8-10 for Pierce son of Edmond Butler, who became Lord of Trian Chluana Meala (the barony of Iffa and Offa East, co. Tipperary) in 1559 and died in 1566. The articles were written at Cathair Dúine Iascaigh (now Cahir, co. Tipperary) in 1561.

An interesting parallel to this story is provided by the history of the Bodleian MS. Laud Misc. 610. This MS. was written by Seaan buidhe Ó Cléirigh for Edmond son of Richard Butler, *circ.* 1454. In 1462 it was taken, with another book called Leabur na carraigi (the "carraig" here being, no doubt, Carrick on Suir), in ransom for Edmond Butler by Thomas Fitzgerald, 8th Earl of Desmond, as appears from the following scribal note: "Saltair meic Ruisderd Buitiler .i. Emann Buitiler int shaltairseo nogo dtuca (= tucad) maidm Baile in fhPuill ar Iarladh Urmuman 7 ar mac Ruisderd la Iarla Desmuman .i.

Tomas 7 dobainedh in leaburso 7 leabur na carruigi as fuasglad meic Ruiseder 7 isse in mac Ruiseder sin do chur na leabuir sin da scribad do fein no gur bain Tomas Iarla Desmuman amach iad" (f. 110 b). It remained in the possession of the Fitzgeralds until the first half of the 16th cent., when Torna óg mac Torna Uí Mhaoilchonaire (cf. note on f. 25) and his nephew Sighraídh mac Seáin Uí Mhaoilchonaire (cf. ff. 4 b, 85; Michael O'Clery used a MS. written by Siodhrach Ua Maelchonaire in 1534, see Brussels MS. 5100-4, f. 93) were engaged in retouching faded passages for Maurice, 10th Earl of Desmond, at Askeaton. In 1591 it was in the house of An Cosnamach Mac Flannchadha, as appears from a note on f. 71: "Is mor gortadh 7 coccadh na bliadna so thimchell Ereun eter Uadh Neill 7 Uadh Domnaill 7 Saxain 7 Gaill Ereun uile anno 1591. A Lios in Medha dam a n-ailt in Cosnamaigh meic Flannchadha." It is not certain that this Cosnamach is identical with the man of the same name who made the insertion in Add. 30512. Other entries by members of the Mac Flannchadha family are on ff. 94, 123. The Mac Flannchadhas were brehons to the Butlers (cf. O'Rahilly, "Poets, etc.," p. 114), and the insertion of these notes may imply that the MS. was once more in the hands of the Butlers.

These two MSS., then, appear to have shared the same history in the 16th cent., and it is not impossible that they came into the hands of the Fitzgeralds in the same way. If that is the case, Add. 30512 would be identical with the Leabur na carruigi given with Laud Misc. 610 in ransom for Edmond Butler in 1462, although there is nothing in the MS. itself to make this identification certain.

In the 17th cent. the MS. came into the hands of the well-known Conall Mag Eochagáin of Lismoyny, co. Westmeath, who translated the Annals of Clonmacnoise in 1627 (see S. H. O'Grady, *Catalogue*, p. 17). He has inserted notes in blank spaces, the most interesting of which are:—(a) Account of a great fall of hailstones in co. Westmeath, 1635, headed: "Conall Mac Geochagáin auctor sin sis." It is as follows: "Iongnadh mor 1635. Anno domini 1635, Cloth cloichshneachta do fhearadh i bhFearaibh Ceall .i. i mBaile meic Abháin [Ballycowan, 2 miles W. of Tullamore, King's Co.] 7 is na Ceallaibh 7 i leithmeac Mhuidhe Dermuidhe [Durrow nr. Tullamore, King's Co.] la fheil Muire na sanaisi .i. in 25 la do mhi Mharta na bliadhnasa 7 ba meidighthir cheitri hordlaithe timcheall gach cloiche dhe, cearc do mharbhadh i mBaile mic Giolla Muire 7 a da cois do bhrisi do chloich dhe, da fhinnoig do mharbhadh leis i mBaile Codag, gach cloch do dhul da ordlach i titalamh 7 an meid do thuiteadh san uisce dhul a n-ichtar amhuil chloiche eile, 7 cuid aca do bhuaín i cend mhna i n-aimsir in cheatha fa na fhiled fein, a gortughadh 7 a cend bheth seachtmhuin tinn uadha, 7 bodach ar bheanadur cuid do na clochaibh da chosaibh bheth lan do ballsgoidib uile Misi Conall Mag Eochagáin. Bas Meidhbhe inghean Mhaonaigh dia cedaoin .i. in t-ochtmad la do mhi April 1635 7 a hadlacadh i cCluain mic Nois . . ." f. 15 b;—(b) "Leabhar Chonaill mic Neill Mhegeochagáin o Lios Maighne a gCinel Fhiachach a gCundae Iarthar Mhídhe aois an tiagharna an tan so 1630." f. 17;—(c) "Seacht naoimh flet i n-Eirinn cin ég bhéas .i. in lanamuín ic Ard Raileac 7 Mochabdeo Sleibhi Br— 7 Domhangort Shleibi Shlanghai 7 Aodh mac Bric i Sleibh Liaec 7 Liathan 7 Damnad Shleibhe Beatha." With the first of these "undying saints" cf. J. H. Todd, *Irish Nennius*, p. 212: "In lanamhain beo fri Cluain Iraird anair.



Bablu ⁊ Biblu a n-ammanna." f. 72 ;—(d) "Figell U Shuanaigh so. Corpus Christi oculus Iasæ frons Eliæ nasus Noe lingua Salamonis collum Timothæi mens Benjamin pectus Pauli virtus Johannis fides Abrahæ sanguis Abel Sanctus Sanctus Sanctus dominus deus Sabaoth fiat pax mecum Amen." This "enumerative charm" appears in a somewhat similar uncorrupt form in T. C. D., H. 3. 17, a MS. of the Mac Aodhagáin family, from which it is printed by R. I. Best in *Ériu*, viii. p. 100. A corrupted form appears in two 8th–9th cent. MSS.: St. Gall MS. 1395, pp. 418, 419 (a single leaf in an Irish hand, 8th–9th cent., containing charms printed in *Thes. Pal.*, ii. p. 248), and Harley MS. 2965, f. 40 b (? written in England in the 8th cent.; it was at Winchester in the 10th cent., see the edition by W. de Gray Birch, *An Ancient MS.*, Hants. Rec. Soc., 1889, p. 96). The version in these two MSS. must derive from a source already corrupt. In the St. Gall MS. it is a spell against headache with directions in Irish, in the Harley MS. it follows a charm "pro dolore dentium." The heading "the vigil of Ua Suanag," which only occurs here, may suggest that Mag Eochagáin is here reproducing a text ultimately based on the tradition of the monastery of Rathen in Feara Ceall (Rahen nr. Tullamore, bar. of Ballycowan, King's Co.) in his own neighbourhood. The Ua Suanag in question is probably the Fidmuine Ua Suanag of Rahen (cf. O'Donovan, *Genealogies of Hy Fiachrach*, p. 36 ; Plummer, *Lives*, i. p. 312 ; P. Power, *Lives of SS. Declan and Mochuda*, I. T. S., xvi. p. 189). *ib.* ;—(e) "Incipit Catalogus Sanctorum Hibernie": the account of the three orders of Irish saints printed by Ussher, *Britannicarum Ecclesiarum Antiquitates*, 1639, p. 913. *Latin*. This copy differs in details from Ussher's text. f. 72 b :—(f) Notes bearing on the history of the Mag Eochagáin family, viz.: "An t-athair Peadar Mhegeochagáin brathair bocht d'ord S. Fronsiás et mac Airt mic Connla Mhegeochagáin dara funduir mainistrech bhoichte Chillí Dara malle cughna De ⁊ na mbenefactores," beneath which is written in the same hand, "Misi gibe mé, m'ainm ní budh léir libh, do sgriobh so an Smhadh lá do mhí *Aprill anno domini* 1670 ⁊ tugaidhe mur mbennocht dhamh ara shon." Above these two inscriptions a later hand has written: "Ba maith in sgríbhneóir an brathair .i. an t-athair Peadar." At the foot of the page are the following notes in different hands: "Tugadh gach aon leighfedh an beagan so shuas beannacht ar anmain in bhrathar bhoicht do sgriobh e .i. Tomás mac Uilliam mic Maóileachluinn Mhegeochagáin" and "Leabhar Conaill Megeochagáin aniu do a gCoillmhaóileide an 24 lá do mhí *August* 1631." f. 63 b ;—(g) Annalistic notes on the Mag Eochagáins, viz.: "Rosa mac Connla mic Conchubhair mic Laighnigh Megeochagáin do mharbhadh co mighaolmhar lena derbrathair .i. le Brian, dob iongnadh laighed Chineil Fíachach dh'fhíneachus, 's nach roibhe Rosa acht na dhuine uasal inte, ⁊ urmhor fher n-Ereand íca eccoaine. Do gabadh athair na claimní sí leis an nguisdis .i. Sir Artur Gray ar an adhbhar co ndubrad co roibhe cuid do a fhinghail a chloinne, an seachtmhadh la do Sheptember anno domini 1580 do ronadh sin. Bas Conla Megeochagáin fa feil Bríghde 1588. Bas Donnail mic Teboid hi Maolmuaidh 1582. Bas Fergusa mic Briain hi Fergail 1599. Bas Donnchadha hI Chonchubhair le hUaithne mac Aodha hI Dhimusaigh 1575 la feile Pádraig. Sin as leabhar Mhaóilin Mic Bruaidedha." This, in an unidentified early 17th-cent. hand, is followed by an addition in Conall Mag Eochagáin's hand: "Bas Tomais Mhegeochagáin a Lethraith i cCallainn Maíi [1 May] anno domini 1592. Budh

saol dhuine re heinea[ch] ⁊ re heangnamh an Tomas sin." For the castle of Leathrath cf. O'Donovan's note in his letter of 15th Sept. 1837, quoted by P. Walsh, *Placenames of Westmeath*, p. 21: "In the townland of Laragh, also in this parish [Kilcomreragh], are still to be seen a good portion of the ruins of Mag Eochagáin's castle of Leathrath." f. 74.

A note in Conall Mageochagáin's hand in Brussels MS. 5100, f. 232, seems to refer to art. 97 of this MS. "Ataimsi Conall mac Neill Mhegeochagáin o Lios Maighne a cundae Iarthair Mhidhe duine uasal ag denamh fiaghnuisi go bfaca ⁊ gur léugh mé móran do phrimhleabraibh Ereann ann a bhaca me an dúain darab tosach: Naomhsheanchus naomh Innsi Fail, sgríobhtha ⁊ gurab ar an súidighadh, ⁊ ar an nglés ar a bhfuil sgríobhtha agan mbráthair Michel Ó Cléirigh isan dá áit so do connairch (*sic*) ann gach leabur dhiobh sin an duain ceadna ⁊ nach ar mhodh ar bith eile ⁊ go bhfuil sí agam fein i seanleabhar mheamruin aran nglés ceadna agus d'fhiaghnuisi air sin do chuir mé mo lámh ar so an 11 la do mhi October 1636. Conall M'Geoghagan." In his introduction to his Réim Ríoghraidhe O'Clery writes of Mag Eochagáin: "An treas lá do mhí September, anno Christi 1644, do tionnsnadh an leabhranso do sgríobhadh atigh Chonuill mhic Neill mic Rossa Mheg Eochagáin, etc. a Lios Maighne a cCínél bhFiachach, aon le ttáigítear agus le ccoimhédtear seanmhoneaintibh ar sinnsear agus firbheach thíomsaighi agus thinoil gach neithe da mbeanann le honóir agus le seanchus chloinne Mhíliodh Easpáine agus shleachta Luigidh mheic Ithe idir naomh agus chlannmhaíene gach túaithe an mhéd go mfeidir le na dhithchioll duthrachtach nembmhainechnach é" (O'Curry, *MS. Mat.*, p. 548).

In the early part of the 18th cent. the MS. was in Dublin. Tadhg Ó Neachtain (for whom see above, p. 98) has written his name in the form "Thadeus Norton" on f. 74 b in both Roman and Irish script. At the same time two associates of his made transcripts from the MS. Maurice Newby copied a series of texts from it into the MS. written in 1725, which afterwards belonged to Sir Walter Scott (see above, p. 142). And Aodh Ó Dálaigh made extensive transcripts for his patron Francis Stoughton Sullivan in 1752 (see T. C. D., H. 1. 11) and in 1755 (see T. C. D., H. 1. 17). Later the MS. was seen by Charles O'Connor of Belanagar, who has made occasional comments in *Irish* on various texts (cf. ff. 6, 10 b, 115 b). In the 19th cent. it was in the possession of W. Monck Mason, and was bought at the sale of his library (Sale Cat., Sotheby's, 1858, lot 554) by Tite, the bookseller, being finally acquired by the Museum from Bernard Quaritch in 1877.

An imperfect catalogue of the contents by E. O'Curry is prefixed (ff. 1 a-f). O'Curry calls the book *Leabhar Uí Maolconuire*, a rather unsatisfactory title which doubtless originated with him. Whitley Stokes gave some account of the prose contents of the MS. in *R. C.*, xxviii, p. 308.

MISCELLANEOUS THEOLOGICAL TEXTS, in prose and verse.

The MS. falls naturally, apart from matter inserted later, into two sharply contrasted parts, which may originally have been independent MSS. The first part (arts. 1-97), in verse and prose, contains, with few exceptions, texts of the pre-twelfth

cent. period, the second part (arts. 98-113), divided from the first part by blank leaves and opening with an elaborate initial, contains prose only, in the main of the 14th-15th cent. period, translated from Latin, and in two cases possibly from English, originals.

1. "O thairnig trah deiredh rigi ⁊ flaithemnais Domhnaill mheic Aedha mheic Ainmirech": the tale entitled (in colophon, f. 6): "Merugud cleirech Coluim Cille," printed from this MS. with variants from the Book of Fermoy, p. 86, by Prof. T. Ó Máille in *Meyer Misc.*, p. 312.

The earliest form of this theme appears to be a poem incorporated in the prose tale, Imrum Snedghusa ⁊ mic Riagla, printed by Stokes from *Y. B. L.*, p. 11, in *R. C.*, ix. p. 14. Stokes does not give the poem, but it is printed by Thurneysen in his *Zwei Versionen der mittellirischen Legende von Snedgus und Mac Riagla* (Programm zur Feier des Geburtstags . . . des Grossherzogs Friedrich, Rektor der Albert-Ludwigs-Universität zu Freiburg i. Breisgau), 1904, p. 9. Thurneysen and Zimmer (*Zeitschrift für Deutsches Alterthum*, xxxiii. p. 211) date this poem in the 10th cent. The poem on Imram Curaig Mailedúin (see above, p. 301) is apparently an imitation of these verses. From the poem the earliest prose version (printed by Stokes as above) appears to have been made, probably after 1090 (cf. O'Curry, *MS. Mat.*, p. 334). In the later mediæval period a more elaborate version was made, probably using both sources (printed from *Y. B. L.*, p. 86, by Stokes, *R. C.*, xxvi. p. 132; by Thurneysen, *op. cit.*, p. 31). Into this recension a long interpolation from Fís Adamnáin was introduced (Stokes, §§ 14-44; Thurneysen, § vii). We may perhaps compare the introduction of an excerpt from the same text into the life of S. Brendan (cf. Eg. 91, art. 8), although there the interpolation appears susceptible of a purely mechanical explanation. The present version appears to be based on this recension with omission of the Fís Adamnáin passage and with the addition of a number of poems, more of which occur in the Museum text than in the Book of Fermoy.

f. 2.

2. "Atfiadar didiu a chumuir fherta ⁊ mírbuili in craibdig seo . . . i. Fínián mac Finntain": life of S. Fínián of Clonard, as printed by W. Stokes, *Lismore Lives*, p. 75. Imperfect here

owing to the loss of a leaf after f. 9. Ends "Ce mbeth a betha amuil cách" (Stokes, l. 2693). There are two other copies of this life in Brussels MSS. 2324-40, pt. ii, f. 29 (Stokes's B) and 4190-4200, f. 196. The present text agrees closely with B. A somewhat altered form of the life is in Eg. 180, art. 6. f. 6 b.

The following five articles, written on an inserted quire of six leaves, are in the hand of Torna mac Torna Uí Mhaoilehonaire (d. 1532).

3. "Dia mbai coinbhlichd cogaidh et fiuchadh feirge 7 brisedh brathardha 7 imresan 7 esáonta iter Padraicc mac Alpraind meic Fódúighe 7 Láoghúire mac Néill": the tale of S. Patrick and Énda son of King Laogaire, told to explain the origin of the custom of "Michael's bit." Printed from Rawl. B. 512, f. 108, by W. Stokes, *Tripartite Life*, ii. p. 556. The present copy is a modernized and expanded form of the Rawlinson text. Another copy is in Adv. Libr. MS. XXVI, f. 2 (cf. Mackinnon, *Catalogue*, p. 87). For a similar story about Lugaid son of Laogaire see Eg. 92, art. 65. f. 10.

4. "Aroile hoclach robaei a n-abdaine Druimenaigh": the tale described under Eg. 1781, art. 25. Printed from this copy in *Anecdota from Ir. MSS.*, i. p. 76. Charles O'Connor prefixes here the disapproving comment: "Bér úainn an sceol dona so siosana." f. 10 b.

5. "O ocht kal. Aibril ain": poem (4 quatr.) on the periods of the year during which different parts of healing herbs are efficacious. Printed, *Ériu*, ix. p. 65, from this MS. f. 11 b.

6. "Is hiso saine atfiadhat eolaigh an tsenchusa um hexamhlacht na cinél n-examail filet a n-Eirinn": the note on the various peoples of Ireland included by Mac Firbis in his introduction to the Book of Genealogies and printed by O'Curry, *MS. Mat.*, p. 579, l. 26. Ends here with the five quatrains, beg. "Findaid senchaidhe bhfer bhFail." *ib.*

7. "Ga méid gabhail fhúair Éire": poem (37 quatr.) on the conquests of Ireland and the descent of the Fitzgeralds from Maurice Fitzgerald (d. 1176) to James Fitzthomas (d. 1487). At the top of f. 12 b in the middle of the poem is the ascription: "Torna h. Máoilconaire .cc. in dan so." This is perhaps the father of the scribe. Followed by a series of obits of the Fitzgeralds from Gerald Fitzmaurice (d. 1204) to James Fitzmaurice

11th Earl of Desmond (d. 1429). At the end of the last entry the scribe writes, "Misi Torna mac Torna," and Charles O'Connor has added, "Ui Maoilchonaire." For other obits of the Fitzgeralds see S. H. O'Grady, *Catalogue*, pp. 154, 201, and Add. 4797, f. 7. f. 12.

The following three articles were written on three inserted leaves by An Cosnamhach Mac Flannchadha for Pierce son of Edmond Butler at Cahir, co. Tipperary, in 1561.

8. "A Oisín an raidh[e] rinn": Ossianic poem (45 quatr.) in which Oisín relates to S. Patrick Find's prophecy of the troubles of Ireland. Other copies in Rawl. B. 514, ii, f. 6 b, and T. C. D., H. 1. 10, f. 163. O'Curry, *MS. Mat.*, p. 624, prints six quatrains from O'Daly's transcript of the present article (H. 1. 11, f. 115). Of other Museum copies Eg. 146, art. 51 (k), and Eg. 169, art. 7, are transcripts, by E. O'Reilly and Finghin Ó Scannail respectively, of the copy in Eg. 138, art. 2 (written in 1807), a modernized form of the text. The copy in Eg. 158, art. 56, derives from the earlier Cork MS., Add. 29614, art. 6. Written round the lower margins of f. 186 is a quatrain in praise of Pierce Butler:

"Cuirfedh Piaras d'aithris Emuinn  
aithghin an clu do cuir se  
Bentar torad do caill enusaigh  
is taman craind uasail he."

f. 17.

9. "Tigit trí aoidhbne an bur tír": poem (22 quatr.) on the three rivers flowing from Paradise: "Seail is Tibir is Domna," the suckers which cause the tide, and the three rivers of Hell, "Acáis, Nim and Ag." Other copies in T. C. D., H. 5. 28, f. 187 b (written 1679), and Morris MS. 11 (cf. *G. J.*, xiv. p. 766). According to Mackinnon, *Catalogue*, p. 134, there is a paragraph on the four rivers of Hell in Adv. Libr. MS. V, f. 10.

At the end is the note: "Sin dyt a Piaruis mic Emuinn mic Tomais mic Piaruis mic Semuis gallda on Cosnumach Iuan \* Flanncaitha." f. 17.

10. "Laoghaire mac Néill .9. giallaig 4. 1000 bliadan 7 .x. mbliadna o gin Crist gonuice an aimsir a tainic Patraic a n-Eirinn": note on S. Patrick's Purgatory, followed by two

\* For *Iuan .i. mac in béria na filed* cf. *C. Z.*, v. p. 493.

poems on the Purgatory, the first put in the mouth of S. Patrick, beginning respectively, "An coimgidh ata ar nim ⁊ ar lar" and "Eisdigh [a] aos cumtha caoin." At the end of the first poem the scribe notes: "Sin murus coir oilirthe Oilain na Purgadorad do denum ⁊ tabaur gach aon lethfes bennacht ar annuin anté dochur seo da sgribad .i. Piarus mac Emuinn Buillter ⁊ a mbaoided fPiaruis fen doscribad so .i. a cathur Duna tiasc [i.e. Cathair Dúine Iascaig, the present Cahir on Suir, co. Tipp.] ⁊ isi aois Crist intanso .i. bliadain ⁊ .3 .xx. bliadan ⁊ .v. c. ⁊ .m. [1561]." At the end of the second poem is the note on the Martinmas pig printed by Stokes, *Tripartite Life*, ii. p. 560, from Rawl. B. 512, f. 108 b, beg. "Martan ise tue berrad manaig ar Patraig," to which the scribe appends the note: "Finet sin on Cosnumach do Piarus." f. 17 b.

11. "Fursu profetauit hec," beg. "Mairg thairgeba airisne loce tiri Goidil": the prophecy of Fursa, as in Harley 5280, art. 15. This and the following article are always found together, though in other MSS. in the reverse order. The opening sentences in the two pieces have been confounded here. f. 19.

12. "Mairg tairgeba aimsir derigh domuin i mbiad in mac i ndiaid ind athar ind Ardmacha": the prophecy attributed to Bec mac Dé in Harley 5280, art. 14. *ib.*

13. "Mairec don duine charas duine": the series of gnomic sayings found among the set of texts in *Y. B. L.* under the heading, "Roscada Flaind Fina maic Ossa rig Saxan." Cf. Thurneysen, *Zu Ir. HSS.*, i. pp. 8, 22. The present series corresponds to *Y. B. L.*, p. 412, col. 4, and appears also in *L. B.*, p. 12, col. 2, with the heading "Flann Fina ce.," and in *R. I. A.*, 23. N. 27.

Colophon here (f. 20): "Briathra Flaind Fina shund riam. Finit." For Flaind Fina cf. Eg. 1782, art. 40.

For other sayings associated with the same series cf. arts. 38, 45 below. f. 19.

14. "Incipit regula Mucuta Raithni": the metrical rule attributed to S. Carthach or Mochuta of Rathen and Lismore (for whom see Eg. 180, art. 14). Other copies are in *Y. B. L.*, p. 407, col. 1, l. 7; *L. B.*, p. 261, col. 2; *R. I. A.*, 23. N. 10, p. 82 (attributed to Fothad na Canóine, d. 818). Strachan deals

with the text in *Phil. Soc. Trans.*, 1892, p. 516, dating it at the beginning of the 9th cent. on linguistic grounds.

Printed from this text, with collation of 23. N. 10, by K. Meyer, *A. C. L.*, iii. p. 312 (Meyer had already translated the first poem in *G. J.*, v. p. 187). For other editions see Best, *Bibliography*, pp. 177, 181.

The sections are as follows:—(a) “Hise ascnam na flatha”;—(b) “Do monur epscuip sunna,” beg. “Diambo epscop huasal grad”;—(c) “Do cheliu de,” beg. “Dia mbem fo mam chleircechta”;—(d) “Recht rig,” beg. “Dia mbat ri bit righcerdach”;—(e) “Ord sacart,” beg. “Dia mbat sacard bat saethrach”;—(f) “Do monur epscuip so,” beg. “Dia mbat taisech ecalsa”;—(g) “Do fedmannaib anmcarat gebes mancho so,” beg. “Dia mbat anmchara neich.” This last section does not appear in 23. N. 10, another section, beg. “Dia mba maiecleirech fa mam,” being substituted. f. 20.

15. “Alithre idan inmain”: poem (7 quatr.) on pilgrimage and abnegation as the way to Heaven. Printed from this copy by K. Meyer, *A. C. L.*, iii. p. 321. f. 22.

16. “Nial mac Selbaig hI Shiriten .i. oircinnech Cluana iarna ecc .cc.,” beg. “Erig i serg hi tech nDe”: poem (7 quatr.), in which the spirit of Niall Ó Siriten, erenagh of Clonmacnoise, says that it suffers in Heaven for Murchad, who has troubled the Mass (“e rothormisc an t-aiffren”). *ib.*

17. “Urbairt na toirmisc co brath”: poem (5 quatr.) against troubling the Mass. Probably the same poem as that beginning: “Idhbart ná toirmisc co bráth” in *Laud Misc.* 615, p. 117. f. 22 b.

18. “Eaclus Ciarain romchairigh”: poem (11 quatr.), in which Domnall, king of Meath, laments in Hell that he has harried Clonmacnoise at the instigation of his wife. *ib.*

19. “Gabriel lim i ndomnaigib”: poem (8 quatr.) asking for the protection of the archangels, each on his appropriate day of the week. Printed from R. I. A., 23. P. 3, f. 19 (written by the same scribe), by T. P. O’Nowlan in *Ériu*, ii. p. 92 (for variants in the present MS. see *op. cit.*, v. p. 112). For similar appropriations of the days of the week to archangels see the poems attributed to Colum Cille, art. 57 below, and in Eg. 2899. *ib.*

20. "Aine in corguis roer Crist": poem (9 quatr.) on the observance of fasts. It is an excerpt from the "Ord prainni 7 prainntighi" printed in *C. Z.*, xiii. p. 27, from R. I. A., 23. N. 10, *L. B.* and *F. B. L.* The quatrains excerpted are nos. 9-13, 15, 17, 16, 18. Some of the readings agree with 23. N. 10 (although quatr. 16 is omitted in that MS. and there are other differences). f. 23.

21. "Is taebnocht re gaith ngeir": poem (14 quatr., the last imperfect) on the importance of religious observances, put into the mouth of a certain Fuillechán mac Taidg, who had spent two years in Hell. An extract, beg. "Meisi Fuillechan feidil" (quatr. 8), is in Adv. Libr. MS. V, f. 10 b (Mackinnon, *Catalogue*, p. 204), for which cf. arts. 23, 34 below. *ib.*

22. "Secht noemespuig dec ar .iiii. cetaibh do sruithibh in coimhdhedh hi Corcaig la Bairre 7 Nesan quorum non (*sic, leg. nomina*) scribta sunt in celis hos omnes inuoco in auxilium meum": the so-called Litany of Oengus Céle Dé. Printed in the *Ir. Ecclesiastical Record*, iii, 1867, pp. 390, 468, from *L. L.*, p. 273. The present copy agrees generally with *L. L.*, though with considerable abbreviation and omission of passages. It also has, like *L. L.*, the directions for use as a charm, though in a slightly different form: "Can so .i. vii n-espuig for usci aran mbolgaich 7 aran mbuidechair 7 aran plaith 7 ar each teidm archena 7 doberar in t-uisci tarsin duine eslan 7 bene sanatt rel." The copy in *L. B.*, p. 23, col. 2, l. 13, which lacks this direction, omits the opening section and begins "Tri coecait curcha" (cf. O'Curry, *MS. Mat.*, p. 615). It is possible that the form in *L. L.* and Add. is a conflation of separate litanies. The predominance of saints of Cork and co. Cork in the opening passage may perhaps suggest composition in Cork.

For notes on some of the passages relating to Irish saints see Plummer, *Vitae*, Index Rerum, s. v. Litany. f. 23 b.

23. "Righa thosaigh aimsire": poem (28 quatr.) contrasting to their disadvantage the kings, warriors, women, and clerics of the latter times with those of the former times. Attributed in quatr. 28 to Colum Cille.

The opening words of quatr. 15: "Mairee tairgebha ind aimsir sin," suggest the influence of the texts contained in



arts. 11, 12 above. Cf. also the prophecy of S. Caillin, *Book of Fenagh*, p. 98, l. 29 sqq.

A fragment of the passage dealing with the "laich" (quatr. 5-10) is in Adv. Libr. MS. V, f. 10 (Mackinnon, *Catalogue*, p. 204).  
f. 25 b.

24. "A Aidne/ann robamar a saidbre": poem (18 quatr.) spoken by the spirit of Flann mac Lonáin, the poet (fl. 890), lamenting his pride and avarice, which had brought him to Hell. Colophon: "Flann mac Lonán ollam Erenn ce. in t-adhmadsa isin lo iarna marbad 7 is ann rohadnacht .i. a Tulaigh Mochaimhe ar urlar Thíri da ghlas [Terryglass, co. Tipperary] .i. e fein 7 a mac 7 a athair 7 a mathair .i. Lathóg \* 7 tri rig do rigaibh Muscraidhi [i.e. Muscraige Tíre in Lower Ormond] na farradh ann amail roinnis andso:

‘Atamne .vi. er segainn  
sunm fo leccaib Mochaimhe  
bamar uair co firglonnaib  
ge beam fo chosaib daine.’”

This appears to be the only mention of Flann's burial at Terryglass. The Mochaimhe mentioned in the verse is the Nathchaimhe of the *Martyrology of Donegal*, May 1, the Moca-oimhe of the same work, Dec. 13, "qui est cum sancto Columbo, magistro suo, in ciuitate Tyr da Glas" (Plummer, *Vitae*, ii. p. 97), i.e. he was buried at Terryglass with Colum mac Crimthainn. f. 26.

25. "Ic in diumaiss/humaloit cen uail cen ainble": poem (4 quatr.) on the virtues which overcome the eight deadly sins. For this theme cf. the homily on the eight deadly sins embodied in the Old Irish Penitential printed by E. Gwynn, *Ériu*, vii. p. 138. The homily is found separately in Rawl. B. 512, f. 39 (printed, *C. Z.*, iii. p. 24); the Phillipps MS. described by W. Stokes in his *Féilire*, Henr. Bradshaw Soc. ed., p. 9; R. I. A., 23. P. 3, f. 15 (written by Uilliam Mac an Lega in 1467). This separate homily Gwynn holds to be an excerpt from the Penitential.† A poem (66 quatr.) attributed to Mael Ísu hUa Brolcháin

\* For a poem addressed to Flann mac Lonáin attributed to her, see *C. Z.*, viii. p. 109.

† It is of interest to note that an Anglo-Saxon homily (E. E. T. S., xxix. p. 101; xxxiv. p. 296) treats of the eight deadly sins and the eight opposed virtues in association with another theme probably of Irish origin, the twelve abuses (cf. art. 60 (b) below).

(d. 1086) on the same subject is in the Book of Lismore, f. 52 b (cf. Stokes, *Lismore Lives*, p. xviii). f. 26 b.

26. The three meditations on death which prevent laughter: "Atait tri cuissi im nach dlegur gaire do denum. An .e. cus dibh a deimin agutt eo fuighir bass. An dara cus gan a fhis agut ca trath dogebuir bass. An treas cus gan a fis agut ca racha h'anum iar mbass. Finit. Uilliam Mac an Legha qui scribsitt ut bona morte peribit." This is the theme found in Latin and English verse in several Middle English MSS.:

"Sunt tria vere que faciunt me sepe dolere:  
Est primum durum quia noscō me moriturum;  
Atque sequens plango magis quia nescio quando;  
Inde magis flebo quia nescio quo remanebo."

The earliest occurrence of the English form appears to be in Arundel MS. 292, f. 3 b: "Wanne i ðenke ðinges ðre" (cf. Max Förster, *Anglia*, xli. p. 154). *ib.*

27. "Dolodur flaighi Laighin isin dunebath coa rrigh i. primacallaim co Bran hua Faelain": the Cāin Eimíne Báin printed by J. G. O'Keefe in *Anecdota from Ir. MSS.*, i. p. 40, from R. I. A., 23. P. 3, f. 16 (written by the same scribe in 1467), the present MS. and T. C. D., H. 1. 11, f. 133 b (its transcript), and translated by C. Plummer, *Ériu*, iv. p. 41. There is another copy in Brussels MS. 2324-40, f. 99.

Éméne Bán (Dec. 22, *Féilire*) was the founder of Ross, co. Wexford, "magnum monasterium prope flumen Berbha quod vocatur Ross meic Treoin in quo iacet beatissimus abbas sanctus Emenus" (Plummer, *Vitae*, i. p. 21). f. 27.

28. "In clocesa na rig ruadh": poem (32 quatr.) on the bell of S. Eimíne, recapitulating in verse the story told in the preceding article. It also follows art. 27 in the Dublin MSS. There are apparently only five quatrains in the Brussels MS.

f. 28 b.

29. "Cindus atta do thinnramh": poem (41 quatr.) addressed by a tutor to his pupil, Maelbrigde, giving him much good advice on his carriage in various situations at his going out into the world. f. 29.

30. "Bendacht 7 edrochta": poem (3 quatr.) in praise of God. Printed by R. I. Best from the transcript of the present MS. in H. 1. 11, f. 137, in *Ériu*, iv. p. 120.

Mr. Best points out that the poem is based on Revelation, vii. 12.

The first quatrain is quoted (with the Latin source) in the homily on All Saints' Day in *L. B.*, p. 187, col. 1. f. 30.

31. "Athair mae ⁊ spirat naomh": poem (12 quatr.) on the Trinity. *ib.*

32. "An spirit [naom] indum": Mael Ísu's hymn (3 quatr.), printed from the T. C. D. copy of the Liber Hymnorum in *Thes. Pal.*, ii. p. 359. Mael Ísu ua Broicháin, coarb of S. Patrick at Armagh (d. 1086), may have been the author. f. 30 b.

33. "Tucc dam a Dé moir": poem (8 quatr.) praying for tears of repentance. Printed by K. Meyer from this copy in *A. C. L.*, iii. p. 232, and, with normalized spelling and a translation, in *Ériu*, vi. p. 113. A copy with thirteen additional quatrains is in Eg. 92, art. 7. Four quatrains and part of quatrain 5 are in *Y. B. L.*, p. 16, col. 2, l. 32. *ib.*

34. "Ropo mian dom men[m]ainsi": poem (8 quatr.) on the desire of the soul to be with God. Printed by K. Meyer, *G. J.*, v. p. 94, from R. I. A., 23. D. 5, p. 342, and Adv. Libr. MS. V, f. 10. The form in Adv. Libr. MS. V is fragmentary. Mackinnon prints the first two quatrains (*Catalogue*, p. 83). *ib.*

35. "Pater gidbe nosgaba": poem (15 quatr.) on the Pater Noster, comparing it to Jacob's ladder, etc. f. 31.

36. "Saogal Dia cidh cia nach cualaidh": poem (8 quatr.) on the ages of Christ, the Apostles and the Virgin. f. 31.

37. "Na .vii. ngradha clú gan geis": poem (4 quatr.) on the occasions on which Christ took upon himself the seven ecclesiastical orders. A prose text on the same subject is in Liber Flavus Fergusiorum, ii, f. 34. The theme is found in Latin in Pseudo-Isidore, Liber de numero, in Royal MS. 6 A. xi, f. 135 b; in the Collectanea attributed to Bede, but probably of Irish origin, Migne, *Patr. Lat.*, xciv, col. 555; and in the *Joca Monachorum* literature, cf. *Bibliothèque de l'École des Chartes*, xliv, p. 10 (from Autun MS. G. iii, 9th cent.). f. 31 b.

38. "Dligid egna airmitin": abbreviated extract from the series of gnomic sayings sometimes attributed to Fíthal, sometimes to Flann Fína. Printed in the fuller form from different groups of MSS. by Meyer, *Anecdota from Ir. MSS.*, iii. p. 13, and by Thurneysen, *Zu Ir. HSS.*, i. p. 16. The present extract is

printed by Meyer, *C. Z.*, vi. p. 261. Followed here by the note: "Maith dán egna," printed, *ib.* (cf. *Anecdota*, iii. p. 20, l. 9; Thurneysen, *Zu Ir. HSS.*, i. pp. 7, l. 7; 22, no. 9). *ib.*

39. "A Dhé mair/co gaba mu da irail": poem (24 quatr.) prophesying the destruction to come upon Ireland on the feast of the Decollation of S. John Baptist (cf. Eg. 91, art. 15). A longer version of the poem in *L. B.*, p. 242 (printed by O'Curry, *MS. Mat.*, p. 663), where it is attributed to S. Moling. Some of the quatrains also occur in the Baile Moling (*Y. B. L.*, p. 328). Some passages in the Second Vision of Adamnan (printed by W. Stokes from *L. B.*, p. 258, in *R. C.*, xii. p. 422) are closely related to this poem (cf. particularly §§ 10, 11 with quatr. 2, 4, 5). See *MS. Mat.*, p. 420. *ib.*

40. "Mael Ihesu cē," beg. "Dia haine ni longud": poem (14 quatr.) on fasting attributed to Mael Ísu ua Brolcháin (see art. 32 above). Printed by K. Meyer, *C. Z.*, xii. p. 296, from H. 1. 11, f. 140 (transcript of the present MS.). f. 32 b.

41. "Mo labrad/rob tu molus cen manndradh": poem (3 quatr.) in praise of God. Printed by K. Meyer, *C. Z.*, xii. p. 297, also from H. 1. 11. *ib.*

42. "Fil dede/ar na caraimsi dede": two quatrains on obstacles to salvation. *ib.*

43. A series of quatrains. They begin immediately after art. 42 and fill the lower margins of ff. 32b, 33. They are: (a) "In talum nodmelumne": quatrain on death;—(b) "Maith ar maith": on good deeds;—(c) "Fil tri ni": on the three things loathsome to God. Printed from *L. B.*, p. 225, and Brussels MS. 5100, f. 86, by K. Meyer, *Triads*, p. ix;—(d) "Mor ndrúiss mór mbaoes [mór] mbaile": on the danger of having Christ for an enemy. Printed from this MS., *A. C. L.*, iii. p. 215, and from the Codex Boernerianus at Dresden, f. 145 (9th cent.) in *Thes. Pal.*, ii. p. 296;—(e) "Is eol dam/inni is dech dom anmain": on the necessity of asceticism;—(f) "Anti c[ur]-sac[h]uis th'feirg": on the wrath of God;—(g) "Na treide ét a [? ata] mesa a n-Eire": on the three worst things in Ireland;—(h) "Is dobran re miniascach": on the necessary opposition between wife and mother-in-law. Printed, *C. Z.*, vi. p. 268.

f. 32 b.

44. "Cedrus 7 cipresus palma 7 oliua is iadso anmanna na

ceithre crand aderar do beth sa croich": note on the woods of Christ's cross. There is another copy in the *Liber Flavus Fergusiorum*, i, f. 10. See also the Irish version of Maundeville, *C. Z.*, ii. p. 8, §§ 9, 10, where the passage commenting on the verse: "In cruce sit palma, cedrus, cypressus, oliva," is translated to much the same effect as here.

A different list of woods appears in a number of Irish references of an earlier type. The verses printed, *C. Z.*, viii. p. 107, from T. C. D., H. 3. 18, p. 5, give the woods as cedar, cypress, pine, beech. So also the annotator of the school poem which is printed from Eg. 1782, art. 29, in *C. Z.*, iv. p. 235, and the gloss in the Trinity *Liber Hymnorum* (see *The Irish Liber Hymnorum*, Henr. Bradshaw Soc., i. p. 39). This latter list is perhaps based on that given in the *Collectanea* attributed to Bede, but probably of Irish origin (Migne, *Patr. Lat.*, xciv, col. 539): "Crux domini de quatuor lignis facta est quae vocantur cypressus, cedrus, pinus et buxus. Sed buxus non fuit in cruce nisi tabula de illo ligno supra frontem Christi fuit in qua conscripserunt Iudaei titulum: Hic est rex Iudaeorum. Cypressus fuit in terra usque ad tabulam, cedrus in transversum, pinus sursum," which is probably the source of the verses in H. 3. 18, *beithe*, "beech," for *bucus* being a mistranslation. For the whole subject cf. J. Gretser, *De Cruce*, i. chap. 5 (*Opp. Omnia*, Ratisbon, 1734, i. p. 7). f. 33.

45. "Ferr dala ina deabaid": modernized extracts from the sayings described above under art. 38 (§ 4 in Thurneysen, *Zu Ir. HSS.*, i. p. 14, cf. *Anecdota from Ir. MSS.*, iii. p. 16). Printed from this MS. in *C. Z.*, vi. p. 260. *ib.*

46. "Sed notiagh (i. co ti) teiti Crist": prayer (9 couplets) to be used as a roadcharm. At the end is the direction: "Coimgi Coluim Cille annsin ⁊ a gabail ac loigi ⁊ hic ergi ⁊ ac dul for sed ⁊ is adamhra ⁊ rel." For another Irish roadcharm in verse cf. *Ériu*, vi. p. 112. *ib.*

47. "Trége nacon airitea toil De": excerpts from the 9th-cent. tract printed in the paper by E. Gwynn and Purton, "The Monastery of Tallaght," *R. I. A. Proc.*, xxix, p. 115 (cf. §§ 90, 8, 12, 28-31). Above the first line is written "Tuic mo trege." *ib.*

f. 33 b.

48. "Quidam clericus uenit o Mac Oigith Lis moir co ndeciult

do Reichtin": tale how Reichtín refused the style of "Reichtín credil," in the same manner and language as the preceding text, although it does not occur in the tract on the Monastery of Tallaght. A saying of Mac Óige of Lismore is quoted in § 76 of that tract. *Pl. Coll.*  
2, 291  
*ib.*

49. "Boi manuch hicc edurguidi oghMhure. Ní ebrad acht di dhuar donn Aue": tale how a monk, who could only repeat two words of the Ave, was buried outside the cemetery because of a doubt of his faith; but a flower with the two words printed on every leaf grew out of his mouth. Probably a contamination of two Mary-legends (cf. H. L. D. Ward, *Cat. of Romances*, ii. pp. 605, 654).

In the first of these (found in Caesarius of Heisterbach (d. circ. 1240), *Libri viii Miraculorum*, iii. 3; *Legenda Aurea* of Jacobus de Voragine (d. 1298), ed. Graesse, p. 221, etc.) a knight becomes a Cistercian, but can learn nothing except the words "Ave Maria," which he constantly repeats; after his death a lily inscribed with these two words grows out of his tomb. In the second tale (found in a 12th-cent. collection of Miracles of the Virgin in Cotton MS. Cleopatra C. x, f. 117 b, etc.) a clerk of Chartres is buried outside the cemetery for his dissolute habits; the Virgin appears to one of his fellow-clerks and complains of the treatment of "her chancellor," and, when the grave is opened to remove his body to a more honourable place, a beautiful flower is found in his mouth. *ib.*

50. "Se bliadna .i. gen ail": poem (6 quatr.) on the Five Ages of the world. f. 34.

51. "A áos cumtha estigh": poem (8 quatr.) on the numerical values of the letters of the alphabet. There is a transcript from this MS. by E. O'Reilly in Eg. 146, art. 70 (a). *ib.*

52. "Gein in domhnaigh adbér ribh": poem (7 quatr.) prognosticating the fortune of those born on particular days of the week. A prose prognostication of the same kind, but of different contents, is printed in *C. Z.*, x. p. 225, from T. C. D., H. 3. 17, col. 850, with variants from the Book of Hy Many, p. 103 b. For such prognostications cf. Pseudo-Bede, Migne, *Patr. Lat.*, xc, col. 960, and Max Förster's article on birthday prognostications in *Archiv für das Studium der neueren Sprachen und Literaturen*, cxxviii, p. 296. A transcript by E. O'Reilly is in Eg. 146, art. 70 (c). *ib.*

53. "Bec mac Dé cē," beg. "Oole (*sic*) bith arupta": the prophecy of Bec mac Dé, printed by S. H. O'Grady, *Silv. Gad.*, i. p. 80, from the text as found in Eg. 1782, art. 14. Ends here: "lin rath" before the prophecy of the succession of the Nialls. *ib.*

54. "Bec mac De'cē," beg. "Ni bia cradbhad a ceallaibh": poem (4 quatr.) of prophecy attributed to the same. f. 34 b.

55. "Uch a De/uch aniu is uch ane": poem (6 quatr.) of repentance. Printed from this MS. by K. Meyer in *A. C. L.*, iii. p. 233. *ib.*

56. Four quatrains, printed together as one poem in *C. Z.*, xii. p. 385. But they are really separate. They are:—(a) "Is [s]aoth lem int aos leighind": on the contrast between the learned in Hell and the ignorant in Heaven. Also in the *Book of Fenagh*, p. 33;—(b) "Ised is dech do senoir": on the duties of a presbyter;—(c) "Erlam grind manach min": the quatrain on the choice of an abbot, printed from *Ancient Laws*, iii. p. 74, by K. Meyer, *Zur keltischen Wortkunde*, No. 212. An interesting glossed copy of this quatrain is in Brussels MS. 5100, f. 88 b, and may be printed here.

"Erlam (.i. fine erlam) grinn, manach (.i. fine manach) min  
eccles dalta (.i. dalta na heccailsi) co nglanbrigh  
comfairce (.i. lucht na fairce coitcend) cell deoradh De  
uadaib gabthar abbdaine";—

(d) "Foghluim feallsamnacht is fas": on the vanity of human learning. Quoted in the *Uraicept*, ed. Calder, p. 6. *ib.*

57. "Colum cille cē," beg. "Ceileabrad uaimsi d'Aruid": Colum Cille's farewell to Aran (21 quatr.). The closing quatrains ascribe the visitation of Aran to a different archangel for each day of the week (cf. art. 19 above and Eg. 2899). Printed in *Gaelic Soc. Trans.*, 1808, p. 180. Other copies in *Laud Misc.* 615, p. 28; Eg. 142, art. 21. *ib.*

58. "Cormac mac Cuilinnain in la iar mbas cē," beg. "Mithid techt tar mo thimna": poem (20 quatr.) in which the famous Cormac mac Cuilennáin, king-bishop of Cashel, killed at the battle of Belach Mugna, co. Kildare, A.D. 908, is represented as making his will before going into Leinster to his death. He leaves his cup, seal, chalice, etc., to various monasteries ranging from Clonmaenise, Lorrha and Scatterry

Island to Cork and Ross Ailithir. There is another copy in Brussels MS. 5100-4, p. 46, from which the poem has been printed by A. G. Van Hamel, *R. C.*, xxxvii. p. 352. The poem seems to be based (though with considerable variation in detail) on the terms of the will made by Cormac before the battle of Belach Mugna as given in Keating, *Foras Feasa*, iii. p. 198. It is probable that Keating drew this passage, as he did the account of the battle that follows, from the Annals of Clonenagh in Leix (cf. Eg. 1782, art. 42).

A number of poems relating to Cormac and personages associated with him appear in the MSS. (cf. *Meyer Misc.*, p. 346; *Gaddeica*, i. p. 294; *L. B.*, p. 2, marg. sup.; and Eg. 158, art. 14; *R. C.*, xxxvii. p. 350; Book of Lismore, f. 141). It is possible that some or all of these poems are excerpted from a late romance with interspersed poems, probably itself a descendant of the tale, *Sere Gormlaithe do Niall*, which appears to be of 10th-cent. date (cf. Thurneysen, *Heldensage*, i. p. 24, and *L. L.*, p. 190, col. 1, l. 49). See Bergin's note, *Meyer Misc.*, p. 345. f. 35.

59. "Fursu .cc.," beg. "Robé mainrechta Dé forsin [f]ormnassa": rhythmical invocation, ascribed to S. Fursa (d. 659). Printed from this MS. in *A. C. L.*, iii. p. 232. It is a lorica of the type described by Gougaud, *Étude sur les Loricae*, p. 31, resembling most nearly the Lorica of Muigrón (printed, *Hibernica Minora*, p. 42) and the Latin prayer in Royal MS. 2 A. xx, f. 45 b. At the end is the usual direction: "Credo et pater." f. 35 b.

60. Two gnomic texts, both apparently deriving ultimately from Latin sentences found in the *Collectanea sive Flores* printed among the dubious works of Bede, Migne, *Patr. Lat.*, xciv, col. 54. This curious compilation, no MS. of which has been found, its first appearance being in the Basel edition of Bede, is obviously of early date and probably of Irish origin or transmission (cf. S. Hellmann in *Pseudo-Cyprianus de XII abusivis saeculi*, p. 16, Gebhardt und Harnack, *Texte und Untersuchungen*, xxxiv, part 1). Certain of the items found in it occur in Irish literature (cf. arts. 37, 44 above and Harley 1802, art. 2 (a)).

Some also of the items found in Irish and in the *Collectanea* appear in the Pseudo-Isidorian tract *De Numero* (cf. art. 37 above and Harley 1802, art. 2 (a)). The following MSS. of this



tract exist: Colmar 39 (8th cent., from Murbach); Munich 14392 (9th cent., from S. Emmeram, Ratisbon); Rome, Cod. Reg. Vat. Lat. 199 (11th cent.); and three English MSS. in the Museum, Royal, 5 E. vi, f. 45 b, and 6 A. xi, f. 123 (both of the 12th cent.), and Harley 495, f. 11 (14th cent.). It treats of various topics distributed according to a numerical classification, the numbers running from 1 to 8. The only edition is that of Arevalo (reprinted in Migne, *Patr. Lat.*, lxxxiii, col. 1293), but that edition, being based on the Vatican MS., is imperfect, only going up to the number three.

There is some difference of opinion as to the time and district of origin of the tract, Von Dobschütz, *Decretum Gelasianum*, p. 64, thinking that it was composed not much before the date of the earliest MSS. and, possibly, in the circle of S. Pirmin (of Reichenau and Murbach, d. 753), while Dom. D. de Bruyne, *Rev. Bénédictine*, xxiv. p. 319, claims that it is "certainly of Spanish origin, and probably of 7th-cent. date." It was certainly known in Ireland, and may possibly be of Irish origin.

The two sentences are as follows:—(a) "Drong do eochraaibh na hecna sunda ⁊ cidhbé dognatheochadh é dobeth sé [eo]lach. i. Légadh sír ⁊ fiarfaigi umhul, tuiccesdh arrachta, creidem cobhsaidh, estecht frichnumach, betha shochraidh etrel." The De Numero has (5 E. vi, f. 66): "Septem sunt gradus sapientie, hoc est, interrogare humiliter, audire diligenter, credere fideliter, operare uigilanter, sperare fortiter, intelligere sapienter, diligere ardentem." The Collectanea (Migne, xciv, col. 541) has a variant of this: "Quatuor claves sunt: sapientia vel industria legendi, assiduitas interrogandi, honor doctoris, contemptio facultatum."\* A combination of these two forms occurs in T. C. D., F. 5. 3, p. 163 (an Irish Franciscan MS. in Latin and Irish of mid 15th-cent. date): "Quot sunt gradus sapiencie .vii. interrogare humiliter, audire diligenter, credere fideliter, operari viriliter, sperare fortiter, intelligere sapienter, diligere ardentem. Quot sunt sapiencie .v. sedulitas legendi, memoria retinendi, contempcio diuiciarum, timor et honor magistri, frequens interrogacio vocabulorum." The theme is used with amplifications in the ordinary Irish gnomic style in a poem ascribed to Cormac mac Cuilennáin

\* Probably we should read here: "Quot claves sunt sapientiae, .v." etc., some phrase corresponding to "memoria retinendi" having fallen out.

(d. 908, cf. art. 58 above), beg. "Eochair cheille coistecht," printed by K. Meyer from *Y. B. L.*, p. 420; T. C. D., H. 3. 18, p. 37, and other MSS. in *C. Z.*, vi. p. 270;—(b) "Da indsa .x. in domain ecena cin gnima sainemla, sanct cen lere, oclach cen urlatadh, soma cen almsana, ben cen fheli, coimdiu cen nert, cresen . . .": incomplete list of the twelve abuses of the world. According to Hellmann, *Pseudocyprianus*, Introduction, the tract, *Duodecim Abusiva Saeculi*, was composed in Ireland about the middle of the 7th cent. The earliest MS. appears to be St. Gall 89 (9th cent.). The tract consists of a preface setting out the twelve abuses, followed by a detailed treatment of each separately. The preface is also found separately, the earliest occurrence being perhaps that in Reichenau MS. CCLIV, f. 164 b (printed by Dom. de Bruyne, *Revue Bénédictine*, xxiv, 1907, p. 329) of the 8th or 9th cent. It is interesting to note that Dr. James holds that the tracts printed by de Bruyne are of Irish origin (cf. art. 108 below). It is assigned in that MS. to S. Gregory. Elsewhere the whole tract has various attributions: to SS. Patrick, Augustine, Origen, Isidore, Cyprian. Without ascription the preface also appears independently in the *Collectanea*, Migne, col. 545. It is also found in the Trinity MS. F. 5. 3, p. 142, there in association with the *Duodecim abusiones claustris* from a tract by Hugo de Folieto, *De claustris animae* (Migne, clxxvi, col. 1058). In Irish there is a modern version of the preface in R. I. A., 23. N. 10, p. 27 (printed by Marstrander, *Ériu*, v. p. 140, "Na neithe is miscais le Dia"). And the abuses are versified in an older poem in *Y. B. L.*, p. 420, beg. "Dia feasaíd lim nodasfuil."

It is of interest to note that the Anglo-Saxon version of the tract on the twelve abuses by Aelfric the grammarian (fl. 1000) is associated with another theme also with Irish connections (cf. art. 25 above).\* ib.

61. Litany divided into five sections by the rubrics "De confesione" (*sic*), "Oracio confesionem super multitudinem m. t. d. iniquitatem m.," "De confesione s. e. oracio pater," "De confesione." It begins: "A athair a meic a spiorad naim," and ends: "Tibi soli peccavi d. d. d. dam a Dé a athair a meic a

\* The bibliography of the Twelve Abuses is given by S. Hellmann, *op. cit.*, p. 16 sqq. A useful list of occurrences of the theme in English, Icelandic and Welsh is given by Max Förster, *Anglia*, xlii. p. 148, n. 2.

spiorad naim. Finit. Pater ⁊ cré roimpe ⁊ na diaid etrel." In Laud Misc. 610, f. 5 b, it is preceded by five Latin hexameters, beg. "Omne malum feci coram te crimina nosti." Eg. 92, art. 8, has a passage from the litany headed, "De confesione sancti Ciarani." Other copies are in Brussels MSS. 2324-40, f. 67; 5100-4, f. 8 b. f. 36.

62. "Aircis damh a Dhe huilechumachtaigh": the invocation of the Trinity, ascribed by O'Curry, *MS. Mat.*, p. 379, to Airerán, or Ailerán, an eena (d. 665) on the authority of the glossary in T. C. D., H. 3. 18, p. 534, which explains the word "oircis" as follows: ".i. furtacht amail adeir a n-urnaidhthi Airirain in Eena. Oircis din a De Athair uilecumachtaig." Copies of this text are found in *Y. B. L.*, p. 327, col. 2; *L. B.*, p. 74, col. 4; Rawl. B. 512, f. 42 a. In Rawlinson it has the heading: "Mugron comarba Coluim Cille haec verba composuit de Trinitate." K. Meyer has edited the Rawlinson copy in *Hibernica Minora*, p. 42. Mr. C. Plummer's opinion (communicated by letter) is that this copy "is very interesting. It is a longer recension than any other text, and some of the additional matter is important." f. 37.

63. "A slanucid in chinidh daonna": the prayer printed by K. Meyer as §§ 34-37 of the Scuap Chrábaid of Coleu ua Duinechda. It occurs in the Brussels MS. 4190-4200, f. 215, and in Rawl. B. 512, f. 41 b. See also Eg. 92, art. 56. f. 38.

64. "Isin cethrumad bliadain do righi Laogure meic Neill tainic Patraic a n-Erinn": synchronisms of the lives and death-dates of Irish saints, from Patrick to Adamnan, with contemporary Irish kings, etc. Ends: "Rochaithistair Adhamhnan .u. bliadna ele ⁊ a n-aenaidhechi atbath Sechnúsach mac Blaithmeic ⁊ airdrigh Erenn ⁊ Colman esgub ⁊ Adhamhnan ardcellach." f. 38 b.

65. "Senechronic Sunn" (these two words in Charles O'Conor's hand), beg. "Laogaire mac Neill iar feiss Temra annis .uii. ⁊ mensibus .uii. ⁊ diebus .uii. uixit": chronicle of the deaths of kings, etc., from the death of Laogaire (A.D. 458) to that of Muirheartach, comarba Patraic, and the contention between Maolmedóc ua Morgair (S. Malachy) and Niall for that dignity ("In bliadain post ec Muircertaig comarba Patraic ⁊ abdaine do gabail do Niall ⁊ ordned Mail medoc hui Morgair"). All these events happened in 1134

(*F. M.*). For the contention for the abbacy of Armagh cf. H. J. Lawlor, *St. Bernard's Life of St. Malachy*, 1920, p. 167. The chronicle was probably compiled at Armagh. It is of the same type as that embodied in Giolla Coemain's poem: "Annalad anall uile" (printed, Stokes, *Tripartite Life*, ii. p. 530), composed in 1172.

There are some interesting references to Welsh and English events in the following passage: "Tri bliadna trichatt iarsin co bas Neill meic Echadha ⁊ Neil meic Maoilsechlainn ⁊ Ciarain firleiginn Cenandsa [A.D. 1063, *Loch Cé*]. Bliadain umorro iarsin co dul Donnchaidh meic Briain [1064, *A. U.*] ⁊ Echmarcaig meic Ragnuill dar muir dia n-aillithri [but cf. *A. U.* 1064: "Echmarcach ri Gall do ecaibh"] ⁊ co bas Duibdalethe comarba Patraic [1064, *A. U.*] ⁊ co marbad Grifrid meic Leobailin airdri Bretan do Chanán mac Iacco [1064, *A. U.*]. Bliadain iarsin co bás Donnchaidh meic Briain [cf. *A. U.* 1065: "no gumadh ar in Kallainnsi bud coir Donnchadh mac Briain Boruma do beth secundum alium librum"] ⁊ Echmarcaig i n-aillithri. Bliadain iartain co bás Edbaird rig Saxan ⁊ co cath Arailt fri Lochlannaibh dú hi torchair tri mili do Lochlannaibh im in rig ⁊ nóí mile do Shaxanaib ⁊ co cath Arailt iterum fri Francu dú i torchair Arallt uadéin." The statement here that Echmarcach mac Ragnaill died at Rome agrees with Marianus Scotus, who writes under A.D. 1087 (=1065 in his chronology): "Donnchad filius Briain, rex de Hibernia, atque Echmarcach rex innarenn (?), viri inter suos non ignobiles, Romam venientes obierunt" (Migne, *Patr. Lat.*, cxlvii, col. 788). The other Irish annals only report his death. Marianus also notes the death of Gruffyd ap Llewelyn in 1087 (=1065), which is given in *A. U.* and *Loch Cé* under 1064. The present MS. seems to be the only Irish source that gives the name of Cynan ap Iago, his slayer, in full (for the death of Gruffydd cf. A. Jones, *The History of Gruffydd ap Cynan*, p. 33). The battles of Stamford Bridge and Hastings are noted by Marianus under 1089 (=1067) and there is a confused reference to them in the Annals of Clonmacnoise, 1065. Cf. also Giolla Coemain's poem, quatr. 55:

"Da bliadain, ní bréc i ngliaid  
o éc Donnchaid meice Briain  
cath Saxan, seol nglaine,  
i torchair rí Lochlainne."

66. "Congalach Maoilmithig ri Erenn do marbad la Gulla ut dixit Mugron comarba Coluim Cille [i] marbnad Congalaig," beg. "Duabsech laithi fri cech toisc": poem (5 quatr.) on the death of Congalach mac Maelmithig, king of Ireland, slain by the Dublin Danes during a foray at Tech Giugrand (on the Liffey near Dublin). The poem dates the death in 956, thus agreeing with the *Cogad Gadel re Gallaib* (cf. p. xcvii of Todd's Introduction). For Mugrón cf. art. 62 above. f. 40 b.

67. "Cumduch na n-Iuduidi n-ard": poem (4 quatr.) on national characteristics, agreeing with the form found in O'Curry, *MS. Mat.*, p. 580, as against the copy in Eg. 1782, art. 39. *ib.*

68. "Murcertach mac Neill .cc.," beg. "D[l]igid Dreman muingel mas": poem (3 quatr.) on the dues of three poets: Dreman, Dubacan mac Donnacan and Dubthach. f. 41.

69. "Tredi dleghur fri bass .i. miscais na cinud amail rocartha. A sechna amail rosechthea. A coinuid amail rofhal[t]nigthea etrel." This triad is cited in the tract on the Geraldines above, art. 7, with reference to Maurice, 1st Earl of Desmond, with the introductory words: "Ar an treidhe tresa roiter in trinoid robadar aici a n-aimsir a eitsechta." *ib.*

70. "Mo theorai ucsi forsin righ": poem (3 quatr.) of prayer in Old Irish, printed by K. Meyer from R. I. A., Stowe MS. B. IV. 2, f. 150, and T. C. D., H. 1. 11, f. 151 (a transcript of the present copy) in *Ériu*, vi. p. 116. *ib.*

Certain peculiarities in the script of the following four articles suggest that they may derive from a common source. Thus they use the suspension "aū" for Latin *autem* representing here some such Irish adversative conjunction as "immorro" (arts. 71, 72, 74) and *h* with subscript *i* in cases where the *h* is otiose, thus "h, h̄bert" (arts. 73, 74).

71. "Teora cinel ind duinebath indso di thindrem ut dixit Hugo de Sancto Victore do gnim do breith do thoil": a distinction defining the three types of homicide, attributed here to Hugh of St. Victor (d. 1141). *ib.*

72. "Arole senntond dicoid do comnai iar ditat di": exemplum of an old woman who went to communion after eating and could not swallow the wafer. Printed by K. Meyer, *C. Z.*, vi. p. 259, from H. 1. 11, f. 151 b, the transcript of the present MS. *ib.*

73. "Cosec Arstosur donn oclach diarbo menmare beth amrai": Aristotle's (?) advice to a young man. In the lower margin there is a series of triads not connected with this text. They are:—(a) "Cech toi bad ernaighthi . cech labrau bud firinde . cech gnim bud gairde";—(b) "Tri sercea De .i. genus i n-oitius . eslabrai i mmbochtaí . apstanit i nn-imutt";—(c) "Tri miscaide De .i. senpecaadh . soimm etroccar . Cad neoid 7 coimhnessamh."

*ib.*

74. "Arole nech soimm robui i Saxain 7 robui doimm ina choimnessum": exemplum of a rich man in England who, coveting the field of a poor man, offers a bribe to the judges, one of whom, proclaiming that he has committed perjury twice without punishment, is answered by a voice from Heaven that he has been punished by the death of his wife and son, and is swallowed up by the earth. A very similar tale, but varying in details, occurs in Add. 33956, f. 4 b, col. 2 (cf. Ward and Herbert, *Cat. of Romances*, iii. p. 624), in a collection of religious tales written in the 14th cent.: a man holds a garden unjustly, and is advised to defend his claim with perjury, his adviser boasting of his own threefold and apparently unpunished perjury; but an angel shows him what penalties his friend has really incurred.

f. 41 b.

75. "Fir uisgæ sin fir uisci": poem (31 quatr.), in which Colum Cille (cf. an additional quatrain in the copy in the Book of Hy Many, f. 119, beg. "Is me Colum Cilli cáidh") contrasts the clerics of the latter times with those of the earlier time (cf. art. 23 above for this type of poem). There is an interesting reference to Latin learning in quatr. 17:

"Biaidh scol gacha cille de  
ic luadh leiginn is Laidne  
gan fhiss gan fhorus ambra  
acht Laiden do luathlabhra."

Other copies in Add. 33993, art. 14; Brussels MS. 5100-4, f. 26 b.

*ib.*

76. "Colum Cille .cc.," beg. "Sechnaid ifern a dhaine": poem (13 quatr.) depicting the horrors of Hell. The last quatrain has the conventional attribution: "Misi Columb Cille cáidh." Another copy in Laud Misc. 615, p. 103.

f. 42.

77. "Moirseisiur diana taburtha almsana": brief tract on

the seven to whom alms should be given (the church, the priest, the leper, the poor, the scholar, the widow, the orphan). With Scripture citations in *Latin*. f. 42 b.

78. "A fir benas cloce na tuath": poem (5 quatr.) of admonishment to a monk striking the bell for the canonical hours. Printed from this MS. by K. Meyer, *A. C. L.*, iii. p. 233. Three quatrains are also printed by the same editor from *Laud Misc.* 615, p. 120, in *C. Z.*, xii. p. 395. f. 43.

79. "Maol Muire Ó Móirín cecinit in uair rena eibilt," beg. "Alim mo Dhía/ni Dia co ceil": poem (12 quatr.) of invocation to God. See S. H. O'Grady's description of O'Reilly's transcript of this copy in *Eg.* 175, art. 3. f. 43.

80. "Uilliam mac an Lega cecinit," beg. "Ailim an triur": poem (10 quatr.) of invocation to the Trinity and the saints. Cf. O'Reilly's transcript in *Eg.* 175, art. 4, with S. H. O'Grady's description. The scribe of the present MS. is perhaps the author. In any case O'Curry's statement that the poem is by "a writer in Leinster in the 16th cent." must be wrong. f. 43 b.

81. "Ciaranus cecinit," beg. "An rim a ri an richidh ráin": poem (12 quatr.), attributed to S. Ciaran, in which the saint prays God not to cut him off in his youth. The last quatrain promises an indulgence to all who repeat the poem. Printed from the defective and corrupt copy in *L. L.*, p. 374, by R. A. S. Macalister, *Saint Ciaran*, p. 168. There is another copy in Brussels MS. 2324, f. 84, and the poem is cited in the *Martyrology of Donegal*, p. 242.

It is traditionally said to have been composed when the saints of Ireland prayed for the cutting short of Ciarán's life. See *Féilire*, *Henr. Bradshaw Soc. ed.*, p. 202, and Plummer, *Vitae*, i. p. 1, note 2. *ib.*, col. 2.

82. "Máol Isu ce.," beg. "A comdiu namcomed": poem (13 quatr.) of lorica type, putting the various parts of the body under God's keeping. Printed by K. Meyer, *C. Z.*, vi. p. 259, from this MS., *Eg.* 175, f. 15 (not *Eg.* 111) and *T. C. D.*, H. 1, 11, f. 154 b (but the two other MSS. are transcripts of Add. 30512). For the enumeration of the parts of the body in loricas cf. Gougaud, *Étude sur les Loricæ Celtiques*, p. 28. For Mael Ísu see art. 42 above. f. 44.

83. "A Crist cobra tair chuccam": poem (8 quatr.) invoking

Christ's help. Printed by K. Meyer from this MS. and its transcript, T. C. D., H. 1. 11, p. 155, in *Ériu*, vi. p. 114. He characterizes the language as late Old or early Middle Irish. *ib.*, col. 2.

84. "Atá leabur liumsa/sgéla tosaich domhain": poem (25 quatr.) on a book containing an account of the former, middle and latter times. From the contents and the statement: "Asé dosgrihb amlaid/Fercert[n]e file" it would appear that the poem is based on §§ 149-266 of the Colloquy of the two Sages (Néde and Ferchertne) as edited by W. Stokes, *R. C.*, xxvi. p. 8. There is a transcript of this copy by E. O'Reilly in Eg. 146, art. 70 (b).  
f. 44 b.

85. A series of gnostic sentences, viz.: "Ni huasal minab hecnaide. Ni hecnaigi minab aithrighthech. Ni conaich minab craibthech. Ni rathmur minab riagalta. Ni saidbir minab sognimach. Ni flaith minab firinneach. Ni firén minab faisidnech. Óir da da (*sic*) tucadh nech or na talman mur dere amach ní fuighedh sé trocuire minab faisidnech aithrighthech etrel."  
*ib.*

86. "Dlegaid riga a riarugad": poem (19 quatr.) embodying a medley of gnostic sayings, based chiefly on the Briathra Flainn Fína maic Ossa (*Anecdota from Irish MSS.*, iii. p. 10; cf. art. 38 above) and the poem "Dia mbad mise bad rí réil" (cf. Eg. 92, art. 13) with additions from similar sources of Irish proverbial literature. It is printed from R. I. A., Stowe MS. D. iv. 2, f. 55 b, in *C. Z.*, iv. p. 468 (24 quatr.).  
f. 45.

87. "Tigerna mairg ar nach trén": poem (6 quatr.) on the necessity of allegiance to a strong lord. Printed from this MS. by K. Meyer, *C. Z.*, xii. p. 385.  
*ib.*, col. 2.

88. "Coma riaghail in choimdhí": metrical rule (34 quatr.). A critical edition of this Old Irish text is given by J. Strachan, *Ériu*, i. p. 191. Strachan divides the MSS. into two classes: A (Brussels MS. 5100-4, f. 21, and R. I. A., 23. N. 10, p. 88) and B (R. I. A., 23. P. 3, f. 13 b, written by Uilliam Mac an Lega, and T. C. D., H. 1. 11, transcript of the present MS.). Thus this text belongs to the B class.

In the Brussels MS. the rule is headed "Riagail Comhgail Bendchair indso," but Comhgail's date (517-602) is too early for the language of the text, which, according to Strachan, points to *circ.* 800 as the date of composition.  
f. 45 b.



89. "Secht n-aifrind écnairce áin": poem (3 quatr.) on the seven masses necessary to free a soul from Hell. Printed in *A. C. L.*, iii. p. 216, from T. C. D., H. 3. 18, p. 45. f. 46, col. 2.

90. "Gabhuim le hollumnacht Isa": poem (47 quatr.) on the power of Jesus as exemplified in his dealing with Old and New Testament characters. The poem is apparently in part in the hand of Richard Butler (cf. arts. 98, 101, 114 (h) below), and is probably of his composition. f. 46 b.

91. "Comhainmnighudh naomh nEirenn sunnda budhesta. Aedhan hIrluachra": the list of homonymous Irish saints and virgins contained also in *L. L.*, p. 366, col. 5; *B. B.*, p. 225, col. 4; Rawl. B. 502, p. 92, from which MSS. it has been printed in *Archivium Hibernicum*, i. p. 314.

The "aonmhic" and the "ingenrada noeb hErend" are omitted here. The number is added after each series. A Latin invocation, beg. "Hos omnes sanctos inuoco in auxilium meum," is added at the end as in Rawlinson and *B. B.* f. 48.

92. "Atait dá aine dég órda sa bliadain": note on the twelve golden Fridays on which it is proper to fast. This agrees with the list printed from Cotton Appendix LI, f. 5 b, in S. H. O'Grady, *Catalogue*, p. 319.

Similar lists in Latin, with the attribution to Pope Clement, are in Add. 36736, f. 87 b (10th cent.); Harley 1820, f. 195 b; 1294, f. 144 b (both of the 13th cent.). A variant Irish list is in the poem on the Calendar attributed to Seaán Ó Dubagáin (d. 1374), see Eg. 197, art. 8. Another list common in modern MSS. (Eg. 188, art. 2; 158, art. 68; Add. 31877, art. 10) has a much longer indulgence, and lacks the attribution to Pope Clement. It agrees more nearly with a 15th-cent. type represented by an English version in Sloane 1584, f. 18 (late 15th cent.), where it is attributed to S. Bernard.

The theme is probably of Greek origin.\* See a Greek text printed by Mercati, *Note di letteratura biblica e cristiana antica*, 1901 (*Studi e Testi*, 5), p. 240 (cf. pp. 238-240). For the whole subject see W. Suchier, *L'enfant sage*, p. 164.

It may be noted that the Latin list in Harley 1294 is followed by a series of reasons why fasting should be on a Friday (a *dignatio diei Veneris* of the type described above, p. 310). This

\* Mercati denies the Greek origin, but it is maintained by Suchier.

is also represented in Irish (cf. *Gadelica*, i. p. 107; Hyde, *Religious Songs*, ii. p. 218; Paris MS. Celt. I, f. 29 b, printed by Gaidoz, *Mélusine*, iv, col. 133). It is also found in the French texts cited by Suchier, *op. cit.*, p. 580 sqq.

For an instance of the use of these Golden Fridays we may compare the eulogy of Máire wife of Ruaidhri Mac Suibhne (d. 1522) in R. I. A., 24. P. 25: "Three days in each week she used to spend on bread and water fare, with Lenten fast and winter fast and the Golden Fridays." The MS. was written for her use and contains a copy of Na hAointe Órdha at p. 70. See P. Walsh, *Leabhar Chlainne Suibhne*, pp. 67, 120. f. 52.

93. "Ondbahum no Gondbum do Bretnaibh mathair Padraic": list of the mothers of the Irish saints. Other copies in *B. B.*, p. 212, and in the Book of Lecan. f. 52 b.

94. "Is aille Ísa ina 'n cruinne": poem (3 quatr.) on the beauty and sweetness of Christ. At the end is the note: "Roisderd Buitillér in la adbath cecinit," followed by a quatrain in a different metre, beg. "A Ísa mor milis." In a 16th-cent. hand. f. 55.

95. "Coimedor liph cend an righ": poem (30 quatr.) addressed to the Érainn by Aife, the Munster fairy, bidding them guard the head of Cúroí and reciting his exploits. Printed from this MS. by K. Meyer, *C. Z.*, xiii. p. 10. For a similar, but earlier, poem see *C. Z.*, iii. p. 37. Followed here by a quatrain in praise of Munster, headed "Sadbh ingen Cuinn cetcathaig cecinit," beg. "Bec cac tír is gach talam" (printed in part by K. Meyer, *Fianaiagecht*, p. 106, *s.v.* gredan). f. 55 b.

96. "Padraicc mac Alprainn meic Odaighe": genealogies of the Irish saints. Also found in *L. L.*, p. 347; *B. B.*, p. 215; Book of Lecan, f. 45; *L. B.*, p. 13. The present text resembles *B. B.* A good deal of hagiographical material is worked into the genealogies, appearing in the form of glosses in *L. L.*, but incorporated into the text in the other MSS.

For the genealogy of S. Patrick with which the tract begins cf. A. Anscombe on the Pedigree of Patrick, *Ériu*, vi. p. 117. The legend of the Hebrew origin, making Patrick's ancestors Jews of the dispersion after the destruction of Jerusalem, is also in *L. L.*, p. 353, col. 4 (printed by Stokes, *Tripartite Life*, p. 357), and the Book of Lismore, f. 1 (printed, *ib.*, p. 668). For the

note on Patrick's tooth with which this section ends cf. Stokes, *op. cit.*, p. 140, and *L. L.*, p. 353. f. 56.

97. "Naomhshenchus naoemh indsi Fail": the poem (172 quatr.) on the saints of Ireland found in *B. B.*, p. 229, and elsewhere. Michael O'Clery copied the poem from a MS. of Muiris mac Torna Uí Mhaoilechonaire at the Convent of Donegal (see Brussels MS. 5100, ff. 233, 238). For Mag Eochagáin's attestation see above, p. 473. It is sometimes attributed to Eochaid Éigeas Ó Cléireacháin (cf. *T. C. D.*, H. 1. 10, f. 120). f. 67 b.

98. "Guidhim Dia mor/mo lon mo liaigh": poem (8 quatr.) of invocation to God, the angels, etc. Attributed to Richard Butler ("Risderd Botiler dorinne na rinnseo") and apparently in his hand. f. 72.

99. "Indcipitt uitta Maria Egipciane .i. tindsgainnter andso beatha Mhuire Egiptaghda": the life of S. Mary of Egypt, preceded by a prologue. The prologue begins "Anuair sguiriss an uiseog da candtairecht ⁊ da ceileabrad im noin," the text: "Bui ri suimm suilbir socarthanach glice gaesmur gleghenmnuidhi isin Egipt." This version of the life clearly derives ultimately from the Anglo-Norman poem (? of the last quarter of the 12th cent.) printed first by Cooke in the appendix to his edition of the *Château d'Amour* of Grosseteste (Caxton Soc., vol. 15), from Corpus Christi Oxford MS. 232, and, later, by A. T. Baker, *Revue des langues romaines*, lix (1916-17), pp. 145-401, from all the MSS. (for an enumeration of which see *Hist. Litt. de la France*, xxxiii. p. 367), with a study of the sources, etc. This version, which changes the order of events in the common Latin life and has more of the character of a romantic tale, was popular in the later Middle Ages. It was turned into French prose, and Spanish and Venetian versions derive from it (for details see Baker's introduction). The Irish version possibly comes through an English intermediary. Another life in the *Liber Flavus Fergusiorum*, ii. f. 43 (*R. I. A. Proc.*, xxvi, Sect. C., p. 38), appears to be based on the version of the ordinary life in the *Legenda Aurea* (ed. Graesse, p. 247).

Colophon: "Uilliam qui sgribsitt troccaire dhamh." f. 75.

100. "Dorinde Dia neamh ⁊ talam ⁊ gach maith fuil indta a n-inneadon a inntleachta": account of the Harrowing of Hell of a very unusual character. The Gospel of Nicodemus version

of the Harrowing of Hell is found in Irish in *L. B.* (cf. Atkinson, *Pass. and Hom.*, p. 113), and *Y. B. L.*, p. 141. But the present text has little or no relation to the narrative as there given. It opens with a brief prologue relating the fall of man. The scene then changes to Hell, where Satan, fearing that Christ will come to harrow Hell, summons the Seven Deadly Sins in order to discover whether Christ has ever succumbed to their temptations. The Sins relate the story of Christ's resistance to their solicitations and his life on earth. Satan commits them to the depths of Hell once more, and Christ enters. There follows an altercation between Christ and Satan as to the right of possession in the souls since Adam's fall, at the conclusion of which Christ carries off the souls.

In its general framework the text resembles the (? 15th cent.) English poem, *Ye Deuelis Perlament or Parlamentum of Feendis* (printed from Lambeth MS. 853, p. 157, by F. J. Furnivall, *Hymns to the Virgin and Christ*, E. E. T. S., 1867, p. 41, and by Wynkyn de Worde, 1509), which itself stands in some relationship to the 14th-cent. Middle-Dutch poem, *Mascheroen*, possibly composed by Jan Boendale, a disciple of Maerlant, from three chapters in whose *Merlijn the Mascheroen* derives (cf. Hope Traver, *The Four Daughters of God*, Bryn Mawr College Monographs, vi, 1907, p. 62).

The incident of the Seven Deadly Sins does not appear to be paralleled elsewhere. It is a variant on the ordinary theme of the council of devils, which is regularly found in association with the "Processus Belial" motive. The contention between Christ and Satan is a derivative of the type found in the 12th cent. in Hugh of St. Victor, *Annotationes in quosdam psalmos David*, Migne, *Patr. Lat.*, clxxvii, col. 596, and elsewhere in mediæval texts (cf. Traver, *op. cit.*, p. 55, and F. Roediger, *Contrasti Antichi*, 1887, Introduction). Like the Devils' Parliament the present text develops its theme almost entirely by means of dialogue. It is perhaps a version of an English poem resembling the Parliament, but with variant details.

The latter part of the text, dealing with the contention, has been introduced into the version of the translation of S. Bonaventura's *Meditationes* found in Eg. 137. f. 80 b.

101. "Tabradh gac duine a beannacht ⁊ a petir do Risdard

Bolter dorinne na rinn so," beg. "Is romhaith mo leaghasa": poem (11 quatr.), written in sickness, asking help of God, by Richard Butler (cf. arts. 90, 94, 98 above). f. 87.

The following four articles were written on a blank page by Torna Ó Maoilchonaire.

102. "Indis a Oisín echtraig": Ossianic lay (13 quatr.), in which Oisín describes to S. Patrick the relationship between Find and his dwarf musician, Cnú deróil. For another poem on Cnú see Stokes, *Acallam*, ll. 630-683. Transcript of this copy by E. O'Reilly in Eg. 146, art. 70 (d). f. 87 b.

103. "Cethra cletha fesa abhus": poem (3 quatr.) on the four preservers of tradition in the four divisions of the world, i.e. Feiren, Fors, Annoid and Fintan, to the last of whom the poem is attributed. Also found in the Book of Fermoy, f. 57. Cf. the text on the same subject in *L. U.*, p. 120, col. 2, with the comments of D'Arbois de Jubainville, *Le Cycle Mythologique*, p. 80. Also a poem cited by Keating, *Foras Feasa*, i. p. 148, which points out that, according to the canon of scripture, these four could not have survived the flood. *ib.*

104. "Eolus lim fri nech atgen": three quatrains on the writer's rule of social intercourse. The language is old. Found in association with the following article in *Y. B. L.*, p. 420, col. 2, l. 33. *ib.*

105. "Cormac mac Cuilinnain is he tue leis an fernóc co hInis Celtra": note on the miraculous alder of Inis Cealtra in Loch Dearg. Also in *Y. B. L.*, p. 420, col. 2, l. 29, and Harley 5280, art. 17 (the present copy is nearer to *Y. B. L.*).

There is an account of a magic limetree in Inis Cealtra with different properties in the Latin Life of S. Columba of Terryglass (cf. Smedt and de Backer, *Acta SS. Hib.*, col. 453, § 16). At the end here is the note: "Misi Torna scribsit." *ib.*

106. "Búi dae uasal adamhra a crich na Pers i n-aroile aimsir Iacobus a ainmside 7 Intercisus ainm ele do": the passion of St. James Intercisus, from the *Legenda Aurea*, ed. Graesse, p. 799. Cf. Eg. 1781, art. 6. The present copy is of the same translation as the Egerton version, but it has been expanded by the introduction of a quantity of formal phraseology imitated from the later romantic tales. f. 88.

107. "Incipit uita sanctorum Cirici 7 Iulite matris eius .i. is

annso tinnsgainnter betha anorach Serisius ⁊ a mathar naemdha .i. Iulithe": the passion of S. Cyricus as in Eg. 1781, art. 9, with textual variations. f. 90 b.

108. "Heronimus in annalibus Ebreorum clarat de signis xv dierum diem iudicii presedencium ⁊ ca. .i. innisid Cirine faidh amail fuair a lebraibh irisi na nEbraide airgina ana .u. la ndec ria mbrath": tract on the Fifteen Signs before Judgement and the Judgement. Printed from this MS. by Stokes, *R. C.*, xxviii. p. 308. Two forms of the theme of the signs of judgement found in Irish correspond to similar forms elsewhere. In the one case the signs are allotted to the seven days before doom. This form appears to derive from the Thomas Apocalypse translated and annotated by M. R. James, *New Testament Apocrypha*, 1924, p. 556. If Dr. James is correct in supposing that the fragments from Reichenau MS. CCLIV (8th-9th cent.) printed by Dom. D. de Bruyne, *Rev. Bénédictine*, xxiv, 1907, p. 321, are of Irish origin, this Apocalypse, quotations from which occur there (cf. *op. cit.*, p. 325 with James, p. 558), was known to Irish writers at an early date. The seven-day form is found in Irish in the poems on the Judgement following Saltair na Rann in Rawl. B. 502 (Stokes's ed., cliii-clxii), which are probably of the same late 10th-cent. date as the main text, or not much later. The signs in the older version of the Tenga Bithnua, though not allotted to days, seem to be based on this form. The Anglo-Saxon Vercelli Book (latter half of the 10th cent.) has a homily (no. xv) based on the Thomas Apocalypse (printed by Max Förster, "Der Vercelli-Codex CXVII" in Morsbach, *Studien zur engl. Philologie*, L, p. 116) and other Anglo-Saxon homilies derive from the same source (Bodl. Hatton MS. 116, p. 382, printed by Förster, *op. cit.*, p. 128; Blickling homily vii, printed by Morris, *The Blickling Homilies*, p. 91). The Latin form in the Adrian and Epictetus text printed by Suchier, *L'enfant sage*, p. 272, belongs to this group. The commoner form in the later Middle Ages is the fifteen-day form. Probably the earliest representation of this form is the text in the Collectanea attributed to Bede (a tract possibly of Irish origin, see above, art. 60). James, *op. cit.*, p. 562, suggests that this form is also derived from the Thomas Apocalypse. The pseudo-Bedan form is represented in Irish by a passage in the modern version of the Tenga Bithnua

(cf. *R. C.*, xxviii. p. 305), where it is a substitution for the more generalized version of the older text (see Eg. 136, art. 13). A variant form of this Pseudo-Bedan text is found in Petrus Damiani, *De Novissimis et Ante Christo* (Migne, *Patr. Lat.*, cxlv, col. 840) and elsewhere (from its use by Thomas Aquinas it is sometimes called the Aquinas form). On this the present text bases itself as regards the distribution of the signs to the particular days, although much detail is added. It is clear from correspondences in details and language that the compiler was acquainted with the *Saltair na Rann* poems or some closely related text. In the passages dealing with the Judgement use has been made of material from earlier Irish sources, e.g., the *Scéla Lai Bratha*, §§ 15–26 (*R. C.*, iv. p. 250),\* *An Tenga Bithnua* (*Ériu*, i. p. 109, §§ 109–120), etc. A third form, that found in Petrus Comestor, *Historia Scholastica*, Migne, *Patr. Lat.*, cxviii, col. 1611, appears to be represented in Irish by a text in the *Liber Flavus Fergusiorum*, i. p. 12 (cf. Seymour, *loc. cit. infra*, p. 161).

For a fuller treatment of the subject see St. John D. Seymour, "The Signs of Doomsday in the *Saltair na Rann*," *R. I. A. Proc.*, 1923, Sect. C., p. 154. f. 95.

109. "Fouet (*leg. faueat*) in principio uirgo Maria meo .i. eo fortachtaigi Muire ogh damh": translation of the section "Maria" in the *Manipulus Florum*, a collection of excerpts from the fathers, etc., arranged in alphabetical order, begun by Johannes Wallensis (fl. 1283) and concluded by Thomas de Hibernia of Palmerstown near Naas, co. Kildare (fl. 1306–1316). This work was finished in 1308 (see *Dict. Nat. Biog.*, s.n. Thomas Hibernicus). It was printed at Piacenza (1483) and Venice (1492) and often in the 16th cent. Colophon: "mur innisus in lebur re n-abar Manipulus Florum ar grasaibh 7 ar trocure Mure bainntigerna 7 ar gabail a mic ina broinn 7 ara breith mur an cetna qui cum deo patri 7 spiritu sancto uiuit et regnat deus per omnia. Uilliam qui sgripsisit ut bona morte peribit."

\* This text which represents itself as an answer by Christ to S. Matthew the Evangelist who enquired concerning the Last Things clearly derives ultimately from some apocryphal book of Questions of the type described by James, *N.T. Apocrypha*, p. 187. Lost books of the kind are known to have existed, e.g. Questions of Mary, and the Tidings of Doomsday probably represents a lost Questions of Matthew resembling the part of the Book of John the Evangelist dealing with the Last Things as printed by James, *op. cit.*, p. 191.

Also in the Rennes MS., f. 22, the Paris MS., f. 58, and Rawl. B. 513, f. 3 b. f. 98 b.

110. "Ut dixit Bernardus in sermone de beata Maria virgine quidquid offerre paras Marie comendare memento .i. ader Bernard naom gibe ni maith dob ail let do ullmugud tabuir a lamhaibh Mure da ullmugud he": the homily on the Virgin, also found in Add. 11809, art. 6, the Rennes MS., f. 25, and Rawl. B. 513, f. 5. It is based chiefly on excerpts from the writings of Hugh of St. Victor and S. Bernard. f. 103.

111. "Bruidin da Choga ⁊ cath Muighi Derg ⁊ oigedh Cormaic Conlonguis meic Concubuir" (colophon): the tale of the Ulster cycle.

Printed by Stokes, *R. C.*, xxi. pp. 150, 312, 388, from two MSS., T. C. D., H. 3. 18, p. 708, and T. C. D., H. 1. 17, f. 1. This latter MS. is a transcript of the present text. Stokes omits the poems and does not cite in his variants many of the longer passages introduced into this version of the tale. These additions are in the main passages of common form, descriptions of armour, battles, etc. But there is considerable variation between the two versions at the end of the tale (cf. Stokes's notes, p. 394).

For an analysis of the story and history of the theme see Thurneysen, *Heldensage*, i. p. 586. A tale "Togail bruidne da Choca" is mentioned in both tale-lists. Few traces of this older story remain, the present text being apparently a complete recast of a late date, for the most part compiled from well-known tales. Thurneysen, who would date the text at the beginning of the 13th cent., thinks it probable that the old tale had not survived and that the compiler of the present text simply invented a story to fit the title in the lists.

A curious note, printed by Stokes, p. 390, refers to the Cin Dromma Snechta as containing an episode of the tale, but this is clearly an imitation of similar references in tales where they were justified. f. 105.

112. "[R]i Romhanach dobi gan chloind aigi ⁊ do bui a[e] cunnmail a oighi do Dia": short version of the life of Alexius as in Eg. 1781, art. 8, though varying in language. f. 115 b.

113. "Bui Sexus papa sa Roimh na biccaire a n-inudh Dia": the passion of S. Laurence the deacon, translated freely with amplifications from some Latin text resembling that printed



in Mombritius, *Sanctuarium*, 1910, ii. p. 92. At the end is the colophon: "Ailim fein int athair 7 in mac 7 in spirad naem sa honoir ar fhulaing Sin Labhras 7 na mairtirig sin pais co tuga siad crich maith ar mo betha fein .i. Uilliam mac an Lega 7 gach æn leigfes so tabradh bennacht ar m'anmain mar almsain in secula seculorum amen. Finit. amen."

The second column of f. 123 b was left blank, and later hands have scribbled religious and moral sentences in *Irish* and *Latin* there and in the upper and lower margins. f. 117 b.

114. A number of quatrains, etc., are written in the lower margins, some by the original hand, others in later writing. They are as follows:—

(a) "An colt cruinn .i. biad bec": glossed quatrain, quoted also in the Eg. 1782 version of the *Amra Coluim Chille*, f. 8, col. 2, l. 24. Cf. Meyer, *Contributions*, s.v. colt. f. 9 b;—(b) "A Muiri a thsaccairt na geoir is ole tú 7 ni file co coir": outcry against an unworthy priest. In later hand. f. 12 b;—(c) "Is mairce breithem beras góí": against partial judges. f. 19;—(d) "Amhra an maicne maicne Rossa": the verses on "Oilill a Cruachain, Finn a n-Aillin Cairbre a Temair," printed from *L. L.*, p. 379, by K. Meyer, *Hail Bridget*, 1912, p. 9. The present copy adds another verse claiming Conchobor mac Nessa as a descendant of Ross, his mother Ness being here said to be daughter of Cathbad mac Rossa. f. 19 b;—(e) "Longadh a reilgib sruithi": on a rule for eating. f. 20;—(f) "Marodfia/caith an domnach ar Dia": on charity. Printed by K. Meyer from *L. B.*, p. 99 and Brussels MS. 5800, f. 91, in *C. Z.*, i. p. 457. *ib.*;—(g) "D. d. a. a. a. d. d. d. a. a. a. a. a. a. ba mor in slogh": quatrain on the number of the Tuatha Dé Danann. f. 29;—(h) "Secht .m. 7 .u. c. dec": quatrain possibly intended as an interpretation of the quatrain in (g). Followed by the note: "Roisderd B. do sheol an rannso iarna dhul do chet dee." For Richard Butler see art. 90 above. f. 31;—(i) "Cred dogen": quatrain on a dilemma of conduct. f. 41 b;—(k) "Mo Crist credlaige": poem (6 ll.) on Christ. *ib.*;—(l) "Gebe benus a dhutaid": quatrain excerpted from a poem attributed to Colum Cille, printed from *Laud Misc.* 615, p. 82, by K. Meyer, *C. Z.*, x. p. 50. f. 44;—(m) "Doní an damh fa bendaibh bó": couplet cited in the *Irish Grammatical Tracts*, Supplement to *Ériu*, ix.

p. 116. f. 44 b;—(n) “Leabaidh fuar”: quatrain on austerity. Printed by K. Meyer from T. C. D., H. 3. 17, col. 676, in *C. Z.*, vii. p. 297; also by Mackinnon, *Catalogue*, p. 93, from Adv. Libr. MS. XL, p. 28. f. 45;—(o) “Fitheche muighi sochla suaire”: on the slaughter of the Innocents, excerpted from the longer poem on the subject in the comment on the *Féilire*, ed. Stokes, 1st ed., p. clxxxiv. f. 45 b;—(p) “Flesc Moysi crand co cruth chain”: quatrain on the woods of Moses’ rod, the ark and the cross. Cf. the comment of Duan in *coicat cest*, cited under Eg. 1782, art. 29, and art. 44 above. f. 46;—(q) “Eirgi mochtrath foghail moch”: on the observance of Sunday. f. 46 b;—(r) “Crist dom chomet”: invocation (6 ll.) of Christ. f. 47;—(s) “Ar each ngradh fil a n-ainglib”: quatrain, a prayer for grace. f. 48;—(t) “Trei[de] dreamhun is mo col”: quatrain against the world, the devil and woman. Also in *L. B.*, p. 176, margin. f. 48 b.

### Egerton 92.

Vellum; 1453 and XVth cent.

6½ in. × 5½ in. (ff. 4, 5), 10½ in. × 7¾  
(probable extreme measurement of  
ff. 6–32 when intact); ff. 32.

The MS. divides itself into five clearly defined sections written in different hands and probably at different dates. They are:—(A) Arts. 2, ff. 4, 5. The contents are medical and the hand that associated with the medical schools. At the head of f. 4 is the inscription: “Donnchad Ó Leigin companach Domnaill I Mañ.” The latter name is uncertain, but the former is a member of the family of Ó Leighin (Lyons), who were physicians to the Roches of Fermoy in the 15th cent. (see J. H. Todd in *R. I. A. Proc.*, Ir. MS. Ser., i, pt. i, pp. 39, 41);—(B) Arts. 3–23, ff. 6–11, written in double columns with from 32 to 35 ll. to the column. Besides theological and other texts, prose and verse, this section contains two poems relating to S. Molaga, the saint of Fermoy (art. 9) and three poems concerning Mog Ruith, the druid, ancestor of the Fir Muige Féine (arts. 12, 14);—(C) Arts. 24–47, ff. 12–17, in both single and double column, about 40–46 ll. to the column, in a small neat hand. Written in 1453. Contains, among other matter, a topography of Fermoy (art. 26), a life of Cranat of Fermoy (art. 25), and S. Molaga’s blessing on Fermoy (art. 28);—(D) Arts. 48, 49, ff. 18–25, in double columns (f. 21 in single), 35–36 ll. to the column, in two large, rough hands. Contains two fragments of epic tales, other fragments of which are in the Book of Fermoy (cf. Todd, *op. cit.*, p. 51);—(E) Arts. 50–70, ff. 26–32, in double columns, 45–53 ll. to the column, written in two hands. Contains various religious tales.

It is clear from the above account that these sections once formed part of the

collection of MSS. known as the Book of Fermoy (see Todd, *loc. cit.*). They were probably separated from the rest of the collection before it came into the hands of W. Monck Mason at whose sale in 1858 Dr. Todd bought the Book of Fermoy, afterwards presenting it to the Royal Irish Academy. Possibly the separation occurred while the MSS. were in the hands of William O'Hara in 1805 (cf. Todd, *op. cit.*, p. 50), though that name does not appear in the present sections.

A list of contents in the hand of James Hardiman is at f. 1. It ends with the following account of an article no longer in the volume: "An extraordinary curious fragment of ancient Brehon Laws, 6 pages, containing an account of the various erics ordained by law to be paid for sundry offences, pp. 55 to 60, both included. With this article the book ends."

MISCELLANEOUS religious anecdotes, texts relating to Fermoy, co. Cork, and its saints, fragments of epic tales, etc.

1. An imperfect and inaccurate transcript of art. 2 by Finghin Ó Scannail. f. 3.

A. 2. A collection of notes, chiefly of a medical nature, in various hands of 15th-16th cent. date. The most interesting are:—

- (a) "Rabimossés adeir corub é soin fad ata o ponge meado-nach na talmun conuige in ré": note on the distances between the heavenly bodies, attributed to Moses Maimonides. Cf. a similar note in the section De ascensione Domini in the *Legenda Aurea*, ed. Graesse, p. 321. f. 4;—(b) "Substancia est que per sesusistati (*sic, lege persistit*) ⁊ accidentibus substat ut dicit Aristoteles in predicamento substancie. Ised is substainnt ann": note on substance. *ib.*;—(c) "Is iatso euingill na naduire daena": note on the seats of the passions. Printed from this MS., *Ériu*, ix. p. 63. Cf. the poem on the same subject in Eg. 1782, art. 41. *ib.*;—(d) "Calidum est illud quod disgregiat disimila .i. ised is teas ann inni noch leatnuidis ⁊ discailis na neithe cosmuile a hen inad": note on the humours. f. 4 b;—(e) "Adei[r] Iohaineis [?] Johannes Damascenus] nach fuil en premluibe fuar tirim sa .2. ceim acht primuinarglosa (*sic*) .i. slanlus amain": note on the degrees, followed by a note in another hand questioning its conclusions. *ib.*;—(f) "Cinnus tuicter fual geal ag lucht na fritnisis": note on urines. *ib.*;—(g) Note on Arabic numerals. *ib.*;—(h) Mnemonic verses, beg. "Ultima .g. iani cum prima .g. geque secunda," with explanation. See S. H. O'Grady, *Catalogue*, p. 322. *ib.*;—(i) Table for

finding Easter, with volvel, or revolving disc. A similar table in Adv. Libr. MS. II, f. 130 b, is described in Mackinnon, *Catalogue*, p. 10. f. 5;—(k) Table of the faculties of the soul. A similar *Latin* table, less full, is in Harley 3487, f. 2 (late 13th cent.). f. 5 b.

A transcript of this whole article by E. O'Reilly is in Rossmore MS. IV, nos. 7, 8 (cf. *G. J.*, xiv. p. 57). See also Eg. 214, art. 2.

B. 3. Fragmentary account of the death of Find, printed from this MS. by K. Meyer, *C. Z.*, i. p. 464, where is also printed a fragment from Laud Misc. 610, f. 122 b, which Meyer considers to be the opening passage of the present text. According to this account Find dies of a leap undertaken to test his strength at Léim Finn on the Boyne, Aiclech mac Duibdrenn cuts off his head after his death and is himself slain by the sons of Urgriu. For other accounts of Find's death see Eg. 1782, art. 8. f. 6.

4. "Seacht n-urghartha righ Tem[rach]": the seven prohibitions and seven prerogatives of the king of Tara and the five prohibitions of the king of Leinster. Fragmentary. See O'Donovan's edition of the tract, *Book of Rights*, p. 2. Cf. Eg. 1782, art. 13. *ib.*, col. 2, l. 1.

5. Note on the portions of food given to the various orders in the Tech Midchuarta at Tara. A fuller version appears in § 2 of the tale, Suidigud Tellaich Temra, printed by R. I. Best from *Y. B. L.*, p. 105, in *Ériu*, iv. p. 124. For the subject cf. Eg. 1782, art. 25. Much obliterated. *ib.*, l. 20.

6. "Nirob rechtaire duit fer co ceilib": fragment of the *Tecosca Cormaic*, ed. Meyer, § 34. Another detached copy of this section is in T. C. D., F. 5. 3, p. 176, col. 2. *ib.*, l. 31.

7. "[Tue dam a] De moir": the poem printed by Meyer from Add. 30512, art. 33, in *A. C. L.*, iii. p. 232, and with normalized spelling in *Ériu*, vi. p. 113. The present copy contains thirteen additional quatrains invoking God, Mary and various Irish saints. f. 6 b.

8. "De confesione saneti Ciarani," beg. "Is truagh iarum 7 is garbh an traethagh": one of the constituent parts of the litany text in Add. 30512, art. 61. *ib.*, col. 2, l. 9.

9. Two poems on tributes due to S. Molaga of Fermoy. They are:—(a) “Dligidh fir[ian] . . .”: poem (about 37 quatr.) on tribute due to the saint from Fermoy. f. 7;—(b) “Tainic Molaca d’Ath Cliath cetach”: poem (8 quatr.) on the tribute accorded to the saint in return for his healing the king of Dublin (“Righ Gall got”) of a cancer in the face. The incident is related in the life of S. Molaga in Eg. 180, art. 13. f. 7 b, l. 16.
10. “Ferann mac Miledh Mumha”: poem (32 quatr.) on the succession of the kings of Munster from Aengus Ua hOilella (i.e. Aengus mac Natfraich, d. 489, *F. M.*) to Conchobor mac Diarmata Uí Bhriain (d. 1142, *F. M.*). f. 7 b, col. 2, l. 9.
11. “Tri tighi dana lan Eire uile”: poem (9 quatr.) on the three chief palaces of Ireland, Tara, Rath Croghan and Cashel in the time of the kings, Niall [Caille, son of Aed Ordnide, high-king of Ireland, 821–844], Cathal [son of Muirges, king of Connaught, d. 836] and Feidlimid mac Crimthainn [king of Munster, 824–845]. The poet takes the Munster point of view, concluding with a panegyric of Feidlimid. f. 8, col. 2, l. 23.
12. Two poems relating to Mogh Ruith, the Munster druid, who came originally from Inis Dairbre [Valencia Island, co. Kerry] and, after the events narrated in the *Forbais Droma Damhghaire* (summarized from the Book of Lismore by O’Curry, *MS. Mat.*, p. 271), received in reward the territory of Fermoy. For Mog Ruith cf. the article by K. Müller-Lisowski, “Texte zur Mog Ruith Sage,” *C. Z.*, xiv. p. 145. The poems are:—(a) “[Ag]allaim Mogha Ruith ⁊ escub Cairbre ⁊ [Ben]eoin annso sis an tan tainic escub Cair[bre] ⁊ Benen ⁊ Curnan ⁊ Mocumoc ⁊ Muc . . . ccain i. tri meic derbsheathar Padraig.” The poem (20 quatr.) beg. “[Dli]gidh eascop Cairpri d’Feraib Maighe,” and recounts the appearance of Mog Ruith to the men of Fermoy and their conversion to Christianity. f. 8 b, col. i, l. 15;—(b) “Se fichit bliadan nír tim”: poem (5 quatr.) on how Mog Ruith spent six score years in Hell till the coming of Cairbre and Curnán to convert Fermoy. *ib.*, col. 2, l. 26.
13. “Dubh dá thuath dixit,” beg. “Damadh mhisi budh righ réill”: poem (28 quatr.) on the duties of a king, concluding with a defence of the natural fitness of hereditary professions. It has the same attribution in the Book of Lismore, f. 9. In *Laud Misc.* 610, f. 72 b, it has the heading “Fingen cecinit do

Cormac mac Cuilenain." Other copies are in T. C. D., H. 3. 18, p. 41; the Book of Hy Many, f. 29; R. I. A., 23. L. 34; and the Brussels MS. 5057-59, f. 42. The oldest copy in *L. L.*, p. 147, is anonymous and contains thirty-six quatrains. The subject of the poem connects it with such texts as the *Tecosca Cormaic* which is quoted in quatr. 4:

"Tecosc Cormaic is cor ngaeth  
ar Cairpre Liphecar luath."

Printed from all the MSS. by Tadhg Ó Donnchadha in *Ériu*, ix. p. 45. f. 9.

14. "Boile Mogha Ruith so sis," beg. "[? Truagh] an bhaethair truagh don daimh": poem (29 quatr.), in which Mogh Ruith prophesies an incursion of the Uí Fidgente of co. Limerick into the territory of Fermoy and the defeat of the invaders by Dathal Tuathchaoch. Another copy in T. C. D., H. 1. 15, p. 939\*.

f. 9 b.

15. "Enaccan dixit," beg. "Abair rum a lonain luind": dialogue (8 quatr.) between Enaccán, the poet, and an ancient blackbird, which remembers to have seen the birth of Christ, Medb, Conchobor, Oisín, Bran, etc.

f. 10.

16. "Teist Cathail meic Finghuine": panegyric (16 quatr.) of Cathal mac Finguine (d. 737, *F. M.*), claiming him as high-king and giving a list of his fortresses. Another copy in 14 quatrains, much mutilated, is in *L. L.*, p. 149 b. Cathal exacted hostages from Fergal, king of Tara, and was regarded in Munster as high-king (cf. O'Donovan, *Book of Rights*, p. xv).

*ib.*

17. "A meic Briain as caemh do chucht": poem (5 quatr.) addressed to a certain son of Brian (? Murchad son of Brian Bóroma).

f. 10 b.

18. "Isa nomhadh uathaidh tind": poem (6 quatr.) on the days of the month on which the successive invasions of Ireland took place.

*ib.*

19. "Athair ime gaeth": excerpt from the *Tecosca Cormaic*, § 17, followed by prognostications from the weather, beg. "Madh gaeth mhor a medon aidhehe." Printed by K. Meyer, *Mélusine*, x. p. 114.

*ib.*

20. "Ar h'eise[irge]": another section of the litany in Add. 30512, art. 61. See art. 8 above.

f. 11.

21. "Cidh as dech do cleirchibh": note on the qualities

proper to clerics. Agrees with Harley 5280, art. 24, in the concluding phrases which differ from the text in *L. B.*, p. 260, col. 2, l. 59. *ib.*

22. "Fechtus do Diarmaid mac Cer[ba]jill": extracts from the tale, Aided Diarmada meic Fergusa Cerrbeoil, for which see Eg. 1782, art. 14. Also in *Y. B. L.*, p. 136, col. 1, l. 38, and the Book of Lismore, f. 94 b, from which latter MS. they are printed in O'Grady, *Silv. Gad.*, i. p. 71.

They reproduce in an abbreviated form *Silv. Gad.*, i. pp. 75, ll. 18-34; 81, l. 5-82, l. 6. *ib.*

23. "In da caspul dec annso": list of the apostles, the first six, including Paul, being distinguished as those "Da ndentur aine." Followed by a passage on the characteristics of the evangelists as in *L. B.*, p. 153, col. 1, l. 63, a note on the three sons of Joseph and a quatrain, beg. "A Dhe tuc . . . bar fir." f. 11 b.

C. 24. ". . . boi tricha bliadan ansa ditreibh sin": fragment of the text relating to the Egyptian hermits found complete in Eg. 91, art. 20. The present text which has some variants of wording, begins at a point corresponding to Eg. 91, f. 62, l. 25, and continues to the end.

Colophon: "Finit anno domini MCCCCL3." f. 12.

25. "[Fechtus do] dechaig Cairpri Crom mac Crimthainn co Dun Tailce Aird .i. co tech Finain righ Fernmuighi": life of S. Cranat of Fermoy. Other copies of this life are in the Brussels MS. 2324-2340 and R. I. A., Stowe MS. A. IV. 1. This copy (much obliterated) has the appearance of being longer than the others, but it is probable that the verses at the end, beg. "Ba sesed do chuadus do Roim," do not belong to the Cranat text (Plummer). Printed by C. Plummer, *Miscellanea Hagiographica Hibernica*, 1925. f. 12 b.

26. "Crichad an [caoilli gu cruaid]": topographical account of the two Fermoy. The prefatory quatrain is almost entirely effaced. The tract begins: "Ina dha triuchaibh robi an tir sin sul tugad hi do Mog Ruith." The names of the *tuatha* are given with their boundaries, families, churches, etc. There is another copy in the Book of Lismore, f. 140, from which the bracketed words in the *incipit* here are supplied. f. 13 b.

27. "Sencus Aililla Olaim ⁊ Modha Nuadhat," beg. "Aillill Olom amra an gein": poem (12 quatr.) on the descent of the Munster kings from Ailill Ólom. Also in the Book of Lismore, f. 142. Other copies in *B. B.*, p. 172, and Eg. 113, art. 27 (a modern transcript by E. O'Reilly). f. 14 b.

28. "Molaca ⁊ Patraic [c.c.] na roinn a bennhad Fer Muige," beg. "Mo beannachtsa is beannacht Patraic": poem (11 quatr.) in which S. Molaga blesses Fermoy in the customary terms. f. 14 b.

29. "Ebistil andso o Thurpinus airdespue co Leoprandus deganach Aicis Granis do innisin seel ⁊ tuaruscbhala Serluis Mhoir an impiri Romhanaidh": part of a version of the Pseudo-Turpin, differing from that printed by Hyde, *Wars of Charlemagne*, I. T. S., xix. See Eg. 1781, art. 3. The present section corresponds to the first four chapters in Hyde's edition. f. 15.

30. "Da macam [oga batar iter muindtir Colm]ain Eala": tale of the two youths whom Colmán Ela caused to be fed with the best food, because one of them was doomed to Hell and the other (Dímma Dub) would practice austerity in his old age. See below, art. 63, for a more legible copy. There is a Latin version of this tale in the life of Colmán, see Plummer, *Vitae*, i. p. 266. f. 16.

31. "Feachtus do Colum Cille . . .": extracts relating to Columcille's austerities before his death (delayed for three years by the prayers of the clerics of Ireland). Concludes with the verse extracts edited by Stokes, *Lism. Lives*, p. 316, from Adv. Libr. MS. XL. Also in the Liber Flavus Fergusiorum, i, f. 27; Eg. 136, art. 17. f. 16 b.

32. "Ba hamra anti noemhChiarán Saigri": extracts relating to S. Ciaran of Seirkieran. The first extract relates to his cows, etc., and agrees with the passage printed in the gloss to the *Féire*, Henr. Bradshaw Soc. ed., p. 88, but concludes with some verses not found there. *ib.*

33. "[Aroile mac egaisi robhui] a Cluainmienois": tale of a student who obtained riches by a gift of prophecy given to him by the Devil and was saved by prayer at the altar of Clonmacnoise. Much mutilated here, but the complete text is found in a closely similar form in Eg. 136, art. 11. f. 16 b, col. 1, l. 19.

34. "Tri catha la Colum Cilli cein bui beo": note on the



three battles fought through S. Columcille and their causes. See Reeves, *Life of S. Columba*, p. 247, where texts similar to this are discussed. f. 16, col. 2, l. 36.

35. "Dia roibhe Cormac mac Airt meic Cuind c.e. a Temraig na righ iar fhuine greine": the tale printed by K. Meyer under the title, Inmael and Inecen, from *Y. B. L.*, p. 166 b, l. 2, with variants from the present MS. Also in Adv. Libr. MS. V, f. 7 b (Mackinnon, *Catalogue*, p. 131). Cf. the reference in Baile in Scáil (*C. Z.*, xiii. p. 375): "A breith dar muir la Maelcend i n-aidehi gain tess Beind Bairchi." *ib.*, l. 22.

36. "Aroile braithri robadur oc fuine bhaingine": exemplum of a loaf that burst in the oven because the sign of the cross had not been made over it. For similar stories see *L. B.*, p. 234, col. 1. f. 27, col. 1, l. 4.

37. "Cid ara ndentur ceileabrad isna trathaib seo seoch na trathaib ele": the tract on the canonical hours printed by R. I. Best from T. C. D., H. 3. 17, col. 675, in *Ériu*, iii. p. 116. Also in Eg. 1782, art. 21. A long poem on the same subject with prose preface is printed by the same editor, *Meyer Misc.*, p. 142, from *L. B.*, p. 247, and R. I. A., 23. N. 10, p. 96.

*ib.*, l. 13.

38. "[Cremthann] ainm Coluim Chille": note on the original names of Irish saints. Cf. the list in *L. L.*, p. 354, col. 4, *ad fin.*

*ib.*, col. l. 21.

39. "[Cia féighe] ranag. Fir Mhuighi Fene 7 gaoeth": extract from the text, Roscada Flainn Fína mic Ossa rí Saxan, found in *Y. B. L.*, p. 411. Printed by K. Meyer, *Tecosca Cormaic*, p. vi, from R. I. A., 23. D. 2, where it has the heading: "Flann Fína beos." See Thurneysen, *Zu Ir. HSS.*, i. p. 21. For Flann Fína see Eg. 1782, art. 40; Add. 30512, art. 38. *ib.*, l. 31.

40. "[Secht comartha] dec drochthacra": extracts from the seventeen signs of bad pleading. The signs begin here with "attach drochberla," and agree with those printed by Thurneysen, *Zu Ir. HSS.*, i. p. 17, among the Senbriathra Fíthail rather than with those given by Meyer, *Tecosca Cormaic*, p. 40, as part of that text.

They are followed here, as in the Fíthail text, by the section "Is ail dom co fhessair" (ends here "nirbo rocruidh nirbo rothim"), which occurs on p. 44 in the *Tecosca Cormaic*.

There follows here a triad: "Tri muid na hirnaidhthe," which does not belong to either series. *ib.*, l. 41.

41. "Moel Poil Ua Cinaedha": tale of Moel Póil, abbot of Cell Becáin, and the dead nun who chose the Beati (i.e. Ps. cxix: Beati immaculati, used in the Office of the Dead) for her requiem. At the end is a quotation from the poem: "Biaid do gabail co minice" found in the *Liber Flavus Fergusiorum*, ii, f. 34, although the readings are widely divergent. There is another copy (somewhat differently worded) in the Book of Lismore, f. 44 b. *ib.*, col. 2, l. 14.

42. "Na haesa immorro": short note on the ages of the world. *ib.*, l. 29.

43. "Incipit do chrabudh scoile Sinill annso sis amail . . . rubartach mac Suibne ab 7 fer leigenn [Cille Ach]aidh": the rule of devotion of Cell Achaidh (Killeigh, King's Co.) under Oc-Sinchell. Other copies in *L. L.*, p. 371, col. 3; Rawl. B. 512, f. 39 (headed: "Teist Choemain Cluana meic Treoin for scoil Oc-Sinchill Chille Ached inso"); *Liber Flavus Fergusiorum*, i, f. 20 b. Printed from the Rawlinson MS., with variants of *L. L.*, by K. Meyer, *Hibernica Minora*, p. 41. *ib.*, l. 23.

44. Notes on different saints of the name of Colmán.

f. 17 b, col. 1, l. 14.

45. The tale of Guaire Aidne, Cummine Fota and Caimine of Inis Celtra, printed from *L. U.*, p. 116, by W. Stokes, *Lismore Lives*, p. 304; Todd, *Liber Hymnorum*, p. 87, from an unidentified MS. in which it occurred in a commentary on the Féilire. Also in Rawl. B. 512, f. 141; Book of Lismore, f. 44 b, and in the Annals in Eg. 1782, art. 42. *ib.*, l. 23.

46. "Fearatar aenach Tailten la Diarmaid mac Cerbaill an bliadain iar ngabail rigi nEirenn do": the tale of the man whose head fell off when he swore falsely by S. Ciarán's hand at the fair of Tailteann. Printed from *L. L.*, p. 274, in *Silv. Gad.*, i, p. 416; from the two copies in *Liber Flavus Fergusiorum*, i, ff. 10 b, 37, by J. Fraser in *Ériu*, vi, p. 159. The present text agrees with the *L. L.* version and the first Lib. Flav. text (reading sometimes with one, sometimes with the other) as against the second Lib. Flav. text. Other copies are in Rawl. B. 512, f. 140; Franc. MS. A. 9 (3), p. 32; Adv. Libr. MS. XXVI, f. 2. The occurrence is also mentioned in the Annals, *F. M.*, A.D. 539, etc. *ib.*, col. 2, l. 4.

47. "Tuatul mac Eogain meic Conaill Oiris meic Briain meic E . . .": account how Tuathal's wife, Coirell, was left pregnant, when he was killed by the Lochlannaigh, and fled to S. Brendan of Clonfert, who turned the child from a girl to a boy in the mother's womb. For a similar metamorphosis (but after baptism) see the life of S. Abbán (Plummer, *Vitae*, i. p. 19).

*ib.*, l. 25.

D. The following two fragments of tales, written in two columns in two rather clumsy hands, belong to the section of the Book of Fermoy numbered xvi in Todd's description (ff. 124-129).

48. "Bai ri amrai airegda for Eirinn Echaid Feidlech a hainm": two fragments of the Togail Bruidne Dá Derga, Stokes, *R. C.*, xxii. p. 13 sqq., §§ 1-54, l. 3 ("formnai na fairciu"); 71, l. 6 ("rataiger iarsin")—100 ("isin mbruighin mbrontuich atciu faith n-artt n-airegdai etrel"). Fol. 21 should follow f. 22.

f. 18.

49. ". . . sin boi ri amrai sund ind Eirinn .i. Ruad mac Rigaind": fragment of Tochmarc Eimire. Corresponds to the text as printed from Harley 5280, art. 6, by K. Meyer, *C. Z.*, iii. p. 243, l. 18 ("sin. Boi ri amrai sund ind Eirinn .i. Ruad mac Rigaind")—p. 252, l. 13 ("is and roluid").

f. 24.

E. 50. "Dia casec is and nodailed Daid mac Iesse a dechmada do bochtaib ⁊ aidilnechaib in coimded": tale of Solomon, David and a poor man. Printed from this MS., with additions from the Book of Lismore, f. 69, by S. H. O'Grady, *Mélusine*, iv, col. 163. Also in *Y. B. L.*, p. 122, col. 2, and (a fragment probably of this tale) in Rawl. B. 512, f. 144. For the abbreviated version found in the Book of Fermoy, see Eg. 1781, art. 26.

f. 26.

51. "Nobid didiu Daid mac Iesse oc breith na hoenbreithe fot int samlai": tale of Solomon's impatience at the slowness of David's dooms. A form of the tale printed from L. B., p. 37, col. 2, in *R. C.*, ii. p. 382; Atkinson, *Pass. and Hom.*, p. 156. Also in *Y. B. L.*, p. 122, col. 1, and Rawl. B. 512, f. 144, and (almost illegible) in the Book of Lismore, f. 69.

*ib.*

52. "Scel Coirpre chruim ⁊ Moelsechnaill meic Moelruanaid

andso," beg. "Epscop uasal robui a Cluain meic Nois Coirpre crom atberthea fris": tale relating how Coirpre Crom, bishop of Clonmacnoise (d. 899), delivered from Hell the soul of Maelsheachlainn (overking of Ireland, 843-860). Also in *L. B.*, p. 259, col. 2 (with which the Egerton copy substantially agrees); Brussels MS. 5100-5104, f. 76 b; and (an abbreviated version) in *Mart. Don.*, p. 66. Printed by W. Stokes, *R. C.*, xxvi. p. 363, from the Brussels MS., which is shorter than *L. B.* Latin translations of both versions are given by Colgan, *Acta Sanct. Hib.*, p. 508. f. 28 b.

53. "Araile sruith noemda bui oe ernaighthi": the tale of the elder and the woman who tempted him found in *L. B.*, p. 242, col. 2, and Rawl. B. 512, f. 140 b. f. 27.

54. "Araile banscal dodechaid do tabairt a coibsen di araile manach": tale of a monk who leads a woman who tempts him into an orchard full of people and convinces her that shame before God is more necessary than shame before men. Based upon the story of S. Ephraem (Migne, *Patr. Lat.*, lxxiii, cols. 323, 916; cf. also col. 322). See J. A. Herbert, *Cat. of Romances*, iii. p. 21. The Irish form is very independent, particularly in a vision of God introduced to emphasize the teaching of the monk.

Another copy from Paris MS. Celt. I, f. 28 b (written in 1473 by Uilliam Mac an Legha), is printed in *R. C.*, xxxi. p. 302. f. 27 b.

55. "Cenel leci indises in legiund": collection of moralized *mirabilia* usually illustrating the characteristics of the church. The different sections usually have a homiletic ending, e.g. "In tan didiu bis in rig 7 in eclais imalle it fortamla iat fo cech caingin soeguldai 7 rosagat assin oentaoid sin i n-oentaoid muind-tiri nime. In rig iarum fil i frecnareus dun 7rl." Probably translated or compiled from a Latin source or sources. Some of the examples used are found in Hugh of St. Victor or Hugo de Folieto, *Liber de Bestiis* (Migne, *Patr. Lat.*, clxxvii, col. 14). The sections are as follows:—

(a) Precious stone with image of man carrying ten-stringed harp, five women on his left, four on his right;—(b) Well "Sacer" in Illyria which quenches candles on the left and lights them on the right. This ultimately derives from a passage in Pliny, *Historia Naturalis*, ii. 102: "In Dodone

Jouis fons cum sit gelidus et immersas faces extinguet, si extinctae admoveantur, accendit. . . . In Illyricis supra fontem frigidum expansae vestes accenduntur";—(c) Why God made water so pleasant to drink;—(d) Builders who seek pearls in the sea by lowering a stone. Cf. *Patr. Lat.*, clxxvii, col. 115;—(e) Maiden, sometimes light, sometimes dark, appears to druid Agonius in Arabia;—(g) Beautiful woman of noble descent;—(h) Ingot (*tinde*) found in Etruria which will suffer no gold above it;—(i) White blackbirds in Achaia which keep the canonical hours. See *Patr. Lat.*, clxxvii, col. 44. This section appears independently in Rawl. B. 512, f. 143 b, and Adv. Libr. MS. XXVI, f. 2 b;—(k) Rectangular ingot of gold which appeared in Arabia at Christ's birth. See the *mirabilia* of Christ's birth in the *L. B.* bible-history described under Eg. 1781, art. 19;—(l) Tree with one root above and many below. An independent form of this section in the Book of Lecan, f. 183 b, is printed by Thurneysen, *C. Z.*, xiv. p. 16;—(m) Well in the East which overflows at the sound of music;—(n) City with wonderful doors;—(o) Unicorn caught by virgin. The ordinary "bestiary" theme;—(p) Tree "Perennix" in India in which doves take refuge from serpent. See J. A. Herbert, *Cat. of Romances*, iii. p. 54. In the *Liber de Bestiis* (*Patr. Lat.*, clxxvii, col. 99) the tree is called *Pendens*, in some MSS. *Perindens*.

f. 27. b, col. 2, l. 47.

56. "[A shla]niccid in chiniud doenda": the prayer printed by K. Meyer as §§ 34–37 of the *Scuap Chrábaid* of Colgu ua Duinechda. The same prayer is found in Add. 30512, art. 63, and Rawl. B. 512, f. 19.

f. 29, col. 1, l. 45.

57. "Faid robui i tuaiscert Chondacht"; tale of a seer in Connaught visited by a fairy (*fer side*) who answered the request of his human foster-mother as to how she might reach Heaven by recommending charity and repentance. At the end are some verses, partly obliterated.

f. 29 b, col. 1, l. 32.

58. "[D]obai Coinneach mac Hui Dalann for bru Lochá Ha . . . a ndeired aidche oca fothrucad a huisce fuar co n-accaid in loch lán do demnaib": tale how demons gave S. Cainneach an account of the characteristics of the communities of Iona, Armagh, Bangor and Clonmacnoise. The community of Armagh is said to use the "ord Plea . . . iseside tuetha o Roim co

muindtir Brigde co Cilldara 7 ise rofogain doib iarsin" (cf. the gloss on Broccán's hymn, *Thes. Pal.*, ii. p. 328, l. 13). The community of Clonmacnoise is particularly praised: "Snaithi salmglan topur eena lia a nim lia a talmain muinntire Cluna meic Nois, ar ni chungaimne ni do muindtir Cluana la febus a n-airilten fri Dia, ol na demna." The text probably originated at Clonmacnoise. For Cainnech and the demons cf. Stokes, *Tripartite Life*, i. p. 246. *ib.*, col. 2, l. 3.

59. "In tredan cacha treimse, as aire dognither isin errach he": objects of the three fasts in the different seasons. The summer fast is against the plague, Buide Connail (cf. Plummer, *Vitae*, i. p. cxi, note 1). *ib.*, l. 22.

60. "Cain cuile .i. demon bui i nArdmacha": tale of a devil with two books, one small for the sins of clerics erased after confession, the other large for the unconfessed sins of layfolk. Printed, *Anecdota from Ir. MSS.*, iii. p. 7, from Adv. Libr. MS. XXVI. A Latin exemplum on the theme of sins in a devil's book obliterated by confession is in T. C. D., F. 5. 3, p. 39, col. 2. *ib.*, l. 45.

61. "Bui Coirpre Crom mac Feradaig meic Lugdach meic Dallain meic Bresail meic Maine Moir a quo hUi Maine Con-dacht": tale of Coirpre Crom, king of Hy Many, and how S. Ciarán replaced his head crooked on his body. Printed by J. O'Donovan from this MS., *Roy. Hist. and Arch. Ass. Irel. Journ.*, 1858, p. 453; and by W. Stokes from Brussels MS. 5100-4, f. 78, in *R. C.*, xxvi. p. 368. Also in the Book of Lismore, f. 45 b, and the Book of Fermoy, f. 51. A briefer form in connection with a story of Coirpre and S. Brendan of Birr is in the Book of Hy Many and is printed by K. Meyer, *A. C. L.*, iii. p. 224. For further references to Coirpre see Thurneysen, *Heldensage*, i. p. 282, note 2. f. 30.

62. "Manach craibdech tainic thairis [anoir] do comsiniud chrabaid re Com[gall Be]ndchoir": tale of the eastern monk who came to match austerities with Comgall of Bangor. Printed, *Anecdota from Ir. MSS.*, iii. p. 9, from Adv. Libr. MS. XXVI, and in *G. J.*, iv. p. 229, from Rawl. B. 512, f. 141 b. Also in the Book of Lismore, f. 69 b. For a Latin account of the incident see Plummer, *Vitae*, ii. p. 17.

*ib.*, col. 2, l. 42.

63. "Da macoem óga batar iter muindtir Colmain Ela": a more legible copy of art. 30 above. f. 30 b, col. 1, l. 4.

64. "Aslingthe atchondaic Solum mac Daid": tale of a vision in which Solomon saw cows sucked to leanness by wolves and the wolves licked by the cows till they were nothing but bones. The cows are churches, the wolves evil clerics, erenaghs and monks. *ib.*, l. 18.

65. "Araile fechtus tanic Patraic co Temraig": tale of S. Patrick and his revival of Laegaire's son Lugaid through the means of the archangel Michael. Also in the Book of Lismore, f. 44, and Rawl. B. 512, f. 143. See also Keating, *Foras Feasa*, iii. p. 39. Cf. the similar tale about Énda in Add. 30512, art. 3. *ib.*, col. 2, l. 4.

66. "De operibus Dei," beg. "Doroine Dia neamh ⁊ talamh ar dus ⁊ ni fuil tossach na foirceann fair fein": prose version of parts of section 1 of *Saltair na Rann* (ed. Stokes, Oxford Anecdota, Med. and Mod. Ser., i, pt. iii, ll. 1-268). It supplements the *L. B.* version of that text (*L. B.*, p. 109), which begins with l. 337 of the metrical *Saltair*. The passage from l. 42 here ("Ised dano .i. ri nime ⁊ talman [rotheip] in firmaimint asin maiss moir ecruthaig") appears in Eg. 1782, art. 16. And in the *Senchus Mór* (*Anc. Laws*, i. p. 27) the whole tract is cited in a somewhat abbreviated form to explain the formula according to which the place, person and cause of a composition are given in that order. f. 31.

67. "Sloighedh mor ruce Greice co hEbrigh": tale how the Greeks besieged the Hebrews in their city and promised to retire, if given the chiefs of the Hebrews as hostages. In the Hebrew council a councillor tells the apologue of the wolves, which devoured the flock after having been permitted by the herdsman to kill the dogs. This Esopic fable occurs in a similar setting in Plutarch's *Life of Demosthenes*, chap. xxiii, where Demosthenes tells it to the Athenians after Alexander's demand for ten of the Athenian orators. Isidore of Seville has it (*Migne, Patr. Lat.*, lxxxii, col. 122), substituting Philip for Alexander. For a full account of the fable and its setting see Regnier, *Œuvres de La Fontaine*, i. pp. 65, 230. There is a copy of the Irish text in *L. L.*, p. 282, col. 2, somewhat less full than the Egerton version. *ib.*, col. 2.

68. "Aroile impir roghab righi Romhán, Focus a ainm": tale of the origin of the festival of All Saints and of the game, interpreted by the Sibyl as prophetic of the church of Christ, played by the Roman youth upon November day. Also in the Book of Lismore, f. 67. Printed from Maynooth MSS. 3. D. 1 and 4. A. 1 (both transcripts of Lismore) and 3. G. 1 (transcript of the present MS. by E. O'Curry) in *Mil na mBeach*, Dublin, s. d., p. 57. There is a similar tract (lacking the beginning) in *L. B.*, p. 187, col. 1, and the tale is told briefly in the section which follows there, headed "Don tSamain beos," printed, *op. cit.*, p. 61; *Irische Texte*, II, pt. 1, p. 215. A text with the heading "Fagail na Samna" is in the Paris MS. Celt. I, f. 15 b, and is compared by Stokes (*Lism. Lives*, p. xix) with the Lismore text.

The subject of the rededication of the Pantheon by Boniface II (see *Liber Pontificalis*, ed. Duchesne, i. p. 317) and the transference of the feast of All Saints from 13 May to 1 November has been discussed by P. Saintyves, *Les Saints Successeurs des Dieux*, 1907, p. 81. Nothing parallel to the prophetic game of *fidchell* is, however, mentioned there. f. 31 b.

69. "Tuig leat gurub ar .7. n-adbhuruibh imdigtheair riachtanus a leas na ndaine": brief homily on the causes of poverty, imperfect. f. 32, col. 2, l. 24.

70. "Imthus Aine indis dam": poem (21 quatr.) of the Dindshenchus type, on Cnoc Aine, co. Limerick. Printed from this MS. by S. H. O'Grady, *Silv. Gad.*, ii. p. 575. The poem is addressed to the chief of the Uí Ciarmaic of Cliu Mail, the territory in which Cnoc Áine is situated. For a discussion of the text see T. J. Westropp in *R. I. A. Proc.*, xxxiv, 1919, p. 50.

f. 32 b.

### Additional 4783, ff. 3-7, 34, 60, 61.

Vellum and paper; late XVth cent. and XVIIth cent.

The volume contains a collection of matter relating to Irish history and antiquities made by Sir James Ware. Ff. 3-7 are five vellum leaves, 11½ in. × 8¼ in. in size, written in more than one hand, probably in a lawschool of the Mac Aodhagáin family, the brehons of Connaught and Ormond (cf. O'Donovan,



*Hy Many*, p. 168; *Leabhar Breac*, 1876, Introduction). On f. 7 is the half-obliterated note: "Mise Tadhg mac Aodhgain dosgribh na . . ." On f. 4 is the note: "Charles Inley his handwriting Esquire from the Quenes county."

Art. 7 is on a single sheet of paper in a 17th-cent. hand. Art. 8 is on two leaves of paper in a different 17th-cent. hand.

The whole volume was no. 15 of the MSS. of Henry Hyde, 2nd Earl of Clarendon (*Cat. libr. MSS. Angliæ*, Oxon., 1697, vol. ii, pt. 2, p. 4), whose collection passed to John Brydges, 1st Duke of Chandos (not identifiable in the Sale Catalogue, 1746-7). It was bought at the Chandos Sale by Jeremiah Milles, Dean of Exeter (d. 1784), whose bookplate it contains (f. ii).

CESTA GRÉGA, the Cáin Domnaig, etc.; together with the acts of the Synod of Kells from the Annals of Clonenagh. *Irish and Latin.*

1. ". . . righi. aru. obul. uisiu": fragment of the tract on Ogams found in *B. B.*, p. 308. Corresponds to *B. B.*, p. 310, col. 2, l. 17, to the end of the tract on p. 314. Ends here: "lagor eir. Finit arna ogmoib." The text does not appear to have been transcribed from *B. B.*

An analysis of the *B. B.* tract with facsimiles from *B. B.* and the present MS. was printed by G. M. Atkinson, *Roy. Hist. and Arch. Ass. Irel. Journ.*, Ser. 4, iii. p. 202. And the whole tract has been printed from *B. B.* by G. Calder, *Auraicept na n-Éces*, 1917, p. 272 (facsimiles of the alphabets at p. 300). There is another copy of the tract in T. C. D., H. 3. 18, p. 26, extracts from which are printed in *Anecdota from Ir. MS.*, iii. p. 43.

f. 3.

2. "Tinscana eipistil in slainicced": the Cáin Domnaig. See Harley 5280, art. 12. Only the Epistle (f. 5 b) and a fragment of the law tract (f. 6 b, ends: "folongar di maigin mina gelltur," *Anecdota*, iii. p. 23, l. 17) occur here. The remainder of the law tract is lost in an hiatus after f. 6. For a versification of the Cáin see art. 6 below.

f. 5 b.

3. "Ca dealb i bfuil Luicifer a n-ifearn ar tuitim trena diumus": collection of riddles, forming the latter half of the text, "Cesta Grega," printed from the Book of Fermoy, p. 179, by W. Stokes, *Celtic Review*, i. p. 132 (for a transcript of the Fermoy text by E. O'Reilly see Eg. 146, art. 39). The present fragment has been printed by K. Meyer in *Mélusine*, vi. p. 38 (reprinted in *G. J.*, v. p. 155). The whole text thus reconstituted follows the type of the collections of questions on biblical and

other matters frequent in mediæval MSS. (for bibliography cf. Suchier, *L'enfant sage*, p. 9, notes 2, 3). These collections go back to Greek originals\* (cf. articles by R. Nachtigall in the *Archiv für slavische Philologie*, xxiii. p. 1; xxiv. p. 321, where the Greek sources of similar Slavonic texts are indicated). This may, perhaps, explain the title, "Greek Questions," given to our text in the Book of Fermoy. Such collections of questions must have been known in Ireland at an early date. Two Latin compilations containing matter of the kind, the Pseudo-Isidorian *De Numero* and Pseudo-Bede, *Collectanea sive Flores*, have marked Irish associations and may even be of Irish composition (cf. Add. 30512, art. 60). And collections of biblical questions of a similar kind in Latin are found in Irish MSS. of the 12th cent. (cf. Harley 1023, f. 63 b, and Add. 37785, f. ii).

Examples of such questions and their derivatives are common in the vernacular literature. See the poem, *Duan in coicat cest* (Eg. 1782, art. 29), and the colloquy between Find and Ailbe (Eg. 127, art. 68). And in Ireland as elsewhere these texts probably assisted the development of the literature of gnomic dialogue, the best instance of which is the well-known *Tecosca Cormaic*.†

\* The most convenient collection of such questions in Greek is that by C. F. G. Heinrici, *Griechisch-Byzantinische Gesprächsbücher* (K. Sächs. Ges. d. Wissenschaften, Abhandl. der Phil.-hist. Classe, 28, 1911).

† An interesting example of such use of material drawn from these texts in dialogue literature is the passage in *Immacallam in da Thuarad*, *R. C.*, xxvi. p. 32, in which the poet Fercertne describes himself as "the son of the man who existed but was not born, who was buried in his mother's womb and was baptized after his death." Cf. with this the questions from the Greek *Ερωτοασκρήσεις* printed by R. Nachtigall, *Archiv für slav. Phil.*, xxiii, p. 63, nos. 4, 5: *Τίς μή γεννηθείς ἀπέθανε; Ὁ Ἀδάμ. Τίς μετὰ τὸ γήρας εἰσῆλθε πάλιν εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ; Ὁ Ἀδάμ, ἐκ γῆς γὰρ πλασθεὶς πάλιν εἰς τὴν γῆν εἰσῆλθεν ἐξ ἧς ἐλήφθη.* And for the latter part of the questions in a text from Paris *Bibl. Nat. nouv. acq. lat.* 2171, pp. 12-16 (an 11th-cent. MS. from the Spanish abbey of Silos) printed by H. Omont, *Bibl. de l'École des Chartes*, xlv. p. 63: "Item dic mihi fuit Adam baptizatus aut non? Fuit. Die mihi quo ordine? Crux Domini in qua Dominus crucifixus est, super sepulcrum Adam fuit ficta et sanguis et aqua quod ex latu Domini exivit super eum cucurrit, hoc abuit pro baptismo" (this tradition, found in Irish in the 10th-cent. *Saltair na Rann*, ll. 2233-2240, is illustrated by St. J. D. Seymour, *R. I. A. Proc.*, xxxvi, C, p. 130). And the three questions appear together in the English "Questions bitwene the Maister of Oxinford and his Scoler" (Wright and Halliwell, *Reliquiae Antiquae*, i. p. 231): "Whate was he that never was borne, and was buried in his mother's wombe, and sens was cristened and saved? That was our father

Among other unusual details in the present series of questions there is an account of the origin of the mouse and the cat in the Ark, the one being made of a blast of Lucifer's breath to destroy the food in the Ark, the other created of Michael's breath to destroy the mouse. This is a variant of a folk tale, examples of which are given in M. Gaster, *Rumanian Bird and Beast Stories*, Folklore Soc. Publ., 1915, pp. 213, 214. In one of these Rumanian tales the devil gets into the Ark in the form of a mouse and Noah throws a fur glove at him, the glove turning into a cat to eat the mouse. A very similar tale in a different setting is given from oral narration in Connaught by Hyde, *Rel. Songs of Connaught*, ii. p. 360. f. 7.

4. "Is fisigh cidh dia nderna[d] Adhamh i. do uii rannaib": the text on the composition of Adam, printed from this MS. by W. Stokes, *Three Irish Glossaries*, p. xl, and reprinted with the Latin source by M. Förster, *C. Z.*, xiii. p. 47. The text is also found in Eg. 1782, art. 24; R. I. A., Stowe D. IV. 2, f. 53 b; Eg. 136, art. 18. The copy in Eg. 136 seems closest to the original Latin.

The history of this theme has been studied by Max Förster, in his article, "Adam's Erschaffung und Namengebung" in the *Archiv für Religionswissenschaft*, xi, 1907-8, p. 477. The form which is the source of the present text is there printed (a) as a Latin translation of a Slavonic text (p. 477) and (b) as a Latin text current in Western Europe from the 9th cent. (p. 479; Förster prints from the 10th-cent. Canterbury MS., *Corpus Christi Cambr. MS. 326*, p. 125). Our Irish text follows this West-European Latin form closely. But in both the Slavonic and Latin texts there follows an account of the naming of Adam from the initials of the Greek names for the four quarters of the sky, which is clearly an integral part of the text. This is not represented here, but a literal translation of it is found in the Irish *Lebor Gabála, B. B.*, p. 16, col. 1, l. 13 (cf. also the 10th-cent. *Saltair na Rann*, ll. 1053-56, and the unexplained occurrence of the names of the four quarters of the sky in Greek in Pseudo-Bede, *Collectanea*, a compilation of Irish connections, see Add. 30512, art. 60, Migne, *Patr. Lat.*, xciv, col. 545). Förster

Adam." This derives from the Anglo-Saxon prose Solomon and Saturn, see J. M. Kemble's edition of that text, p. 182, no. 15.

suggests that the complete text derives ultimately from the lost Greek Book of Enoch represented by the Slavonic Enoch (cf. *op. cit.*, p. 487; Charles, *Apocrypha and Pseudepigrapha*, ii. p. 448).

Another form of the theme occurs in Irish MSS. This is the doctrine of the constitution of Adam from the eight "pondera." This form appears in the earliest occurrence of the question texts described under art. 3 above, in Schlettstadt MS. 1093, f. 74 b (7th cent.), and Cod. Vat. Reg. 846, f. 106 b (9th cent.). It appears separately in the Durham Ritual (9th cent.), see J. Stevenson, *Rituale Eccl. Dunelm.*, p. 192, where it is accompanied by a 10th-cent. Northumbrian gloss. It is found also in the 11th-cent. dialogue of Salomon and Saturn, ed. J. M. Kemble, p. 180, and in the Middle English representative of that text, *Questiones bytwene the maister of Oxenford and his Clerk* (Wright and Halliwell, *Reliquiae Antiquae*, i. p. 230; *Engl. Studien*, viii. p. 285; Wülcker, *Lesebuch*, ii. p. 191).

An Irish example of this form is in the 10th-11th-cent. apocryphal text, *Tenga Bithnua* (cf. Eg. 136, art. 13), see *Ériu*, ii. p. 102. In the later version (*R. C.*, xxviii. p. 282) this is contaminated with the doctrine of the four elements and the temperaments (cf. Suchier, *L'enfant sage*, p. 120). It is curious that a somewhat similar introduction of the four elements is found in the passage treating this theme in Pseudo-Isidore De Numero, a tract with Irish connections (cf. Add. 30512, art. 60). The eight pondera also occur in the biblical questions in Add. 37785, f. ii, an Irish-Latin fragment of the 12th cent. They are there followed by a question as to the sods of which Adam was made, attributed to S. Jerome, beg. "Quot sunt cispes de quibus factus est Adam?" This occurs frequently in Irish. The bible history based on the *Saltair na Rann* in *L. B.*, p. 110, l. 32, and the poem from the Introduction to the *Lebor Gabála* (cf. Eg. 139, art. 35) agree in deriving the head from Malon, though they differ in other details. A larger group consists of a prose passage in the *Lebor Gabála*, *B. B.*, p. 15 (printed by MacCarthy, *Codex Pal. Vat.* 830, p. 25); a poem attributed to Airbertach mac Coisse dobráin, lector of Ross Ailithir, co. Cork, in the second half of the 10th cent. (d. 1016), in *Rawl. B.* 502, f. 46, printed by K. Meyer, *C. Z.*, iii. p. 23, vv. 37-40 (these verses were copied on

to the margin of f. 38 of the MS. of the chronicle of Marianus Scotus, Vat. Pal. 830, in the year 1072-73, see Meyer, *loc. cit.*, and MacCarthy, *op. cit.*, p. 25), and the Latin question in Add. 37785. The sources of the different members as given in this group are perhaps best represented by the *B. B.* prose text: head from Garad, breast from Arabia, belly from Lodain, feet from Agoria. Add. 37785 differs from the rest by giving Auriolon and Grecoma for the last two. The Latin Adrian and Epictetus printed by Suchier, *L'enfant sage*, p. 271, has the following passage: "De quantis terris factus est Adam? De terra trigeni: de terra *grabunt*, de terra *Arabum*, de terra *ebolochi*, quia non est similitudo ejus in terra." The names here seem to be distantly related to those in the Irish. A Slavonic text printed by Jagić, *Denkschriften, d. k. Akad. d. Wissenschaften*, Phil. Hist. Cl., xli, Vienna, 1893, p. 59, gives the four names as Grigot, Gibibn, Cracyn and Tesant. *ib.*

5. "Do dheoin Dé dailter gach fis": school poem (5 quatr.) on numerical values expressed by Roman figures. *ib.*

6. "Denaidh cain domnaigh Dhe dhil": poem (61 quatr.), versifying matter connected with the Cáin Domnaig. For an analysis of the various parts and their relation to the prose texts see Harl. 5280, art. 12. Printed in part by J. G. O'Keefe, *Ériu*, iii. p. 143, from the fragmentary copy in Franc. MS. A (9). There is another copy in Eg. 174, art. 20 (73 quatr.). The first quatrain occurs separately in T. C. D., H. 3. 18, p. 525, from which it is printed by Whitley Stokes, *Trip. Life*, p. liv, note; O'Keefe, *loc. cit.* *ib.*

7. "Na fleascaigh ocht mbliadhna .x. mbliadhna da bliadain .x. a n-aesa": law tract consisting of extracts from the commentary on the Uraicecht Bece, *Anc. Laws*, v. p. 86 sqq. Ends: "curub indraic e gan guin gan gaid 7 sinsir la fine 7rl." It differs considerably from the published text. f. 7 b, col. 2.

8. "Millesimo Centesimo quinquagesimo secundo anno ab Incarnatione Domini nostri Jesu Christi bissextili et embolismali anno nobile Concilium in Vernali tempore ad Dominicam lactare Jerusalem apud Ceannanas celebratum fuit": account of the Synod of Kells, 1152. Headed here: "Ex MS. Libro vetusto D. Flannani mac Aegain." Keating derived his account of the Synod of Kells (*Foras Feasa*, iii. p. 314) from the Annals of

Clonenagh. It is, with minor divergences, identical with the present text, which, however, gives the titles of the bishops present in *Latin*,\* and ends with the following words: "Paulo post habet Hibernice. Rachertaighit ⁊ rahonoraighit epscopoidechda hErenn sin tsenudsa. Acht chena is tar sarghadh samtha Patraic ⁊ Coluim Cille tucadh Pallium in Atha Cliath no a Tuaim acht amhain Pallium in Ardmach ⁊ Pallium a Ccaisel." The reading "Coluim Cille" here for "Dúin dá leathghlas" of Keating is curious. The book called by Keating the Annals of Clonenagh may have been identical with the MS. in the possession of Giollananaomh Mac Aodhagáin from which Dubhaltach Mac Fírbbhisigh copied the text known as *Three Fragments of Irish Annals* (cf. Eg. 1782, art. 42). It is possible that the book belonging to Flannán Mac Aodhagáin from which the present text was copied is also to be identified with this MS. In any case this text, like Keating's, must derive from the Annals of Clonenagh. For the settlement of the dioceses of Ireland, effected at the Synod of Kells, see the next article. f. 34.

9. "Dispositio Ecclesiarum Hiberniae apud Centium Camerarium": list of Irish sees, transcribed from the Liber Censuum of Cencius the Chamberlain, afterwards Eugenius III, in Vat. MS. 8486 (for this work cf. R. L. Poole, *The Papal Chancery*, 1915, p. 124). This is the list used by Sir James Ware, *De Hibernia et Antiquitatibus ejus Disquisitiones*, 1658, pp. 83-87. The list is printed from the Liber Censuum in P. Fabre and L. Duchesne, *Le Liber Censuum*, i, 1901, p. 232. Another list is printed by H. J. Lawlor, *R. I. A. Proc.*, xxxvi, C, p. 16, from Montpellier MS. 92. This list agrees closely with that in the Provinciale of Albinus (*circ.* 1164-1167, see R. L. Poole, *op. cit.*, p. 193). The heading in the Montpellier MS. makes it probable that the dioceses as there given are those settled by the Synod of Kells (see art. 8 above). Dr. Lawlor suggests, *op. cit.*, p. 19, that the Montpellier MS. came from Clairvaux, and that the list may have been transcribed from Cardinal John Paparo's manuscript of the acts of the synod, since at Clairvaux, where St. Malachi died, some interest would be taken in the synod of Kells, the chief fruit of his policy. f. 60.

\* These titles are printed (inaccurately) by Sir James Ware, *De Hibernia et Antiquitatibus ejus Disquisitiones*, 1658, p. 87.

## TRANSLATIONS OF THEOLOGICAL AND ROMANTIC TEXTS.

Egerton 1781.

Vellum ; *circ.* 1484–1487. 9 in. × 6¼ in. (many of the leaves are of irregular size) ; ff. 156 (single folios or quires have been lost before f. 1 and after ff. 37, 128, 146, 153, cf. art. 31).

The number of columns and lines to the page varies. Capitals and initial words written in capitals are touched with red. The MS. appears to be in two hands, the earlier, that of an anonymous scribe who wrote in the house of Niall Ó Siaghail (cf. art. 26) *circ.* 1484 (cf. art. 10), covering ff. 1–56 b, 147–153 b, the later, that of Diarmaid bacach Mac Parrthaláin, who wrote in the barony of Tullyhaw, co. Cavan, in 1487 (cf. art. 21), occupying ff. 87–146 b. The hands are of the same type and the scribes were probably members of the same family, a supposition strengthened by the fact that we find a Conall ballach Mac Parrthaláin writing a MS. in the house of Niall Ó Siaghail in the late 15th cent. (cf. art. 26). The Mac Parrthaláins were dependants of the family of Mac Samhradháin (Magauran, MacGovern), lords of Tullyhaw. A poem on Cormac Mac Samhradháin, bishop of Ardagh, is in art. 22. A collection of poems in honour of this family now in the possession of the O'Conor Don is described in the second *Report of the Hist. MSS. Comm.*, Appendix, p. 223. For details as to the different localities in which the later part of the MS. was written see art. 21.

In the 16th cent. the MS. was in the hands of the Ó Ruaircs of Leitrim, and Brian Ó Maoilchonaire added a list of contents and other matter (arts. 31, 32), for a Brian Ó Ruairc, perhaps the Brian ballach Ó Ruairc who died in 1562 (*F. M.*). This Brian Ó Ruairc has written quatrains at ff. 103 b (beg. "Tug ingen Cormaic buidhe") and f. 137 b (beg. "Macaom mor. . .") and on f. 103 b the note: "Misi Brian ṛ is lóm scarsailthi an memrum chunn litre," and on f. 137 b: "Misi Prian Ua Ruairc ṛ ni fo mo litir don cursa." Another Ó Ruairc has written the following note at f. 18 b in a 16th-cent. hand: "Tauhrad gach nech leithfes in begso a bendacht dontí rosgraifh so .i. in Sebraidh Ó Ruairc et ni beg sin fos," and a Maghnus óg Ó Cuirnín has written below this in a 17th-cent. hand: "Dobheirim fein mo bendocht air h'anmain a br[athair] ṛ tabhradh gach nech mur an goedna dhamhsa .i. Maghnas og Ó Cuirnín och och a shaoghail mo mhallocht ort." In 1805–6 the MS. was in the possession of William O'Hara (f. 74 b), who inserted art. 20. O'Hara also owned at the same time the Book of Fermoy (cf. *R. I. A. Proc.*, Ir. MS. Ser., i, pt. 1, p. 31). Both these MSS. came into the possession of W. Monck Mason, at whose sale in 1858 (*Sale Cat.*, Sotheby's, lot 552) the present MS. was acquired for the Museum.

TRANSLATIONS of romantic tales, lives of foreign saints, etc., chiefly from Latin sources.

1. The legend of the Invention of the Holy Cross, beg. imperfectly: “. . . fuair bas ⁊ adubhairt m'athair riumsa.” It is a version of the Latin text as in *Acta Sanct.*, May, i. p. 450. The translation here is much closer to the original than the form found in *L. B.*, p. 227, printed by Schirmer, *Die Kreuzeslegenden im Leabhar Breac*, St. Gallen, 1886, p. 8. It is an independent rendering much later in language.\* This text is found in association with the Fierabras text (art. 2) in all the older MSS. of that text and it was clearly translated as a prelude to that story, which begins with a reference to the relics of the cross.† And a copy of the Latin original is found in T. C. D., F. 5. 3, p. 66, col. 2, the MS. which contains the Latin original of the Fierabras. f. 1.

2. “Sdair Serluis moir ag lenmain coroine Crist ⁊ taissi na naembh” (colophon): the tale of Fierabras (Fortibras), translated from an otherwise unknown Latin version of the chanson de geste in T. C. D., F. 5. 3, p. 27, a MS. written in Ireland *circ.* 1455. The Irish text begins “Apud sanctum Dionisium .i. dogabtar ac Sin Dinis ar testail na mna diadha so .i. Elena mathair Constant inimpir noch tue in croch naem o Iubailbh.” ‡ It has been printed by W. Stokes, *R. C.*, xix. p. 16, etc., from the present MS., Laud Misc. 610, f. 45, and T. C. D., H. 2. 7, p. 435 b. It is also found in the *Liber Flavus Fergusiorum*, i. f. 2; R. I. A., 24. P. 25, p. 3; and (a fragment) in H. 2. 12, no. 3. In all these MSS., where complete, the Invention of the Cross text (art. 1) precedes, and there is an obvious reference to it in the *incipit* printed above. It is thus an integral part of the text, and a vellum MS. found in Colgan's cell after his death (*Hist. MSS. Comm. Rep.*, iv, Appendix, p. 611) described thus:

\* There is also a poem on the subject by Tadhg óg Ó hUiginn in *F. B. L.*, p. 363, col. 1, l. 31 (see Quiggin, *Bards*, p. 36).

† Cf. Bédier's demonstration of the importance of the relics in the French Fierabras, *Les Légendes Épiques*, ed. 1921, iv. p. 156 sqq.

‡ Cf. the Latin in F. 5. 3: “Hic incipiunt gesta Karoli magni, etc. Sicut apud sanctum Dyonysium inter cetera gesta in scriptis referitur post ab dormicionem in Domino bone memorie venerabilis Helene matris Constantini imperatoris, que cruce[m] Domini nostri Iesu Christi cum corona ceterisque reliquiis sanctorum,” etc.



“Liber in 4<sup>o</sup> de Inventione S<sup>tae</sup> Crucis et variis aliis” may have contained a copy of it.

A modernized version is contained in Eg. 106, art. 14; 174, art. 21, under the title: “Tóruigheacht na croiche naoimhe.”

f. 2.

3. The Irish version of the Chronicle of the Pseudo-Turpin. The text begins here: “Capitulum primum .i. ar ndul de aspu-laibh 7 do dheisgiblaibh Crist a rannaibh in domain mur innister.” But it is preceded on f. 18 b by the following brief prologue written in a blank half column by a later hand: “Is annso thinngainter aisslingthi San Sem 7 gabail na Spainne o thSerlus 7 anorugud eccailsi San Sem. Tindscaintear annso eipistil Turpinuis espoe ard Remuis na righ arna cur co Leo-prandus da indisin do mur do shaer Serlus mor na Spainnigh tainice on eritacht .i. on tshechran 7 o nert na Serrisdinech.” This derives from version B of the two families about to be distinguished. For the Pseudo-Turpin appears in two forms in extant MSS., possibly representing independent translations of the original (cf. T. F. O’Rahilly in *Studies*, viii, 1919, p. 668):—

A. This form is found in the Book of Lismore, f. 54, Egerton and a MS. in the Franciscan library, Dublin, and (an imperfect copy) in T. C. D., H. 2. 12, no. 3. According to Dr. Hyde, Egerton and the Franciscan MS. agree in various particulars against Lismore. This version has been printed from a transcript of Lismore by Joseph O’Longan in the editor’s possession by Dr. Hyde, *The Wars of Charlemagne*, I. T. S., xix, 1919. Variants from the other MSS. are also given.

B. This form is found in three MSS., a MS. in the library of the King’s Inns, Dublin; Eg. 92, art. 29; and R. I. A., 24. P. 12, pp. 59–106. The R. I. A. MS., written by one of the O’Clerys, is practically complete, a few pages only being missing in the middle. The others are fragmentary. A short passage from the King’s Inns MS. is printed by Hyde, *op. cit.*, p. 122. This has many differences from the form in Eg. 92, but they obviously belong to the same version, which seems on the whole to be rather an independent rendering than a fresh recension of the A text.

Prof. O’Rahilly shows, *loc. cit.*, that the translator had before him a Latin text closely resembling that found in

T. C. D., F. 5. 3, p. 107. This text apparently belonged to the class represented in the Museum by Harley 6358 and five other MSS., the characteristics of which are defined by H. L. D. Ward, *Cat. of Romances*, i. p. 553. Colophon: "Gurub amlaidh sin do crichnaighedh oighedh na ridire ⁊ imthechta ⁊ gabhaltus Serluis moir andsa Spain. Finit amen."

Dr. Hyde prints in his notes a description of Charlemagne from the text *Sdair na Lumbardach* in the Book of Lismore, f. 70. It is clear from this extract that the text is a version of the account of the Lombards in the life of Pelagius in the *Legenda Aurea* (Graesse, p. 824), from which that book gets its name of *Legenda Lombardica*. f. 19.

4. "Ceart Cruachan for each annso": a list of tributes and stipends in the provinces of Ireland, the provinces being given in the following order: Connaught, Aileach, Tara, Ulster. In the Connaught division the tributes and stipends differ widely from those stated in the *Book of Rights* (ed. O'Donovan, Celtic Soc., 1847, p. 96). Those of the other provinces agree with the statements in the prose prefaces in that book. The surnames of chieftains in the Connaught section are also given. f. 36 b.

5. "Pacio Christi secundum Bernardum i. mur ader Bernard naem ar pais Crist i. fech in aighi ar Isa Crist isin croith": collection of sentences on the passion from various authors, the latest of whom appears to be Petrus Comestor, d. 1179 ("adeir maighister na staire," i.e. magister historiarum, Comestor's usual title). The collection bears some resemblance to the section, *De passione domini*, in the *Legenda Aurea*, ed. Graesse, p. 223, though it does not derive from that source.

Printed from Rennes MS., f. 31 b, with collation of the present MS., in the *Catholic University Bulletin*, Washington, 1911, p. 462. Colophon: "Finit amen finit do sin uile a manu scolaris." f. 38.

6. "Aroile mairtir uasal doboi a crith na Perss dar comainm Jacobus intersisur": version of the passion of S. Jacobus Intercisus from the *Legenda Aurea*, ed. Graesse, p. 799. In another copy of the same rendering in Add. 30512, art. 106, a great deal of formal phraseology is introduced without alteration of the sense. f. 41 b.

7. "Aroile errai dobidh isin doman thoir darba comainm

Elexius isin cathraigh Nicometia": version of the passion of S. Juliana of Nicomedia from a Latin text resembling that printed in *Acta Sanct.*, Feb. ii. p. 873. Other copies are in the Liber Flavus Fergusiorum, ii, f. 9 b; Paris MS. Celt. I, f. 43 b; and Eg. 136, art. 6. The Paris copy has been printed by Vendryes, *R. C.*, xxxii. p. 312. f. 43.

8. "Aroile righ Romanach doboi gan cloinn aige": the life of S. Alexius. For another copy see Add. 30512, art. 112. Probably the life in the Liber Flavus Fergusiorum, i, f. 34, and R. I. A., 24. P. 25, p. 87, is this one. A modern recension in Eg. 112, art. 158, and Add. 18948, art. 5, has been printed from Eg. 112 by J. Dunn, *R. C.*, xxxviii. p. 133. The life here is much shorter than the form found in Eg. 136, art. 5, which is a version of the common life as printed in *Acta Sanct.*, Jul. iv. p. 251. f. 44.

9. "Incipit uita sanctorum Sirisi et Iulite matris eius .i. is annso tinnsgainter betha anorach naemtha Cirisiuis ⁊ a mathar naemtha .i. Iulite": the passion of SS. Cyricus and Julitta. Probably a translation from the Latin, but varying considerably in phraseology and sometimes in incident from the apocryphal acts in *Acta Sanct.*, Jun. iv. p. 19. For another copy see Add. 30512, art. 107. For a note on the popularity of S. Cyricus in Celtic countries see F. E. Warren, *Antiphony of Bangor*, part ii, p. 91. f. 45.

10. "Aroile righ oirmitnech boi i cathraigh Alexandria isin Grec .i. Costa a ainm": life of S. Catharine of Alexandria. Based on the common Latin passio, but with independent treatment, agreeing with none of the Latin or vernacular versions. M. Robert Fawtier, who has made a special study of the lives of S. Catharine, writes (in a private letter): "The life appears to me as the work of an Irishman who had very likely read the life of St. Catharine known as the Vulgate (V. of Knust, *Gesch. der Legenden der h. Katherina*, Halle, 1890), but had not the text before him when he wrote his text and his memory, though good on some points, was not always faithful."

Colophon: "Finit do betha Katrina in luan roim Nódlaic moir .3. is nuimir oir ann ⁊ .c. is litir domnaigh" [20 Dec. 1484].

An account of the martyrdom of S. Catharine, perhaps identical with this, is in T. C. D., H. 2. 17, p. 29. There is what appears

to be a different life in R. I. A., 24. P. 25, p. 103, translated from the Latin by Enog Ó Gilláin and Ciothruadh Mac Fhionnghaill. The life in Eg. 184, art. 2, is again different.

For an Irish poem on the saint see Add. 33993, art. 12.

f. 48.

11. "Gein suthain socinelach saer ingen alainn adhmur ard-craibtech:" the life of S. Margaret, a free rendering of the Latin life as printed in Mombritius, *Sanctuarium*, 1910, ii. p. 190. The translation omits the prologue and the reference to Theotimus and intercalates a number of poems. The general aim is to turn the saint's life into a kind of bardic romance, and the language is the formal, adjectival style characteristic of those compositions. Cf. the life of S. Lasair printed by L. Gwynn, *Ériu*, v. p. 74, although the present text is a more elaborate example of the kind. The author's name appears in a colophon: "Gurob i sin martra sancta Margrec conuici sin ⁊ ise Pilip Ó Dálaigh do muintir na Trinoidi dotarraing in betha se o Laidin co Gaidhilg ⁊ tabrad each aen leighfus ⁊ eistfus ria bennacht ar 'anmain ⁊ adubairt in laid ann. Truagh lium do martra a Margrec [13 quatr.]. Conad isin marbhna san Margrec conuici sin." This "Pilip Ó Dálaigh do muintir na Trínóidi" was, no doubt, a canon of the Premonstratensian house of Holy Trinity on Holy Trinity Island in Loch Cé (called "muintir na Trinoidte" in the *Annals of Loch Cé*, i. p. 492), or of its daughter house on Holy Trinity Island in Loch Uachtair, co. Cavan. The annals commonly known as the Annals of Boyle were, if not originally written on Holy Trinity Island, certainly preserved there in the 14th cent. (cf. S. H. O'Grady, *Catalogue*, p. 15, section 8). The two houses were founded by Clarus mac Maoilín Uí Mhaoilchonaire, archdeacon of Elphin, a member of the famous literary family, and Ó Dálaigh, a member of the well-known family of poets, was probably a 15th-cent. canon in one or the other of them.

A copy in Erlangen MS. 1800 (written for Máire Ní Bhriain in 1616) is described by L. C. Stern, *C. Z.*, i. p. 119. It is clearly a variant text of the same life, but apparently lacks the attribution to Pilip Ó Dálaigh and the *marbhna*. A 15th-cent. copy in Laud Misc. 610, f. 7, seems to represent another recension in a much simpler style. The life is common in different forms in

modern MSS. Thus Add. 18948, art. 16, derives from the form as in Eg. 1781 (omitting the ascription and the final poem). In the same MS., art. 17, there is a text abbreviated from that of Eg. 1781, omitting all the poems with the exception of that beginning: "Coisg do lann a Mhaleuis mhóir." A different abbreviated version, omitting all the poems, is in Add. 39665, art. 8, and Eg. 188, art. 6 (incomplete). A life in Eg. 190, art. 3 (d), is a different version, deriving ultimately from the same Latin original. f. 49 b.

12. "A oide et a athair inmuin innsim mo cair do Dia": form of confession translated from the Latin text found in T. C. D., F. 5. 3, p. 106 (incomplete). The Irish translation appears in the same MS., p. 168. Other copies in the Liber Flavus Fergusiorum, i, f. 21; the Rennes MS., f. 36 b; and in R. I. A., 24. P. 25, p. 119. The copy in Eg. 136, art. 22, is abbreviated. f. 53 b.

13. "Da airteucal dec in creidme annso": the twelve articles of the faith. Another copy in Eg. 136, art. 9, differs slightly in phrasing, and omits the enumeration at the end of the three bolts left on Hell by Christ, i.e. "aithrige . . . ⁊ faisidin . . . ⁊ leorgnim." Another copy in the Liber Flavus Fergusiorum, i, f. 23. f. 55.

14. "Adeir in canoin in each inedh co dlighinn each Cristuidhe corp Crist do cathem uair eacha bliadhna": tract on the Eucharist. Probably a translation from the Latin. The concluding words: "Finit do (*sic*) caibidil sin" suggest that it formed part of a longer work. Another copy in R. I. A., 24. P. 25, p. 115. *ib.*

15. "Ase int eg crich betha each en duine ⁊ ise int eg maith ina faghter sacramant na heglaisi": tract on the administration of the sacrament of supreme unction. Possibly belonging to the same work as art. 14. Other copies in the Liber Flavus Fergusiorum, i, f. 22; Rawl. B. 513, f. 9 b. In the Liber Flavus the tract is followed by the note: "Seaan Ua Concubair docuir na beansa a nGaedhilg ⁊ Donnchadh ua Maelconuiri dosgrihb a Lis Aedhain a Ciarraige Airdi a tigh Ruaidhrighi Ui Uiginn le deifir moir ⁊ ailim trocuire o Christ." This is clearly copied from an earlier MS., and it is not certain how much the "small things" referred to are intended to cover. Possibly the two

preceding articles in the *Liber Flavus* (= Eg. 1781, arts. 12, 32) are included, or other matter not copied into the *Liber Flavus* may have preceded (? some such text as art. 14 here). Mr. Gwynn suggests an identification of the persons mentioned in the note with Seán Ua Conchobhair (d. 1391, *F. M.*), Donnchadh bán Ua Maelchonaire (d. 1404), Ruaidhri ruadh Ua hUiginn saoi fir dhána (d. 1425). The *Dialogus de passione Christi* of St. Anselm was translated by a Seán Ó Conchubhair, who may be the same man (cf. Eg. 136, art. 25). f. 56.

16. "Deith mirbhuile cuirp Crist annso": tract on the miracles of Christ's body in the sacrament, with analogies from the natural world. Other copies in T. C. D., F. 5. 3, p. 176, and in the *Liber Flavus Fergusiorum*, ii, f. 40. Eight miracles only are described in Egerton. f. 56 b.

17. "Deo patri carissimo Petro Dei gracia inaprotucenci adhon a n-onoir De athar ⁊ Petair dar tinnsgnadh an leabharsa ana onoir ⁊ Innocent neoch dobhi na dheochan ⁊ ina carthanail ag tinnsgna in leabhairsi": translation of the *De Contemptu Mundi* of Innocent III (Lotario de' Conti di Segni), pope 1198-1216, printed in Migne, *Patr. Lat.*, cexvii, col. 701. The words cited above are a corrupt rendering of the opening words of the prologue: "Domino Patri charissimo Petro Dei gratia Portuensi episcopo, Lotharius indignus diaconus etc." The text begins: "Labrum do truaighe cruthaigthe in duine." The version is extremely free, omitting or expanding passages throughout. The Latin text from which the version was made differed from that in Migne, being of the type represented by Royal MS. 7 D. xvii, f. 184, and many other Museum MSS. (bk. i, chap. 27 follows chap. 28; bk. ii, chaps. 10-13 follow chap. 16; bk. ii, chaps. 42, 43, and bk. iii, chap. 4, are wanting). Ends: "mar derlbhus Innocent annsa leburso ar dochraidecht in saegail uaiu(?) Finit amen." Colophon: "Uilliam Mag Duibne docuir an leburso a nGaedhilg ⁊ e fen a n-otras cnedhe claidhimh ⁊ Domhnall Ó Conaill dogabh uadha e an nGaedhilg ⁊ bennacht ar a anmain Finit amen." Possibly the translator, Uilliam Mag Duibhne, belonged to the family of which Fearsithe Mac Duibhne, bishop of the two Breffneys [i.e. Kilmore], died in 1464, and Seán Mac Duibhne, archdeacon of Drumlathan on the confines of the two Breffneys, died in 1343 (*F. M.*).

Other copies in Eg. 91, art. 1; Paris MS. Celt. I, f. 60; the Rennes MS., f. 1, and Rawl. B. 512, f. 147 (cf. Stokes, *Tripartite Life*, i. p. xlv). f. 57.

18. "Loch Ce canus rohainmnigedh ni ansa": three Dindshenchas extracts, all printed by W. Stokes, *Folklore*, iv. p. 492:—(a) Loch Cé. Cf. *Annals of Loch Ce*, i. p. xxxvi;—(b) Magh nDumach;—(c) Cnucha. The prose and verse of Cnucha I and the opening of the prose of Cnucha II as printed by E. Gwynn from Stowe D. II. 2 and the present MS. in the *Metrical Dindshenchas*, iv. p. 264. f. 75 b.

19. "Ochtauin Augaist ba hairdrigh an domain an tan rogeinir Crist": fragmentary copy of the Gospel History in the *Leabhar Breac*, p. 132 (printed in part by E. Hogan, *The Irish Nennius*, Todd Lect. Ser., vi, p. 38). The Gospel History in the *Leabhar Breac* forms part of a general Bible History, although the Old and New Testament narratives derive from different, uncanonical sources. The Old Testament portion (f. 109) is a free, amplified prose rendering of the *Saltair na Rann*, the 10th-cent. versification of the scripture history (a copy of part of the *L. B.* text in the Book of Hy Many, f. 127, has the heading: "Epistil Matusalem inso sis ⁊ scél saltrach na rann ainm aile do"). The New Testament section (p. 132) is based upon a conflation of two main sources with additional details of miscellaneous origin. The two main sources are:—

(a) Eusebius, *Historia Ecclesiastica*, bks. i, ii, iii. The translator no doubt used the Latin version of Rufinus of Aquileia (cf. for the use of this in Ireland Wasserschleben, *Irische Kanonensammlung*, p. xviii). This provided the main framework. The chapters made use of are as follows (Migne, *Patr. Graeca*, xx, col. 46 sqq.): Bk. i. 5 (the Caesarian tax); 6 (the account of Herod's origin, etc.); 8 (the slaughter of the Innocents and Herod's death as narrated by Josephus); 11 (the life of John the Baptist, although most of Eusebius's narrative has been replaced by apocryphal matter); 12 (the calling of the disciples); 13 (the letter of Abgar king of Edessa). Bk. ii. 23 (the martyrdom of James the Less). Bk. iii. 11 (Simeon son of Cleophas succeeds James); 7-8 (signs before the destruction of Jerusalem as told by Josephus); 1 (dispersion of the apostles and a note on the Evangelists, perhaps suggested by

chap. 24); 5, 6 (destruction of Jerusalem as told by Eusebius in excerpts from Josephus). The chapters from Bk. i correspond to the history of Christ's life, those from Bks. ii, iii to the vengeance of his blood. It will be noticed that the order of topics (apart from interpolations) is strictly the same in the life, but has undergone some rearrangement for the sake of effect in the vengeance (e.g. the signs precede the destruction of Jerusalem in the Irish, but follow it in Josephus and Eusebius). The citations from Josephus, in general agreement throughout, are characteristically expanded in the Irish.

(b) This Eusebian framework is filled in with a variety of apocryphal matter, drawn mainly from a peculiar version of the Pseudo-Matthaei Evangelium, showing wide divergences from the text as printed by Tischendorf, *Evangelia Apocrypha*, 1876, p. 51, and also from the Greek original of chaps. i-xvii of that text, the so-called Protevangelium Jacobi, *ib.*, p. 1. The Pseudo-evangelium is here attributed to James the brother of the Lord (a prologue attributing the composition to James is found in some MSS. and Hrotswitha of Gandersheim in the 10th cent. versified a text with the same attribution, cf. James, *Apocr. N. T.*, p. 72). Among other differences from the ordinary versions may be noted the great part assigned to Simeon the brother of the Lord and the expansion of the passages relating to the Magi. That a Latin form of the Pseudo-evangelium with variations of this kind was current in Ireland before 1138 is clear from the following comment on Matth. ii. in Harley 1802, f. 11: "Legitur in euangelio secundum Ebreos quod uenit Ioseph foras ex diuersorio antequam intrarent domum ⁊ admirans eos dixit ad Simeon filium suum quod (.i. peregrini) essent cognoscens ab habitu." In the account of the Magi in *L. B.*, p. 137, col. 1, l. 27, appears what looks like an expansion of this passage: "Amail boi Ioseph ann ⁊ sé i ndorus in tigi in a shessom in aroli laa n-and con faccia tra budin moir chuci anoir cech ndiriuch; conid ann atbert Ioseph fri Semion: 'Cúich iatsin eucaind a meic' ol se 'dóig comad a céin nothístais.' Taníc tra Ioseph ina frithaigid ⁊ atbert fri Semíon: 'Indar lium, a meic,' ol se 'is celmaine druad ⁊ is methmerchurdacht dogniat, uair ní berait oen choisceim cen fégad suas ⁊ attat oc tacra ⁊ oc comrád fri araile etorru fen. ⁊ indar lium' ol se 'isat doine



echtarchenáig iat ⁊ is a crichaib cianaib tancutar, uair ni hinand delba no dath no ecose doib ⁊ diar ndóinibne. Ar it lénti gela fairsiunga ⁊ inair chorecra chomdatha filet leosom ⁊ cochaill fhota forruamanda forail ⁊ bróca brecca bernacha leo amail rig no taisech dia n-écosc."

This in its peculiar features (apart from decorative expansions) seems to reflect a passage in an unusual version of the Pseudo-Matthaei Evangelium in Arundel MS. 404 (written in Germany in the 14th cent.): "Ioseph autem videns eos dixit: Putas qui sunt hii qui veniunt huc ad nos? Vide[n]tur mihi de longinquo venientes huc apropiare. Igitur surgam ⁊ vadam obuam eis. Ergo cum procederet dixit ad Symeonem: 'Videntur mihi isti qui veniunt agnos (*sic*) esse. Ecce enim omni non cessant momento, respiciunt ⁊ inter se disputant. Sed et peregrini mihi videntur esse quia et habitus eorum differt ab habitu nostro quin illorum vestis amplissima est et color fuscus. Denique et pilleos habent in capitibus suis et in pedibus eorum sunt sarabee'" (f. 11 b). This German text agrees in many other features with the Irish. Some similar text must have been the source for the main part of the apocryphal interpolations in the Eusebian framework.

Various details are freely added from other sources, e.g. the three wonders of the Caesarian tax and the seventeen prodigies on the night of Christ's birth (an expansion of the theme found in Orosius, *Historiae*, vi. 20, cf. Baronius, *Ann. Eccles.*, i, Moguntiae, 1601, col. 14, Apparatus, §§ 27, 28; Massmann, *Kaiserchronik*, iii. p. 556); the description of the appearance and costume of the Magi (cf. Harley 1802, art. 2 (a), and the literature quoted there). The lamentations uttered by the mothers at the time of the slaughter of the Innocents (*L. B.*, p. 141, col. 1, l. 8, ed. Meyer, *G. J.*, iv. p. 89; Hogan, p. 82) recall the *Lamentatio Rachelis* of the liturgical drama (cf. particularly the *lamentatio* in a drama from St. Martial, Limoges, printed by Karl Young, *Ordo Rachelis*, Univ. of Wisconsin Studies in Language and Literature, no. 4, p. 24), but they differ as being distributed between three women as in the later mystery plays. Among much other additional matter is a synchronism of the rulers of the world as in Christ's time including the Irish kings.

At the end of the account of the slaughter of the Innocents there is a curious reference, which may be translated thus: "The writings say that there is one of these little children in a certain city still, Colonia is the name of that city, with no limb lacking, his hair still growing and the blood still red on his breast as though it were but to-day that he was slain" (*L. B.*, p. 140, col. 2, l. 40). There does not appear to have been any such relic of the Innocents at Cologne. Is it possible that there has been confusion with the famous relics of the Three Kings at Cologne? If that were the case, the text would have to be dated after 1164, the year of the translation from Milan to Cologne. And it has not usually been regarded as so late (*Meyer, Early Irish Poetry*, p. 113, dates the lament of the mothers, 11th cent.).

The present copy ends at the foot of the first column of f. 86 b, art. 20 occupying col. 2. It agrees closely with *L. B.* down to p. 144, col. 2, l. 7, where it breaks off in the account of the death of Zacharias with the words: "aingil atbert sin." There are other copies on vellum in T. C. D., H. 2. 17, p. 488; R. I. A., 24. P. 25, p. 43; Book of Fermoy, f. 63. The *Dígal fola Críst*, which does not appear here, is found separately in Eg. 91, art. 21, where it concludes by a scribal error with the account of Christ's preaching and the synchronisms. It is contained also in the Book of Fermoy, f. 44; *Laud Misc.* 610, f. 18 b; and the Paris MS. Celt. I, f. 90. A fragment in the Book of Lismore is described by Stokes, *Lism. Lives*, p. vi. f. 76.

20. "Rodhet a n-inis finn Fail": an imperfect and incorrect copy of the poem attributed to Fland Fína (see Eg. 1782, art. 40). It was from a transcript of this copy by E. O'Reilly that Hardiman printed the text in his *Ir. Minstr.*, ii. p. 372. The text, however, has no authority, having been written in the blank column of f. 86 b by William O'Hara while the MS. was in his possession in 1805. f. 86 b.

21. "Aroile righ uasal oirmuinnech onorach rogabh for-lambus 7 ferannus ar an ardchathraigh n-aibinn n-alainn i. Teibh isin Grec darua comainm Laius": translation in prose of the Thebaid of Publius Papinius Statius. The version is very free, omitting and compressing passages at will. It is preceded by an account of the foundation of Thebes by Cadmus and the

story of Oedipus, apparently added, like other interpolations in the course of the version, by the translator. The French Roman de Thèbes (ed. Constans, Soc. des Anc. Textes Franc., 1890) also begins with the story of Oedipus, though in a very different form. It is interesting in this connection to note that the translator speaks of Statius as a French poet: "Is andsin tainic ar menmain do Stait don airdfilid Frangeach sochinelach." Statius was really born at Naples, but the mediæval tradition held that he came from Toulouse. So Dante writes (*Purgatorio*, xxi. 30):

"Tanto fu dolce mio vocale spirito  
Che Tolosano a se me trasse Roma."

K. Meyer, *C. Z.*, x. p. 358, calls attention to a curious passage in the version of the *Togail Troi* in the Stowe MS. D. IV. 2, the opening words of which are: "Conidh amlaidh sin indisis Sdait in fili socenelach do Franccaib cetimrum luingi Argo." This is, no doubt, a borrowing from our text, which would thus be earlier in composition than the Stowe version of the *Togail Troi*. It is probably not in any case earlier than the second half of the 12th cent. The text has been edited from this MS. and *Adv. Libr. MS. VIII, f. 1* (for which see Mackinnon, *Catalogue*, p. 195), by G. Calder, *Togail na Tebe*, 1922. It had already been partly printed from the Edinburgh MS. by Prof. Mackinnon, *Celtic Review*, 1911.

At the end (f. 128) is an interesting scribal note (printed inaccurately by Calder, p. xxii): "Mile bliadan 7 .cccc. 7 secht mbliadna 7 cethra .xx. [1487] ais in tigerna in bliadain roscribad in lebursa 7 isin bliadain cétna tesda Ó Raighillig .i. Toirrdhelbach mac Seain 7 isin bliadain cétna domarbad clann I Ruaire .i. Tigernan 7 Brian ruadh .i. Tigernan do marbad le clainn Meic Diarmada 7 le Muinntir Eolais a fell 7 Brian do marbad le mac I Ruaire .i. re hEóghan mac Feilimid meic Donnchada meic Tigernain 7 isin bliadain cétna domarbad Tigernan dubh mac Donnchada meic Tigernain le Ó Domnaill .i. re hAedh ruadh Ó Domnaill 7 isin bliadain cétna dobrisedh caislén I Ruaire .i. Feilimid mac Donnchada le Ó Domnaill 7 le clainn I Ruaire 7 isin bliadain cétna dogabudh cloch Locha hUachtair le slicht Domnaill bain Í Raighillig 7 mé fein Diarmaid bacach Mac Parrthalain doscribh in leabarsa .i. mac Fingin meic Forrithe meic Fergail meic

Partalain ⁊ a tigh Fingin doscribad leth in lebairsa .i. a Doire Casain [Derry Cassan Lake adjoins Ballymagauran Lake, co. Cavan] ⁊ a tigh Meic Briain Tellaig Echach doscribad in qid ele de .i. a tigh árosa .i. Feilimid mac Taidhg oig meic Taidhg móir ⁊ ar Inis Sbreemhaigh [*sic*, i.e. Breaghwy, now Mogue's, Island near Templeport, Tullyhaw, co. Cavan] docriehnuighedh e in Dardain re feil Catrina [22 Nov.] ⁊ .g. is litir Domnaigh annsa bliadain ⁊ .6. is nuimir oir ⁊ Feilimid mac Tomais meic Fergail meic Tomais [probably the Fedhlim Mac Samhradháin who was drowned in 1495, *Ann. Loch Cé*, ii. p. 192] údh (*sic*) tigerna a Tellach Echach re linn in lebairsia do sgribad ⁊ isin aimsir cétna dobi dá espoc a n-espoidech Cille Moire .i. Cormac mac in espuic Mégsamhradhain ⁊ Tomás mac Aintriu Megbradaigh ⁊ gach fer dibh gá rádha gurub é fen is espoc ann ⁊ Feilimid mac Donnchada meic Tigernain is Ó Ruaire re linn na n-espoc sin ⁊ Seán mac Toirrdelbaig meic Seain is Ó Raighillig annsan aimsir sin ⁊ annsa bliadain cétna domarbad Ó Mailechlainn .i. Laighnech Ó Mailechlainn lé Conn mac Airt I Mailechlainn ⁊ bennacht Dé ar anmain inti dosgribh in lebarsa ⁊ dobi cogad idir Magsamradhain ⁊ Ó Raighailligh .i. Sean Ó Raigillig isin bliadhain cétna sin ⁊ cogad ele idir slicht Taidhg I Ruaire ⁊ reliqua.”

For most of the historical events relating to Breffney mentioned in this note see the *Annals of the Four Masters* and the *Annals of Loch Cé* under the date. The contention between Tomás Mag Brádaigh and Cormac Mag Samradháin (son of the bishop of Ardagh, cf. art. 22 below) for the bishopric of Kilmore is noted in Harris's *Ware*, i. p. 229, and Cotton's *Fasti*, iii. p. 156. For the localities mentioned in the note cf. an article by T. P. Dalton, “Cromm Cruaich of Magh Sleacht,” *R. I. A. Proc.*, xxxvi, C, p. 23, with map after p. 67.

The scribe, Diarmaid bacach Mac Parrthaláin, seems to be otherwise unknown. A Conall ballach Mac Parthaláin, no doubt a relation of his, wrote Rawl. B. 513 in the 15th cent. in the house of Niall Ó Siaghail (cf. art. 26 below). f. 87.

22. “Buaidh n-espuic ar Ardachad”: poem (27 quatr.) eulogizing the qualities and descent of Cormac Mag Samradháin, Bishop of Ardagh. Cotton, *Fasti*, iii. p. 182, gives Mac Samradhan and Cormac as successive bishops of Ardagh, but they

are no doubt the same person, appointed in 1445 and still holding the see in 1470. His son, Cormac, was a claimant of the see of Kilmore in 1487 (cf. art. 21 above). The bishop's descent is traced back to Conn Céthathach through Eochaid, founder of the Tellach Echach. The poem ends incompletely with the third line of quatr. 27 in an hiatus. f. 128 b.

23. Translation by Fíngin Ó Mathghamhna of the Buke of John Maundeville. The prologue begins here: "Locc don leabursa Ros Broin a crích Ó nEachach Muman ⁊ aimser do aimser na tigernadh doui os cinn Gáidel re linn a cur a nGáidhelg .i. Enri mac Eoghain meic Neill oig meic Neill moir ina Ó Neill ⁊ Aedh ruadh mac Neill gairbh meic Toirrdelbaig in fina ina Ó Domnall ⁊ Remann mac Rughraidhe meic Ardgail ina Mag Mathgamna ⁊ Toirrdelbach mac Seain meic Eogain ina Ó Raighillig ⁊ Domnall mac Taidhg meic Tigernain ina Ó Ruaire ⁊ Feilimid mac Toirrdelbaig ina Ó Concobair Connacht ⁊ Concobar mac Toirrdelbaig ina Ó Brian os cinn Gáidel na Muman. Pearsa do Seon Manndamil .i. ridire do muinntir ri Saxan." The rest of the prologue agrees generally with the reading of the Rennes MS. as printed by Stokes in his edition of the text in *C. Z.*, ii. p. 2, stating that the translation was made by Fíngin mac Diarmada meic Domnaill meic Fíngin meic Diarmada móir Í Mathgamna in 1475 at Rossbrin, par. of Skull, bar. of West Carbery, co. Cork. It is interesting to note that one of the constituent MSS. of the collection known as the Yellow Book of Lecan was written for this Fíngin Ó Mathghamhna, cf. a scribal note printed in Abbott and Gwynn, *Cat. of Irish MSS. in T. C. D.*, p. 344: "Donnehad mac Gillananaem hi Duinnin dosgrib an baire so d'Fíngin hua Mathghamna ina caislen fein a Ros Broin agus case anocht ⁊ mili bliadna ⁊ .cccc. ⁊ .u. bliadna [x. aos Críst] an bliadain sin." So the *Y. B. L.* MS. was written for Fíngin in 1465, he translated the Maundeville in 1475 and died in 1496 (*F. M.*). The Rennes MS. was written at Killcrea, a Franciscan monastery near Bandon, co. Cork. The list of contemporary chiefs there given is much longer than the Egerton version, the additional names being mainly of southern chiefs. This was no doubt the original form of the list, and the northern scribe of Egerton has omitted all of the southern names except Ó Briain (whom he regards as

head of Munster, a position naturally awarded by Finghin to Mac Cárthaigh) and added other northern names. These details of authorship and contemporary chiefs are omitted from a fragment of later date in Add. 33993, art. 6.

For a comparison of Rennes and Egerton by the Hon. J. Abercromby see *R. C.*, vii. p. 66. Stokes's edition is based upon Rennes with a few readings from Egerton and the addition of §§ 254-270 which are lacking in Rennes. The translation was clearly made from an English original of the type represented by most MSS. in the Museum and the Bodleian Library, which omit some passages owing to an hiatus in the French original used by the English translator (cf. Sir George Warner's introduction to the Roxburghe Club edition, p. x). The Irish rendering is very summary, omitting sentences and long passages and everywhere abridging, more particularly in the latter part, dealing with the Asiatic travels.

It may be noted here that the famous story of the daughter of Hippocrates (Stokes's ed., p. 22) is used as an apologue by Tadhg dall Ó Huiginn, *Poems*, ed. E. Knott, I. T. S., xxii, i, quatr. 19-39). f. 129.

24. "Laithe n-aen docuadar mair Briain Bhoraimhe meice Ceinneidid do thogbail a cisa ⁊ a canachuis a nIarmumain": the tale entitled in the colophon: "Leighius choise Chein." Printed in S. H. O'Grady, *Silv. Gad.*, i. p. 296 (transl., ii. p. 332). Cf. S. H. O'Grady, *Catalogue*, p. 154. Colophon: "Acsin leighius choise Chein conuige sin ⁊ reliqua, ⁊ me fen mac .ecc. (?)."

This tale and its analogues in Irish and Scotch Gaelic have been studied by Prof. T. F. O'Rahilly, *Gadelica*, i. p. 279. He notes that there is a 17th-cent. copy (? derived from the present MS.) in R. I. A., Stowe B. IV. 1, f. 180, and that Scotch versions orally collected are printed in *Gael. Soc. Inverness Trans.*, xiv. p. 78; xxv. p. 179, and MacInnes, *Waifs and Strays of Celtic Tradition*, ii. p. 206. Mr. O'Rahilly also compares a story, Dithreathach Ghlinne an Phéice, first found in MS. in Adv. Libr. MS. XXXVI, p. 127 b (written 1690-91) and printed from oral sources by J. F. Campbell, *West Highland Tales*, ii. p. 195. It is found in MS. in Ireland in the Maynooth MS., Murphy 18, p. 25, and Dr. Hyde printed a Mayo folk version in *Meyer Misc.*, p. 185. f. 147.

25. "Aroile oglach robai a n-abdaine Drumanaidh": the tale of the inmate of the abbey of Druimanach [Drimnagh, co. Dublin], how he was changed into a woman, bore seven children and became a man again. Printed by K. Meyer, *Anecdota from Ir. MSS.*, i. p. 76, from Add. 30512, art. 4, with variants from the Book of Fermoy, p. 113. The three texts are independent of one another, but Add. and Fermoy are fuller than Egerton, and Egerton is closer to Fermoy than to Add. There is another copy in Rawl. B. 512, f. 140.

This tale has a remarkable parallel in the Indian romance, the Rose of Bakawali (cf. Garcin de Tassy in *Nouveau Journal Asiatique*, 1835, xvi. p. 236, and W. Hertz, *Deutsche Sage im Elsass*, p. 276).\* f 149 b.

26. "Aroile duine truagh bocht ⁊ muirer mor cloinne [aige] tainic co Dabid": the tale of David and the poor man found in Eg. 92, art. 50, but here in a much abbreviated form as in the similar texts in the Book of Fermoy, f. 83, and R. I. A., 24. P. 25, p. 124 (Egerton is nearer to the Book of Fermoy).

Colophon: "A tig Neill hI Shiaghail roscribadh an becan so ⁊ me fein fer can ainm etrel." According to O'Donovan (*F. M.*, 1548, note b) the head of the O'Shiel family lived at Baile Uí Shiaghail, now Ballyshiel near the river Brosna, par. of Gillen, bar. of Garrycastle, King's County. They were head physicians to the Mac Coghlan and a Niall O'Shiel subscribed the will of Sir John Coghlan in 1590.

A number of extant MSS. are connected with the O'Shiels. Thus Rawl. B. 513 was written by Conall ballach Mac Parthaláin

\* Hertz's summary of the tale will show its analogies with the Irish story: "The prince Tadjumuluk came, when wandering alone, to a marble bath full of clear water and surrounded with blooming flowers. He bathed in it, but when he came out of the water, he found to his shame that he had been transformed into a young woman. A young man came upon him in this state, and the prince, who with the form had contracted the desires of a woman, became his wife and bore him a son. One day he (she) was bathing again in a bath near his (her) house, and when he (she) came out of the water found himself (herself) transformed into a young Abyssinian and a hideous, dirty negress claimed him as her husband and with railings made him work for her and her children. After a third bath he found himself in his original shape beside the first marble bath, where he found his hat and stick lying where he had left them." A curious point here is that the "hideous dusky woman" who appears inconsequently in the Irish story, seems to correspond to the negress who plays an intelligible part in the Indian tale.

“a tigh Neil hI Siaghail” in the late 15th cent. A quatrain in Adv. Libr. MS. XXX, f. 5, has the subscription: “Misi Eogan carrach Ó Siagail do graiph sin,” and the inscription “Misi Eoghan carrach Ó Siaghail doscribh” appears on p. 129 of *Laud Misc.* 615, the famous collection of poems attributed to Colum Cille. Finally, Michael O’Clery copied the life of Ruadhán in 1628 at Athlone “as leabhar Eachraidhe I Shiaghail.” f. 150.

27. “Aroile baidh Diarmaid mac Aedha Slaine a rígh nErenn”: the short version of the *Tochmarc Becfola*, printed from this MS. in *Silv. Gad.*, i. p. 85 (transl., ii. p. 91). The older text is printed by O’Looney from *Y. B. L.*, p. 117, col. 2 (with collation of T. C. D., H. 3. 18, translation and illustrative passages) in *R. I. A. Proc.*, Ir. MS. Ser., i, pt. i. p. 172. f. 150 b.

28. “Prespiter Johannes uoluntate Dei ⁊ domini nostri Isu Christi rex regum terrenorum ⁊ domnis dominand. tra Romano imperatore salute gaudere .i. o rígh na rígh ⁊ o tigerna na tigernadh a talmain .i. o Shean sagart don imper Romanach betha ⁊ slainti”: translation of the epistle of Prester John to the emperor Emanuel, for the Latin text of which see Zarncke, *Der Priester Johannes*, 1876–1879.

The Irish version is very summary. What appears to be a fuller rendering of the letter is in Adv. Libr. MS. XLI, cf. Mackinnon, *Catalogue*, p. 119. f. 151.

29. Moral sentences, most of which appear in *R. I. A.*, 24. P. 25 at pp. 60, col. 2, 121. They are:—(a) “Tri neithe treoruidius duine dinnsuidh ifirn”: the three things that lead to Hell, the three that lead to Heaven\* and the sins that are a reproach to God. f. 152 b;—(b) “Don fuareradhbadh”: on hypocrisy. *ib.*;—(c) “Don cradhbadh fire”: on piety. *ib.*;—(d) “Cibe nech lenab ail aitrighi do denum denudh se mar se”: on the life of repentance. *ib.*;—(e) “Ceithre cuisí shaorus duine ara beith naemtha”: the four things that prevent the holy life. *ib.*;—(f) “Tri nethe treoruighes duine dinnsuidhe flaitheinnis De .i. smuainidhi naemtha ⁊ oibrighthi maithi ⁊

\* Cf. with these and with (f) below the questions in the Latin Adrian and Epictetus, Suchier, *L'enfant sage*, p. 269, nos. 76, 77: “Quod res sunt que ducunt hominem ad regnum celorum?—Tres: cogitatio sancta, verbum bonum, opus perfectum. Quod res sunt que ducunt hominem ad infernum?—Tres: cogitatio immunda, verbum alienum, opus pravum.”



briathra forbhfí." *ib.*;—(g) "Na denudh nech amurus ar Dia  
 ⁊ ara grasaibh": on faith in God. *ib.*

30. "Badar da apstul dec na hErenn i Cluain Iraird oc  
 foghlaim ac Finnian": the story of S. Brendan's voyage and  
 meeting with Judas Iscariot, printed from Brussels MS. 5100–  
 5104, p. 13, by Thurneysen, *C. Z.*, x. p. 409, and by C. Plummer,  
*Lives*, i. p. 96. The text is also found in the following MSS.:  
 Liber Flavus Fergusiorum, ii, f. 50 b; Brussels 2324–40, p. 13  
 (copied from the same MS., the Leabar Ruad Muimnech written  
 by Murchadh Ó Coinlis, as the text in MS. 5100–4, cf. Plummer,  
*op. cit.*, p. xxiv); Eg. 136, art. 19. The account of the Judas  
 incident occurs separately in the Book of Fermoy, f. 58.  
 Thurneysen in his edition gives variants from the Liber  
 Flavus, and Plummer collates the Liber Flavus and the two  
 Egerton MSS.

For an account of the use made of this text in the Lismore  
 life of Brendan (cf. Eg. 91, art. 1) see Plummer, *op. cit.*, p. xix,  
 and for a study of the fairy flower which here initiates the  
 action see the article by A. C. L. Brown, "The wonderful flower  
 that came to Brendan," in *The Manly Anniversary Studies in  
 Language and Literature*, Chicago, 1923, p. 295. f. 125 b.

31. "[Ag so] clar in liubairsi doreir uird .i. Toraidecht . . .":  
 list of contents of the present MS. Unfortunately the first page  
 is so badly rubbed that little can be read with certainty. The  
 first word on the list shows that, if arts. 1, 2 be treated as one  
 text, the first article at present remaining was the first in the  
 16th cent. After the first three lines the titles are arranged  
 in four columns, the number of pages occupied by one or  
 more articles being given throughout. On the *verso* the text  
 becomes legible and is as follows: "Tochmare Begfola (art. 27),  
 tuarusgbail na hInnia (art. 28), na neici treoraigas duine  
 docum ifrind, don fuarcrabad, don crabad fhire (art. 29), tri  
 duilleoga fuithid sin. Sgél isgaide leithe (cf. the reference to  
 Ceilidh na hiosgaide leithe in Plunket's Dictionary, T. C. D.,  
 H. 3. 1), Sgél ballain Conghail (cf. Eg. 156, art. 2), Suidhugad  
 Iarusalem (possibly the text found in the Liber Flavus Fergusi-  
 orum, ii, f. 40 b, and *Y. B. L.*, p. 169) ⁊ fosgeil ocht nduilleoga  
 fuithid sin ⁊ barr genelach ina buildid ocht nduilleoga. Bendacht  
 leissin donti dar sgríbad in clarsa .i. Brian Ua Ruairc cendaidhe

eiges 7 ollaman anfang 7 ei<sup>d</sup>nech (*sic*) eidilgnech urrad 7 deorad 7 gach ain olchena. Misi Brian Ua Mailconairi 7 san Baile Nua atu 7 tri sechtmaine uaim in tshamain 7 ni maith in comairli ata fum anossa .i. dol gu Cluain Plocain no don Calad 7 mac hUi Ruairc d'fagbail." Thus the MS. originally contained at least sixteen folios more than at present, eight of genealogies and eight of prose texts. Brian Ó Maoilchonaire was clearly a member of the well-known family whose main seat was at Cluain Plocáin (cf. Introduction in small type to Eg. 1782). Brian Ua Ruairc is probably the Brian ballach mac Eoghain Ui Ruairc, who died in 1562 and is eulogized in the Annals of the Four Masters in very much the same terms as here. Baile Nua was Ó Ruairc's castle in the barony of Dromahaire, co. Leitrim (cf. *Ann. Loch Cé*, 1546). f. 154.

32. "Is iatso na se cuinghill .x. dlighis in fhaisidin do beith indti mur ader Sanc Tomas super quarum siencium disdingisonem (*sic*)": an exposition of the common verses on confession :

"Sit simplex, humilis confessio, pura, fidelis,  
Atque frequens, nuda, discreta, libens, verecunda,  
Integra, secreta, lacrymabilis, accelerata,  
Fortis et accusans, et sit parere parata."

Cf. Aquinas, *Commentum in Lib. iv Sententiarum*, Dist. xvii, art. iv, *Quaest. iv*, Paris ed., 1873, x. p. 512.

There are other copies in T. C. D., F. 5. 3, p. 165; *Liber Flavus Fergusiorum*, i, f. 21 b; R. I. A., 24. P. 25, p. 105.

The last thirteen lines are partly illegible here owing to the stained condition of f. 156 b. f. 154.

## Additional 11809.

Vellum; XVth cent. (second half). 10½ in. × 6½ in. (the leaves vary in size and have been cut very unevenly); ff. 63 (several leaves have been lost at the beginning, one after f. 25, and there is a lacuna after f. 38, f. 39, which should follow f. 35, being misplaced).

Written in the second half of the 15th cent. by Uilliam Mac an Lega, for whom see Add. 30512, Introduction in small type. His characteristic subscription: "Uilliam qui sgribhsitt," occurs in several places (e.g. f. 41 b, col. 1, l. 9). The interlaced initials, large and small, are of the type found in his MSS. Arts. 6, 8 occur also in the Paris MS. Celt. I, a MS. partly written by Mac an Lega.

The following note on the history of the MS. occurs in an early 19th-cent. hand on f. 1: "This volume was found about 40 Years ago, in an inside Wall about 14 feet thick, in the Hoar Abbey at Cashell. It contains a Life of our Saviour Jesus Christ; commenting on all his travels and y<sup>e</sup> Scenes he passed thro; with his Miracles and acts of mercy [art. 1]. There are many other ancient Tracts in this Manuscript, not found recorded in other languages; as the Lives of the Apostles—and a body of divinity, containing the Opinions of many of the Ancients on different points in Theology, etc. This Book, for fine penmanship, correct orthography, the good Latin and very ancient Irish it contains; the authorities it mentions, none of whom are later than the eleventh or twelfth centuries, may be safely ranked among the first Specimens of Irish Antiquity now to be found." This description is inaccurate in regard to the uniqueness of the tracts in the MS., the correctness of the Latinity, and the date of the writing. But the definite statement of the discovery in a wall of Hore Abbey, Cashel, co. Tipperary (also called St. Mary's Abbey of the Rock of Cashel, cf. Archdall's *Monasticon Hibernicum*, p. 648), may have some foundation in fact (cf. the discovery of the Book of Lismore in Lismore Castle in 1814, O'Curry, *MS. Mat.*, p. 196). The MS. belonged to E. O'Reilly (Sale Cat., 1830, Irish MSS., no. 12).

PSEUDO-BONAVENTURA, *Meditationes Vitae Christi*; together with *Vita beatae Mariae virginis rhythmica*, *Liber Scintillarum*, *The Charter of Christ*, *Instructio pie vivendi et superna meditandi*: translations into *Irish*, probably all of 15th-cent. date, from the Latin and English originals of these works of devotion.

1. Translation of Pseudo-Bonaventura, *Meditationes Vitae Christi*. This work, a gospel harmony accompanied by meditations, was extremely popular in the later Middle Ages, being widely circulated in Latin and often translated into the vernaculars. It is falsely ascribed to S. Bonaventura. Peltier, who prints it in his edition of the works (*Opera*, xii. p. 510), attributes it (*ib.*, p. xlii.) to a Franciscan of San Gimignano in Tuscany or the neighbourhood and suggests as author Johannes de Caulibus (of whom Bartholomew of Pisa wrote in his *De Conformitate vitae beati Francisci ad vitam domini Jesu*: "Tractatum meditationis super evangelia fecit frater Joannes de Caulibus de sancto Geminiano"). Wadding in his *Annales* deals with Johannes de Caulibus under the date 1376. It is not known how he arrived at this date, but, if it is correct, the attribution to Johannes de Caulibus cannot stand, since English translations of part of the *Meditationes* of considerably earlier date exist. The whole subject is dealt with by Miss Margaret Deanesly in *Collectanea Franciscana* (British Soc. of Franciscan Studies, 1922), p. 10,

“The Gospel Harmony of John de Caulibus.” The Irish version was made from a text differing from that printed by Peltier, but agreeing in many respects with that found in Royal MS. 7 D. xvii, f. 8 b (15th cent.). The most important insertions in this recension are:—(a) A discourse between Christ and the people in Hell in Peltier’s chap. lxxxv, cf. f. 20 b sqq. with the Royal MS., f. 150, chaps. lxxxvii-lxxxix;—(b) A long passage reciting the canticles of the patriarchs, following Peltier’s chap. xcii, cf. f. 24 b with the Royal MS., f. 162 b, chaps. ciii (part)–cxi.

Besides these additions based on the recension in the Royal MS. the Irish version adds after Peltier’s chap. lxi a long colloquy between Christ and the Blessed Virgin, headed: “Incipit solusloquium (*sic*) Ihesu cum Maria .i. tinnscenam annso an comrad glanrunnda donidh Ihesu re mathair amail ader Germanus.” This is a translation of the section: “Soliloquium quod habuit Jesus cum Maria matre suo,” ll. 3450–3620 of the versified *Vita Rhythmica* dealt with under art. 2 below. This section is found by itself in MS., cf. Pöpke, *Das Marienleben des Schweitzers Wernher* (Palaestra, 81), p. 29, n. 1,\* and appears separately in Irish in T. C. D., H. 4. 22, p. 82 \*, and R. I. A., 24. P. 25, p. 26. The Irish version of the *Vita Rhythmica* follows the Pseudo-Bonaventura in T. C. D., E. 3. 29.

The authorship of the Irish version is clear from the colophon (partly obliterated) of the copy in R. I. A., 23. B. 3 (communicated by Prof. R. A. S. Macalister in letter dated 3 Nov. 1922): “Tomas gruamdha Ó Bruachain .i. cananach corad a Cill Eala is e do chuir an leabur so a nGaeigheilg ⁊ Domnall Ó Daill do ghabh ⁊ Diarmuid Ó Conuill do sgriobh annso hi ⁊ as andsa bliaghain so do boinedh a chos do mac an b[airi . . . oin ?] et tabrad gach aen leighfis an leabur so a bendacht ⁊ a paidir . . . duibso ando domini M<sup>o</sup>cccc<sup>o</sup>l<sup>o</sup>x<sup>o</sup>i<sup>o</sup>. Finit amen finit.”

This would seem to mean that Tomás gruamdha Ó Bruacháin, canon of Killala, translated the Meditations, that Domnall Ó Daill made the first copy of the translation, and that Diarmuid Ó Conuill wrote the copy in 23. B. 3 in 1461. It is perhaps relevant to note that a Domhnall Ó Conaill made the first copy

\* This section is the source of the poem by Andrew Kurzmann of Neuberg in Styria, printed by A. Schönbach, *Über die Marienklagen*, 1874, p. 73.

of Uilliam Mag Duibhne's translation of Innocent III; *De Contemptu Mundi* (see Eg. 1781, art. 17).

The present copy begins imperfectly in the section, *De uocatione discipulorum* (= Peltier, chap. xix). The first page is almost entirely illegible. The first completely legible section on f. 1 b begins: "De sermone domini etrel. .i. do senmoir an tigerna ar an sliab" (= Peltier, chap. xii).

The present copy ends in the section: "Hic mitur (*sic*) spiritus sanctus" (= Peltier, chap. xxviii).

The version of the *Meditationes* has a long history in Irish literature. A full copy is in the 17th-cent. MS., Eg. 137, which, among other variations from the text of Additional, inserts a passage recounting a debate between Christ and Satan before the Harrowing of Hell, which is an extract from the Harrowing of Hell text found in Add. 30512, art. 100 (written by the scribe of the present MS.). In this it is followed by a late MS., Add. 39665, art. 13 (written in Mitchelstown, co. Cork, circ. 1808). A long poem on the life of Christ found in 18th-cent. MSS. (cf. Eg. 179) and probably composed in the late 17th-early 18th-cent. period is clearly based on the Pseudo-Bonaventura. f. 2.

2. "De [s]tatu(s *a later insertion*) ⁊ modo uiuendi uirginis Mairie [post] ascensionem fili eius .i. do sdaid ⁊ do mod betha Muire tareis a meic do dul suas": translation (much abbreviated) of ll. 6480-7971 of the *Vita Beatae Virginis Mariae Rhythmica*, a life of the Virgin in rhythmical Latin verse, drawing largely on apocryphal sources, by a German writer of the 13th cent. This work has been printed by A. Vögtlin in the publications of the Stuttgart Literarischer Verein, Tübingen, 1888. A 14th-cent. copy of it with interesting illustrations is in Add. 29434. It became a source for versions in the vernacular. For German versions see Paul und Braune, *Grundriss der Germanischen Philologie*, ii, pt. 1, *Literaturgeschichte*, pp. 223, 295. An Italian version with copious illustrations is in Harley 3571 (printed at Venice in 1492 "per Zoane roso da uercegli").

A complete Irish translation in four books is in T. C. D., E. 3, 29, f. 24, where it follows the Irish version of the Pseudo-Bonaventura, both written (? in the 16th cent.) by Seán Ó Duinnshléibhe for Eoghan Ó Maolcluiche (or rather Maoltuile). The original is there attributed to "Germanus Historiographus."

Arts. 2, 7 here are probably excerpts from this version. Another excerpt is found separately and has been incorporated into the Pseudo-Bonaventura (see art. 1 above). The account of the assumption of the Virgin in R. I. A., 3. B. 22 (cf. Eg. 136, art. 16) also appears to be a copy from a MS. of the second part of the present article (f. 29 b, beg. "Do bas Muire 7 da dul a flaithemnus").

The present excerpt is incomplete by the loss of a leaf after f. 31. A complete copy is in Eg. 137, art. 2. The next article in Eg. 137 is an excerpt from the Pilate story found in a 15th-cent. MS. in Rawl. B. 513, f. 13 b. This may have followed in the hiatus here. f. 27 b.

3. "Incipit liber sentillarum sentenciarum. De caritate i. adeir in tigerna nemda": abridged version of chaps. i-xxii of the Liber Seintillarum, stated (in a prologue not found in many MSS. of the Latin original and not translated here) to be the work of Defensor, an 8th-cent. monk of Ligugé in Poitou. The Latin text is printed in Migne, *Patr. Lat.*, lxxxviii, col. 597, and the attribution is discussed by Hauréau, *Notices et Extraits*, ii. p. 75.

The Irish version is very common in MSS. of the present period and type. Thus it appears in the Paris MS. Celt. I, f. 101 (associated with Mac an Lega); in Rawl. B. 513, f. 7 (written by Conall ballach Mac Pharthaláin, second half of the 15th cent.); T. C. D., F. 5. 3 (written apparently in co. Clare, mid 15th cent.); Adv. Libr. MS. I, p. 13 (see Mackinnon, *Catalogue*, p. 75; written by Dubghall Albannach mac Mhic Fáil in 1467, a note on lines traced in the MS. on pp. 8, 9 stating that they were drawn by Ó Maelconaire (possibly Torna Ó Maoilechonaire, d. 1468) in the house of Mac Aedhagáin in Munster). f. 32.

4. "[B]ith a fis agut iarum cidbe lenab ail in leabursa do legadh da suilib spirutalta nach rig se a les dul docum scoile ele do slanugud a anma ara aiberseóir do réir an sgriptuir tractus hé": tract on the "cairt sidhcana" or Charter of Peace made between God and man by Christ's death on the cross. This is a translation of the Middle English poem defined by Miss M. C. Spalding, *The Middle English Charters of Christ* (Bryn Mawr College Monographs, xv, 1914), p. xiv, sect. v, as the Long Charter of Christ. The present translation follows the type

called by Miss Spalding Version B., printed by Furnivall, *Minor Poems of the Vernon MS.*, Pt ii, E. E. T. S., 1901, p. 637, from Harley MS. 2382, f. 317 b. The peculiarity of the Long Charter is that it identifies the deed with the actual crucified body of Christ in an elaborate metaphor (see Spalding, *op. cit.*, p. xlii). In a poem by Tadhg óg Ó hUiginn (d. 1448, see Quiggin, "Bards," p. 15) in the *Duanaire* included in *Y. B. L.*, which begins: "Cairt a síthchána ae síl Adhaimh" (col. 133, l. 31), the cross itself is treated as the charter of peace:

" Tu in chairt arar cuireadh sela  
a sídh na cána a chroch Dhé,"

and Christ's wound as the seal: "Is e sela a cairte in crécht" (from a transcript kindly supplied by Mr. E. Gwynn). f. 34.

5. "In leabur re n-abur Bruid grada De annso. [L]iber isde Stimilius Amoris in delectisimum ꝛ piium Ihesum saluatorem nostrum non congrue potest dici": fragments of a translation of chaps. i, ii of the tract, *Stimulus Amoris*, a devotional work commonly attributed to S. Bonaventura (printed in *Opera Omnia*, ed. Peltier, xii. p. 633), but, according to Miss M. Deanesly, *Collectanea Franciscana*, ii (British Society of Franciscan Studies), p. 14, note 2, really composed by "a Franciscan Jacobus, lector at Milan, towards the end of the 13th cent., and revised, perhaps, by Henri de Beaume in the 14th cent."

The Irish version is extremely free. It commences with the argument (*incipit* as above) giving the division of the work into two parts. The text begins: "Currite gentes undique, etc. Urailter arna dainib." The present order of leaves is wrong, since f. 39, containing the translation of the latter part of chap. i, should follow f. 35. Ends (f. 36 b): "beth farit annsa bethaidh marthanaigh tre bithu sir amen." The last seven lines are repeated in a defective form at the foot of the column by another hand.

There is a short fragment of this work in the Paris MS. Celt. I, f. 10 b. f. 35.

6. "[U]t dixit Bernardus in sermone de beata Maria uirgine i. Adeir Bernard cidbe ni maith dob ail let do ullmugad tabair fa lamaib Muire he da ullmugad": translation of an unidentified homily on the Virgin found also in Add. 30512, art. 110, and other MSS. cited there. f. 37.

7. "[D]e pulchritudine Iassu ⁊ de speciosio ornatu corporis glosa super Johannem .i. do shoehraidecht ⁊ do maisi ⁊ do miaddamlai chuirp Ihesu buid trocuirigh dellradaig annso mar adeir in gluais ar thex Eoin bruinde": translation of ll. 3124-3325 of the *Vita Rhythmica*, see art. 2 above. f. 37 b.

8. "Briathra ann imorro o Ambrosius. doleigis dera Petuir ⁊ nir leigis a lorgnimhartha": commonplaces from the Fathers on tears of repentance. Apparently the same tract as that in the Book of Fermoy, f. 73. f. 38 b, col. 1.

9. "Tuice leat gurab [ar] .iii. n-adhburuibh immdaighthir riachtanus a les in duine": tract on the causes of poverty. Only three causes are given, the other four being lost in an hiatus. For another imperfect copy see Eg. 92, art. 69. *ib.*, col. 2.

10. "Quoniam infelici capcione domini sum reclusus .i. o taim a mbraighdinus neamehonaich mu thigerna ⁊ nach fhethmaid labairt re cheile": translation of the *Instructio pie vivendi et superna meditandi*, a treatise on the monastic life addressed by a spiritual adviser to a nun. The original Latin is in a 14th-cent. MS. in the Bibliothèque Mazarine, Paris, no. 984 (1049), f. 136 (in 59 chapters, cf. Molinier, *Cat. des MSS. de la Bibl. Maz.*, 1885, i. p. 479).

A list of chapters (61 in number) in *Irish* precedes, beg. "Do sdaid ⁊ d'eisimlair in chuirp amuich."

The corresponding headings in *Latin* precede the chapters of the text. The prologue begins as above, the text: "De exteriori conuer[s]ione .i. do staid ⁊ d'eissimlair in chuirp amuich labhrus in caibidil so. Audi fili et uide et inclina aurem tuam, etc. .i. est a ingen ⁊ féch ⁊ claen do chluas." f. 40.

11. "Amuil adeir Seneca a duine mas as t'errad degdathai doni tu uaill": sentences from Seneca and S. Bernard against pride in earthly advantages. Also in the *Liber Flavus Fergusiorum*, i, f. 36; T. C. D., F. 5. 3, p. 176 b. f. 63 b.

12. "Bith a fhis agat curab ole an t-adbur diumuis don duine curab he as tosach do fuil bren morgaithi": brief tract on the evil condition of man and his ungratefulness to God. It bears some resemblance to chap. 1 of Innocent III, *De miseria conditionis humanae*, for the Irish version of which see Eg. 1781, art. 17, but does not derive directly from that source. *ib.*



## Egerton 137.

Paper; early XVIIth cent.

7 $\frac{3}{8}$  in.  $\times$  5 $\frac{3}{8}$  in.; ff. 101 (leaves missing after ff. 42, 101).

The name of the scribe does not appear. But he was probably of the Northern district, as may be gathered from inscriptions which throw some light on the history of the MS. At the bottom of f. 101 b, in a hand nearly contemporary with the text, is the inscription: "Hiugh sonne to Ferdoragh Ó Hiugh." On f. 6, in a later (? 17th-18th-cent. hand), is written: "Bryan Hiues is the possessor of this booke." And on f. 15 b (reversed) is the note: "John M<sup>c</sup>Polin his hand and god make him Rich Man for he is as honest is any man," and (in the same 18th-cent. hand) "Com. Monauhan by these presents." Art. 4 was transcribed from this MS. by Labhrás Ó Taran, a scribe of the S.E. Ulster-N.E. Leinster district, in 1778.

PSEUDO-BONAVENTURA, *Meditationes Vitae Christi* in the *Irish* version, the Death and Assumption of the Virgin from the *Vita Rhythmica*, and the Life of Pilate from the *Legenda Aurea*.

1. "Beatha Chríost arna thionnsgna anosa": the version of Pseudo-Bonaventura, *Meditationes Vitae Christi*, found in Add. 11809, art. 1. This is the complete text (except for lacunae caused by loss of leaves after ff. 27, 41, 57). The prologue begins: "Inter alia uirtutum et laudum preconia de sacratissima virgine Caecilia legitur quod evangelium Christi absconditum semper probabat in pectore suo .i. léghter aran mbanóigh chois-reacta re n-aborthur Caecilia," the text "A bhráithre grádhaicha atá a fhios ag gach áoinne ghlic." The text varies considerably from Additional by the modernization of the orthography and occasional differences of phrasing, but chiefly by the introduction (f. 63 b) of a passage (not in the original Latin) describing the debate between Christ and Satan at the Harrowing of Hell. This is an excerpt from the Harrowing of Hell text in Add. 30512, art. 100. The present excerpt, beg. "Ar n-eiseirghe do Chríost o mharbhaibh doluidh domhnach casec do thabhairt na broide a hifern," is apparently in agreement with a similar excerpt found independently in *Liber Flavus Fergusiorum*, i, f. 23, and in R. I. A., 24. P. 25, p. 26. The text is distributed among the days of the week for devotional purposes in accordance with a rubric dealt with in art. 3 below. At f. 86 is the colophon: "Finis de uita Christi." f. 1.

2. "Incipit euid do bheatha Muire ⁊ da sceclaibh tareis a meic do dul suas," beg. "De statu et modo uiuenti uirginis Marie [post] ascensionem fili eius .i. do stait ⁊ do mhodh betha Muire tareis a meic do dhul suas": the passage from the *Vita Rhythmica* in its complete form, cf. Add. 11809, art. 2. A later transcript is in O'Laverty MS. A, p. 145 (*G. J.*, xvi. p. 178), a Northern MS. written in 1763. f. 86.

3. "Hic in partes diuiditur liber iste .i. as annso doroinnter an leabar so": rubric apportioning readings of the Life of Christ (art. 1) among the days of the week. In the text the formal division is only made for Wednesday (f. 21), Thursday (f. 34), Friday and Saturday (together, f. 45, cf. Eg. 136, art. 26). The rubric is a version of part of chap. 100 in Peltier's edition of the original Latin. f. 100 b.

4. "Do bhaoi rígh forsan domhan darbho combainm Ner Sésair": account of Pontius Pilate, derived from the *Legenda Aurea*, ed. Graesse, p. 231. A mutilated copy of what appears to have been a translation of the full *Legenda Aurea* text is in Rawl. B. 513, f. 13 b (second half of the 15th cent., written by Conall ballach Mac Pharthaláin). This excerpt, which has been recast as a complete text, describes the death of Pilate by means of Veronica after she had healed the emperor Nero. It contains the incident of the *tunica inconsutilis*, which twice protected Pilate from the emperor's wrath, an incident introduced by Jacobus de Voragine into the (? 11th cent.) text, *De Pylato*, found in MSS. of the 12th and later centuries, which was the source of the version in the *Legenda Aurea* (cf. E. Von Dobschütz, *Christusbilder* (Gebhardt und Harnack, *Texte und Untersuchungen*, Neue Folge, iii), pp. 230-234, 240-1, 278\*-9\*; J. A. Herbert, *Titus and Vespasian*, Roxb. Club, 1905, p. xiii). It is curious that in this Irish version the emperor healed by the vernicle is Nero, not as elsewhere Tiberius. The text is incomplete at the end, but what appears to be a complete copy is in R. I. A., 24. P. 25, p. 122 (written in 1514). And the few lines missing here may be supplied from Eg. 161, art. 65, which the orthography and certain curious contractions prove to have been transcribed from this MS. f. 101

## Egerton 136.

Paper; 1630. 6½ in. × 5½ in.; ff. 134 (leaves missing after ff. 72, 96).

The name of the scribe does not appear. The date: "anno domini 1630" is at the foot of f. 4 b in the hand of the text. An owner (? the first owner) has written his name in a hand contemporary with the text on f. 97: "Ag so leabhear Cormaic Mic Pharthalain 7 go ndhena Dia trocuire air an tí ro sgiobh e 7 oram phfein mur in ceadna." For the co. Cavan literary family of Mac Pharthaláin, see Eg. 1781 (written in part in the barony of Tullyhaw, co. Cavan) and Rawlinson B. 513, f. 2 b. The contents of these three MSS. are of a very similar type, and it is probable that Eg. 136 is of the same district. Arts. 28, 29 are an insertion in a 17th-cent. hand by an anonymous scribe who wrote them for Pádraig Mac Soluimh. Other 17th-cent. inscriptions are: "Patricius Vardaeus est verus possessor hujus libri" (f. 120 b, reversed), who was no doubt a member of the well-known poetic family of Mac an Bhaird, and "Tordealbhach mc Nísse hís" (f. 77 b). All these inscriptions point to the North.

AN TEANGA BITHNUA, Timna Muire, Stair Barralaim and other translations of religious literature.

The texts in this MS. are in the main modifications of versions of Latin originals, deriving from 15th-cent. MSS. of the type of the *Liber Flavus Fergusiorum*, Eg. 1781, Rawl. B. 513, the second part of Add. 30512, etc. Earlier forms of practically every text here are to be found in these and similar MSS., and the few for which an earlier occurrence has not been identified are of a similar type and no doubt are adaptations of texts of the same period.

1. "De caritate or adeir in tigerna sa tshoisgél nach bhfuil dere is mó ag nech na 'anom féin do chur tar ceanna a charad": the version of Defensor's *Scintillarum Liber*, for which see Add. 11809, art. 3. The present text is modernized in orthography and shows minor divergences. f. 1.

2. "Doroine Dia resiu doeruthaigh in duine": account of the Fall, abbreviated from the passage in the Bible History in *L. B.*, pp. 109, col. 2, l. 50-111, col. 2, l. 34, which is itself a version of parts iv, vi-ix of the 10th-cent. *Saltair na Rann*. f. 11 b.

3. "Feacht n-oen dia roibhe Criosd ag imtecht fri taobh mara na Galele": account of the calling of the apostles, from the *L. B. Gospel History*, p. 145, col. 1 sqq. The passage

relating to S. Paul in *L. B.*, p. 146, col. 1, ll. 5-33, is omitted, and the text ends with a passage corresponding to ll. 34-37 of the same column. f. 14 b.

4. "Leghthur sa .ix. caibidil .xx. do leabar Matha go dtainicé duine óg dionnsaicche in tigerna neamhdha": the *L. B.* homily on the Commandments, printed by Atkinson, *Pass. and Hom.*, p. 245. The present copy is modernized in language and has occasional slight divergences in matter. An 18th-cent. copy in Eg. 190, art. 1, derives from this recension. For other copies of the homily of 15th-16th-cent. date, see T. C. D., H. 2. 12, no. 2, and R. I. A., 24. P. 25, p. 34. f. 17.

5. "Betha Alex annso," beg. "Aroile fear saidhbir soichinelach robhai a Roimh darbo comhainm Éfeniánus": life of S. Alexius, based on the text in the *Acta Sanct.*, Jul. iv. p. 251. For a different life, see Eg. 1781, art. 8. f. 33 b.

6. "Bai aroile erraidh isin domhan darbho comhainm Nicomedia": the passion of S. Juliana, closely resembling the 15th-cent. copy in Eg. 1781, art. 7. f. 41 b.

7. "Asedh adeir Agusdín noemh gibe nech estfios aithfrionn go hiomlan o tosach go deiredh co bhaghann .iiii. hédala dég": the fourteen virtues of the Mass, attributed here and in the later MSS., Eg. 198, art. 16; 211, art. 4, to S. Augustine.

The Irish rendering is also found on vellum in the *Liber Flavus Fergusiorum*, i, f. 36, and R. I. A., 24. P. 25, p. 45.

A fragmentary copy of the Latin tract on the subject is in the Irish MS., Rawl. B. 513, f. 13.

A Latin tract of similar contents is in Cotton MS. Galba E. iv, f. 86 b (14th cent.), and Eg. 1442, f. 108 b (1444-5). These contain respectively eight and nine "virtutes missae." In Cotton there is a marginal quotation alleged to come from Augustine, *De Civitate Dei*, and in Eg. 1442 the extract is said to occur in that work, which is also mentioned at the end of the Rawlinson copy. An English poem on the subject with attribution to S. Austyne is printed from Trinity Coll. Camb. MS. R. 3. 21, f. 214 b, by H. N. MacCracken, *Minor Poems of Lydgate*, E. E. T. S., Extra Ser., cvii, p. 115, and Lydgate versifies the virtues in his poem on the Interpretation of the Mass, *op. cit.*, p. 112. A somewhat different form in which the separate virtues are assigned to different saints is found in a poem in Harley

3954, f. 76 (partly printed in T. F. Simmons, *Lay Folks Mass Book*, E. E. T. S., lxxxi, p. 367), and in English prose on a single vellum sheet, probably intended for exhibition in a church, in Add. 39323.

It is interesting to note that the virtues of the Mass are found in association with the Adrian and Epictetus literature in the Castilian version of that tract, *Las preguntas que el emperador Adriano hizo al infante Epitus*, 1540 (cf. W. Suchier, *L'enfant sage*, 1910, p. 389). f. 46.

8. "Tuithior leat go bhfuilit .iii. n-atheuinghe annsa paidir": the seven petitions of the Paternoster and the seven deadly sins against which they serve as a defence. For this theme cf. Hugh of St. Victor, *De quinque septenis*, chap. 1 (Migne, *Patr. Lat.*, clxxv, col. 405), and his *Expositio in Abdiam*, *ib.*, col. 402, and Durandus, *Rationale*, ed. 1859, p. 291. It occurs in Welsh in the description of the Day of Judgment in Titus D. xxii printed in *Y Cymmrodor*, iv. p. 120: "Seith gwethieu y pader yr difrwythau pechodeu." f. 46 b.

9. "Da airticul .x. an creidimh annso síis": the twelve articles of the faith as in Eg. 1781, art. 13, with the differences noted there. f. 47.

10. "Dia mbai Pol absdal i cuibhreach ic Nir Cesair isin Roimh": account of the decapitation of S. Paul and the miraculous recovery of his head. See Atkinson, *Pass. and Hom.*, p. 93, ll. 1869-1884. The same excerpt, with similar divergences, is in Adv. Libr. MS. V, f. 6 (? 15th cent., though Mackinnon, *Catalogue*, p. 79, dates it 14th cent.). Also in Rawl. B. 513, f. 6 b. f. 47 b.

11. "Aroile mac egailsi robhui i Cluain mic Nois": legible copy of the tale found in a mutilated form in Eg. 92, art. 33. f. 49.

12. "Tricach (*read with L. B.*, Trichtach) Criosd in tan dorighne a cheud proicept i Nassáret Galele": account of Christ's first preaching and of the rulers and peoples synchronizing with his life, modernized from *L. B.*, pp. 148, col. 1, ll. 32-150, col. 1, l. 57, with many omissions and abbreviations. f. 50.

13. "Dia mbator egnáidhe na n-Ébhraidhi ar mullach slebhe Olifeth ag scecrudadh a n-ecena 7 a n-inntleхта": an adaptation of §§ 12, 11, 9, 10, 22 (in part), 23 of the Rennes version of the

apocalyptic text, An Tenga Bithnua. This curious text is, as Dr. James points out, *Journal of Theological Studies*, xx. p. 10, an elaborate example of the treatises by question and answer, examples of which in Irish are dealt with under Eg. 1782, art. 29; Add. 4783, art. 3. The original form was probably a translation or adaptation of a lost Latin apocalypse of S. Philip the Apostle (fragments of the Latin remain embedded in the text). A voice proceeding from the tongue of the apostle Philip, which had been nine times cut out and nine times renewed,\* instructs the sages of the Hebrews assembled on Mt. Zion on Easter Eve in the mysteries of Creation, Judgement, Hell, and Heaven. The tongue is represented as speaking in the language of the angels, curious examples of which are given.

There are three main recensions of the text. The first, possibly of the 10th cent., is in the 15th-cent. Book of Lismore, f. 46, from which source it has been printed by W. Stokes in *Ériu*, ii. p. 98.† At a later date the text was abridged and modernized. This second recension occurs in five MSS. of 15th-cent. date: *Y. B. L.*, p. 81, col. 1, l. 49; the Paris MS. Celt. I, f. 24; the Rennes MS., f. 70; the Liber Flavus Fergusiorum, ii, f. 35; and the Phillipps MS. at Cheltenham 9754, f. 7. It has been printed by Dottin, *R. C.*, xxiv. p. 369, from the Rennes MS. with some variants from *Y. B. L.* and Paris. The present selections are based on this text including §§ 22, 23 only found there. There is another copy of these sections in the 16th-cent. MS., R. I. A., 24. P. 25, p. 123. Among other modifications in the Rennes recension brief passages descriptive of Heaven in the Vision of Adamnan are borrowed.

A third recension of the text was made, apparently at a still later date. This is printed by Dottin, *R. C.*, xxviii. p. 280. The new redactor made drastic alterations and additions. Among other changes made by him the following are of special interest. A passage is inserted (§§ 15, 16) descriptive of the seven heavens,

\* For this detail of the passion of Philip, *Pass. and Hom.*, p. 112, l. 2547, where the tongue is said to have been cut out seven times. The Irish passion combines Greek and Latin sources, cf. James, *loc. cit.*, p. 12, and *Camb. Med. History*, iii. p. 504, but this detail is not found elsewhere.

† The poem on S. Philip printed from the fragmentary slip at the end of the T. C. D. Liber Hymnorum by Bernard and Atkinson, *Liber Hymnorum*, Henr. Bradshaw Soc., i. p. 185, is a rendering of §§ 92-96 of this text.

which resembles a similar passage in the Vision of Adamnan (*Ir. Texte*, i. p. 179, §§ 15-29) but with characteristic differences. In some of these differences it agrees with a short tract on the seven heavens in the *Liber Flavus Fergusiorum*, ii, f. 20 (printed in translation by St. John D. Seymour, *C. Z.*, xiv. p. 20). Thus the seven heavens are named (Air, Ether, Olympus, Firmamentum, Caelum Igneum, Caelum Angelorum, Sedes Trinitatis, L. F. F.\*), and the rivers of Hell are given at the end. The description of the soul's ascent through the seven heavens appears to derive from some lost apocalypse, a fragment of which has been preserved, it has been suggested by Dr. James, *J. T. S.*, xx. p. 16, in a Reichenau MS. at Karlsruhe, MS. CCLIV (8th-9th cent., cf. Add. 30512, art. 108). James prints the Latin after Dom. D. de Bruyne, and it is translated by St. John D. Seymour, *C. Z.*, xiv. p. 22, as part of a general study of the Seven Heavens in Irish literature.†

In the passage dealing with the Signs of Judgement (§ 21) the form found in the *Collectanea* is substituted for the more generalized account of the older texts (cf. Add. 30512, art. 108).

The earliest evidence for this version is apparently the obliterated fragment on vellum (? 15th-16th cent.) in Adv. Libr. MS. XLVII (Mackinnon, *Catalogue*, p. 96). Dottin's edition is from a corrupt modern MS. copied in 1901 from an original of 1817.

Copies of this form are in Eg. 171, art. 6 (1790-91), Add. 18945, art. 9 (1829-34), and, with some differences, in Eg. 174,

\* With this list cf. that given in Pseudo-Isidore De Numero, a tract with Irish connections (see Add. 30512, art. 60): "Septem enim celos littere esse tradunt de quibus tacuit Moyses scribens de creatione mundi. Sic enim ait In principio creavit Deus celum etc., et ibi non dixit celos. Tamen quando in cantico contestationis populi ipse Moyses celos plurimos nominavit dicens Audite celi que loquor, etsi multos nominat non dixit .vii. celos. Ipse enim rex et propheta David in laudibus Dei dicens, Ecce creo celos novos et terram, etsi plurimos nominavit de numero eorum tacuit. Tamen qui vii celos esse volunt sic eos nominant: Aer, Ether, Olympus, Firmamentum, Celum igneum, Celum angelorum, Celum trinitatis. Qui hec dicunt probent si possunt. Nos autem quando similes ei erimus tunc hec omnia non ignorabimus" (Royal MS. 6 A. xi, f. 138). A similar list, with substitution of the heaven of water for the heaven of fire, is found in the 10th-cent. *Saltair na Rann*, ll. 633-636. A later poem on the seven heavens with the names as in the De Numero is printed from T. C. D., H. 3. 18, p. 44, by Stokes, *Féilire*, Henr. Bradshaw Soc. ed., p. 464.

† The account of the ascent of the Virgin through various heavens in an Irish text in R. I. A. 3. B. 22 quoted by Seymour, *loc. cit.*, p. 29, derives from the *Vita Rhythmica* (see art. 16 below).

art. 1 (first half of the 18th cent.). In T. C. D. the copies in H. 1. 13, p. 89, and H. 6. 10, p. 91, are of this form. f. 53.

14. "Feachtus n-oen dia rabhadur da lenomh a comhcluithi": the Mary-legend known as "The Jew of Bourges." See Eg. 91, art. 22 (d). f. 56.

15. "Do sdair Barralaim annso," beg. "Ar grádh Dia uile-cumhachtaigh ⁊ a n-onoir Barralaim tinnsgnum annso do sdair Barralaim mar dosgríobh Iohannes Damhasenus hí": translation of the section De sanctis Barlaam et Josaphat in the *Legenda Aurea*, ed. Graesse, p. 811. Ends imperfectly in an hiatus with the words: "gurbh é inad na n-anfhirén e," translating the Latin: "iste est locus injustorum" (Graesse, p. 822, last line but one).

It may be noted that the famous apologue of the unicorn and the man in the tree which occurs in this text (f. 63 b) is found separately in a very different form in Rawl. B. 513, f. 1 (late 15th cent.). Still another form is found in Keating's *Trí Biorghaoithe*, Bk. 1, pt. 2, §§ xvi-xvii, from which source it is excerpted in modern MSS. (cf. Eg. 178, art. 19). A metrical version of the theme occurs in the Book of The Dean of Lismore (*circ.* 1512-29). As the apologue is a great favourite in collections of exempla and is otherwise common in mediæval literature, these versions probably derive from other sources than the present text. f. 57.

16. "Tainig dano aen dona hIudaídi ⁊ dochuir a lamh asin bhfua[t]": fragment containing the latter part, in much abbreviated form, of the text on the death of the Virgin and a vision of Hell shown to the Apostles contained in different forms in the 15th-cent. MSS., Laud Misc. 610, f. 34, and Liber Flavus Fergusiorum, ii, f. 48. There is also a fragment in the Paris MS. Celt. I, f. 14.

A reference in the Vision of Adamnan (*Ir. Texte*, i. p. 171) shows that the theme of the vision at the Virgin's death, in a form closely related to that in the Syriac Obsequies of the Holy Virgin, was current in Ireland in the 11th cent.\* The Liber

\* The passage in the Vision of Adamnan is as follows: "Ructha dano beos ind apstail uli illó estechta Muri co n-accatar píana ocus todérnama tríaga na ndáine n-anfechtach dia roforcongair in comdiu for ainglib ind fuinid oslucud in talman ríasna apstalu co rofégtáis ocus co roinnithmigtis hiffernd cona íphíanaib amal doraírgertson fessin dóib ansin ré cían rena chésad." Cf. with



Flavus text (which is probably not older than the 14th cent.) has been studied by St. John D. Seymour, *Journal of Theological Studies*, xxiii. p. 36. It is there pointed out that "in some details it agrees with the Golden Legend [*Legenda Aurea*, ed. Graesse, p. 517], and with that Latin text which Tischendorf in his *Apocalypses Apocryphae* had designated B. Of more importance are the points of connexion with Eastern apocrypha." Thus Christ announces her death to Mary as in three Coptic documents. And great use has been made of some source related to the Syriac Obsequies.

Seymour reports (*op. cit.*, p. 42) another version of the *Transitus Mariae* in R. I. A., 3. B. 22. This, he states, is admittedly based on the *Legenda Aurea*, but has much matter not found there. It appears, however, from his description to be an excerpt from the Irish version of the *Vita Rhythmica* (cf. Add. 11809, art. 2, a similar excerpt from that source).

In T. C. D., F. 5. 3, p. 143, there is a Latin tract headed "Ughacht Muire annso," and beginning "Post passionem domini anno xvi<sup>o</sup> uenit dominus ad Mariam habens virgam palme in manu sua et dixit ad eam." The relation of this to the Irish versions has not yet been studied. f. 73.

17. "Fechtus do Columcille ina regles": the account of Columcille's life for the three years before his death found in the 15th-cent. MSS., Eg. 92, art. 31; *Liber Flavus Fergusiorum*, i, f. 27. The present text is longer by a few lines than that in Eg. 92, but omits the verses beg. "Na tri coecait trom an t-oire." f. 73 b.

18. "Abrom cidh dia ndernadh Adhomh": the constituents of Adam's body. See Add. 4783, art. 4. f. 74 b.

19. "Badur thra da espal .x. na h-Ereenn i Cluain Iraird

this the passage from the Syriac Obsequies as translated by Wright, *Contributions to the Apocryphal Lit. of the New Testament*, p. 47: "And after these things the Apostles say to our Lord: 'Lord, Thou didst say to us, when thou wast with us, when we besought thee that we might see the grave of Mary, that it would be well for us; and Thou didst say to us, If ye wish to see this, abide till the day of the departure of Mary, and I will lead you and ye shall see dreadful things' . . . And when these things were said by the blessed Apostles, our Lord made a sign with his eyes, and a cloud snatched away the Apostles and Mary and Michael, and our Lord along with them, and carried them to where the sun sets, and left them there. And our Lord spake with the angels of the pit, and the earth sprang upwards, and the pit was revealed in the midst of the earth."

aga foghlaim ag Finnián": the tale of S. Brendan's voyage. See Eg. 1781, art. 30. The present copy omits the first poem.

f. 75.

20. "Gach ní athrá (*sic*) roaitgedh Briccit forsin coimthe": note on the virtues of S. Bridget, from the peroration of the homily in Eg. 91, art. 19.

f. 79.

21. "In umhla cona .iii. n-ingenaib annso sios .i. deirbhsiur do Dia i": note on the seven daughters of Humility: patience, truth, confession, fasting, repentance, mercy, charity, followed by "In diomus cona diabalcloinn," i.e. Pride and his children. Other copies in the 15th-cent. MSS., Liber Flavus Fergusiorum, ii, f. 39; T. C. D., F. 5. 3, p. 177, where there is an additional section: "Da ceinel deag na haithrigi."

f. 79 b.

22. The tract "Don fhaisidin annso," beg. "A oide et a athair ionmhuin": the tract on confession common in such 15th-cent. MSS. as the Liber Flavus Fergusiorum, etc. See Eg. 1781, art. 12, as compared with which the present copy has some variation of phrase, omits a passage giving examples of *croas* and *drúis* and three sections at the end, concluding with the section dealing with *mainnechtnaige*.

f. 81.

23. "Leghtur innsa scribtúir diaghdha co dtiocfaid .iii. tonna allmurdha adhuathmara iongantacha dionnsuighi na pecach lá na breithe i n-aighidh na .iii. pecadh marbhtha": the seven waves of doom corresponding to the seven deadly sins and the classes of sinners whom they will overwhelm, followed by a description of Hell. A passage on the punishment of different classes of sinners is in the Liber Flavus Fergusiorum, ii, f. 32 b.

f. 84.

24. "Dia mbai Criosd i croich la hIudaidhaibh": the legend of Longinus. See Eg. 91, art. 3.

f. 85 b.

25. "Dia mbaoi Bernard naemh aimser imecian maille déraib 7 urnaidhte 7 áintibh ag edorguidhe Muire baintigerna damadh diongmala le pais a haenmhic do innisin do 7 is iad so na briathra doraid Bernard": abbreviated version of the work printed in Migne, *Patr. Lat.*, clxxxii, col. 1133, under the title, Liber de Passione Christi et doloribus et planctibus matris eius. It is frequently attributed to S. Bernard. The tract begins imperfectly in Migne, but the full text is in Royal MS. 8 B. viii, f. 76, and other MSS. in the Museum.

For the Complaints of the Virgin in various languages based on the Liber de passione, see the Introduction to F. J. Tanqueray, *Plaintes de la Vierge en Anglo-Français*, 1921.

The text here ends fragmentarily, but there appears to be a complete copy in R. I. A., 24 P. 25, p. 110. See also the Liber Flavus Fergusiorum, ii, f. 10 b. The text in the Rennes MS. identified with this tract by the Rev. P. Walsh, *Leabhar Chlainne Suibhne*, p. lvi, is really the homily on Christ's passion found in Eg. 1781, art. 5, and elsewhere.

The translation of the Liber de passione begins with the words: "Cia dobera dom ceann fein uisci." The brief prologue given in the *incipit* above (lacking in the Liber Flavus) appears to be borrowed from the Irish version by Seán Ó Conchubhair (for whom see Eg. 1781, art. 15) of the Dialogus de passione Christi of S. Anselm (Migne, *Patr. Lat.*, clix, col. 271), found in Laud Misc. 610, f. 15; Adv. Libr. MS. I, p. 8 (cf. Mackinnon, *Catalogue*, p. 74); Liber Flavus Fergusiorum, ii, f. 6 b; T. C. D., H. 2. 17, p. 99; H. 4. 22, p. 232. f. 89 b.

26. "Cuid na haoine annso .i. pais Criosd," beg. "Incipit passio salvatoris .i. is annso tinnsgnatur pais an tigerna": the portion of the Irish version of the Meditationes Vitae Christi (cf. Add. 11809, art. 1) appropriated for reading on Friday as dealing with the Passion. The present text shows more variation from the older copy than Eg. 137, art. 1. f. 97.

27. "Muiris Ó hEodhusa et.," beg. "Tosach ar mbethadh bás Dé": poem (36 quatr.) by Muiris Ó hEoghusa on Christ's birth and crucifixion. f. 131 b.

28. "Le Dia bheirim a bhuidhe": quatrain on the superiority of a religious over a military life. Printed from this MS., *C. Z.*, x, p. 266. f. 133 b.

29. "[A] fir na hegna d'iarroigh": poem (5 quatr.) giving good advice to an aspirant to poetry. Printed from this MS. in *C. Z.*, x, p. 267. Also contained in three modern MSS. in Maynooth: Murphy MSS. 70, p. 163; 72, p. 48; Renchan 84, p. 151, from which it is printed by T. P. O'Nowlan in the *Irish Eccles. Rec.*, Ser. 4, xxiv, p. 393. The first two quatrains are also printed from R. I. A., 23. G. 23, p. 306, by T. F. O'Rahilly, *Dánghocail*, no. 139. The text here is an insertion in a later

17th-cent. hand, and at the end is the note; "Sin duit a Padruig mic Soluimh ⁊ bendacht leis chugaiph cebe me d'fheraiph an domhuin." f. 133.

30. "Clár an leabhairsi": beginning of a list of contents dealing only with art. 1 f. 134.

## DEVOTIONAL LITERATURE; XVII<sup>TH</sup>- XVIII<sup>TH</sup> CENTURIES.

Egerton 192.

Paper; 1729.

ff. 70; 6½ in. × 3¾ in.

Written at Sligo in 1729 by Séamus Maguidhir for Tadhg Ó Baoighealláin (Thady Boylan, f. 3). Cf. f. 15: "Ar na sgríobha le Semus Mhaguidhir a Sligeach an bhliadhain daois an tigearna. 1729. do Thadhg Ó Bhuigheallan rodus graf." Tadhg Ó Baoighealláin was afterwards in Dublin, cf. f. 56: "Glór don Athair agus don Mhac et don Spiorad naomh Amen. 1734-5. Ar na sgríobha le Tadhg Ó Baoigheallan an Seachtadh la fíochat do mhi Febrúary. bliadhain daois an Tighearna 1734-5 a mBalláthchliadh."

GIOLLABRIGHDE Ó HEOGHUSA, Teagasg Criosdaidhe; John Dowley, Teagasg Criosdaidhe, etc.

An account of Giollabrighe (Bonaventura in religion) Ó hEoghusa is given above, p. 27, in connection with his activities as a poet. He is also interesting as initiating, so far as our present information allows us to judge, the series of religious works, catechisms and the like, printed in Irish or Roman type for the use of Irish-speaking Catholics (a term which includes the Catholic Gaels in Scotland) at Antwerp, Louvain, Rome and Paris in the 17th and early 18th cents.

For a list of these books see E. R. McC. Dix and Cassedy, *List of Books, etc. printed . . . in Irish*, 1905, and for an account of the presses from which they issued see an article by T. W. Lynam, *The Library* (Transactions of the Bibliographical Soc.), 1924, p. 286. Ó hEoghusa's Catechism seems to have been first printed at Antwerp in 1611, and another edition was published at Louvain before 1619. A revised and amplified edition under the care of Pilib Maguidhir, O.S.F. (for whom cf. p. 324 above), was printed at Rome in 1707. The metrical summary of the catechism was printed from Ó hEoghusa by John Dowley in his *Teagasg Criosdaidhe*, Louvain, 1663 (reprinted in Hugh MacCurtin,

*Elements of the Irish Language*, Louvain, 1728). Dowley states in his preface that his catechism was based on Ó hEoghusa's work and on Gearnon's *Parrthas an Anna* (cf. Eg. 196). It was intended for the use of the Gaels of Ireland and Scotland and of the transported Irish in the West Indian islands. Extracts from it will be found below, art. 8; Eg. 196, arts. 3-5; Add. 33196, art. 9. A sermon preached at Louvain by the same author is in Eg. 194, art. 3; 197, art. 3.

1. "Mionghraimér lé ccuidighthar leis an aois óig teacht chum Gaoidheilige do leaghadh agus do sgriobha": brief grammar of the Irish language. f. 1.

2. "Breitheamh ceart comhthrom an t-éug": the religious poem (13 quatr.), for which see above, p. 21. f. 9.

3. "Maing dan compánach an cholann": short copy (7 quatr.) of the 17th-cent. moral poem, for which see above, p. 29. In T. C. D., H. 4. 20, p. 228 (written by Tadhg Ó Neachtain in 1725-29) it has the heading: "6 Nov. 1645, a geoill an bhárdadh an t-athair Brian mac Giolla Padruic" (? the same as the Brian son of Torlogh Fitzpatrick who wrote T. C. D., H. 3. 19). It is sometimes attributed to Aonghus fionn Ó Dálaigh (cf. L. J. McKenna, *Aonghus Ó Dálaigh*, p. v, note 1), and is printed in *An Timthriúidh*, 1918, Jan.-July. f. 10.

4. "Gabh aithreachas uaim": short copy (9 quatr.) of the poem by Giollabhrighde Ó hEoghusa, for which see above, p. 30. f. 10 b.

5. "Abair leis na deanamh éud": short copy (in the form *trí raím 7 amhrán*) of the satirical poem in Eg. 127, art. 21. f. 11 b.

6. "Gabh mo chomhairle a chara": moral poem (11 quatr.) against riches. *ib.*

7. "Failte dhuit go crích Banbha": poem (25 quatr.) welcoming Aodh Ó Domhnaill back to Ballyshannon. f. 13.

8. Transcript of John Dowley's *Teagusg Críosaíde*. Incomplete, ending at a point corresponding to p. 153, l. 18, of the edition of 1728. f. 15 b.

9. Transcript of Giollabhrighde Ó hEoghusa's *Teagusg Críosaíde*, part 3, chap. 11; part 4, chaps. 1-5 (5 incomplete). f. 57.

## Additional 37630.

Paper; XVIIIth cent.

7½ in. × 6 in.; ff. 103.

A transcript in several anonymous hands from the printed book. Presented to the Museum by Mr. Charles A. Wray in 1908.

SGÁTHÁN AN CHRÁBHAIÐH; translation of books I-III of the Spanish *El Deseoso*, by Florence Conry (Flaithri Ó Maoilchonaire), printed at Louvain, 1616. Imperfect by loss of leaves at the beginning and end and by gaps in the text.

The work of which this is a translation is one of the allegorical descriptions of pilgrimages before the Pilgrim's Progress, which enjoyed great popularity in Western Europe from the time of Guillaume de Deguillville's *Pèlerinage de la Vie Humaine* (first composed in 1331-1332). It has been shown recently that the original was in Catalan. R. Miguel y Planas in his periodical, *Bibliofilia*, i, Barcelona, 1911-14, cols. 295-300, describes and illustrates the first known edition of the work, *Spill de la vida religiosa*, printed in Barcelona in 1515, and again at Valencia in 1529. In the Salamanca edition of the Spanish version the author is said to have been a religious of the order of St. Jerome and of Catalan nationality. Pedro Vindel of Madrid in a sale catalogue issued in 1919, *Repertorio de libros antiguos raros curiosos*, p. 121, offered for sale a copy of the 1541 Lisbon edition of the Spanish version, in which there was a MS. note stating that the author was Fr. Miguel Comalada "del valle de Hebron." Miguel Comalada is known to have composed religious works in Catalan (cf. Felix Torres Amat, *Memorias para ayudar a formar un Diccionario critico de los escritores Catalanes*, Barcelona, 1836, p. 184), and he was of the order of St. Jerome. So that the evidence of the MS. note may be correct.

Castilian translations under the title *Tratado llamado el Deseoso: y por otro nombre Espejo de religiosos* were printed at Toledo in 1536 and 1542, at Lisbon in 1541, and at Salamanca in 1574 and 1580.

The book was translated into many of the vernaculars: Italian, French, German, Polish, and English. There are two

Latin versions, one by Surius the hagiographer, the other by Arnold Van de Meer, Louvain, 1554.

The first English version known is that of Adrian Poyntz, printed by John Wolfe in 1596 under the title, *The Treasure of the Soule* (there is a copy at Queen's College, Oxford). In Royal MS. 7 A. xii, f. 6, there is a version of Book i only in a 16th-cent. hand, and a MS. of 16th-17th-cent. date at St. Mary's College, Oscott, near Birmingham, contains, among other Catholic pieces, "Desiderius, or the readie way to the Love of God" translated by "I.G. prisoner," whom C. Edmonds in his Introduction to R. Southwell's *A Foure-Fould Meditation*, 1895, p. x, identifies with J. Gerard, S.J., but the identification does not appear to be certain.

Thus Florence Conry chose one of the most popular books of Catholic devotion in his time to translate "do thabhairt shoillsi don chuid dár ndúthaigh nach tuigeand theangtha eile."

Conry (Flaithri mac Fithil Uí Mhaoilchonaire) is best known in general literature for his work on S. Augustine by which he was one of the forerunners of Jansenism, and in Irish literature for his part in the foundation of the Irish college at Louvain. He belonged to the old literary family of Ó Maoilchonaire, ollaves in history to the Síol Muireadhaigh, being the son of Fítheal son of Muirgheas Ó Maoilchonaire (see above, p. 466). In a poem printed in the *Irish Monthly*, 1920, p. 51, Fearghal Mac an Bhaird recalls to Flaithri Ó Maoilchonaire the ancient friendship of their families based on a service done by the Mac an Bhaids to Muirgheas Ó Maoilchonaire when a novice in the bardic schools.

Accounts of his eventful life will be found in L. F. Renehan, *Collections on Irish Church History*, i. p. 395; in the *Dict. Nat. Biog.* under his name; and in an article on him by the Rev. J. Neary in the *Galway Arch. and Hist. Soc. Journ.*, vii. p. 193. He was born in 1560, studied at Salamanca (although his name does not appear in the list of oaths taken by the Irish students printed in *Arch. Hib.*, ii. p. 1 sqq.), entered the Franciscan order, played an active part in the Irish wars at the end of the 16th and the beginning of the 17th cents., was with the northern Earls on the ship on which they fled to the Continent in 1607, and was made Archbishop of Tuam in 1609. He never visited his see,



spending the rest of his life in the Netherlands and Spain. He was the chief mover, with Mac Cathmhaoil (for whom see Eg. 183) in the foundation of the Irish seminary at Louvain, where, after his death in Spain in 1629, his remains were removed in 1654 (for his epitaph see Renehan, *op. cit.*, p. 401).

There appears to have been some confusion regarding the title of his translation of *El Desseoso*. The full title-page reads thus: "*Emanuel/Leabhar ina bhfuil modh/iarrata ⁊ fghaghalá fhor/bhtheachda na/bethadh riaghaltha ar a ttugadh drong air-fighthe Sgáthan an chrábhaidh drong/oile Desiderius,*" etc. In some books "Emanuel" has been given as the title, but it is plainly a survival of the old scribal invocations (exemplified in an Ó Maoilchonaire MS. in Eg. 1782, see p. 259). *Sgáthan an Chrabhaidh* is given in the *Dict. Nat. Biog.* and in Dix and Cassedy, *List of Books, etc. printed . . . in Irish*, 1905, as the title of a Catechism by Conry printed in 1626, but it is no doubt this same work with a mistaken date. The Spanish Homer in Irish quoted from E. O'Reilly's Sale Catalogue in Dix and Cassedy under 1616 is presumably the same book.

### Egerton 183.

Paper; XVIIIth cent.

7¼ in. × 5¾ in.; ff. 211.

Neither the name of the scribe nor the place of writing appears.

Bookplate of James Hardiman, and a description of the contents in his hand (f. 1b).

SCÁTHÁN SHACRAMUINTE NA HAITHRIDHE: the work on the sacrament of penance by Aodh Mac Cathmhaoil (MacCaghwell, Cavellus), printed at Louvain, 1618, with the title: *Scathan/Shacramuinte na haith/ridhe, [ar] na chuma don bhráthair bhocht/dord San Froinsias/Aodh mhac Aingil/leghtóir diadhachta a ecoláisdí/na mbráthar Néirionnach/a lobháin . . . 1618.*

In the present transcript the Introduction "chum an leaghtóra," the "Allegationes marginales omissae" and the imprimaturs at the end are omitted.

MacCaghwell (commonly known in his order as Mac Aingil) was born in co. Down in 1571, studied at Salamanca, assisted Florence Conry (see Add. 37630) in the foundation of the Franciscan College of St. Anthony at Louvain, of which he was

more than once guardian, from about 1623 taught theology at the convent of Ara Caeli in Rome, was appointed archbishop of Armagh in 1626 and died in the same year without reaching his see. As an author he is best known for his work on Duns Scotus. For Irish poems by him see above, p. 16. For fuller accounts of him see *Dict. Nat. Biog.* under MacCaghwell; Renehan, *Collections on Irish Church History*, p. 24; P. Walsh, *Gleanings from Irish MSS.*, p. 96.

A feature of the present work is the use of exemplary stories. A considerable number of these are taken from the *Magnum Speculum Exemplorum*, Douai, 1605.\*

Keating also used this source in his Eochairsgiath (cf. Eg. 189, art. 2). One of the exempla here (ed., p. 81) taken from Bede, *Hist. Eccles.*, v. 14, through the medium of the *Magnum Speculum*, dist. iii, ex. viii, is found separately elsewhere in Irish (cf. Eg. 178, art. 21). Some of the exempla come from other sources. A number of interesting personal references to Irish affairs occur, the most important of which are the eulogistic references to Giollabhrighde *al.* Bonaventura Ó hEoghusa (his metrical catechism is quoted, ed. p. 271) and Eoghan Ó Dubhthaigh, the satirist of Miler Magrath (cf. Eg. 174, art. 9), see ed., p. 372.

### Egerton 189.

Paper; 1658.

7¼ in. × 5½ in.; ff. 122.

Written in co. Fermanagh by Maghnus Mac Amhlaoihb for An t-athair Pádraig Ó Droma. Cf. the colophon (f. 119): "Finis an naoimhadh lá dég do mhí October 1658. Ag sin duit a athair Padruicc Uí Dhroma ó do companach i. Maghnus Mac Amhlaoidh atá ag iarraidh do guidhe go gnath et ag iarraidh guidhe gach sóin oile leighfus ní isin leobhran so; et ag iarraidh d'athcuingnidh ar an leagtoir gach locht da bfuighe ann a leasughadh más feidir leis é, óir nír glanadh go fóill é. Deus sit in corde meo semper." Pádraig Ó Droma was probably one of the Ó Dromas of Fermanagh. The Muinntear Dhroma were

\* A work in Irish entitled *Scáthán na Sompladha* is preserved in a fragmentary condition in Lyons MSS. IX, X in the Diocesan Library, Cork (cf. *Ivernian Soc. Journ.*, vii. pp. 107, 108). But the headings of chapters quoted, *op. cit.*, p. 107, agree with the present book, and the reference is by book and chapter, while in the *Magnum Speculum* it is by distinction and example. Are the Cork MSS. copies of the *Scáthán Shacramuinte na hAithridhe* with the title *Scáthán na Sompla*? Keating's versions of exempla from the *Magnum Speculum* in his *Eochairsgiath* (cf. Eg. 189) are made independently and his references are to distinctions, not chapters.

erenaghs of Kinawley (Cill Náile), cf. Dinneen, *Me Gúidhir Fhearmanach*, 1917, p. 103. The scribe was, no doubt, one of the MacAwleys of Fermanagh (cf. O'Donovan, *Topogr. Poems*, xi. 46).

At the end (f. 121) is a description of the MS. in *English* by "the Revd. Mr. Kinsela the virtuous and learned Capuchin now residing at St. Bridget's Seminary Blancherstown [Blanchardstown, co. Dubl.]" (note by T. D. C[onnellan]), made in 1820, which shows that the medical fragment, now Eg. 89, art. 13 (16), was contained, loose and folded, in the MS. at that date. As it was written by an O'Cassidy, probably one of the family of hereditary physicians of Fermanagh, its association with the volume was, no doubt, of long standing.

#### KEATING: EOCHAIRSGIATH AN AIFRINN.

1. "Cas da ngorti Mac Tail tre a bheith na dhalta saoir" : genealogical notes on the Dál gCais. An inserted fragment in an early 17th-cent. hand, probably written in co. Clare. For the genealogy of the Dál gCais, see Rawl. B. 502, facs., p. 152, col. 1. f. 1.

2. Eochairsgiath an Aifrinn, or Defence of the Mass, by Geoffrey Keating. This is the earliest copy in the Museum, transcribed in 1658. Later copies are in Eg. 181 (1709); 188 (1730); 112 (1780-2); Add. 39665, art. 1 (1806); 18954 (19th cent.). Add. 18954 has a note stating that the work was finished in 1629. The chapter headings are printed in S. H. O'Grady, *Catalogue*, p. 37, and the whole work has been edited by P. O'Brien, Dublin, 1898, from T. C. D., H. 3. 6.

The controversial matter of the book is in the ordinary style of the time, but it is enlivened by exempla drawn from the *Magnum Speculum Exemplorum*, Douai, 1605. Exempla from this source are found elsewhere in Irish books, cf. Eg. 183; 188, art. 4. Excerpts from chap. xvii occur separately in MSS. (cf. Eg. 151, art. 11), and are printed under the title "Do bhuadhaibh an Aifrinn" in *Mil na mBeach*, p. 1.

It may be noted that the line of argument taken against Luther and Calvin closely resembles that in Bonaventura Ó hEoghusa's poem: "Truagh liom a chompáin do chor" (cf. Sloane 3567, art. 8), which had been already printed *circa* 1614-19, and MacCathmhaoil's polemics in his *Scáthán Shaeramúinte na hAithridhe*, 1618 (see Eg. 183). f. 2.

3. Note on the account of the parishes of Fermanagh compiled by Eoin, prior of Devenish, in 1503, when Tomás óg, son of Tomás mór, was Maguidhir, and Labhrás mór Maguidhir was bishop of Clogher.

A fragment in the hand of art. 2, ending with a note on "tempul Cille Lasair [Killesher, bar. Clanawley, co. Fermanagh] inar bhennuigh Lasair ingin Ronain .i. dalta foghlama do Náile do bhennuig a cCill Náile [Kinawley on the borders of Fermanagh and Cavan]." \* At the end is the note: "As leabhar oiris muinntire Luinin do sgríobhadh an. . . ." The Uí Luinin were ollaves in history to Maguidhir of Fermanagh (cf. Index to *A. U. sub Ua Luinín*; Dinneen, *Me Guidhir Fhearmanach*, p. 109). A book of genealogies compiled by them was in the possession of J. Hardiman in 1820, cf. his *History of Galway*, p. 9, note: "A curious MS. collection of genealogies, written principally in Irish, but in some instances in English, transcribed in the Irish character, and now in the possession of the author . . . [It] appears to have been written, at intervals, from some time previous to 1500, down to 1671, by the family of O'Luinin, Lynegar, or Linacre, who are frequently styled throughout, hereditary Ard-Ollamhs, chief doctors, or antiquaries of Ulster and of Ireland." Possibly the present excerpt was taken from a book of this kind. f. 120.

### Egerton 181.

Paper; 1709.

7½ in. × 5½ in.; ff. 102.

The colophon gives the origin of the book: "Guidheadh gach aon léighfios an leabhor so dia go dúthachtach, sláinte chuirp 7 anma do thabhairt don té darab sealbh so .i. an t-athair Donnchadh Mac Áodhgáin ar na chríochnughadh, 7 ar na sgríobhadh lé Séamus Mhac Gearraí, 1709." This is followed by the stock quatrain: "Trúagh sin a leabhair bhig bháin." There is nothing to show the place of writing, but the book is presumably of Munster. It afterwards came into the hands of John Carpenter, R.C. archbishop of Dublin 1770-1786, who has written a note of ownership at the end: "Ag so leabhair Seain Macatsaí, 7" repeating the first line of the scribal quatrain, and prefixed (f. 1) a table of chapters.

### KEATING: EOCHAIRSGIATH AN AIFRINN.

The work described under Eg. 189.

\* For S. Lasair see her life printed by L. Gwynn, *Ériu*, v. p. 74, and for Náile cf. his life as edited by Plummer, *Misc. Hag. Hib.*, p. 100. In her life Lasair is made the pupil, not of Náile, but of Molaisse of Devenish.

## Egerton 188.

Paper; 1730.

7½ in. × 6 in.; ff. 141.

The scribe's name and date are given in a note on f. 36: "Tionnsgnaim an trácht so do sgríobhadh a n-ainm na Tríonáide rónaomhtha an lá déaghnach do Mhí an Fhómhair 1730. Pílip mac Sheaghann mac Philip mac Sheaghan mac Conchubhair mac Sheaghan bhuidh mac Thaidhag mac Sheaghan láidir Mhá Ceachainn." An 18th-cent. hand writes on f. 140 b: "John Gardner his Irish Book." And a later owner adds a list of contents (f. 1 b), with the note: "Ar a scriobhadh leamsa Patruic Ua Loinséag aois an tighearna 18-6 a n-Aithliatha Dhruimcollchoile [Dublin] ehum sochar an Sgríobhuineora fein."

It may be noted that arts. 1-6 occur in a different order in T. C. D., H. 3. 6, a MS. written in 1714 by Stephen Rice (= Stiophán Maolcraoibhe in a poem by T. Ó Neachtain, *Gadelica*, i. p. 160), a Dublin scribe and associate of the Ó Neachtains.

KEATING: EOCHAIRSGIATH AN AIFRINN; with other devotional matter.

1. Directions for saying the Rosary, or Saltair Mhuire, with meditations on Christ's life and passion. Imperfect, lacking the meditations on the first joyful mystery and part of those on the second. For the Saltair Mhuire cf. Eg. 93, art. 3. f. 2.

2. "Na hAointe Ordha": note on the Golden Fridays. See Add. 30512, art. 92. Followed here by a quatrain, beg. "Ag sin na háointe ordha" as in Add. 31877, art. 11. f. 24.

3. Keating's Eochairsgiath an Aifrinn. See Eg. 189, art. 2. At the head of this article is written: "Octobris 20° 1730." f. 25.

4. "Sgeal ar mhíorbhuilibh *Jordanus* naomhtha": exemplum relating how a demon described to *Jordanus Saxo*, General of the Dominican Order 1222-1237, the glory of God. Beg. "Neach naomhtha ro bhí san domhan roimhe so darab ainm *Jordanus*." Translated from the *Magnum Speculum Exemplorum*, Douai, 1605, Dist. ix, exempl. lxiii. For the use of this book by Keating cf. Eg. 189, art. 2, and by Mac Cathmhaoil cf. Eg. 183. Another copy of the separate exemplum is in Cambr. Univ. Libr. Add. MS. 4183, p. 168 (cf. *G. J.*, xiv. p. 807 a). Cf. also Plummer, *Misc. Hag. Hib.*, p. 262, no. 330. f. 114.

5. "Sochar an Aifrinn": the fourteen "virtutes missae," attributed to S. Augustine. See Eg. 136, art. 7. f. 115.

6. "Beata S. Margreag," beg. "Gein tsothaimh saorchinealach, craibhtheach, ceannsa": the life of S. Margaret as

in Eg. 1781, art. 11, but lacking the verses and unfinished. f. 118.

7. "Eactre et imthecht an Mhadre mhaoil mar leanus": the late romantic tale as found in Eg. 1782, art. 11. Imperfect here. f. 118.

8. "Aoidhe Chloinne Tuirinn": the tale of the mythological cycle. Cf. Eg. 164, art. 7. f. 122.

9. "Triar ag brath ar mo bhas": four quatrains of the poem printed in S. H. O'Grady, *Catalogue*, p. 628. See Eg. 127, art. 74. f. 140 b.

### Additional 18954.

Paper; XIXth cent.

6½ in. × 3½ in.; ff. 180.

Inserted slips contain scribal notes, the most interesting of which are:—(a) "Mise S[eachtrun] C[eitinn] s[agart] ⁊ d[ochtuir] diadhachtach úghdar na hoibre so ⁊ má tá nídh air bith innbhéime ann gabhadh gach leagthoir mo leathsgeal do bhrígh nách tré mhailis acht tre ainéolas ata ann. A n-ainm Dé uillechomhachtaicich ag so Reimhthionsnadh an leobhair dá ngoirter Eochair sgiath an aifrinn" (f. 110) and "Comum no cominum + Eochairsgiath an aifrinn iar na chumadh le Seathrun Ceitinn s[agart] ⁊ d[ochtuir] d[iadhachta] isin m[bliadhain] daois Criost 1629" (f. 110 b). Do these notes ultimately derive from the author's own copy?—(b) "Eochairsgiath an aifrinn iar na chumadh le S. C. s. ⁊ d.d. isin m[bliadhain] daois Criost 1629 ar na scriobhadh cum usáide U. Ui Mh. le Pol. fear (*sic*) isin m[bliadhain] daois Criost ar tiarnadh . . . oret pro scriptore lector." f. 119.

EOCHAIRSGIATH AN AIFRINN, by Geoffrey Keating. See Eg. 189, art. 2. In this copy the preface follows the main body of the tract at f. 158.

### Egerton 184.

Paper; 1726.

7¾ in. × 5½ in.; ff. 247.

Written in 1726 at Forbach, now Furbogh in Rahoon parish, 6 miles W. of the town of Galway, by Seán Ó Catháin, then over 60 years of age, for Francis Blake of Forbach, his pupil. The colophon and the eulogies of Francis Blake appended are of considerable interest as showing the range of knowledge of the scribe.

They are:—(a) Three stanzas addressed to Francis Blake, beg. "Ag soin agaibh a Fhrainc aigionta na féile Bláke." f. 226 b;—(b) Colophon: "Ag soin agad a léightheóir cháirdemhail chóimhthiorthach trí bíorrhaoithe an bháis iar na ttiomsúghadh agus iar na geur a n-eagar ⁊ iar na scriobh o thús le Séithrún Ceiting dochtúr diadhachta agus sagart *anno domini* 1631 agus anois iar na scriobh go núadh (air forálamh an óig úasail rónóraigh fhíorchartannaigh i.

Fhroinnsiais óig a Blake mhic Tomais oíghreadh na bForbach etc.) le Seán Ua Catháin oighde foghluma ⁊ fodhuine uirisioll an Fhroinnsiais roimraite chum glóire an choimhde nilechumbhachtaidh agus maithiosa cháich a gcoitchinne agus guidhim thu a léightheóir gherthuigse fa gan guth do thabhairt orum ma ta dermad focal no droch cursíos a n-áonchuid don leabhar go hairighthe do bhrígh nach bíghid na saoithe féin gach aón úair gan locht mur ader an Laitin *Quandoque bonus dormitat Homerus* ⁊ do bhrígh go raibhe siubhal rofhadadh air fhear m'aoise (i. os cionn seasca blioghain) a gcuram mhór ionnus nach iomdha duine do gheabhadh do laimh a scriobh ar áon cor a mbothan shileanach súighidh a gceann gach toirmisg eile dár bháin dámh maille lé teinnios uathbhásach tairis soim thugus fa dearadh began locht do bbeith um dhiaidh." The remainder asks for a blessing, and the whole colophon concludes with a *Latin* elegiac couplet addressed to the Trinity and an *Irish* stanza, beg. "A Froinsíais choinsiasaidh chráibhthe chaoin." *ib.*;—(c) A series of poems in *Latin* elegiac couplets, headed: "Elegia panegyrica Eucharistica pariter et Paraenetica in laudem dignissimi Domini, alumni nostri charissimi in literis humanioribus Francisci Blake junioris de Forbach, etc." They are:—(1) "Acrostichis multiplex quasi strena et tessera mei amoris erga illum in annum ineuntem foelicissimum 1727." A most elaborate acrostic on the theme: "Franciscus Blake De Forbach diu vivat." An elegiac couplet, every word of which begins with the letter, is given to each letter of the name, the letter K having a *Greek* couplet in *Latin* letters, κ and χ being given the same value. The rest has a hexameter line per letter, alliterating on the letter. Beg.

"Franciscum fortem, formosum, Fodla fatetur,  
Fructiferum fundum, flumina Forba ferunt."

f. 228;—(2) "Articulus Duplex in honorem Francisci Blake": an elegiac quatrain, in which every word in the first line is a noun in the nominative singular, in the second line a verb, 3 sg. pres., in the third a noun, acc. pl., in the fourth a noun, abl. sg. f. 229;—(3) "Epilogus": 13 elegiac couplets, beg. "Haec mea strena tibi, Francisce, sacratur, alumne." f. 229;—(4) "8<sup>o</sup> partes orationis in uno versu," beg. "O cur vos taceam prae multis quum recolendus."

The scribe is probably identical with the Seán Ó Catháin who copied a poem by Seán Ó Gadhra addressed to Roderick O'Flaherty into R. I. A., 23. G. 4 in 1722 (cf. *G. J.*, xiv. p. 792). His signature occurs with the date 1724 in H. 1. 18, f. 182 b, following that of Duaid MacFírbis. He is probably to be associated with the last scholars of Connaught in the 17th cent. enumerated by Seán Ó Gadhra of Cnoc Reamhar, co. Sligo, in the following verses (*G. J.*, xiv. p. 714 b):

"Is i gConnachta bhí an chuideachta dhéidheanach  
Bhí cumusach i dtuigse na Gaedhíge  
Do chruinnigh gan tuirse gach saethar  
'S do scrúdadh na hughdair go fréamha:  
Ruadhri Ó Flaithbheartaigh scathmhuire an léighinn  
Tadhg Ó Roduighe scoluidhe tréitheach  
Is Seán Ó Gadhra nar sháruigh éan-stair  
I Laidin i Scoitic ioná i mBéarla."

KEATING: TRÍ BIORGHAOITHE AN BHÁIS; and the passion of S. Catharine of Alexandria.

1. Trí Biorghaoithe an Bháis: a treatise on Death, in three books, completed in 1631 (cf. *G. J.*, xviii. p. 49). Printed by R. Atkinson, R. I. A. MS. Ser., ii, part 1, 1890, with a full Glossary and Appendix on Grammar. A new edition by Prof. O. J. Bergin is in preparation.

The chapter headings are printed in S. H. O'Grady, *Catalogue*, p. 40 (as far as Bk. iii, chap. 16, where the copy in Eg. 112 ends). Chap. 7 of Bk. 1 is lacking in the present copy. It may be noted that here as in his *Eochairsgiath an Aifrinn* (cf. Eg. 189, art. 2) Keating makes considerable use of exempla. In the *Eochairsgiath* these were drawn from the *Magnum Speculum Exemplorum*, but in the present work, where identifiable, they come from other sources. Thus use is made (probably through some intermediary) of various mediæval collections, e.g. Humbert de Romans (?), *Liber de dono timoris* \* (here called "Toirbheart an Uamhain" and ascribed to Galiensis (?), cf. pp. 11, 13, 17 of the printed ed.), and Nicolaus de Dinkelsbuehl, *Liber de septem donis* ("Leabhar na seacht dtiodhlaicthe," cf. pp. 252, 264).

f. 1.

2. "Beatha Chatarfhíona": passion of S. Catharine of Alexandria. Beg. "Ardrigh coitehionn, cródha, cathardha, lionmhur, leathan, lámhiomdha, toictheach, tairise, táoidhluicteach, ro ghabh flaithios ⁊ forlámhus for an geineadh ngeinntíle go coitehionn." A different passion from that in Eg. 1781, art. 10, being closer to the Latin *passio* as found in Mombritius, *Sanctuarium*, ed. 1910, i. p. 283. The style is the inflated, alliterative manner of the saints' lives imitating the late romances, as in the life of S. Margaret (Eg. 1781, art. 11), etc.

Colophon: "Finit Novemb̄er y<sup>o</sup> 1<sup>a</sup> 1726. Scriptum per me Joannem Cahan ad usum dignissimi domini atque mei quondam in literis alumni charissimi Francisci Blake." f. 236.

\* For this work cf. Ward and Herbert, *Cat. of Romances*, iii. p. 88.



### Additional 31875.

Paper; bef. 1731.

9½ in. × 7 in.; ff. 50.

Written in a good early 18th-cent. hand. The scribe's name does not appear. A note by James Foley (f. 3) says that it was written by Keating, but this is true only of the composition of art. 1. Among other scribbles at the beginning are some notes in *Latin* on the six ages of the world. At f. 50 b is the note: "Anthony Browne his Book, April 19<sup>th</sup> 1731." At f. 4 is a note in Maurice Lenihan's hand and his stamp.

#### KEATING: TRÍ BIORGHAOITHE AN BHAIS.

1. Trí Biorghaoithe an Bháis, cf. Eg. 184, art. 1. The present copy contains only the first book and two chapters of the second, the third chapter ending incompletely. At f. 37 b is the poem "Trí cháogadh psalm luaitear libh" not found in the ordinary copies, but quoted as from this tract in the life of S. Patrick in Add. 18948, art. 1 (a MS. of co. Cork), and printed from Eg. 138, f. 36 b, by S. H. O'Grady, *Catalogue*, p. 637. f. 5.

2. The common prayer, "A thighearna romhilis." See Eg. 139, art. 14. f. 50 b.

### Egerton 198.

Paper; 1717.

6¾ in. × 4¼ in.; ff. 108 + 1\*.

Written by Tadhg Ó Neachtain in 1717 (cf. art. 9). The book was evidently intended for his own devotional use, and contains translations of saints' lives by him (cf. arts. 5, 27, 29, 32). At f. 2 is a list of obits and births in the Ó Neachtain family, 1708/7 1749, in Tadhg's hand, printed above, p. 98. The entries up to 29 Nov. 1715, were made at one time, those following (from 4 June 1718) were added at different times. The contents of Eg. 193 closely resemble those of the present MS. Cf. also Eg. 197, which clearly derives from an Ó Neachtain MS.

**THEOBALD STAPLETON: CATECHISMUS;** and other devotional matter.

Arts. 7, 30 are excerpts from Theobald Stapleton's *Catechismus*, Brussels, 1639, the first book in the Irish language printed in the Roman character. Of Stapleton himself little is known. His name occurs in a list of Irish students entered at Salamanca (*Arch. Hib.*, ii. p. 24): "Ego Theobaldus Stapleton literarum studiosus, patriae Butlerensis in provincia Momoniae, parentes habens Joannem Stapleton et Ffenoly ni Unumarru in

diocaesi Casselensi operam dedi humanioribus litteris Tipperariae sub praeceptore Mauritio Beggan, appuli in hoc Hybernorum Divi Patricii collegium, aetatis meae anno 20°, Die vero Mensis Decembris 1° et anno Domini 1609." If this is the same man, as seems probable, he was born in 1589, and published his *Catechismus* at the age of 40. In the dedication to Ferdinand, Infante of Spain, Stapleton states that he celebrated his first Mass at Madrid in the presence of that Prince in 1616, and had served for 12 years in Ireland at the date of the publication of his book. He says that his work in Ireland showed him how necessary it was for the people to have a Catechism in their own language, and, to facilitate its understanding, he prints it in the Roman character and in a semi-phonetic orthography.

Commendatory verses by Peter Stanyhurst, S.J., son of the more famous Thomas Stanyhurst, and James O'Donnell follow Stapleton's preface.

1. Prayers, etc., chiefly of Franciscan origin. They are:—  
 (a) "Orrtha gach am chuirir crios S. Proinnsias ort": two prayers to be said by a Franciscan (? of the Third Order), when putting on the girdle. Cf. Eg. 197, art. 1. f. 2 b;—(b) "Giles naomhtha don órd mionur": citations on ill-speaking and poverty attributed to S. Giles (Egidio d'Assisi). f. 3;—(c) "D. Spenser. Tabhair Dia do robhain": citations on the Christian Choice, etc. Cf. Eg. 197, art. 1. *ib.*;—(d) Citations, including one from S. Jerome in *Latin*, with *Irish* translation. f. 3 b;—(e) "Orrtha St. Proinsias chum bhainrighain neimhe ⁊ talmhan," beg. "Dia do bheatha a naoimhriaghan": the prayer, "Ave Domina sancta," cf. Wadding, *Opuscula S. Francisci*, Antwerp, 1623, i. p. 105. f. 4;—(f) "Ag so orrtha laethamhail S. Proinnsias," beg. "A naoimhoigh Muire ⁊ a bhaintighearna do shamhuil do mhnaoi riamh ni rugadh": the prayer, "Sancta Maria Virgo," see Wadding, *op. cit.*, i. p. 108. f. 54 b;—(g) "Gearrorrtha an naoimh ceadna," beg. "A mo Árdmhaith uilechumhachtach": the prayer, "Omnipotens sanctissime et altissime Deus," Wadding, *op. cit.*, i. p. 104. f. 5;—(h) "Orrtha do chumm Proinnsias naomhtha a laidion ré dia do mholadh et ba gnáth ris do radh gach uair chanonda," beg. "A naoimh, a naoimh, a naoimhthighearna": the prayer, "Sanctus, sanctus, sanctus Dominus Deus," Wadding, *op. cit.*, i. p. 103. *ib.*;—(i)

- “Beannughadh S. Proinnsiais,” beg. “Siothchan Dé san ttoigh so.” f. 5 b.
2. “An t-ave maris stella,” beg. “Reult na mara failte”: the same translation, probably by Seán Ó Neachtain, as in Eg. 197, art. 13 (z). f. 6.
3. Various short prayers, etc., viz.:—(a) A brief litany of Irish Franciscan character, invoking SS. Patrick, Columba, Francis, Ciarán, Bridget. It resembles the litany for the dying in Gearnon, *Parrthas an Anna*, p. 461 (for this work see Eg. 196). f. 7;—(b) Graces to be said before and after meat, as in Gearnon, p. 24. f. 8;—(c) “Ag clos cluig na failte Ainglige san maidin, meadhon laoi, agus tráth nona abair”: prayer to be said on hearing the Angelus bell, as in Gearnon, p. 15. f. 8;—(d) “O a dhearbhrathre roidhíle ⁊ a chlann bheannuighthe tre bhith shíor éistidh liomsa, éistidh ré glor bhur n-athar féin S. Proinsias”: the ejaculation of S. Francis, beg. “Is mor do gheallamair.” Cf. Eg. 197, art. 1 (b). f. 8 b;—(e) “Cosain h’anam deansa spairnn”: religious quatrain. By one of the Ó Neachtains (?). f. 9;—(f) Supplications, beg. “Re beannughadh shuthain go mbeannuighe an t-athair siorruidhe sinn Amen.” *ib.*
4. The hymn, “Jesu dulcis memoria,” in the same version, probably by Seán Ó Neachtain, as in Eg. 197, art. 13 (ee), followed by prayers and invocations. f. 9 b.
5. “Beatha naoimh Antoin ó Phadua chum mórglóire De,” beg. “Do ruga Antóin naomhtha ó Phadua a Lisbon ceannchathair rioghacht Phoirtingeil”: the life of S. Anthony of Padua, derived from a post-Renaissance form of the life (cf. Kerval, *S. Antonii de Padua Vitae Duo*, p. 25, note). Translated, like art. 29 below, by Tadhg Ó Neachtain. Ends incompletely. f. 11.
6. “A Iosa, a aoinghin in athar is a úain”: religious poem (2 stanzas and 1 of *ceangal*). f. 34 b.
7. “An t-athair Tioboid Galldubh,” beg. “Go mbeannuighthear dhuit, a Riaghain”: the exposition of the *Salve Regina* from Stapleton, *Catechismus*, p. 50 sqq. The Irish form of his name used by Stapleton himself was Teaboid Gállduf, cf. art. 30 below. f. 35.
8. “Caintic chraifeach is ionnraidhte gach am re mbeannuighear ⁊ re molar Dia do réir an Athar Antoin de Toirres”:

version of a canticle based on that of the Three Children, attributed here to Antonio Torres S.J. (d. 1713). Followed by a prayer, beg. "A Dhia ⁊ a athair ar ttighearna Íosa Criost."

f. 36.

9. Prayers, etc., viz.:—(a) "Dia do bheatha 'Mhuire ro-naomhtha": indulgenced prayer, "Ata loghadh 11000 bliadhuin on bpapa Sixtus 4 don tí adeir an orrtha tuas re caonduracht." f. 37 b;—(b) "Troska na hanma deantar linn": quatrain on fasting. *ib.*;—(c) "Béd naomhtha airmhidneach .cc.," beg. "Gi be sagart (gan fath dlisdionach) do ní faillidhe do aithfrionn a rádh": warning to priests against neglecting the Mass, attributed here to Bede. *ib.*;—(d) Salutation to the Virgin, beg. "Dia do bheatha 'Mhuire, a innilt na trionóide naomhtha." At the end is the note: "Do foilsighthe do S. Bernard ab angelo, nach bhfuidhe an tí déaradh re caondúrach go laothamhuil an orrtha thuas bás gan aithrighthe ⁊ ruindiamhair an choirp naomhtha." Followed by the inscription: "Tadhg Ó Neachtuin guidh air a anam-1716/7 Jan. 6."

f. 38.

10. Aspirations arranged under the days of the week, beg. "Dia domhna. O shoimhnis! ó ghlóir siorruidh! cad é an ní do shealbhughadh."

f. 38 b.

11. Miscellaneous mnemonic matter in *Latin* and *Irish*, viz.:—(a) Rules for finding the Sunday Letter and the Golden Number. f. 39;—(b) Verses on the divisions of the year, the four fasts, etc. f. 39 b;—(c) "Qualis debeat esse confessio": hexameters on confession. f. 40;—(d) Various verses on sin and confession. *Latin. ib.*;—(e) Mnemonic verses on the ten commandments, the ten plagues, the five senses, the fourteen works of mercy, the seven sacraments, etc. *Irish* equivalents are given for the ten plagues. Beg. "In tabulis binis lex est depicta patrinis." f. 40 b;—(f) "Dignatio" of the 25th March in *Latin* hexameters, beg. "Haec est illa dies quinta et vigesima Marti," with *English* version, beg. "This is (of March) the five and twentieth day," and *Irish*, beg. "An cóigiughadh fíothehiote do mhí mharta bhán." March 25 was the old beginning of the year. For such *dignationes* cf. p. 310 above. f. 41 b;—(g) Scheme of the temperatures. f. 42;—(h) "Naoi lan is aois an mic": riddling quatrain. f. 42 b;—(i) "Dia domhna do ruga an righ": a *dignatio diei dominici* in quatrain form. *ib.*;—(k)

“Of god alone was Adam made”: *English* quatrain on the making of Adam, Christ, Eve. *ib.*—(1) “Ta dom fholach san mbás m’feoil”: three quatrains of *deibhidhe*, by Seán Ó Neachtain, on the world, the flesh and the devil. *ib.*

12. Various prayers, viz.:—(a) “Orrtha ris an bpapa naomhtha Leo aga bhfhuil logha iomlán na huile peaca ma deirthear re caonduracht a ndiaigh offige í,” beg. “Don trinnoid naomhbheannuighthe ⁊ doidhealuighthe.” f. 43;—(b) “Orrtha chum Muire bhaintighearna,” beg. “A mo bhaintigherna a naoimhMhuire toirbhrim mé féin.” *ib.*;—(c) “Túar tuirsi gleann na ndeor”: quatrain in *deibhidhe* metre on the vale of tears. *ib.*;—(d) Prayer, beg. “A Mhuire a mhathair Dé”: Appended is the note: “As ofige Mhuire an urnuighthe so re T[adhg] Ó N[eachtain]. f. 43 b:—(e) Prayer, beg. “A shlanaightheoir iolthrócaireach Iosa Críost.” *ib.*

13. Expositions of the Paternoster and the Ave, viz.:—(a) “Míniughadh ar an bpaidir do reir an Athar beannuighthe Vincinsius Bruno” [Vincentius Bruno];—(b) “Míniughadh ar an Ave Maria do réir Ludolphus de Vita” [Ludolphus de Saxonia, a Carthusian, d. 1370, author of the *Vita Christi*];—(c) “Modh a mbiadh cáilidheacht anama fireunda ag an Ave Maria ar na mhíniughadh.” f. 44 b.

14. “An teagasc criostuighthe”: a *Doctrina Christiana* in *Irish*, followed by prayers to be said on waking, when washing, etc. f. 45.

15. “Gníomh Aithrighe is anraidhteadh gach Maidin, Meodhuin laoi ⁊ gach trathnonadh ris an Aithrighteach fire. Croidheadhbhrughadh,” beg. “A mo thighearna Iosa Críost, soillsigh me”: prayer of contrition. At the end is added: “Ó is aithrighe neamhdha so ⁊ go ndáile Dia damhsa an peacthach bocht éifeacht ⁊ suim in aithreachas croidheadh-bhrughadh ceadna. Tadhg bocht Ó Neachtain.” f. 50.

16. “Do shochar an aifrinn,” beg. “Ag so sochar ata ag an duine an la éistear aifreann go hiomlán”: the “*virtutes missae*,” for which see Eg. 136, art. 7. f. 51.

17. Translations from various sources, sentences from S. Bernard in *Latin* and *Irish*, the Nicene creed in *Irish* and a meditation on Christ on the cross, beg. “Ó! créd an t-amhare.” f. 51 b.

18. "Gearrórrthuibh a n-aimsir aithfrinn is foileamhach re n[a] tuigsin ní sa fearr": translation of the short prayers during Mass as found in the Primers. Cf. Eg. 193, art. 18. f. 53.

19. "Umhachta an Anama is ionndheanta ní san bpong dheidhionuidh da shaoghal, acht gach laoi, ris an geriostuidhe maith," beg. "A n-ainm an tighearna. Amen. Tiomnuighim m'anam do Dhia": a series of prayers for the sick. f. 60 b.

20. "Liottain an eageuidh san n-uair dheidhionaidh": Litany for the Sick, followed by a prayer for deliverance.

f. 62 b.

21. "La úd na feirge lá na h-uathmhúadh": the version of the Dies Irae as in Eg. 197, art. 13 (dd). f. 64 b.

22. "An aibghitir spioradalta is coir do fhaghail a meabhair re meadhonughadh orra a n-urnuighthe na maidne re día do ghlóiriughá et a gradhughadh": devotions alphabetically arranged from Gearnon, *Parrthas an Anma*, p. 493. f. 66.

23. "Moladh maoidne thusa a Dhé": the version of the Te Deum, probably by Seán Ó Neachtain, as found in Eg. 197, art. 13 (cc). f. 69 b.

24. "Orrtha eum Muire maithair. paidir. ave. 7 cre": the indulgenced prayer common in MSS. See Eg. 139, art. 14.

f. 70 b.

25. Directions for the saying of the Rosary translated from some such source as the Primer of 1706, p. 546. f. 72.

26. "Liottáin naomhPhroinsias Xavier arna chuma leis an athair Proinsias Gasciar o Villa Rovel, tighearna easpog roidhdhearesguighe Bhaile Shéamuis a rioghacht Cile": litany of S. Francis Xavier, attributed here to Gaspar de Villaroël, O.S.A., bishop of Santiago 1637-1651. Cf. Eg. 197, art. 17. f. 78.

27. "Cuid do bheatha Phroinsias Xavier": brief life of S. Francis Xavier in the same style as the life of S. Anthony of Padua in art. 5. Beg. "Do ruga Proinsias naomhtha Xauiar a Nauarr." f. 80.

28. "Liottain naomhPhroinsias": the litany of S. Francis. Cf. Eg. 197, art. 16. f. 87 b.

29. "Beatha Laoisigh naomhtha righ Frange," beg. "Do geine S. Laoiseach righ Francg o Laoiseach oile": life of S. Louis, King of France, in the same style as arts. 5, 27. At the end is the translator's note: "Gibe thú leaghas an bheatha

thuas, ceartuidh gach locht 's na tabhair fa ndeara beagleaghan an Aistreóir Tadhg Ua Neachtain." f. 89.

30. "Órrtha an chombhrughadh-croidhe": prayer of contrition, beg. "A thighearna a Iosa Criost a Dhia ⁊ a dhuine fhirinigh." From T. Stapleton, *Catechismus*, p. 115. Cf. art. 7 above. f. 95 b.

31. "Órrtha Bhrighide naomhtha anráidhte a n-onóir chneathachadh airmhidne ar slanaightheora": the prayers known as the Fifteen Oes, attributed to S. Bridget of Sweden. Beg. "A thighearna roidhmhilis Íosa Criost." Cf. Sloane 3567, art. 5. f. 96.

32. "Beagan do míorbhuile Elisa": account of Elijah. Probably a translation by Tadhg Ó Neachtain. f. 101.

33. "*Si quaeris Miraculis* naomh Bonaventuir .cc. air mhíorbhuile Antoin naomhtha ó Phadua. T. O. N.": translation by Tadhg Ó Neachtain of S. Bonaventura's hymn on S. Anthony of Padua. Beg. "Cia rér mian Míorbhuile mor." Followed by versicle, respond and prayer. f. 107.

34. "The Rapture of an Affectionate soul before a Crucifix Compos'd in Latin by St. Francis Xaverius": hymn (5 quatr.), beg. "O God I Love thee, not that thou." *English*. f. 108.

### Egerton 193.

Paper; late XVIIIth cent.

7½ in. × 4¾ in.; ff. 113.

Transcribed by Edward Troy (? some connection of John Thomas Troy, R.C. Bishop of Dublin 1786-1823) in the late 18th cent. from various sources, one of which was probably a MS. by Tadhg Ó Neachtain resembling, though not identical with, Eg. 198 (cf. arts. 16-24, 27-32).

"EOCHAIR PHAIRTHAIS, no leabhar urnaighthe ar na sgríobha le Eadbhart ó Troih."

1. "An teagasg criostuighthe": summary of the catechism, followed by morning and evening prayers. f. 2.

2. "Urnaighthe dochum ainm Íosa": prayer to Christ, beg. "Ó Íosa shanais! ó róidhiadha Íosa!" f. 12 b.

3. Instructions for behaviour at Mass and a treatise on the meaning of the vestments and the parts of the Mass, adapted from Gearnon, *Parrthas an Anna*, part 8 (for this work see Eg. 196). f. 13.

4. "Urnaighthe aimsir an aiffrinn": prayers to be said during Mass. Also in Add. 33196, art. 3. f. 15 b.
5. Notes on behaviour during the sermon, adapted from Gearnon, *op. cit.*, p. 335. f. 24 b.
6. Devotions before and after confession, from Gearnon, *op. cit.*, part 9, chaps. 2, 3. f. 25.
7. Devotions before and after communion, adapted from Gearnon, *op. cit.*, part 9, chaps. 4, 5. f. 29.
8. Litanies, viz.:—(a) Mary as in Gearnon, *op. cit.*, p. 290, with additional prayers. f. 34;—(b) The Saints, as in Gearnon, p. 295, followed by Ps. lxix, with versicles and responds, and the prayers, as in Gearnon, p. 304. f. 36 b;—(c) Jesus, as in Gearnon, p. 283, with an additional prayer. f. 40 b;—(d) S. Anne. f. 42 b;—(e) The Trinity. f. 43 b. Followed (f. 45 b) by "An beannughadh tar éis oifice ar bioth," beg. "A mhórdhacht impirdha beannaigh mé."
9. The Seven Penitential Psalms. The first psalm begins: "A thighearna na himdhearg an t'fhíoch agus na smachtaidh me an t'fheirg." A different version from that in Eg. 196, art. 9, and Add. 33196, art. 5. Followed by the Salve Regina (f. 51). f. 46.
10. The Athanasian and (f. 53) Nicene Creeds. The version of the Athanasian Creed is the same as that in Eg. 197, art. 19. Cf. Eg. 196, art. 15. f. 51 b.
11. Translation of the Te Deum. Cf. Eg. 196, art. 14. f. 53 b.
12. "Urnaighthe do chum Muire": prayers to the Virgin, with indulgences. f. 54 b.
13. "An phsaltair Íosa": translation of the Jesus Psalter, a form of devotion commonly found in the Primers printed in the Netherlands for the use of English Catholics during the 17th cent. It had been printed and sold separately as early as 1520 (see H. Thurston in the *Catholic Encyclopaedia*, xii. p. 426, col. 2). The present copy follows the order of the English (cf. *A Manual of Prayers*, Douai, 1613, p. 507), but another copy in Add. 33196, art. 1, interchanges the third and fourth petitions, and has many other differences of reading. f. 56.
14. "An choróin Iosa do reir Phárthais an Anna": direction for saying the rosary of Jesus, adapted from Gearnon, *Parrthais an Anna*, p. 264 sqq. f. 63 b.



15. "Don choróin Mhuire ⁊ don mhodh arar coir a rádh" : directions for saying the rosary of the Virgin, adapted from Gearnon, *op. cit.*, p. 270 sqq. f. 64.
16. "An paidrín" : the Rosary of the Virgin. Cf. Eg. 198, art. 25. f. 65 b.
17. Interpretations of the Paternoster and the Ave Maria. Cf. Eg. 198, art. 13. f. 71.
18. "Gearrórrthaibh a n-aimsir aitrín is foileamhnach re na tuigsín ní sa fearr" : prayers during Mass. See Eg. 198, art. 18. f. 71 b.
19. "Do réir S. Augustín do gheabhadh an té eistead aithfríonn go hiomlán na cheithre tíodhlaicuibh déag so inar ndíáigh" : the "virtutes missae," cf. Eg. 198, art. 16. f. 78.
20. "Aspiráíons gach lá don tseachtmhain" : daily aspirations, cf. Eg. 198, art. 10. f. 78 b.
21. "Orrthadh Bhríghide naomhtha" : the fifteen Oes, cf. Eg. 198, art. 71. f. 79.
22. "Oifig geineamhnadh neamhchaidheach na maighdine Muire" : the Office of the Immaculate Conception. f. 84.
23. Translation of the Dies Irae, cf. Eg. 198, art. 21. f. 87 b.
24. "Liottain an eagrúaidh" : litany for the Sick, cf. Eg. 198, art. 20. f. 89.
25. "Orrtha an chróidhebhrúghadh" : act of contrition as in Eg. 198, art. 30, with the *English* version. f. 90 b.
26. The De Profundis (Ps. cxxix). A fragmentary version in Eg. 178, art. 32, resembles this. That in Add. 33196, art. 5, is entirely different. Beg. "As na haigéanaibh d'éigh me ortsa." f. 91 b.
27. Litany of S. Francis, as in Eg. 198, art. 28. f. 92.
28. Franciscan prayers, as in Eg. 198, art. 1. f. 93.
29. Translation of the Ave maris stella, as in Eg. 198, art. 2. f. 94 b.
30. Translation of the Te Deum, as in Eg. 198, art. 23. f. 95.
31. Various devotional extracts. f. 96.
32. "Giles naomhtha don órd mionur .cc.," beg. "Is cosmhuil an béul labhras maith ré béul Dé" : the excerpts in Eg. 198, art. 1 (b-d) copied continuously without separate headings. f. 96 b.

33. "Alainn dún mhic Muire": the poem (35 quatr.) attributed to Eoghan Ó Donnghaile, described under Eg. 139, art. 19. f. 97 b.

34. The prayer found on the Virgin's tomb. Cf. Eg. 139, art. 14. f. 99.

35. "Tracht preimh ar cereidiomh": poem (14 quatr.) versifying the Creed, beg. "Gach moladh glóire onora is buidheacus." It occurs as a pendant to the poem on the life of Christ in Eg. 179. f. 100.

36. "Adeara le luthghaire sholáis rimhe sion": poem (7 stanzas) on a friend who had turned the poet's thoughts to religious things. f. 101 b.

37. "Tracht ar theacht laoi an bhreitheamhnais agus ar comhartha thiufus roimhe": poem (426 ll.) on the Day of Judgement and the signs preceding it. Probably belongs to the poem on the life of Christ in Eg. 179. Cf. Eg. 133, art. 8. f. 102.

38. Epigrams, viz.:—(a) "Ni he an Éire so ann Éire bhi analod an." Cf. O'Rahilly, *Bárdáin Bheaga*, no. 23. With *English* version. f. 112 b;—(b) "A righ na cruinne fuair penoid a bpeinbhruid mhoir": a prayer for grace. *ib.*;—(c) "Ni comhfhada barra na mear": *trí rainn agus amhrán*, cf. Eg. 127, art. 38 (b). f. 113.

### Egerton 190.

Paper; 1709.

7½ in. × 5½ in.; ff. 39.

Written in 1709 (cf. f. 25) by Richard Tipper ("R. T.," f. 23) of Mitchelstown, co. Dublin (cf. above, p. 329). A table of contents has been added (f. 1) by Finghin Ó Scannail, Hardiman's scribe, and the same writer has pasted inside the back cover a slip of paper (f. 39), containing four quatrains from An teagasg ríoghda, beg. "Luigh 7 eirgidh air do laimh dheis," see Eg. 127, art. 37.

DEVOTIONAL COLLECTIONS; together with lives of saints translated by Tadhg Ó Neachtain.

1. "Leaghtur isin naomhadh caibidil déug do leabhar Mhatha co ttainig oganach d'ionnsoighadh an tigherna": the same recension of the *L. B.* homily on the commandments as in Eg. 136, art. 4. f. 1 b.

2. Instructions how to lead the Christian life, etc., viz.:—

(a) "Cionnus as coir do Christoidhe é fein do coimhead do chum a slanuighthe": instructions on religious observances, concluding with a list of the sins arranged under the ten commandments for use in confession. f. 12;—(b) "Cionnus as coir don Criostaidhe commaoineacha do caitheamh": instruction how to receive communion. f. 19;—(c) "Ag so an meid don teagasg Criostuidhe ata d'fiachaibh ar gach áon do beth aigi na cuimh[n]e fa péin a damanta": summary of the Christian Doctrine. f. 20 b;—(d) "Do toradh na faoisidne": two short notes on the advantages and indulgences attached to confession. f. 21 b;—(e) "Ag so na cuig ruin dég ar ar coir don té bhias ag radh saltrach Mhuire smuaina": method of saying the Rosary. *ib.*;—(f) Three brief religious extracts. f. 22 b;—(g) "Ader Isidoras co bhfuil iasg beg ar an bhfairrge ⁊ nach mo na lethtroigh é ar mhéd, Etius a ainm": the account of the Echeneis from Isidore, *Etymol.*, xii, chap. 6 (Migne, *Patr. Lat.*, lxxxii, col. 454), moralized. *ib.*;—(h) The tale of the three hermits translated by S. H. O'Grady from this MS., *Silv. Gad.*, ii. p. viii. The text, which obviously derives from some mediæval MS., may be printed here: "Triar mannach dorath (*sic*) diultadh don tsaoghal. Tiagait a fasach do athghaira a pecadh fri Dia. Bhadar cin labhradh fri araile co ceann bliaghna. Is ann isbeart fear dibh fri aroile dia bliaghna 'Maith atámm,' ol se, 'amen' [. . .] co cionn bliaghnaí. 'Is maith ón,' ar in dara fear. Batar ann ier suidhe co ceann bliaghna. 'Toingim nam abith (*sic*),' ar in treas fear, 'mine lethi ciunnus damh co n-imgeb in fasach uile dibh.' Finis." f. 23.

3. A collection of lives of saints in the same style as Eg. 198, art. 29, and therefore, in all probability, translated from some unidentified source by Tadhg Ó Neachtain. The lives are:—(a) SS. Simon and Jude, beg. "Trath do chúaidh na heasbuil naombtha eadhon Simón da ngorthighe Cananeus ⁊ Taidhg da ngoirthighe Iudas." f. 23 b;—(b) S. Bartholomew, beg. "Do rugadh Parrthalon san nGalilee." f. 25 b;—(c) S. Laurence, beg. "Ta martireacht ghaisguighe oirdheirt dochlaoite Iosa Crióst glóir ⁊ onoir na Spainne co soileir." f. 29 b;—(d) S. Margaret, beg. "Do geine San Margaret o Esebius cairneach idhol san Antioch." f. 35.

Each life is followed by an antiphon and prayer, except that

of S. Margaret, after which is written the prayer: "Geibhim do chomarce a rígh: a Chríost mhíe De bhí a Athar et árdrígh maitheamhnúis iaram ort. in gach nderna me d'ole agas aindlíge." This is followed by the last stanza of An Síogaidhe Romhánach (cf. Eg. 155, art. 13), beg. "Slán don mhnáoi bhí 'raoir air úaig Uí Neill," in a different hand.

4. "An iomuinn Phadruig," beg. "Adomrice aníú nert. togairm trínoide": corrupt copy of Patrick's hymn. See Eg. 93, art. 4. f. 38.

5 "Orrtha Mhuire," beg. "A Thighearna rómhilis": the common prayer, see Eg. 139, art. 14. f. 38.

### Egerton 196.

Paper; 1688.

6½ in. × 5½ in.; ff. 87.

Written by William Lynch (for whom see above, p. 19) in 1688. The book came later, like Eg. 187, another MS. by the same scribe, into the hands of Richard Tipper (for whom see above, p. 329), who has made various additions and written some quatrains in the margins and at the end, viz.:—(a) "A dhuine leatsa mas aill": see Eg. 146, art. 38 (k). f. 64 b;—(b) "Ar nualaidh charaíd as tromm": on repentance. f. 65;—(c) "Donnchadh Ó Briain a rug don Roimh": on the carrying of the crown of Ireland to Rome. Cf. S. H. O'Grady, *Catalogue*, p. 13. f. 87 b;—(d) "Ól fiona, dith druísi": recipe for avoiding corpulence. Cf. Eg. 127, art. 81 (a). *ib.*;—(e) "Gibe bhios go socair sona ann 'árus féin": on rich and poor. *ib.*

The MS. is illustrated with copies of engravings, tailpieces, and initials from Gearnon's *Parrthas an Anma*, and with actual engravings (ff. 9, 40, 51 b, 57, 81) of Netherlandish (possibly Antwerp) work of the late 16th cent. taken from devotional books.

PARRTHAS AN ANMA: excerpts from the manual of devotion so entitled by Anthony Gearnon, printed at Louvain, 1645.\* The author was a Franciscan of the College of St. Anthony at Louvain. He had studied in the University of Prague, if the Antonius Gernon named in the list of past students from the Irish College there (Green, *Making of Ireland*, p. 454) is the same man. Ware says of him: "Guardian of those of his order at Dundalk, Dublin and elsewhere. Peter Walsh often mentions him in his Writings as a Person of honest

\* It is of interest to note that the Museum copy (Press mark: 853. a. 31) formerly belonged to "Fr. Fran. O'Molloy," no doubt the author of *Lucerna Fidelium*, Rome, 1776.

and loyal Principles, which recommended him to be one of the Chaplains to Queen Mary, Mother to King Charles II<sup>d</sup>. He was living in the Year 1667; but how long after I know not" (Harris's Ware, ii, pt. 2, p. 169).

The popularity of the work is attested, not only by the frequent transcripts of the whole book or of selected parts, but also by the use by Irish scribes of tailpieces and initial letters borrowed from it (cf. the present MS. ; Eg. 198, art. 22, and, for a Munster example, Eg. 112, a MS. written by a pupil of Séan Ó Murchadha na Raithíneach). Transcripts of parts of the work will be found in the present MS. ; Eg. 193, arts. 14, 15 ; 198 *passim* : Sloane 3567, art. 16 ; Add. 33196, art. 7. In the present case the passages from Gearnon are intermingled with excerpts from Dowley's *Teagusg Críosdaidhe*, for which see Eg. 192.

1. Calendar, with entries in *Irish*. The only Irish saints given are SS. Patrick, Bridget and Laurence of Dublin. f. 2.

2. "An teagasg críosdaighe annsó a modh comhfhreagartha ar na tharrang a teangthuibh oile leis an Athair Onórach Seamus Ledesma do comhluadar Iosa": translation of the *Doctrina Christiana* of Diego de Ledesma, a Spanish Jesuit (1519-1575). For this catechism and its translations see Backer, *Bibliothèque de la Compagnie de Jésus*, ed. 1893, iv. p. 1649. Other copies of the Irish version are in Eg. 197, art. 7 ; 158, art. 2. f. 9.

3. "An thrachdas (*sic*) ar iodhbairt an aifreainn 7c.": transcript of Gearnon, part 8, chaps. 1-4. A prayer at the end "a n-am chraite an uisge choisreagtha" is from Dowley, *Teagusg Críosdaidhe*, ed. 1728, p. 136. Additions in Tipper's hand occur on f. 23. At f. 34 b is the fragmentary beginning of a treatise on confession from another work. f. 23.

4. "Urnaighthe ar maidin": morning devotions, in part from Gearnon, pp. 4-10, in part from Dowley, p. 134 sqq. Fragmentary by loss of a leaf at the beginning. Additions at end by Tipper. f. 36.

5. "Urnaighthe ar trathanona as indéunta ré ndul do chodladh": evening devotions, partly from Gearnon, p. 33 sqq., partly from Dowley, p. 139 sqq. f. 40.

6. "Ughacht deigheanach an anma a modh tiomanta as dual do dheanamh ré linn na beatha do chor an anma a n-áirighthe

agas a neamhbháoghal ré hucht chathaighthe an diabhuil a n-úair an bháis": testament of the soul, see Gearnon, p. 459.

p. 42 b.  
7. "Do bheannughadh an bhuird": grace before and after meat, see Gearnon, p. 24. f. 45 b.

8. Litanies of Jesus, Mary, the Saints, see Gearnon, part 7, chap. 6. f. 46 b.

9. The Seven Penitential Psalms in Irish. The latter part of the last psalm is lost in an hiatus. This version is complete in Add. 33196, art. 5. There is a different version in Eg. 193, art. 9. f. 56 b.

10. Instructions for confession, see Gearnon, part 9, chaps. 1-3. f. 65.

11. "Don urnaighthe as indéunta ria ccaitheamh comaoineach": prayers before and after communion, see Gearnon, pp. 360-368, 376-382. Additional prayers in the margin in Tipper's hand. f. 70.

12. "Thrachdas ar an Aibghitir sbioradalta ina muintear an aithghiorra tre shlighidh na subhailceadh do chum foirbhteachta na beathadh": abecedarian prayers, see Gearnon, p. 492. Cf. Eg. 198, art. 22. f. 70.

13. The Magnificat in *Irish*, beg. "Adhmolaidh mh'anam an tíghearna agus do ní mo spiorad gáirdeachus a nDia." f. 81.

14. The Te Deum in *Irish*, beg. "Adhmolamaoid thú a Dhé, admhuidhmíd gurab tusa an tíghearna." The matter on f. 82 b has been recopied on f. 83 b, the recto of f. 83 being left blank. Tipper has corrected the text to agree with the version represented at a later date by Eg. 193, art. 11. f. 82.

15. The Athanasian Creed in *Irish*, beg. "Ciodh bé lénuib mian a shlánughadh is éigean do roimhe an uille ní an creidiodh comhcoidechionn (*corr. to chaitoilice by Tipper*) do bheith aige." Tipper has again corrected the text to agree with the version of later date in Eg. 193, art. 10; 197, art. 19. f. 84.

## Additional 33196.

Paper; 1797.

7¼ in. × 4½ in.; ff. 109.

Written by Padraig Ó Hethir in 1797. Cf. f. 15: "Padraig Ó Héthir ag Uair Chill Trabhadh [Iubhar Chinn Trágha, or Newry, co. Down] mur mbhuill a chomnigh a sraid na mBaeghduigh. Sgribhe an leabhar so ann hann Righ na ngrast, 1797." Elaborate decorative initials are employed throughout, and on f. 41 there is a rude drawing of a tree. Another MS. by the same scribe, written in 1795, is T. C. D., H. 6. 12, no. III.

The MS. apparently came into the possession of Thomas Pelham, 2nd Earl of Chichester, Chief Secretary for Ireland 1795-1798, and remained in the Chichester Library (Bookplate with pressmark Y<sub>15</sub>) until 1886, when it was presented with the rest of the Newcastle Papers to the Museum by the fourth Earl.

ANTHONY GEARNON: PARRTHAS AN ANMA; excerpts, together with a transcript of part of John Dowley's *Teagusg Criosdaidhe* and other devotional matter.

1. "An tsalltair Iosa": translation of the Jesus Psalter. Cf. Eg. 193, art. 13. f. 1.
2. "Miosaibh an tseainReacht": the months of the year in *Hebrew, Irish, and English*. f. 15 b.
3. "Urnuighe a n-aimsir an aifrinn": prayers to be said during Mass, as in Eg. 193, art. 4. f. 16.
4. Another series of prayers during Mass, to be said in memory of the stages of Christ's passion. A different version from that in Eg. 198, art. 18. f. 30 b.
5. The De Profundis and the Seven Penitential Psalms, the latter agreeing with the version in Eg. 196, art. 9. f. 49 b.
6. Acts of contrition, and prayers to be said in sleeplessness. f. 58.
7. "Don fhaosidin agas don ollmhughadh is indeanta chuicthe:" directions for confession, see Gearnon, part 9, chaps. 1-3. f. 63 b.
8. "Do shacrament chuirp Chríod": directions for communion, see Gearnon, part 9, chap. 5. f. 71 b.
9. "Suim bhunadhas an teagaisg criosduighthe": the exposition of the Catechism, see Dowley, *Teagusg Criosdaidhe*. Cf. Eg. 192, art. 8. The present copy includes only the exposition of the Catechism and the table of commandments and deadly sins. f. 81 b.

## Egerton 121.

Paper; 1824 (copied from MS. of 1710). 7½ in. × 4½ in.; ff. 268.

Copied by James Scurry of co. Kilkenny at Baile Grae [possibly Graystown, co. Tipperary] in 1824 from a transcript made in Flanders in 1710 by Eoghan Ó Raghallaigh.

S. FRANÇOIS DE SALES; INTRODUCTION À LA VIE DÉVOTE: a translation into Irish by Pilib Ó Raghallaigh, Guardian of the Franciscan house at Prague (d. 1680).

1. "De theacht asteach air an mbeathaidh chrábhaidh": translation of the *Introduction à la vie dévote*, made, as the following note (f. 9 b) shows, by Pilib Ó Raghallaigh in 1670. "Air na tharraing a nGaoidheilge as Laidin, leis an Athair Pilib Ua Raghallaigh bráthair bocht d'Ord S. Proinnsias ⁊ Gáirdian na mBráthar nÉirionnach a bPráig san mBóhémia, an bhliadhain d'aois an Tighearna 1670. Aithsgriobhtha le hEoghan Ó Raghallaigh Mac d'ord [S. Proinnsiais] a fFlóndras, 1710, san mbliadhain ceadna thionnsgain an Pairliamaint Persecution do chur air an Eaglais, ⁊ na mionna díobhlaidhe dá ngoirthear, *The Oath of Abjuration*, do thabhairt air gach aon fó seach, re ling *my Lord Wharton* a theacht ina Ghiuistís go hÉirin ⁊ is as a sgríbhinn sin do tharraing mise an leabhar so."

According to a list of Irish professors in the University of Prague printed in A. S. Green, *Making of Ireland*, p. 454, Philip O'Reilly died 28 May 1680, aged 40, so that he was 30 years of age when he executed this version.

The translation of the text of the Introduction is preceded here by an account of the saint's life, headed: "An fear-friotal chum an leughtheora," and beginning as follows: "Is leór mar dhearbhadh air an leabhar sármhaith seo a threasbheurlughadh is gach teangain séimh air feadh na hÉorpa go huile ⁊ a liadhacht clodhughadh do ghab sé thríd a mBeurladh Saxon a ffaraid gach árdmholadh dá ndearnadar éigse deaghfhoghlumtha ⁊ árdbreitheamhuin foghluma air chum aire gach n-aoin ⁊ na n-Éireannach go hairighthe do tharrait air." At the end (f. 187) is a collection of excerpts from the saint's works headed: "Aig seo deasgán de riaghlachaibh shármhaith an Ughdair a ttaobh ár ndualgais chríostamhail." And this is followed (f. 191) by a story of



Thauler (i.e. John Tauler, the German mystic, d. 1361) and a beggar headed: "Aig seo Comhagallamh do bhí idir Dhochtuir Thaulerus ⁊ dhuine bhocht déireich ionna ffrithear Farall dhuine foirfe ⁊ mar budh chóir dhuinn ar ttoil do chur le toil Dé san uile nidh."

These additions do not seem to be found in any of the Latin versions of the *Introduction* before 1670 listed by A. Perrin in his edition of the French text, i. p. xiii. sqq., but they are characteristic of the English version.

The *Introduction* was translated into English by I.Y. (i.e. John Yaworth, O.S.B.) and printed at Rouen in 1613, with a dedication to Anne Roper, grand-daughter of Sir Thomas More. Perrin, *op. cit.*, p. liv, does not give full details of this first edition, and so it is not certain whether it contained, like the edition of 1614, the addition at the end: "The Communication of Doctour Thaulerus with a poore beggar etc." New editions of the work were published at Douai in 1617, at Paris in 1637. In 1648 was printed at Paris an edition with the following title: *Introduction to a Devout Life . . . Together with a summary of his Life and a collection of his choisest Maximes, now added to this, the last edition. Set forth by the English Priests of Tournay College at Paris.* An edition was printed by Dodwel at Dublin in 1673, no details of which are given by Perrin. But an edition printed for T.D. in 1675 is a reprint of the 1648 edition with the addition at the end of the Communication of Dr. Thaulerus, which had appeared in the edition of 1614. This edition of 1675 contains much the same matter as Philip O'Reilly's translation of 1670, except that the life of the saint is a different one. That this life was in the translator's original is proved by its appearance in a different version in the later translation in Eg. 120. It would seem that O'Reilly used an unrecorded edition of the English version (before 1670) resembling the edition of 1675, but with a different form of the saint's life. It appears difficult to reconcile the presence of these additions (which, if Perrin's bibliography can be trusted, occur only in the English version) with the statement in the note quoted above to the effect that O'Reilly translated from a Latin version, unless he used the Latin for the body of the text and made the additions from the English version, which does not seem a very probable proceeding. f. 2.

2. "Leabhar an bheatha dhiagha nó an tslighe rioghda": translation of an unidentified devotional treatise on devotion to the will of God. In twenty-one chapters, the last ending incompletely. f. 192 b.

### Egerton MS. 120.

Paper; 1773.

12 $\frac{3}{8}$  in. × 7 $\frac{1}{4}$  in.; ff. 191.

According to O'Curry, "It is in the handwriting of Dermot Ó Maolchaoine (Mulqueeny), who was a schoolmaster and Irish scribe in the county of Clare, and whom the Compiler of this Catalogue knew about the year 1806."

For this scribe see the Introduction in small type to Eg. 150. In addition to the MSS. given there he wrote R. I. A., 23. C. 16 in 1767 (cf. *Poems of Egan O'Rahilly*, I. T. S., iii, 2nd ed., p. 239).

S. FRANÇOIS DE SALES: INTRODUCTION À LA VIE DÉVOTE translated into *Irish*.

1. "Midheamhan, nó úrnaithi na hintinnigh, nó urnaithi na meanmna .i. smaointi diaga": a discourse on the advantages of meditation and prayer. f. 1.

2. "Ó Eirinn ag gearán a gerúachais ⁊ ag iaradh Phátrúig do chur chútha": discourse on S. Patrick. f. 8.

3. Translation of the *Introduction à la vie dévote*. A different translation from that by Philip O'Reilly in Eg. 121. No translator's name is given. The additional matter includes a Preface in *English*, which, according to a statement in the Contents List (f. 188 b), is by the translator of the work from French into Irish, a "Dionbhrollach foillseóra na hoibre si" (f. 15) giving an account of the saint's life from the same source as that in Eg. 121, a "Criochnúghadh ar thóghbhadh do Ríaghlacha coitianta an úghdair 'dtaobh dúalgais fóirlíonta an Críostuighe" (f. 185) and "Cómhlúadar an díara Thaulerus le déirceóir bocht" (f. 187 b). These additions suggest that, despite the statement in the Contents List, the translator used an edition of the English version similar to that used by Philip O'Reilly.

## Egerton 191.

Paper; 1724.

6½ in. × 3½ in.; ff. 204.

Written by Seón Mac Solaidh, the co. Meath scribe (for whom see above, p. 329), at Ballyhardiman, co. Meath, as appears from an inscription above a diagram on f. 94: "Ar na tharraing 7 ar na sgríobhadh le Seón Mac Solaidh a mBaile Hardaman an xx la do mhí Iúile 1724. guidhim bhar mbeannacht." The MS. came later into the hands of Richard Macnamee [Mac Conmidhe], see f. 1, 14 b, 203 b. Another hand has written in two stanzas, viz.:—(a) "Da mbeach a' bhean uasal suas chum spoisdeoireacht slán:" on a lady's love of honey. f. 2 b;—(b) "Gacóhal na nOulltach sgaeilteach tobharthach mordhalach:" on the characteristics of the four provinces. Cf. Eg. 208, art. 21. f. 203.

A copy of the same text by the same scribe was lot 40 in E. O'Reilly's sale, 1830, but the number of pages appears to differ.

"SGATHAN SPIORADALTA thrachtus ar thosach 7 ar chrích na beatha daonna."

This is apparently a compilation based mainly on the *Specchio spirituale del principio e fine della vita umana* of Angelo Elli, an Italian Franciscan (d. 1617), printed at Brescia, 1590; Milan, 1624; Tarvigi, 1664. According to a copy (also written in co. Meath) in the Franciscan Library on Merchants Quay, Dublin (cf. *G. J.*, xi. p. 10), the work was compiled by Tomás Mhac Gabhráin, a Franciscan friar, no doubt of the 17th cent. and probably of the county of Cavan.

The work is a dialogue on theological subjects divided into fifteen conversations. The present copy is incomplete lacking a few pages of the 15th conversation, which may be supplied from the copy in Eg. 182.

An extract relating to Patrick's Purgatory (Eg. 191, f. 100 b) has been printed (*G. J.*, xi. p. 11) from the Franciscan MS.

## Egerton 182.

Paper; XVIIIth cent.

7½ in. × 5½ in.; ff. 102.

The earlier part (ff. 1-5, 8-13, 15-19) belonged to a MS. written in an unidentified hand in the first half of the 18th cent., and already much torn and obliterated in 1795. In that year Labhras Mac Alearny (cf. f. 102) supplied the missing matter from another copy. For this scribe see above, p. 364.

"SGATHAN SPIORRADALTA air thosach 7 air chrích na beatha daonna do cruinnighios mair adubhras ó na haithreach

reimhraidhte agus go spisialta ó Hathair foghlumtha Angelus Elli chum gloire De na naomh-maigine Muire ar Hathar naomtha St. Proinsias St. Bonaventura, St. Dominic" (so colophon): the work based on Angelo Elli's *Specchio Spirituale*, also found in Eg. 191. Fragmentary at the beginning, lacking all from f. 1 to f. 17 b, l. 21, of that copy.

### Additional 31876.

Paper; 1773-1775.

8 in. × 6 in.; ff. 110.

Written at Mitchelstown, co. Cork, in 1773-1775 (cf. colophons to arts. 1, 5, 6, 7) by Seán Ó Conaill. The texts are of a type common in co. Cork MSS. (see above, p. 455).

DOMHNALL Ó COLMÁIN, PAIRLIMEINT NA MBAN;  
with other texts of a religious nature.

1. "Teacht Chloinne Israel": account of the history of the Israelites from Abraham to the Exodus. Also in Eg. 112, art. 156, a Cork MS. Colophon: "Ar na sgríobha le Seaghan Ó Conuill a mBaile Phisteil an Riodaire [Mitchelstown, co. Cork] an 19 la don Mharta le luas lámh et ar dhroichghleus gan teánta buird ná binnse ansa mbliadhain 1774." f. 1.

2. "Donnchadh Mor Ó Dála ect.," beg. "Éist m'osna a Mhuire mhór": poem (20 quatr. of *rannaigheacht mhór* and a *ceangal* of *amhrán*) addressed to the Virgin. It is attributed to Dáibhí Ó Bruadair in Add. 29614, art. 10. In three MSS., R. I. A., Stowe MSS. E. V. 5, p. 364; F. II. 2; Maynooth, Murphy MS. XCVI, it has an attribution to Domhnall mac Dáire Mhic Bhruaideadha (fl. 1570), for whom see above, p. 406. Printed in *Duanaire Dháibhídh Ui Bhruadair*, ed. J. C. MacErlean, I. T. S., i. p. 2.

f. 19.

3. "Ó Dala Fionn ect.," beg. "Triur atá ag brath ar mo bhás": the poem (7 quatr.) printed in S. H. O'Grady, *Catalogue*, p. 628. Cf. p. 69 above. f. 20 b.

4. "A dhronga tar lear le neart an chloidhimh do léim": stanza against the English. *ib.*

5. "Beatha na hoighe beannaighthe .i. Brighid naomhtha banphatrún na hEirionn ⁊ cead bhanab Cille Daradh ann so ar na thionol ⁊ ar na thiomsughadh go haithghearr ó Cogetosus mac a dearbhrathar fein ⁊ Joannes Capgravius do sgríobh go

fóirleathan ar a miorbhuilleadha": life of S. Bridget, see Add. 39665, art. 3.

Colophon: "Gonadh i sin beatha Bhrighde naomhtha treas phatrún na hEirionn ar na sgríobha le Seaghán Ó Conuill a mBaile Phisteil a ccontae Choreaigne Anno Domini 1775."

f. 21.

6. "Toruigheacht Dhiarmada et Ghrainne sonn": the tale of the Find cycle, see Eg. 211, art. 14.

Colophon: "Gurab i sin toruigheacht Dhiarmoda 7 Ghrainne gonnige sin ar na sgríobha le Seaghan Ó Conuill an 17 la do October. 1773."

f. 35.

7. Pairlimeint na mBan, by Domhnall Ó Colmáin. The title of the main tract here runs as follows: "A n-ainm Dé uilechomhachtaigh. Pairlimeint na mBan, trachtas ar na dubhaileibh do sheachna 7 do threigion 7 ar na subhaileadhaibh do leanmhuin et do ghnathughadh, noch do thosanugh 7 do chriochnaig Domhnald Ó Colmáin annsa mbliadhain 1697./ Putredo ossium invidia. proverborum 44°./Chum na bpatrún/

Ar phatrúnaibh sagart a leabhair bhig triall a ttráith an da Chonchubhar as Maoileachloinn is mo charuidsi Uilliam go bráth atáid piecambuil sa teangainsi as glacaid go dian mo pháirt as tá clumhail duit measaimse a tarmuin d'iarraidh 'ghnáith."

This is followed by a deprecatory address to the reader, and that by the work itself, beg. "Annsa mbliadhain 1697 do bhádar annsa righeacht so na hEirionn dias ós cionn a deich 7 fítheche do bhaintighearnaibh uaisle."

The theme of the work is the convening of a Parliament of ladies at Glanmire, co. Cork, in 1697 to consider the position of women. The first part relates the promulgation of the rules of the assembly, and the second is a thinly disguised religious tract on the lines of the current expositions of the Christian Doctrine. The argument is conducted by a series of orations from various ladies with significant names. The author probably took some hints for his composition from the Pairliment Chloinne Tomáis (cf. Eg. 140, art. 14), although, with the exception of some satirical passages, the treatment is very different.

In this copy the work is introduced by a Preface, headed: "Chum an ogáin uasail mo dheisgiobal grádhach fein .i. Séamus óg Mac Coitir an reamhrádh," in which the author

proposes to his pupil for imitation the example of his father Sir James Cotter (Séamus mac Éamuinn), collector for the port of Cork, whose chief exploit, the shooting of Lisle, the regicide, at Lausanne, he eulogizes in the following terms: "Más somholta do réir an tsaoghail greann ⁊ grádh do thuilliomh et d'fághail ó Righthibh agus ó phrionnsadhaibh, feuch creud e an mhuinghín do bhí ag Rígh Cormac ina lúith ionna mheisneach et ionna chomhall, an tan tug se ceannus agus ordúghadh dho gluaiseacht mar aon le beagan buidhne a tóruigheacht an traotúirigh Láidhil agus dá threasgairt, gníomh noch do ríne Seamus go háthusach a n-éiric ⁊ a ndioghaltus bháis Rígh Seurlais ⁊ dá réir sin ní hé amháin, acht ní ceart d'aoinneach a rádh ná a mheas gur *Murther* ná míghníomh traotúir fógartha do mharbhadh le hordúghadh speisialta an Rígh, acht fós is inmhheasda gur gníomh e cómhoidheire iondus dar líomsa ⁊ dar le heolchaibh eile, go madh chóra a leithéid do ghníomh do chur a ceroinicibh a leitribh óir, chum go ceuinfedh gach geinealach diaigh andiaigh, fuil Rígh no prionnsa do tharraing nách deachaidh saor le haoinneach riamh gan troimghioghaltus."

For poems by Dáibhidh Ó Bruadair and Uilliam Mac Cairteáin on Séamus Mac Coitir as the killer of Lisle see S. H. O'Grady, *Catalogue*, pp. 554, 584, and *Duanaire Dháibhidh Uí Bruadair*, ed. Mac Erlean, iii. p. 186. It will be noticed that Ó Colmáin asserts that Cotter had a direct commission from Charles II. for his act. The preface goes on to recite the honours and exploits of Sir James Cotter, adding that he was a great patron of Irish literature: "Acht níor áirmheas annso na mórehomaoin do chuir ar an tteangaidh nGaoidheilge ag bronnadh óir agus airgid do éigsibh agus d'aois teud agus ealáadhan ⁊ d'fileadhaibh fóghlamtha ⁊ bíodh a fhiadhnaise sin ar an leabhar suathantais, noch atá le a thaisbeana ⁊ do rinneadh a n-onóir ⁊ a n-ádhmholadh an Riodaire réamhráite ⁊ nách mór gur lia duilleog ann ina deuntús file nó fiorúghdair."

The son, Séamus óg, was born in 1689, became baronet on his father's death in 1705, and was hanged for alleged rape in 1720 (cf. Seán Clárach Mac Domhnaill's elegy on him, *Anhráin*, ed. Dinneen, p. 26, with the note, p. 68; Add. 27946, art. 84; and Froude, *The English in Ireland*, i. p. 431 sqq., with Lecky's comment, *Ireland in the Eighteenth Century*, i. p. 378, note). The

work ends with eulogies of Sir James Cotter the elder, and of John Baptist Sleyne, bishop of Cork and Cloyne. A verse in the eulogy of Bishop Sleyne, beg. "Mo leun go deo dá fhógairt tar tuinn uainn," appears to belong to a later period than 1697, since it probably refers to his exile in 1702 (cf. *Irish Eccles. Rec.*, Sept., 1906, p. 270; S. H. O'Grady, *Catalogue*, pp. 581, 582; *Gadelica*, i. p. 163).

After this follow a series of approbations and eulogies by Cork poets in *Latin* and *Irish* verse, viz. :—(a) "Currite spectatum Muliebris verba Senatus": seven elegiac couplets by Cornelius Curtin, i.e. An t-athair Conchubhar Mac Cairteáin, P.P. of Glanmire, cf. *Dánta Sheáin na Ráithíneach*, ed. T. O. Donnchadha, p. 206; *Duanaire Dháibhídh Uí Bhruadair*, ed. Mac Erlean, iii. p. 30. f. 109 b;—(b) "Quicquid Ibernii (*sic*) Mulierum vivit in oris": three elegiac couplets by "Donatus Mac Carthy Coreagiae pastor," the Donnchadh Mac Cárthaigh "ata a ceuram purraiste Thempoill Mhuire a cCorcaigh," a quatrain of whose translated from the Latin, beg. "O mealladh le mnaoi Dáith Rígh et Solomon glie" (printed with the original Latin by T. F. O'Rahilly, *Bárdúin*, no. 28), is cited on f. 97 b. He was afterwards Bishop of Cloyne and Ross 1712–1726. For his will see *Arch. Hib.*, iii. p. 165. *ib.*;—(c) "Ádhmhola. [An t-athair] Conchubhar Ó Briain cēt., beg. "Mo theastus ar an leabhar so na laoithe lán": eulogy of the book, in five stanzas. For the author see p. 222 above. f. 110;—(d) "Uilliam Mac Cartáin cēt.," beg. "Do chuala sgata ban gur suigheadh fá mheidhir": eulogy, in seven quatrains, by Uilliam Mac Cairteáin an Dúna (cf. S. H. O'Grady, *Catalogue*, pp. 580–583, and *Dánta Sheáin na Ráithíneach*, p. 207). Other copies of *Párlimeint na mBan* are in Add. 33567, art. 15; 18948, arts. 13, 14. These date the composition in 1670. Add. 18948, art. 14, contains matter that cannot be earlier than 1702. MS. II in St. John's College, Waterford (cf. *G. J.*, xiv. p. 572), has a copy with the dedication to Sir James Cotter and the date 1697.

The work has been twice printed in periodicals, *The Gael*, N.S., xviii–xxi; *An Lóchrann*, Tralee, 1909, and separately. The quatrains which conclude the speeches of the ladies are printed by T. F. O'Rahilly, *Bárdúin*, nos. 132–144. Colophon: "Ar na sgríobha le Seaghan Ó Conuill an seachtmhadh [la] don Mháirta san mbliadhain 1774."

## Sloane 3323, ff. 288, 289.

Paper; XVIIIth cent.

A sheet of two leaves in a collection of miscellaneous papers belonging to Sir Hans Sloane. Early 18th cent.

“THE RAPPAREES CHARM OR SAFETY” (so endorsed): a prayer in *Latin* with *Irish* and *English* explanation, carried by Patrick, son of Edmond, son of Patrick, Murphy, a rapparee, as a charm for his protection. For a similar charm carried by an Irish soldier in 1690 cf. p. 32 above. The Latin charm is written continuously without punctuation and in the orthography reproduced in the transcript.

“Jesus Maria.

“Deus qui est in Celo Deducat me Pa: Murphy per viam rectam ut Revertar huc sal[v]us et sanus et angelus Domini comitetur me Deus unus et trinitus rex angelorum me Deus gubernatur Creatorarium me gubernat Deus panis angelorum me custodiat Deus Doctor Apostolorum me Doceat Deus inspirator profetarum me Inspirat Deus turis Martirum me confirmet quid plura Dicam spiritus a patre et filio procedens me repleat me custodiat me Defendat ab omni malo ab omni peccato ab omni pollutione ab omnibus tentationibus tempestatibus Diabolicis Insidiis malorum omnium malorumque mulierum et Invenia[m] Necessaria ut sanus pervenire possim ad loca Desiderata sine Ullo periculo corporis et anime perveniet Spiritus patris Meum in vitam Eternam. Amen.

“Leo papa do scriobh an ortha sa thuas cum Caralus mhoir Ri Franc 7 asé Hironimus naombtha do righne i 7 is luireach dhaingen 'n aigedh na droich dhaoine 7 na droich spiorad i 7 gibe iomecorus i ni bhfuighe [d]roich bhas no batadh farge ni baoghlach do namhuid ni baoghlach gan buaidh geatha 7 gcomlun do bheith aige, ni bas do mnaoi torraigh iomecorus i beuraidh lenabh er basdeadh 7 ni biadh galer mor ar biadh, buaidh ttaighara [? tagra] 7 urlabhr[a] ar an ti ag mbia, deo grathises. Ag sin duit 7 mo 1000 benacht a Padruig oig mic Emoimn mic Padruig 7 ma caillin tu an orthasa le hamaoil no le droich airre ní rachaidh an triubhas fan toin chena, aged uaimse go ttrasta, loir o do charuid gibe hé.



“Pope Leo wrote this Devout Prayer for Charles the great king of France and it was composed by holy St. Jerome it is a strong Shield against Evil people and against Evil Spirits and whoever carries it about him is secure from an untimely Death or Drowning in the Sea and will still be victorious in all conflicts or Battles, women in Labour who have it about them are free from Death or Danger of it their children not to Dye until Baptized and secure from Convulsions and in all Disputes and Debates by argument the advantage to be of his side in whose Custody this prayer is and this with a thousand Blessings do I presume to present you with young Patrick the son of Edmund the son of Patrick and if you lose this prayer by neglect you will never be fortunate afterwards and this is sufficient from your unknown friend whoever he be etc.”

A prayer given to Charlemagne by Pope Leo has been frequently used as an amulet in mediæval and modern times. The literature on the subject has been collected by Dom. L. Gougaud in an article, “La prière dite de Charlemagne” in the *Revue d'hist. ecclés.*, xx. p. 211.\* The prayer here, however, is not usually associated with this theme.

According to a communication to *Notes and Queries*, 4th Ser., ii. p. 105, a prisoner convicted of arson at the Wicklow assizes in 1868 had upon his person a sheet of paper covered with shorthand characters, which were interpreted as setting out “a curious prayer which was said to have been found in the tomb of our Saviour in 803, and which was sent for preservation to the Emperor Charles; and it was thought that as long as the prayer was in the possession of a man he could never be drowned or poisoned.” This was clearly an example of the same type of amulet.

\* The amulet based on the measure of Christ's body treated in the same article, p. 216, is found in Irish MSS., cf. the charm printed by K. Meyer, *C. Z.*, x. p. 401, from Rawl. B. 512, f. 52, col. 2, l. 2 (the length of Christ's body), and the line drawn (? by Torna Ó Maoilchonaire, d. 1468) in the house of Mac Aodhagáin with the inscription: “Hita annso fot troigheadh Crista ina macaemh ar fagbail a fuilleachta for aroille leac marmoir” (to show the length of Christ's foot when a boy), in *Adv. Libr. MS. I*, pp. 8, 9 (written in 1467, see Mackinnon, *Catalogue*, p. 73).

## COLLECTIONS BY MODERN SCHOLARS.

### Lansdowne 418, ff. 97, 104.

Paper; XVIIth cent. Two separate leaves (12½ in. × 7½ in.; 11¾ in. × 7 in.).

A volume of collections for Irish history by Sir James Ware (d. 1666), whose signature is on f. 3. Afterwards Clarendon MS. XLVII.

COLLECTIONS OF SIR JAMES WARE; transcript of S. Patrick's Hymn, and a description of the Book of Hy Many.

1. A transcript of the hymn ascribed to S. Patrick, for which see Eg. 93, art. 2. The readings here are very close to the T. C. D. MS. (E. 4. 2), of which this copy is probably an imperfect transcript. Beg. "Atomriug indiu niurt tren dogairm trinoit." In the Roman character. f. 97.

2. Description of a MS., clearly the Book of Hy Many, when it was in a more complete state than it is at present. Some leaves of the book are in Eg. 90, ff. 17-20 (described in S. H. O'Grady, *Catalogue*, p. 82, arts. 20-32), but there is no evidence to show at what time they were separated from the old book.

The Book of Hy Many was written in part by Faelan Mac a Gobhann (d. 1423) in the period 1378-1394 (see Plummer, *Irish Litanies*, H. B. S., 1924, p. xiii). It contains, with much miscellaneous matter, a number of poems, etc., on the O'Kellys of Hy Many (cf. S. H. O'Grady, *Catalogue*, *loc. cit.*). The present description gives no information as to the owner of the book in Ware's time. Before 1820 it had come into the possession of Sir William Betham, and was described by Edward O'Reilly in *Iberno-Celt. Soc. Trans.*, 1820, p. cxx. It was then imperfect, beginning at f. 24 and having gaps elsewhere. Betham sold it to the Duke of Buckingham for £150 at some date after 1820 (see O'Curry, *Mann. and Cust.*, ii. p. 124), and it was catalogued as lot 888 in the projected sale of the Stowe MSS. at Sotheby's, 1849. The auction did not take place, but the Stowe MSS. were bought by

the Earl of Ashburnham, from whom they were purchased by the nation in 1883, the Book of Hy Many with the other Irish MSS. of the collection going to the Library of the Royal Irish Academy. A partial description, with extracts, by K. Meyer is in *Arch. Celt. Lex.*, ii. p. 138.

The description is as follows :

“In dei nomine amen.

Páirt d'anmannoibh na neitheadh ata san leabhar mhór. Cruthughadh an domhain. Leabhor gabhála na hÉirionn, ré 7 iar ndilinn et fad flaithiosa gach flatha dha raibhe uirre et a n-oighedha an mhéd diobh dob ionáirimh. Geinealach 7 cráobha coimhneasa fher n-Éirionn a leabhor Ulltach, Laíghneach, Mhuímhneach, et Connachtach 7 fós atá leabhor Breathnach ann. Bárr ar céd dúan díaghachta 7 sheanchasa. Morán as Saltair Chaisil. Imthechta no eachtra chloinne hIsrahél. Na tri hádhbhoir fa ttánoig Colum Cille a hAlboin go hÉirinn. Senchus Bhinéin ar shocharaibh Átha Cliath 7 ar imthechtaibh Padruig 7 créd uma ttugadh Áth Cliath ar an mbaile. Eipisdíl Mhatha sáiliam 7 sgél saltrach na rann ainm eile dhí. Anmanna cheithre n-áirdibh an domhain, a bhfad 7 a leithiod. Anmanna na n-easbag, na sagart 7 na heagailsi a nGréig, a Laidion 7 a n-Eabhra et túarusgbhail Críost 7 na n-easbal ina eolnoibh dáona. Oighidh Dhíarmada meic Cerbhoill, Rí Eirionn. Cert 7 dlighedh, cíos 7 cána Caisil, 7 túarusdal ríogh Mumhan 7 ríogh n-Eirionn ó rígh Caisil an tan do fallna flaithios ann. Cert ríogh Laighion o rígh Éirionn 7 óna ríoghaibh cóigidh an tan nach le rígh Laighion féin flaithios Éirionn. Annalach áos an domhain ona thús gus an aimsirsi a ndán. Ionganta na hÉirionn. Secht n-ionganta tarla a mBeithil an oídheche do geineadh Críost. Duilliochán súadh .i. leabhar rochruidh 7 gne mhinighthe aige féin air. Forus focal a ndán 7 a bprós .i. dubhfocail. Cóir anmann .i. cóir, no ádhbhar gacha anma. An tegasg ríogh .i. tegasg Chormaic mhie Airt Éinfhir for a mhac .i. Cairbre Lifi-chair. An líon aisdeadh atá a n-airciodal. An céidrí do rinne Báibilóin maille tuilleadh airsín a ndán. Sgéul an chroicinn órdha. Oighidh Fhinn meic Cumhaill .i. a bhás. Imthechta Chaoilte 7 Phádraig 7 a n-iomagallaimb .i. colloquium Seniorum, colloquium ceu dialogus Senum. Dinnsheanchus .i. Seanchus enoc n-Eirionn.”

## Additional 11215.

Paper; late XVIIIth cent.

Folio (various sizes): ff. 34.

Purchased of Prof. Finn Magnussen, 1837.

COLLECTIONS OF POETRY in *Irish* and *Scotch Gaelic* and *Manx*, made by Grímr Jónsson Thorkelin. This Danish scholar (well known in English philology as the editor of the *editio princeps* of Beowulf) was on a mission to the British Isles to study the remains of Scandinavian antiquities there between 1786 and 1791. He paid particular attention to the early history of Ireland, and his collections in Add. 11213 attest his enlightened interest in that history. They include descriptions of the Books of Ballymote and Lecan (ff. 6, 7) and a series of excerpts (f. 103) headed: "Omnia quae Annales Innisfallenses de rebus gestis in Hibernia a Danis, Norvegis & Saxonibus produnt ex membrana Bibliothecae Universitatis Oxoniensis exscripsit Grimus Johannis Thorkelin Oxoniae 1789." \*

In these collections he makes much use of Charles Vallancey's *Collectanea Hibernica*, 1770-1804, and he associated with Vallancey while in Ireland. Through this association he acquired certainly one, probably both, of the two Irish MSS. which came to the Royal Library at Copenhagen through him. Theophilus O'Flanagan writes in 1808 (*Gael. Soc. Dubl. Trans.*, "Advice to a Prince," p. 24): "I was acquainted, some years ago, with Mr. Thorkelin, an Icelandic Gentleman, professor of history and Icelandic antiquities to his Danish majesty, in the royal college of Copenhagen. He sojourned in Dublin for some time on literary research. I translated, for his use, some abstracts from our annals relative to the transactions of the Danes in Ireland . . . I was present when General Vallancey gave Mr. Thorkelin a Caie of old vellum, containing a law tract, to guide him in an intended search for Irish manuscripts in the archives of Denmark on his return, but no result has ensued." This MS. is now Ny Kongl. Saml., Nr. 261 b in Quarto, and extracts from it have been printed by W. Stokes, *C. Z.*, iv. p. 222. According to S. H. O'Grady, *Catalogue*, p. 85, these leaves are in the hand of Domhnall Ó

\* He also edited the part of the Laxdaela Saga which relates to Ireland in Nichols's *Bibliotheca Typographica Britannica*, vol. 6.

Duibhdábhoireann and once formed part of Eg. 88. The other MS., now Ny Kongl. Saml., Nr. 286 b in Folio, is a collection of bardic poems on the Maguires on vellum and paper of late 16th- and 17th-cent. date, described with copious extracts by L. C. Stern, *C. Z.*, ii. p. 323. If the name "Aodh Ó Dalaigh" on the last page is that of the well-known scribe (see above, p. 97), the MS. was in Dublin in the second half of the 18th cent.

Art. 4 below in the hand of Muiris Ó Gormáin might also have come to Thorkelin through Vallancey, for whom Ó Gormáin copied MSS. (cf. p. 48 above).

The Scotch Gaelic and Manx texts in arts. 1, 2, 6 came to Thorkelin from various correspondents.

1. Letter from John Buchanan of Harris in the Hebrides to "Prof. Thorkelin at Skebo Copenhagen per favour of the Right Hon<sup>ble</sup> the Earl of Buchan in Edinburgh"; 3 Sept. 1787. *English*. The letter describes the "Danish" forts, Dun 'n Orr on the island of Taransay, par. of Harris, and Dun Bhuribh on the mainland of Harris. At the end is added a lay in 8 quatrains, a dialogue between two princes thus described by Buchanan: "It is said to have passd between an Irish Prince called Connal Gulubin & the young prince of Dun 'n Or. The first after losing all his men by shipwreck was cast on shore in the neighbourhood of the other, without a single surviving friend and yet his spirits were equal to the unfortunate situation to which he found himself exposed as will appear from the sequel of the dialog." The poem begins with this quatrain, spoken by Conall Gulban:

"Seachd cathan she sud mo sluadh  
Is me eg iomard bho chuan gu cuann  
Nochd 's cuise bhaol dhambh  
Sgun duine ach mi na m' onar."

The dialogue looks like a versified extract from some form of the romantic tale of Conall Gulban (see above, p. 416). f. 2.

2. Letter from Peter John Heywood, Deemster (d. 1790) to Thorkelin; "Isle of Mann Oct. 25th. 1789," enclosing an Ossianic poem in *Manx*. As this is the unique example of its kind in the Gaelic of Man, Heywood's account of its origin is of considerable interest. He writes: "Several years ago, when the first Edition of the Poem of Fingal and Ossian by M<sup>r</sup>. M<sup>ph</sup>erson appeared, a Rev<sup>d</sup> Clergyman of my acquaintance, (since deceased,) was then

at the Bishop's Country Seat in this Isle, engaged with one of the Vicars General in revising & correcting a translation of the Scriptures into the Manx Language, and telling the Vicar General of the new production,—of which he read him some Episodes in the hearing of the Bishop's Gardiner, an old Man, who was at work near the Door of their Laboratory and listning;—He stept in—on hearing frequent mention of Fingal and Oshian & Cuchullin etc. and told them he knew who could sing a good song about those Men & Ochullin, and that was his Brothers Wife, a very antient Woman—on which they sent for the old Dame, who very readily sung them eight or ten verses which my friend immediately took down in writing, and next day on recollection she brought them the rest, and of which he obliged me with a copy. . . . My friend asked her, where she learned this old song, she said from her Mother & Grandmother & many more—that they used to sing them at their work & wheels—She perfectly remembered the name of Farg-hail, the man with the terrible Eyes,—& Lhauc jarg,—with the bloody red hand.—We have a tradition that Mann for about a Century was governed by a Norwegian race of Kings called the Orrys."

This seems to have been in 1762, when the Rev. Philip Moore and the Rev. Matthias Curghey (Vicar General) were at work on the translation of the Bible.

The poem, which is headed "Fin as Osshin or Fingal and Osshian, a Mank's Heroic Poem," and begins: "Hie Fin as Osshin magh dy helg," is in 42 lines, in rhyming couplets, with a refrain after each line: "Fal-lal-lo; as Fal, lal, la." It has been printed by A. W. Moore, *The Manx Note Book*, ii, 1886, p. 80, and by the same editor in his *Folk Lore of the Isle of Man*, 1891, p. 10 (with interesting references at p. 13 to other occurrences of Fion Mac Cooil in Manx tradition), and *Manx Ballads*, 1896, p. 2 (cf. p. xvii).

Deemster Heywood's connection of Orree in the poem with the Scandinavian Orry (from the name Godred) misled Moore, who writes: "The connection of Fin and Ossian with the Scandinavian Orree in the Manx poem is significant as agreeing with the historical fact that Man was inhabited by a mixed Celto-Scandinavian race." But Orree here is plainly the equivalent of Irish "Garadh," for the ballad is a descendant of the old cycle of

lays relating to Garadh mac Morna and the Fiana. The Irish lay to which the Manx ballad corresponds has been printed by Mr. E. J. Gwynn in *Ériu*, i. p. 16 ("Tóiteán tighe Fhinn"). It relates the tale briefly narrated in the *Acallam*, ed. Stokes, ll. 1362-1448. Scotch Gaelic forms of the story are printed by Campbell, *Leabhar na Feinne*, pp. 175-180. A convenient summary of this cycle of story by Mr. E. W. L. Holt is in the *Co. Galway Arch. and Hist. Soc. Journ.*, vii. p. 48, and in the same number, p. 54, Miss Knott prints an interesting lay on the death of Aod mac Garaidh from R. I. A., 23. L. 22, p. 260.

f. 4.

3. Grammatical fragment on the Irish pronouns. *English*. In an 18th-cent. hand.

f. 6.

4. "Tuarasgbhail chatha Gabhra sonn," beg. "Mór anocht mo chumha féin": the Ossianic lay (80 quatr., some extended by one or more lines), for which see Eg. 133, art. 11. In the hand of Muiris Ó Gormáin.

f. 11.

5. "A comparative View of certain Words from different dialects of the antient Celtic Language shewing the analogy between them." A table in six columns, headed respectively "English, Cornish, Manks, called by the natives Gaileck, Gaelic, called by the English Erse, by the natives Gaoidheilg [*i.e.* Scotch Gaelic], Welsh, called by the natives Cymraeg, and Irish, called by the natives Ghaoidheilg," showing the affinities of the different branches of Celtic speech by means of cognate words.

f. 21.

6. "Songs in the Manks language with English versions": a collection of five songs in *Manx*, three being the well-known songs attributed to Archdeacon Rutter. For Archdeacon Samuel Rutter, afterwards (1661) Bishop of Sodor and Man, see *The Stanley Papers* (Chetham Soc.), Part iii. vol. 1, p. cxxx, note; A. W. Moore, *Manx Note Book*, ii. p. 159 (where a portrait of him is given). He was domestic chaplain to James Stanley, seventh Earl of Derby, and is said to have composed these songs for the Earl's "amusement and diversion . . . during his retreat into the Isle of Mann in the time of the Oliverian usurpation." The songs are found in an *English* and a *Manx* version as here, and, according to A. W. Moore, *Manx Ballads*, p. xxiv, "it seems probable that he wrote the English and that it was paraphrased

in Manx by a native of the Island either in his time or later." A MS. containing these songs was in the library at Knowsley, but it was not to be found in 1896 (Moore, *op. cit.*, p. xxiv, note). The songs are:—

(a) Drinking song, headed "Sooch ny Horn. Eubonia Bright — in Manks," beg. "Jeagh, jeagh yn Ghrian ta reil yn Oiee." Five stanzas, with chorus. The *English*, headed "Eubonia's Praise," beg. "See, See, the Sun that rules the Night." Printed in a slightly different form in C. Cruttwell, *Bishop Wilson's Life and Works*, 1782, i. p. 461, from which it is reprinted in W. Harrison's *Mona Miscellany* (Manx Soc., xvi), p. 76, and in Moore's *Manx Ballads*, p. 196. f. 29;—(b) "The Little Quiet Nation. Manks. Shee as Maanrys ny Maninee," beg. "Lhig da'n seighl tehinda my-geart." The *English* begins: "Let the world run round." In a heading printed by Moore, *Manx Note Book*, i. p. 109, this song is described as "A prologue to a play acted in Castle Rushen before the Rt. Honble. James Earle of Derby, to divert his pensive spirit from the calamity of his countrey, occasioned by the grand rebellion begun in 1641." Twelve stanzas and chorus. Printed by Moore as above and in *Manx Ballads*, p. 124. f. 30;—(c) "Scarlett Rocks," beg. "Meh chree lesh seaghyn tooilit." The *English* begins: "My mind with troubles vexed." In the Knowsley MS. this appears to have had the heading: "Threnodia, or Elegiac Song on the direful effects of the grand rebellion, with a prophetic view of the downfall and catastrophe thereof, composed by the Reverend author on Scarlet Rocks near Castletown." Five stanzas. Printed in Moore, *Manx Note Book*, i. p. 24; *Manx Ballads*, p. 131, from Gawne's MS. (4 stanzas). f. 32;—(d) "Oran Ghaoil a Song": *Scotch Gaelic* love song, with translations into *English* and *Manx*. The *Gaelic* begins: "Che ne tinneas an sheacai fan maddin a bhuaile mi," the *English*: "My indisposition in the morn is not owing to decay," and the *Manx*: "Sfeer nagh nee myr doghanta mannoonids moghrey." The *Gaelic* is very carelessly written. The song consists of one stanza and chorus, the chorus being as follows:

"Chuir a chin dileas dileas dileas  
Chuir a chin dileas tharram do lamb (*sic*)  
Do chul don channach a mbialladh no miltins  
Diune gun chri nnach tugadh uit gradh."



This is clearly related to the Irish song "Ceann dubh dileas," for which see Hyde, *Love Songs*, p. 62, and Eg. 117, art. 66. f. 33; —(e) "Mollecharane — an Old Manx Madrigal," beg. "Mollecharane, cre dooar ooh dty stoar? Tol lol tol de rol tol la": the well-known ballad (6 stanzas, with chorus) on the miser who was the first man to give a dowry to a daughter in Man. Printed in *Mona Misc.* (Manx Soc., xvi), p. 57. In the same volume, p. 54, is a translation by George Borrow, who in 1855 made a pilgrimage to visit the descendants of the miser of the song in Jurby (for Borrow and this song cf. his diary of a visit to Man in *Mannin*, ii. pp. 201, 222, 224). See also Moore, *Manx Ballads*, p. 52 (cf. p. xx). f. 33 b.

### Egerton 113.

Paper; XIXth cent.

Folio (various sizes); ff. 176.

The volume is composite, being a miscellaneous collection of texts written by Theophilus O'Flanagan, Peter O'Connell, Edward O'Reilly, Fíngíhin Ó Scannail and others, put together by James Hardiman.

MISCELLANEOUS COLLECTIONS, chiefly bearing on Irish poetry, made by James Hardiman.

1. "Ar aitre Uí Chonchabhair Chorcamaruidh": a stanza, beg. "A chuilm an cheoil bhrónaigh san (dún, a later insertion) dubh thall," with *English* translation by T. O'Flanagan. It is the *ceangal* of the poem, "Tuar guil a chuilm do cheol," printed by W. J. Purton, *Meyer Misc.*, p. 49. The *ceangal* and version as here were printed by O'Flanagan in *Gael. Soc. Trans.*, p. 24. The poem is variously attributed to Aodh Mac Cruitín (cf. Add. 31874, art. 50) and Fionnghuala daughter of Domhnall Ó Briain.

f. 1.

2. "Feart-laoidhe Uí Dhonnchudha Ghleanna Fleisg," beg. "Sin Fódhla dealbh dúbhach do sgoilt cúbha air lár a sgairt": the elegy as in Add. 31874, art. 43.

f. 2.

3. Transcript of the school composition, "Imacallam in dá Thuarad" (ed. Stokes, *R. C.*, xxvi. p. 4). The present copy is apparently from T. C. D., H. 2. 15, p. 71. The transcript is said by O'Curry to be in Peter O'Connell's hand, there is an

introduction by E. O'Reilly, and T. O'Flanagan adds a partial translation. f. 3.

4. "Aibgitear sunn feibh as teachta a thaithmheach do thabhairt áosa fainn for séis ar eing na ccédughdar rothaithmhigh i": transcript of the grammatical tracts printed by O. J. Bergin as a supplement to *Ériu* from vol. viii onwards. The present copy ends imperfectly in the section dealing with declension with the paradigm of *bean labhar*. With an introduction by Hardiman, written on the back of a *printed* invitation to attend a meeting of the Royal Irish Academy, 23 Jan. 1832. f. 28.

5. "Prophecies of Saint Columb Cille": translations of two poems, viz.:—(a) "Éisd a Bhaoithin bhuaín," see Eg. 146, art. 51 (a). f. 75;—(b) "Abair riom a Shénda," see Eg. 146, art. 51 (m). f. 78. On paper watermarked 1795.

6. Translations of extracts from the Brehon Laws. f. 79.

7. "Ceart Cruachain anso": transcript of Eg. 1781, art. 4. f. 93.

8. "Rachad d'éistecht aifrinn De": the religious poem as in Eg. 141, art. 17. f. 94 b.

9. Transcripts from Eg. 1782, art. 25 (d, e) and part of art. 26. f. 95.

10. "Cia an t-sai le seinnter an chruit": Keating's poem, see Eg. 158, art. 61. *ib.*

11. "Ar aithris Christ": fragment of a translation of the Imitation of Christ. f. 95 b.

12. "Diam[bat ri bat rícerda]ch": transcript of Eg. 1782, art. 27. f. 96.

13. "Donnchadh caech Ua Mathghamhna .cc.," beg. "Ata an oired san tarcaisne air brethaibh na binnGhaídheilge": the poem in Eg. 150, art. 73. Partly printed by T. F. O'Rahilly, *Bárdúin Bheaga*, no. 198. f. 96 b.

14. "Eochadh Ó hEóghusa .cc. ag tegasg Mhaguighir," beg. "Decair innramh na hóige": poem (43 quatr.) addressed to Cúchonnacht Maguidhir. See Eg. 142, art. 39. f. 97.

15. "Donnchadh caech Ua Mathghamhna .cc.," beg. "Tri chlesaibh na cerobhan nach trom 'sa mbarr air bis": two stanzas on a harper, see Eg. 149, art. 27. f. 98.

16. "Eóghan Mac Craith .cc.," beg. "Tugadh an t-ársa ar Éirinn": the poem found in Harley 1921. *ib.*

17. "Bennocht air anmuin Eirinn": poem (17 quatr.) on the oppressions of Ireland, of 17th-cent. composition. Also in T. C. D., H. 4. 5, p. 160. f. 98 b.
18. "Aengus na n-Air .cc.," beg. "Clann Ricaird a techt on Aifrinn": extract from the satire on the tribes, see Eg. 149, art. 20. f. 99.
19. "Muiris mac Daibhi Dhuibh Mhic Gearailt cc.," beg. "Do bronnadh dhamb cara cuilg": poem (10 quatr. and *ceangal*) on a sword. A shorter copy is in Eg. 150, art. 67. But the copy in T. C. D., H. 6. 7, p. 41, also has 10 quatrains. f. 100.
20. "An fer cetna .cc. air chat Frangcach," beg. "Martan gerr gruama geránach": poem by the same on a cat (12 ll.). f. 100 b.
21. "Fáilte Mhuire sonn," beg. "Día do bhetha a Mhuire mhór": address to the Virgin, see Eg. 211, art. 11. f. 101.
22. "A naemh-Mhuire a mhathair De": address to the Virgin (15 quatr.). Sometimes attributed to Domhnall mac Dáire Mhic Bhruaideadha (cf. Mac Erlean, *Ó Bruadair*, i. p. 2). In T. C. D., H. 6. 7, p. 304, it has the conventional attribution to Donnchadh mór Ó Dálaigh. *ib.*
23. Fragment of Merlino Maligno, for which see Eg. 106, art. 22. f. 105 (reversed).
24. Transcript of Eg. 1782, art. 13. f. 105 b (reversed).
25. Note from Eg. 1781, art. 21. f. 106.
26. "Tadhg mac Daire [Mhic Bhruaideadha] cecinit do Dhonnchadh Mor Ui Bhriain," beg. "Mo ceithre rainn duit a Dhonnchadh." For this poem see Eg. 187, art. 10. It was printed by O'Flanagan, *Gael. Soc. Trans.*, p. 229. *ib.*
27. "Tesdas Thaidhg Ui Chonchubhair air Eóin mhic Eóin, idhon Ollamh anollamh re ceól on ccoig Olltaig," beg. "Sáí le searbhus Eóin meic Eóin": satire (12 quatr.) on a bad harper. Cf. Eg. 133, art. 12. *ib.*
28. "Sethrún Ceitinn cecinit," beg. "Mo bhennacht let a sgríbhinn": the well-known poem, cf. Add. 31874, art. 22. f. 106 b.
29. "Aibhinn betha an sgo láire": the poem (5 quatr.) on the pleasures of the scholar's life printed in D. Corkery, *The Hidden Ireland*, 1925, p. 79. Another copy in Eg. 210, art. 6. *ib.*
30. "Muiris mac Daibhi Dhuibh .cc. do Dhómhnall mac

Tadhg Ui Bhriain on Dumhach," beg. "Fúarus ech nach duaibhseach doirbh": poem (10 quatr. and 1 of *amhrán*) on his horse, a companion poem to art. 19 above. f. 107.

31. "Cethrar do bhí air uaigh an fhir": the poem (6 quatr.) on the philosophers at Alexander's tomb. See Eg. 127, art. 82. *ib.*

32. S. Fiach's Hymn on S. Patrick, with *Latin* version. See Add. 40767, art. 1. f. 108 (reversed).

33. "Index Topographicus Hiberniae": collections for a Toponomasticon Gadelicum (Achadhball—Ardtree). f. 108 b (reversed).

34. Epigrams, viz.:—(a) "An enoc as airde as é as fúaire": the quatrain in Eg. 127, art. 88 (e), printed in the present form in Mac Erlean, *Ó Bruadair*, i. p. 188, note;—(b) "Mo chu is mo chistesí an sillaire grennúr grinn": stanza on a hound.

f. 109 (reversed).

35. "Ag so clár leabhair móir Bhaile an Mota ata anois a gColáisti na Trínóide a n-Ath-Cliath": partial list of contents of the Book of Ballymote. The Book of Ballymote was originally (in 1688) in Trinity College Library, but it is now in the Royal Irish Academy's Library to which it was presented by the Chevalier O'Gorman in 1785. f. 109 b.

36. "Cumáoin úaim ar sliocht Chatháoir": poem (11 quatr. of defective *deibhidhe*) on the Chevalier Thomas O'Gorman, in the hand of Maurice O'Gorman, with *English* version by the same. Probably composed by O'Gorman, who was in the employ of the Chevalier (cf. p. 48 above). f. 110.

37. "Eisábhra Mharbhnaidheach ar an Athair Marcuis Barráid," beg. "Ansacht éigse eagna's dáin": elegy on Father Marcus Barrett, the initial letters of lines forming an anagram of the name. f. 112.

38. Genealogies of co. Clare families, MacNamaras, O'Brians and MacMahons, excerpted from the Book of Ballymote, etc. For a more extensive collection of pedigrees of these families, see Add. 39266, f. 280 sqq. f. 113.

39. Translation into English of chaps. 1, 2 and part of 3 of Lynch's *Cambrensis Eversus*, in the hand of T. O'Flanagan. This is perhaps part of the edition intended by him to be dedicated to Henry Grattan (see Introduction to the Celtic Soc. edition, i. p. xvi). f. 139.

40. "A Harangue delivered in the Irish Language by Thomas Harney before an assembly of freeholders at Kill-Barry-Meaden in the County of Waterford on the 5th of March 1826. Translated into English from the Irish original by James Scurry, Dublin."

f. 165.

41. Copy of the draft of a proclamation in the hand of John Sheares found by Alderman Alexander in Henry Sheares's desk at the time of his arrest and produced at their trial in 1798, see Howell's *State Trials*, xxvii. p. 324.

f. 167.

42. Copy prepared for the printer of a description of Ireland and an eulogy of its ancient learning, beg. "Cad é an ghnéidh tíre Eire? Tír áluinn, thorramhuil a bhfeoil, a n-iasc agus a dtorrthaibh aili í," accompanied by an *English* translation. A pencil note at the top reads: "Printed in Hardiman's *Irish Minstrelsy*," but the passage does not occur in that book. The introduction states that the text is taken from an ancient MS., but it cannot be older than the 17th cent., and is probably of the 18th.

f. 169.

43. "Í tala nimh buadlonnach": an attempt at a transliteration into *Irish* of the Punic speech in the *Captivi* of Plautus. It differs from Vallancey's attempt, *Collectanea*, ii. p. 310, and may possibly be a transcript of Tadhg Ó Neachtain's version referred to by Hardiman, *Ir. Minstr.*, i. p. xxvi, note, as being in the library of W. Monck Mason in 1831. Ó Neachtain's version was dated 12 Aug. 1741, and Hardiman possessed a copy of it (possibly the present article). In the hand of Finghin Ó Scannail.

f. 172.

44. Copy by the same of Fland Fina's poem on Ireland, see Eg. 1782, art. 40.

f. 174.

45. "Tar fairge má thaistealair ód dhúthaidh a ccéin": the second of two stanzas printed by T. F. O'Rahilly, *Bárdúin Bheaga*, no. 24, said in the title to the copy in R. I. A., 23. N. 32, p. 67, to have been addressed to an Irishman going to France to study for the priesthood without any knowledge of Irish. Written on a slip pasted down on the inside of the cover.

f. 176.

## Egerton 122.

Paper; XIXth cent.

11 $\frac{3}{8}$  in. × 8 $\frac{7}{8}$  in.; ff. 152.

The greater part of the MS. is in the hand of Finghin Ó Scannail, but ff. 1-28 are by another scribe in Hardiman's employ.

COLLECTIONS OF IRISH POETRY, apparently prepared for Hardiman's *Irish Minstrelsy*, London, 1831. Arts. 3-47 were probably transcribed for this purpose, though only a part was actually used in the book as printed. Spaces have been left for the insertion of translations, and, when these occur, they are those of the book.

1. "Eochaidh O'Hussey's Poems": translation of the poems in Eg. 111, arts. 99-106, 115. f. 1.

2. Extracts from Dr. Anthony Raymond's collections for a "History of Ireland," now in the Royal Irish Academy, Dublin. f. 29.

3. "Moladh na Laoí," beg. "A chomplacht ghlan caomhchruthach bhin": the poem by Eoghan an Mhéirin Mac Cárthaigh, for which see Eg. 160, art. 36. f. 63 b.

4. "Marbhna Fhéidhlim Mheic Cárthaich dhá cheathar claimne," beg. "Caoinead féin ma thig liom": lament (32 quatr. and 3 of *An fearthlaidh*). Printed in O'Daly, *Poets*, Sec. Ser., 1860, p. 188. See Add. 18951, art. 11. f. 64 b.

5. "Cia an tsaol le seinntir an chruit": Keating's poem as in *Ir. Minstr.*, ii. p. 378. f. 68 b.

6. "Corr-shliabh," beg. "Is breagh é an Corr-shliabh a dtúis an gheimhreadh": song (4 stanzas) on the Curliou Hills, co. Sligo. f. 70 b.

7. "Úna Ní Chonchubhair," beg. "Is fada ó fuair mé faill air chaillín bheag 'sa ngleann": love song (3 stanzas). f. 71 b.

8. "Freagrath chailíne bige an ghleanna," beg. "A ógánaich óig mar réulta thríd an g-ceódh": love song (3 stanzas) in agreement with the copy printed in Hyde, *Love Songs*, p. 102. Cf. Eg. 117, art. 12. f. 72 b.

9. "Róis a chuisle," beg. "A Róis a chuisle bhreoghaidh tu me-si": love song (2 stanzas). f. 73 b.

10. "Cuisle mo chroidhe," beg. "Air maidin a n-dé roimh ghréin go moch": love song (4 stanzas, with refrain). f. 74 b.

11. "An díbiorthach ó Éirinn — le Seághan Ó Coileáin," beg. "Tháinig chum na taoide díbiorthach ó Éirinn": see Add. 18947, art. 21. f. 75.
12. "Móirín," beg. "Toigfidh sé fadthuirse as brón díbh": Jacobite song (7 stanzas), printed by O'Daly, *Poets*, p. 314. f. 76 b.
13. "Cuaichín Bheinne Éadair," beg. "Tá cuach a m-Beinn Éadair": love song (4 stanzas). f. 79 b.
14. "Air Éirinn ní inneosainn cia í," beg. "Tá spéirbhean bhreagh mhaordha thais chórach": love song (5 stanzas) printed in Walsh, *Popular Songs*, p. 132. f. 80 b.
15. "An chuach bhínn bhéul-tais," beg. "Shiúbhail me-si Éire agus dúitheadha am aonar": love song (5 stanzas) for Anna Fitzgerald. f. 82 b.
16. "Iarradh agus diúltadh," beg. "Mora agus Muire (*corr. to ar maidin*) dhuit! a spéirbhean chiúin": song (7 stanzas), for which see Eg. 117, art. 52. f. 84 b.
17. "Siúirín na bh-fionn-dlaoídh — Villiam English ró chan," beg. "Níl súbhnuigheacht na dúil ghrínn go bráth am ghao-bhar": poem, for which see Add. 31874, art. 39. f. 86 b.
18. "Bean an fhir ruaidh," beg. "Shíos ag béul Bárnais thárlaigh mise air mo ghrádh": a version (4 quatr.) of the well-known song, cf. Hyde, *Love Songs*, p. 92. f. 87 b.
19. "Dá mbiadh cródh ag an geat is deas a pógfaidhe a bhéul": Connaught love song (5 quatr.). See Ó Máille, *Carolan*, p. 262. f. 88 b.
20. "An aisling," beg. "Mairg d'ár ab galar an grádh": love poem (7 quatr.). See Eg. 146, art. 53. f. 89 b.
21. "Ní bh-fhágh mé-si bás duit": love poem (6 quatr.), probably of 17th-cent. composition. See Hyde, *Love Songs*, p. 138. f. 90 b.
22. "A Una phéucach rug buadh air Bhénus": love song (2 stanzas). See Hyde, *Love Songs*, p. 122. f. 91 b.
23. "An Naoidh bheag shiar," beg. "Goirim thú a naoidh bhig shiar": love poem (6 quatr. and 1 stanza of *ceangal*). Printed by Hyde, *Love Songs*, p. 140, from a text closely resembling the present one. Hyde omits the *ceangal*. Probably a 17th-cent. composition. f. 92 b.
24. "An mhodhamhuil t-séimh — Patruic Ó Conchúbhair ró

can," beg. "Aréir am leabaidh liom féin ag caoidh le creathaibh fann tréith": *aisling* (5 stanzas) by the 18th-cent. Kerry poet, for whom see Hardiman, *Ir. Minstr.*, ii. pp. 258, 415. f. 93 b.

25. "Ó bhean an tighé nó an cabhair duinn tu," beg. "Air mo leabhadh aréir as mé am shuan": *aisling* (5 stanzas). Probably of Kerry origin, as the deliverer is expected to land in Ventry harbour. f. 95 b.

26. "An breac taibhseach," beg. "Lá meadhraich dá n-deachas-sa liom féin": *aisling* (7 stanzas), see Eg. 160, art. 51. f. 97 b.

27. "Eóghan Ó Caoimh air bhás a mheic," beg. "An tan nach feicim fear ag maothúghadh croíde a ceúmhaidh": elegy (7 stanzas) by Eoghan Ó Caoimh, the co. Cork poet (see *Gadelica*, i. pp. 3, 101, 163, 251), for his son Art, who had died in France. Another copy by the same scribe is in Eg. 111, art. 147. f. 99 b.

28. "Inghín Iartaoisich Núinsiúin — Cearbhollán ró chan," beg. "Fáilte rómhad a spéirbhean fán taobh-so de 'n chlobhe": the song (here arranged as two stanzas) printed by Ó Máille, *Carolan*, p. 138, arranged as three stanzas. f. 101 b.

29. "Caitrín Crofton," beg. "A stór na m-beach is ró-bhreághdha blas": the song (4 stanzas) for Catharine Crofton by Carolan, printed by Ó Máille, *Carolan*, p. 127. For a phonetic rendering see Eg. 151, art. 5 (d). f. 102 b.

30. "Pól Mac Andriú — Cearbhollán ró chan," beg. "Ceist air fhearaibh Éirean a m-Bearla ná a nGaoidheilg": song (3 stanzas). See Ó Máille, *Carolan*, p. 124. f. 103 b.

31. "Máirtín Mac Giorra — Carbhallán ró chan," beg. "Tá fáilte rómhainn uile ag Máirtín Mheic Giorra": song (4 stanzas). Cf. Ó Máille, *Carolan*, p. 129, but this is a different version, localizing the feast at Kesh Corran, co. Sligo. f. 104 b.

32. "Madam Cole — Cearbhollán ró chan," beg. "Is saóith-eamhail 's as saimh í, is aoibhinn gach lá í": song (2 stanzas) to Madam Cole. See Ó Máille, *Carolan*, p. 152, and Eg. 135, art. 10 (b). f. 105.

33. "Inghín Thubóid Péaton — Cearbhollán ró chan," beg. "Tá inghin aedhraich ag Tubóid Péaton": song (4 stanzas) in praise of Bridget Peyton. See Ó Máille, *Carolan*, p. 132.

f. 106.



34. "An t-Sígh bheag agus an t-Sígh Mhór," beg. "Imreas mór do tharlaigh idir na ríghthibh": song (4 stanzas). Cf. Ó Máille, *Carolan*, p. 133, and Hardiman, *Ir. Minstr.*, i. p. xlvi. f. 107 b.

35. "Gearróid Nuinsionn air bh-fágbhail Éirean do," beg. "Diombuadh triall ó thulehaibh Fáil": poem (7 quatr.) attributed to Gerald Nugent, son of Christopher Nugent, Baron of Delvin, 1559-1602 (the author of the Irish primer for Queen Elizabeth, a facsimile of which is in *Nat. MSS. Ireland*, iv, pt. i, p. lxxii). Printed (in a form agreeing with the present text) in *Ir. Minstr.*, ii. p. 226, and by P. Walsh, *Gleanings from Irish MSS.*, p. 7 (with corrected text). Cf. also S. H. O'Grady, *Catalogue*, p. 481. W. H. Drummond's *English* version is interpaged here. f. 108 b.

36. "Mianna Phátrúice Uí Ealaidhe," beg. "Da bh-faghann-sí mo mbianna do riar": the poem printed in *Ir. Minstr.*, ii. p. 230, with John D'Alton's translation interpaged. Cf. Eg. 150, art. 59. f. 110 b.

37. "Maechtnadh an duine dhoilghíosaich Seághan Ó Coileáin ró chan," beg. "Oidhche dhamh go doilg dúbhach": the poem on the Abbey of Timoleague (cf. Eg. 169, art. 9) as printed in *Ir. Minstr.*, ii. p. 234, with Thomas Furlong's translation interpaged. f. 112 b.

38. "Marbhna Oiliféir Grás," beg. "Ta ceódh dubhach air gach sliabh": the poem on Oliver Grace as in *Ir. Minstr.*, ii. p. 244 (cf. Eg. 149, art. 13). f. 116 b.

39. "Toireadh air bhás Sheagháin Chláraich," beg. "Go déigheanach as Phoebus faoi neóll": Seán Ó Tuama's elegy for Seán Cláarach Mac Domhnaill as in *Ir. Minstr.*, ii. p. 252, with W. H. Drummond's translation interpaged. Cf. Add. 31874, art. 12 (f). f. 118 b.

40. "Tuireadh Eibhlín Ní Artnain — Pattrúice Ó Conchúbhair ró chan," beg. "Mo chúmhaidh! mo chreach! mo chnead! mo bheódh-lot!": elegy by the author of art. 24 above, as in *Ir. Minstr.*, ii. p. 258, with W. H. Drummond's translation. f. 120 b.

41. "As fada me air buaireamh 's gan suairceas am dháill": the poem on Lady Iveagh as in *Ir. Minstr.*, ii. p. 266, with Lawson's translation. f. 122 b.

42. "Marbhna Dhonnchaidh M'Cárthaich le Tadhg Gaodh-lach," beg. "Osnadh agus éighmheacht na h-Éireann tríd a

d-treóir": the elegy as in *Ir. Minstr.*, ii. p. 272. Also printed in Dinneen, *Amhráin Thaidhg Ghacdhéalaigh*, p. 126, with the note (p. 133): "it is in several MSS. attributed to various poets, O'Rahilly among others." The subject appears to be the Donnchadh Mac Cárthaigh of Ballea and Cloghroe, who died in 1739 (cf. T. Ó Donnchadha, *Dánta Sheáin na Ráithíneach*, p. 208).

f. 125 b.

43. "Slán le h-Éirinn — Dochtuir Céiting ró chan," beg. "Mo bheandacht leat a scribhinn": Keating's poem as in *Ir. Minstr.*, ii. p. 218, with J. D'Alton's translation.

f. 128 b.

44. "Toireadh Éadhmoind Bhreathnaich," beg. "A Éadhmoind Bhreathnaich a chuid 's a ghrádh mo chléibh": the elegy as in *Ir. Minstr.*, ii. p. 262. A much longer version of this elegy is in Eg. 149, art. 9.

f. 130 b.

45. "Cuimhniughadh Mheic Liaig air Bhrian Bóroimhe," beg. "Fada bheith gan aoíbhneas": the lament as in *Ir. Minstr.*, ii. p. 208.

f. 132 b.

46. "Ong-cuimhniughadh air Bhrian agus a Mhaithibh. Mac Giolla Caoimh ro chan," beg. "Uathmhar an oidhehe anocht": the lament as in *Ir. Minstr.*, ii. p. 202, with Drummond's translation. Also printed from the *Leabhar Oiris* in *Ériu*, i. p. 96.

f. 133 b.

47. "Cearbhall Ó Dála agus an Macala," beg. "Cearbhall—A Mhac-ala dheas": the poem as in *Ir. Minstr.*, ii. p. 212, with D'Alton's translation. It is an echo-song of the type popular in English poetry of the 16th and 17th cents. For Cearbhall Ó Dálaigh cf. O'Rahilly, "Irish Poets," no. 32; *Pádraigín Haicléad*, ed. T. Ó Donnchadha, pp. 4, 107, 108. Hardiman, *op. cit.*, ii. p. 375, identifies him with Cearbhall Ó Dálaigh of Corcamroe, a poet of the 14th cent., and so antedates the appearance of this type of poem in Irish. But he was in all probability a co. Wexford poet of the first half of the 17th cent.

f. 136 b.

48. Copy of O'Brien's version of the Irish Prosody. See Eg. 127, art. 105, from which the present article is a transcript.

f. 139.

## Egerton 110.

Paper; XIXth cent.

1 ft. 4 $\frac{1}{4}$  in.  $\times$  11 in.; ff. 69.

In the hand of John O'Donovan, with title-page and list of contents by James Hardiman (f. 1 b). The paper is watermarked 1824.

COLLECTION OF POEMS made by John O'Donovan. The title-page reads: "A Collection of Lyrical Compositions consisting of Songs, Jacobite Relics, etc., in the Irish Language; By The most celebrated Bards chiefly of the Province of Munster during the Eighteenth Century." The contents are transcribed (with a corrected orthography) from Eg. 160 (see above, p. 201), the poems being rearranged under authors and blank leaves left after each author for further additions. It is probable that O'Donovan made this transcript for Hardiman to be used for a book of Munster Poetry on the lines of his *Irish Minstrelsy*. Inserted at the end (f. 66) is a draft of a poem on Patrick Fitzsimons, archbishop of Dublin 1763-1770, in the hand of Muiris Ó Gormáin. It consists of 21 quatrains of loose *deibhidhe* and a *ceangal* of stressed verse. The first quatrain reads:

"A Ath Clíath is aoibhinn dhut  
gur posadh leat an Prealoid  
Mac Síomuín cara na mbocht  
Pádrúig nach gann sa diadhocht."

The poem is followed by a quatrain written thus:

"Ní bfuil neach thuaithe no theas  
thsháireoghadh sibh san eolas  
na neach eile thall na 'bhús  
orra nach *Primarius*  
Walter Fitzsimons."

## Egerton 114.

Paper; XIXth cent.

1 ft. 3 in.  $\times$  9 $\frac{1}{2}$  in.; ff. 59.

TRANSCRIPTS by John O'Donovan and Finghin Ó Scannail from MSS. in the possession of James Hardiman.

1. Transcript, in the hand of Finghin Ó Scannail, of the *Táin Bó Cuailnge* from Eg. 1782, arts. 57, 58 (to f. 100 b, col. 1, l. 20).

f. 2.

2. Transcripts by John O'Donovan of Eg. 150, arts. 1-3. f. 46.
3. Transcript by Ó Scannail of part of Ó Dubhagáin's poem, "Triallam timcheall na Fodla." f. 54.

### Egerton 124.

Paper; XIXth cent. 1 ft. 3½ in. × 9 in.; 1 ft. 1 in. × 7¾ in. (art. 6); ff. 98.

TRANSLATIONS of Irish romantic tales. O'Curry states that the translations are by Edward O'Reilly, although only art. 6 is in his hand, and art. 5 is by John O'Donovan. The versions were probably made for James Hardiman (art. 2 is partly in his hand, as are also the notes to art. 1), who, perhaps, intended to bring out a volume of prose tales on the lines of his *Irish Minstrelsy* (cf. a draft list of tales in his hand at f. 89 b). O'Reilly at one time proposed producing such a volume in collaboration with Crofton Croker (see his letters to Croker, formerly in the collection of Edward Dowden, now in the possession of the Rt. Hon. Michael Francis Cox, M.D., of 26 Merrion Square, Dublin).

1. The short version of Eachtra Lomnochtáin (cf. Eg. 164, art. 1). With notes in Hardiman's hand. f. 1.
2. Tochmhare Fhearbhlaidhe (cf. Eg. 170, art. 5). Partly in Hardiman's hand. f. 41.
3. Oidheadh Chloinne Lir (cf. Eg. 164, art. 12). f. 56.
4. Description of a MS. of Ossianic lays, in Hardiman's hand. f. 72.
5. Cath Cnuca, translated by J. O'Donovan and in his hand. f. 73.
6. Fágáil Chraoibhe Chormaic, translated by E. O'Reilly and in his hand. Dated 30 June 1822. f. 89.

### Egerton 134.

Vellum and paper; XVIIIth, XIXth cents.

Quarto (various sizes); ff. i + 105.

Collections made by James Hardiman. Art. 1 is in Fíngín Ó Scannail's hand, art. 2 by John O'Donovan, art. 3 in an anonymous 18th-cent. hand between 1774 and 1796, and art. 8 is by Edward O'Reilly.

MISCELLANEOUS COLLECTIONS, put together by J. Hardiman.

1. "Leabhar Breanach ann so sios": transcript of part of the Irish Nennius from the Book of Ballymote. In the hand of Finghin Ó Scannail. On vellum. f. 1.

2. "Part of the Din Seanchais Copied from the Book of Ballymote, Borrowed by me from the Royal Irish Academy. J[ames] H[ardiman]. December 1827": copy by John O'Donovan of part of the prose Dindshenchas, with the first quatrains of the verse, from *B.B.*, pp. 349-359, col. 2, l. 14.

f. 10.

3. "Imchidheacht na tromdhaimhe": the text described under Add. 18748, art. 1. The bulk of the text is in a bad 18th-cent. hand (between 1774 and 1796). Followed (f. 49) by an inaccurate translation. The last leaf of the translation had already served for a list of Chancery causes in 1774 (f. 2), and the date 1796 is scribbled on the back of it. The missing first folio has been supplied by John O'Donovan, and he has copied f. 31.

f. 29.

Arts. 4-7 are in a poor 19th-cent. hand.

4. "Na criochaibh deighnach an duine": the poem in Eg. 197, art. 5. f. 73.

5 Grammatical notes in English. f. 81.

6. "Achtughadh agus beatha Mherlino agus an spiorad eoluis anso": late and corrupt copy of Merlino Maligno, cf. Eg. 106, art. 22. f. 86.

7. "Feuch an bannrighean fa bhun na croise": fragment from a longer poem on the passion of Christ. f. 93.

8. Draft of the Preface to the first volume of the *Proceedings of the Ibero-Celtic Society*, 1820, the only volume issued. In Edward O'Reilly's hand. f. 94.

### Egerton 213.

Paper; XIXth cent.

6 in. × 3¾ in. (except art. 3); ff. 57.

Art. 1 is in a bad modern hand, art. 2 is in the hand of J. Hardiman, and art. 3 is by Finghin Ó Scannail.

MISCELLANEOUS COLLECTIONS, put together by J. Hardiman.

1. Oidheadh Chloinne Uisneach, in the modern version,

preceded by the introduction from Keating. Incomplete. Cf. Eg. 164, art. 9. f. 1.

2. List of Irish authors, with notes, by J. Hardiman. f. 25.

3. "Geiniolach Shiol Aodh an Rosa Ruagh — Domhnadh, Donnchadh ⁊ Taidhg mic Shioda Mhaenamara": pedigree of the Maenamaras of Rossroe, traced upwards from Domhnadh (who died before 1656), Donnchadh and Tadhg, sons of Sioda cam Macconmara of Rossroe, to Noah. Written by Finghin Ó Scannail on two long, narrow strips of vellum. For another pedigree of this family compiled by R. W. Twigge, see Add. 39270 Q. f. 56.

### Egerton 214.

Paper; XIXth cent.

Quarto (various sizes); ff. 44.

Written on paper that appears to be waste from a solicitor's office.

"A TRANSCRIPT of an ancient vellum Glossory (*sic*) in my possession, made by Mr. Michael Casey—unfinished, also a copy of an ancient membrane on Astronomy etc. Metaphysics" (in J. Hardiman's hand).

1. Partial transcript of O'Davoren's glossary from Eg. 88, art. 71. The original has now been printed by W. Stokes, *Arch. Celt. Lex.*, ii. p. 197, etc. f. 2.

2. Transcript of Eg. 92, art. 2. Imperfect. f. 43.

## APPENDIX.\*

### GRAMMAR.

#### Egerton 663.

Paper; XVIIIth cent.

8 in. × 6½ in.; ff. 56.

Written by Muiris Ó Gormáin (cf. p. 48 above). At f. 40 b is the address of one of his patrons: "Le Chev<sup>r</sup>. O'Gorman at Mr. Lautems, Brewer Street, Golden Square, London." The MS. was afterwards no. CLX of Dr. Adam Clarke's collection, was lot 529 in the Clarke Sale Cat., Sotheby's, 1836, and lot 77 in Baynes's Sale Cat., Sotheby's, 1838. This last sale falling through, the MS. was bought from Baynes with Eg. 662 in 1838.

ENGLISH-IRISH PHRASE-BOOK, compiled by Muiris Ó Gormáin. It begins with the numerals, and then the phrases follow, arranged under such heads as: "To thank and shew a kindness," "To affirm, deny, consent, etc.," "A discourse between two," "A Dialogue between a Lady and her waiting woman," etc. The book was probably put together while Ó Gormáin was still living in the neighbourhood of Drogheda (cf. Add. 18749, art. 53), see f. 3: "I was in Drogheda . . . Where did you put up? At the Bull's Head in High Street. At the Black Bull in Church Street. At the King's Head in Nicholas Street. At the Black Lyon in Bolton Street. At the Red Lyon in Cook Street. Is that a good Inn? It is the best Inn in Town."

#### Additional 18426.

Paper; XIXth cent.

9 in. × 7¼ in.; ff. 107.

Written by Edward O'Reilly.

COLLECTIONS for Irish Grammar, lexicography and bibliography, made by Edward O'Reilly.

1. "A brief Introduction to the Irish Language." The Grammar

\* In this appendix are described MSS. mainly discovered or acquired while the printing of the Catalogue was in progress. They are arranged under the appropriate headings in a chronological order.

is prefaced by the following note (f. 1 b): "The following Irish Grammar I transcribed from a MS. miscellany, lent to me by my friend Sir Wm. Betham, written in the year 1713 by Richard Tipper of Mitchell's Town, Parish of Castle Knock, Co. of Dublin [cf. Eg. 106, Introduction in small type]. The book afterwards became the property of Maurice Gorman a Schoolmaster in Dublin, who taught General Vallancey Irish. O'Gorman was an industrious scribe, as is evident from the numbers of books extant in his handwriting. He had a great quantity of Irish MSS. both vellum and paper and upwards of 100 of which have come into my possession. By a note prefixed to the Grammar, in the handwriting of Tipper, it is compiled from F. O'Molloy's Grammar, printed at Rome, and from a MS. Grammar written at Louvain anno 1669 communicated or lent to him by Mr. Jeremiah Pepyat Bookseller at Dublin [cf. T. C. D., H. 3. 23, p. 369: 'An Irish Grammar, in English, compiled from O'Molloy's Grammar, and another written in Louvain, A.D. 1669']. There are great numbers of erroneous rules in the original, some of which I have omitted in the following copy, and others I have retained with some explanations and alterations of my own. I make this copy not for any merit it has, or use to myself, but to shew that from this, and McCurtin, Gen. Vallancey formed his grammar. Read and see. E. O'Reilly."

f. 2.

2. "Sen Sanasán": glossaries copied from T. C. D., H. 3. 18, pp. 63, 74, 633. Cf. the edition by W. Stokes, *Philological Soc. Trans.*, 1859, p. 168.

f. 15.

3. "Account of Irish MSS. in the Stowe Library," based on O'Connor's *Bibliotheca Stowensis*, 1818, p. 22 sqq. The Irish MSS. of the Stowe collection are now in the Royal Irish Academy.

f. 37.

4. Miscellaneous collections for Irish antiquities.

f. 73.

## HISTORY.

## Sloane 761.

Paper; 1682.

11½ in. × 7 in.; ff. 23.

Written by Dornhall mac Tomáis Uí Shúilleabháin in St. James Street, Dublin (cf. f. 23).

PEDIGREE of Timothy Sullivan of Dublin traced back to Adam. *Irish and English*. The main pedigree (f. 5) is illustrated



with historical notes, and is headed: "Ag so geinealach Taidhg Uí Shuilleabháin ó chathair Bhaile-Athaclath go hAdhamh; maille re tráchtadh atghearr ar mhaith-ghníomhradhuibh agas ar mhórán d'oidhearcus na sinnsear úasal ó a dtáinig. Agas mar an gceadna túarusgbhail flúrinneach ar mhórán do threabhuibh agas do chinnidheachuibh úaisle do sgar ris an geraoibh sheanchuissi ó theacht Chluinne Mileadh go hÉirinn sa mbliaguin dh'áois an domhain 2736 gus an mbliadhainsi do áois Chriosd ar Slánaightheóra Mile sé chéad ochtmhodha sa do. 1682."

### Additional 34727, ff. 159-162.

Paper; 1691.

Folio; ff. 4.

An *Irish* letter, with *Latin* translation, contained in a collection of miscellaneous historical letters made by James West (d. 1772), best known as the former owner of the Burghley Papers and other MSS. in the Lansdowne collection. On f. 162 b is the endorsement in the hand of Humphrey Wanley, Harley's librarian: "Given by Mr. Thomas O'Sullivan (who made the version and of whose handwriting this paper is) the 4th day of August 1718." This Thomas O'Sullivan appears frequently in Wanley's Diary (Lansdowne MSS. 771, 772) as reading in the Harley Library and giving advice to Wanley on Irish matters. He lived at no. 4, Elm Court, Temple (Lansd. 772, f. 2), but in the last of three letters written by him to Wanley, 1722-1726 (Harley 3781, ff. 152-155) he writes from the Wood Street Counter during his imprisonment for debt: "This ugly accident happen'd me when I was putting the last hand to the treatise I designed against the Scotch historians, the publication whereof I am afraid will be now delayed for some time." This work apparently never appeared.

LETTER from "Cormac comharba Ciarain" to Dr. Michael Moore, giving an account of the failure of the assault on Limerick, 27 Aug. 1690. *Irish*, with *Latin* version by Thomas O'Sullivan. The letter is dated 24 Apr. 1690, but the year-date must be a mistake for 1691. Seal of arms (broken). The writer has not been identified. The title "Comharba Ciaráin" should denote a bishop of Clonmacnoise, but Gregory Fallon held that see with Ardagh in 1691 and lived abroad. The addressee, styled in the *Latin* address "D. Michael Ó Moro commorans Parisiis," can be no other than the famous Dr. Michael Moor (or Moore), Provost of Trinity College (the library of which he saved from destruction) during James II.'s reign in Dublin, afterwards (1701) Rector of the University of Paris. For accounts of this remarkable man see Harris's Ware, ii. pt. 2, p. 288; *Dict. Nat. Biog.*, under Moor

(Michael); and an article by P. Boyle in *Arch. Hib.*, v. p. 7. During 1690 Dr. Moore offended James II. by a sermon preached in Christ Church Cathedral, and was ordered to quit the kingdom. He went to Paris, but left that city when James came there after the battle of the Boyne. It is clear that he did not leave Paris immediately on the king's arrival, as he is mentioned as taking part in the business of the Nation d'Allemagne in the University of Paris on the 12th and 23rd June, 1691. The present letter is in answer to one written by him on March 29, 1691, and begins thus: "Cormac comharba Ciaráin chum an Duine Ardchéimúil róuasail *Mileadh Ó Morro* Dochtuir díadhachta a n-ardscolaimh Parise beatha sláinte. Táinigh do sceala don naonbadh lá fithchiod do mhí Márta noch do chuir solás mór orm ní headh amháin air son glaineacht an bhéarla ta a n-uachtar na deaghlabhartha mar shamhluighthear damhsa acht fós go dtuguis le tuigsin go bhuil dóchas fós an dúthigh róbhocht so do thromloit an cogadh theacht tar a hais. Go deimhin ní beag an eagla do bhí oruinn agus fós ní gan chúis eir ar mbeith gan ionnús roleir íarrus na gnóthuimh bunúsacha gan soláthar cogaigh go hiomlán go dteileóchfui sinn tar lear go tiorthiobh imigéine mar do thuit do chuid do thritheóiribh na tíre so a ccoga Chromuil reimhe so, mifhortún do mheasuim nách fuileóngfadh Éirionnach nís mo na an bás."

The writer then embarks on a long eulogy of Ireland, which concludes with the statement that Ireland had always brought her invaders to the true faith until the Cromwellians came: "Féach tar ais gusan aim[sir] d'imthigh mar as mo gur feidir leat agus cuard[uigh] go dian a sin a leith, do chífir an aieme do fhan annso do achtranuibh .i. Lochlannuibh ar dtúis agus Saxsonnuibh fa dheoigh gur ghlacadar riaguil Chríost go hobann iar dteacht chum na dteóruibh féin do thanuigh no go háruithe an chlann do rugabh dóibh annson oiléan iar dteacht, ní thuit amach go gnathach le re aimsire ocht ccead bliaguin agus fos gan aisteabh air beith gus an dream do fhan do amhsaibh an anbhreithibh darmh ainm *Cromwel* agus air son nach tug an tír naomhtha sin solus an chreidimh don aieme réimhráite ní leannas a sin gur eáill sí a brígh na go bhfuil sí traochta acht nach áill le dream cuiripe do shíolruig ó bhfuil d'urchóid san domhan do dhíslúdh agus atá faoi fhéirg Dé tré bhásudhadh a Rígh do

ghlacadh dhi féin mar cloinn agus go bfuil sí ag tiomchioll a dteilgean amach go hiomlán. Samhluithar dhamhsa gurab í so, no an chuid as lúdhadh go dtiucfaidh go grod, an aimsir do dheanfaidh air an adhbhar go bhfuil lámh Dé linn anois go follas eir ar bfuasguilt on ngearbhruid do bhí o neart namhad ar tiomchioll an aonbhaile so d'fhan aguinn. As míann liom ní tathneamach do thráchtadh ceadh go bhfuil a fhios aguibhse féin anois agus aig an Euróip go fóirleathan mar mheasum. Feach ar na múruibh bheith fa thalamh a dtosach an bhaile anuair do bhí meodhan na cathrach osguilte agus gan ní air beith chum cobhartha do thabhairt a n-adhaig bhorbus na namhad do meaduidheadh le fad na trean Orlic sin a ccoinimh na cathrach acht begán robheag dar cceithrinn do bhí dhar ecomhdacht agus ollamh chum báis d'fadhuil air son na cathairóribh fan amsin. Do thuillig orra gasra mhór don taobh amuith, do throid siad go sanntach tinneasnach re cheile, ceadhadh do traochadh iadsan fa dheoigh air lathair an fhalla agus do roinneadh carrnáin an do [leg. da] ccorpuibh 7 da n-airm comh examhla sin gor lionadar an mheid do briseadh do mhúr chosanta na cathrach, fós do theasaibh an ghlac cheithreann oredhah [= oireaghdha] sin a ccoinneadh neirt trenmhór na namhad do bhith go gnáth 'tabhairt fortuigh dha chéile anso ghleo gur thug an t-Oranghach air mhídhócas do ghlacadh 7 ar bhfeisein go ccaillfeadh a shlaite go hiomlán da leigfeadh eir a n-adhuigh, comhartha catha dhaibh dul tar ais nith budh furis a ghlacadh no a chomhlíonadh ann tan sin, do ghluais é fein na theannruith go grod iarsin ag teasbáineadh an chonair chum teitheamh dha mhuintir na dhiagh 7 fos do imthích riompa na theannruith cosmhuil le Xerxes iar dtabhairt leis rómhorán solathairibh chum an chogaidh, do imthigh fa dheoigh go heaglach a mbád bheag air muir tar ais an'aonar, ata anois ag tabhairt leathsgéalaibh bréagach uaith annsa mBritáinn chum a mhíraith agus a náire do chumhdach. O táid [na] neithimh amhla sin ce air an féidir ainbhios do [bhe]ith eir. Mádh ní Rígh Franc comhliona eir a gheallúint le cur ceann catha chughuinn as ríochtach na go ndeanfamuid an dúitha do ghlanadh ó neart Gall. Ata meanmna mhor eir na míleibh, atá toil ghlan aig na ceannlaochuibh agus coimhíntinn aig áitritheoribh na tíre a mbaoín tsaoghaltha 7 fós a mbeatha mas ríochtanas é do chur a ccontuirt, a n-eaghmuis sin ataid ar n-eaghluis[igh?] ag tabhairt

soláis go mór uatha, cuid díobh atáid ag déanamh fiannachta idir cheannuibh an tsluath, cuid eile 'cur mheanmna le seirmhóintibh sáorlabhartha ar an uile dhuine chum an mbathas phoibúillidh do chosnamh ⁊ do chur ar adhaigh. Feachagaibhsi ata amúith san am so air son go bhfuil sibh as béal an chogaidh nách bíth bhur cughnamh eir iarraidh, atáid morán slithibh chum cobhartha do thabhairt do chuirfios bhur ttuicsin féin síos díobh do réir mhéid bhur maithinntinne. Do bhrigh go raibh 'fhios agum go rabhais le sealad fada ag deanamh staire na hÉirionn do réir na dtíolaicibh móra thug Dia dhuit ata roríochtanasach aníug an drochmholadh do bheirid amhar namhaid duinn le cian aimsire. Do rionas imtheachta an chogaidhso do chroinniugh go hiomlan noch do chuirfead chugad anuair do gheobhad a umchor. Bithsi ansan aimsir cheadna smúinteach air ga[*ch*] nithibh ata riochtanasach do chur as sin a leith [⁊] air a muinúteras as coir dhuit do theisbeanadh dhamhsa. Beatha sláinte dhuit.

“Ata an beithíoch beag agus an beithíoch mór agus na duine eile muinteartha do ghnáthas go meanmnach. Cuirid uile beatha sláinte chugad.

“Aig Dubhlinn Atha Cliath an ceathrúdh la fithechíod do mhí Abráin an bhliadhuin daois an tiagharna 1690.”

The writer states that Dr. Moore was contemplating a history of Ireland, but he is not known to have written any such work. Nor does there appear to be any trace of the account of the Williamite war which he himself promises to transmit to his correspondent in Paris.

### Additional 31156.

Paper; XVIIIth cent. (after 1748).

1 ft. × 7½ in.; ff. 155.

Written by an unidentified member of the Fitz Gibbon family of Castle Grace, near Clogheen, co. Tipperary, after 1748 (cf. f. 133 b, where a reference to “the last peace” in the year 174— probably means the peace of Aix-la-Chapelle, signed 18 Oct. 1748). The MS. afterwards came into the hands of Dr. James Hinkson, Dean of Clogher (d. 1840), by whose daughter it was presented to the Rev. George E. Cotter of Mallow, co. Cork, from whom it was purchased in 1870 by Abraham Fitz Gibbon of “The Rookery,” Stanmore, co. Middlesex. Mr. Fitz Gibbon presented the MS. to the Museum, 14 Feb. 1880.

HISTORICAL MEMOIRS OF THE GERALDINE EARLS OF DESMOND: a compilation by a member of the family of

Fitz Gibbon after 1748 for a history of the Geraldines, followed by genealogies of various branches. *English*. At the end (f. 148) are notes by A. Fitz Gibbon in continuation of the genealogy of the Fitz Gibbons. The earlier portions of the history are compiled from such sources as O'Daly's *Relatio Geraldinorum* (cf. p. 426 above), Stanihurst, Hooker, Camden and Carew's *Pacata Hibernia*, but in the accounts of the collateral branches there are many details from family tradition. For a fuller description of the MS. by Sir J. T. Gilbert see *Hist. MSS. Com.*, 3rd Report, Appendix, p. 431.

There are occasional quotations of Irish matter, the most interesting of which is a poem by Domhnall mac Dáire Mhic Bhruaidealha, for whom see S. H. O'Grady, *Catalogue*, p. 375, and MacErlean, *Duanaire Dháibhídh Uí Bhruadair*, i. p. 2: "Domhnall mac Dáire was a sixteenth-century poet who flourished c. 1570. Besides some historical poems on the Fitzgerald family, I have met with at least two religious poems by him: (1) Geall re maoinibh moladh Dé [see Eg. 150, art. 31], and (2) A naomh Mhuire a mhathair De" [see Eg. 113, art. 22].

The poem is quoted as evidence that the sons of John Fitzgerald, known as John of Callen, from whom the chief collateral branches of the family traced their descent, were not illegitimate. These sons by his second wife, Honora O'Connor, were "Gilbert or Gibbon of whome the White Knight. 2<sup>d</sup>. Maurice of whome the Knights of Kerry. 3<sup>d</sup>. John of whome the Knights of Glinn and the lords of Clenglish. 4 and youngest was Thomas of whome that family distinguished, the sept or seed of Kerry John in Trewghanackmy in that county, tho some say this Thomas died without issue" (f. 125). The poem is introduced by the following passage (f. 127): "The most Material that ever yet came to my hands and produced as an evidence of their illegitimacy is taken from some of the Irish Poetical works of one Daniel mac Darry M'Brodey, which I have recited in Irish, and translated into English of the best I could to shew, however the prejudice or Mallice of some people would interpret the same, the words do not bear a construction that either the author meant any reflection by them upon their birth, or that in truth that the least evidence can be deduced from them to that effect. The words are as followeth:

“Do cuire cearthar cluine  
go Seaghan caomhglan Calluine:  
fir luaithi nar lom le cam;  
is uatha an dram adeirim” [6 quatrains].

For other material for the history of the Fitzgeralds cf. Add. 30512, art. 7.

### LEXICOGRAPHY.

#### Additional 41155.

Paper; XIXth cent. (circ. 1864).

Quarto; ff. i + 905.

Bought at Sotheby's, 16 July 1924, lot 579.

IRISH-ENGLISH DICTIONARY: an interleaved copy of Edward O'Reilly's dictionary, 1817, with a single leaf of Supplement (A-Baillein) and with John O'Donovan's Supplement. Copious additions have been made in the text and on the interleavings by Owen Connellan about 1864 (cf. an address on f. 16: “2 Clanbrassil Place, Dublin, 19th July, 1864,” written before the dictionary entries on the same page). The additions are supplementary to those in Add. 19860, 19861 (see S. H. O'Grady, *Catalogue*, p. 166). They are taken from printed and MS. sources, among which may be noted: O'Donovan's *Annals of the Four Masters*, 1848-1851; Todd's *Irish Nennius*, 1848; Zeuss, *Grammatica Celtica*, 1853; W. Stokes, *Irish Glosses*, 1860; O'Curry, *Manuscript Materials*, 1861; *Ancient Laws of Ireland*, vol. i, 1865; Leabhar Gabhála, etc. The meanings of words are often illustrated by lengthy extracts.

### MEDICINE.

#### Additional 39583.

Vellum; XVIth cent.

A single leaf mutilated and defaced; 12½ in. × 9¾ in.

One leaf in a collection of fragments bequeathed with the rest of the Curzon MSS. by Darea, Lady Zouche, in 1917.

COMMENTARY ON THE APHORISMS OF HIPPOCRATES: a fragment containing the comment on particle v. 64 (part), 65-72 (part).

The first complete section (65) begins: “Quibuscumque

uulneribus tumores aparent etc. .i. ased ader Ipocrates annseo da mbeid cneadha ar neach 7 at gu follus unnta 7 gan spasmus no drochaicididh ele da gabail is deadhcomurtha sin."

There appears to be more than one commentary on the Aphorisms in Irish, the Trinity College Catalogue distinguishing between that found in H. 3. 14, p. 5; E. 4. 1, p. 1, and that in H. 5. 17. The various fragments in the Advocates' Library are dealt with by Mackinnon, *Catalogue*, p. 27 sqq. Part of MS. XXI, described, p. 54: "Some observations follow on Wounds and Sores, with or without swelling, Spasms, Rigor, etc., with the diseases to which these give rise. Then follows (fols. 5a2-6a2) a long section on *ictericia* or *buidhechair* (in Scottish Gaelic *a' bhuidheach* 'Jaundice')," corresponds exactly in subject to the present fragment. Another MS. of a commentary on the aphorisms of Hippocrates is in Stowe MS. XXIII. (now in the Royal Irish Academy), described by O'Connor, *Bibliotheca MS. Stowensis*, i. p. 118.\*

### Additional 25586.

Paper; XVIIIth cent.

1 ft. 1½ in. × 8½ in.; ff. 181.

Written in the 18th cent. (after 1735) by an anonymous scribe. The MS. is interleaved, and on the interleavings and blank pages at the end additions have been made, probably by M. Casey (cf. f. 168 b).

BOTANALOGIA (*sic*) UNIVERSALIS HIBERNICA: a treatise on the plants of Ireland, mainly from the work so entitled by John Keogh, printed at Cork, 1735, but with additions. The plant names are given in *English, Latin and Irish*.

This was the second printed treatise on Irish botany, Caleb Threlkeld's *Short Treatise of Native Plants* having been printed in 1726. The Rev. John Keogh also published a *Zoologia Medicinalis Hibernica*, Dublin, 1739, on the same plan, with the Irish names of the animals (a copy is in the Museum, Grenville Library, G. 4371), and *A Vindication of the Antiquities of Ireland*, Dublin, 1748, to which is added (with a separate title-page) *An Etymological Treatise shewing the Derivations of most of the Proper Names given to the Inhabitants of this Kingdom; with those of the Cities, Towns, and other Places contained therein, from*

\* The *Latin* text of the Aphorisms, with *Irish* version, is in Harley 4347, ff. 1-37, described in the Addenda to the present volume.

*the Irish, Latin, Greek, Hebrew, and other languages* (a copy in the Grenville Library, G. 5772). In an Appendix to this last book he gives an account of himself. He was the son of John Keogh, scholar and divine, and was educated by his father at his school at Strokestown, co. Roscommon, was for many years chaplain to James King, 4th Lord Kingston, whose well-stocked garden was of great use to him in compiling his *Botanologia*, and afterwards held the living of Mitchelstown, co. Cork, dying in 1754, aged 73. A brief account of his *Botanologia* will be found in E. Hogan, *Luibhleabhrán*, p. viii.

Many additions have been made on the interleavings and on blank pages at the end, apparently by M. Casey. Among them are:—(a) On the virtues of the fluellen or female speedwell:

“Da mbeith fios ag bean na leanabh  
maitheas uile an lus cré,  
ní rachadh coidhche da leabain  
's níor shuaimhneas dí gan é.”

f. 61;—(b) “Abstract from an ancient vellum book”: recipe to kill worm. *English*. f. 68 b;—(c) Abstract of the Irish Treatise on Materia Medica, the source of which is thus described: “Copied out of Mr. Bullenbrooke’s [Bolingbroke’s] book by Mr. O’Gorman & from his copy M. Casey copied.” Beg. “Aron, barba, iasur pesuituh (*sic, read* Aron barba, iarus, pes vituli) .i. tri hanmanna an gheadhair.” There are 181 entries. For an account of the various MSS. and editions of the treatise cf. Mackinnon, *Catalogue*, p. 18. f. 168 b;—(d) “The power and virtue of the Aqua Vitae from [an] Irish manuscript . . . Extracted from Niel O’Kearney’s Book.” *English*. f. 174;—(e) “Arbor humana ut revirescat .i. urcosg na seanoireachta ⁊ athnuadh chum macaoimheachta”: recipe for renewal of youth. From an *Irish* medical MS. f. 175 b;—(f) Recipe against epilepsy. *Irish*. f. 178 b;—(g) “An index of Diseases and Remedies”: a collection of miscellaneous recipes, among them the following charm to win a woman’s love: “Can in bricht so a sláit cuill ⁊ buail in bean bus ail let ⁊ carfaid tu .i. bran. ber. her. he lar, ibe.” Another similar charm follows. f. 179;—(h) Greeting to Tadhg Ó Conalláin in the formula exemplified under Harley 1921, beg. “A Thaidhg a chumainn, a chuisle na sárfhear siodhach.” Two stanzas. f. 180 b.



## POETRY.

## Egerton 167.

Paper; 1708-1710.

7 $\frac{7}{8}$  in. × 5 $\frac{5}{8}$  in. (much mutilated at the edges); ff. 91.

Written by Lucas Smyth in 1709-1710 at "Damma" (he writes the locative of the place-name "Dammae" and styles himself "Dammensis"). This name seems difficult to identify with any Irish place, and, if foreign, it might represent Damme near Bruges in Belgium. In any case the MS. was in co. Wexford by 1721, for on f. 84 b is entered a bond from James MacManis of Clolley [? Clonleigh, 5 miles from New Ross], co. Wexford, to William Ruckly, dated 17 May 1721. On the same page is an inscription in a contemporary hand: "Scriptum per me Philipum Devereux qui vivit apud Baly[ ] et studet grammaticae in schola domini Mackonan et faxit Deus me fore bon[um] scholasti[cum]."

Devereux is a well-known co. Wexford name.

The writing is of an unusually neat and scholarly type.

For a reference to this MS. by James Hardiman see *Ir. Minstr.*, ii. p. 174, note.

LUCAS SMYTH: Translations from classical poets and from the Bible. The whole collection of versions was originally arranged in five books with the general title "Bucolica Carmina," or in Irish "Dánta Aodhairuidhe." Book i, however, has been lost. The passages translated from classical poets are as follows (rearranged here under authors):—

Theocritus, *Idyllia* 1, 2, 4-17, 21, 23, 26, 28, 29.

Simonides of Amorgus, *Περὶ γυναικῶν*.

Mimnermus, the poem: "Τίς δὲ βίος, τί δὲ τερπνὸν ἄτερ χρυσῆς Ἀφροδίτης;"

Virgil, *Eclogues* 2, 3, 5-10.

Horace, *Odes* i. 30, 38; ii. 5, 8, 12, 23; iii. 9, 10, 13, 15, 20, 22; iv. 1, 10, 13. *Epodes* 2, 5, 8, 11-13, 15, 17.

Ovid, *Metamorphoses* i, fab. 10; ii, fab. 13; iii, fab. 3; iv, fab. 5; v, fab. 6; vii, fab. 2; x, fab. 9; xi, fabb. 7, 8; xiv, fabb. 5, 6 (noted as occurring at p. 542 of the source from which the version was made). In addition to these Willem Canter's summaries of the books of the *Metamorphoses* are translated at f. 47. It is clear that the translator was using an edition like the Plantin text of 1566 (ed. by Navagero), which has Canter's summaries and divides the books into *fabulae*, but not the Plantin text itself.

Martial, Epigrams, Bks. i. 11, 47, 63, 75, 84, 95; ii. 33; iii. 34, 51, 52, 72, 87, 88; iv. 12, 38; vi. 23.

Terence, *Andria*, act i, sc. i; *Eunuchus*, act i, sc. 2.

Seneca, *Thyestes*, l. 336, chorus: "Tandem regia nobilis."

The biblical passages translated are, in the order of their occurrence:—The Magnificat and the Canticles of Simeon and Zacharias (Luke, i. 46–55; ii. 29–32; i. 68–79); a selection of sayings of Christ from the Gospels; 1 Cor. xiii; James iii. 14–18; 2 Peter iii. 8–10; 2 John 4–13; Jude, 5–8; Apophthegmata ex veteri et nouo Testamento excerpta; the Song of Songs; Jacob's blessing, Gen. xlix. 1–28; the Song of Moses, Exod. xv. 1–18; Moses's blessing, Deut. xxxiii. 2–29; the Song of Hannah, 2 Sam. 1–10; David's Lament, 2 Sam. i. 19–27; the prayer of Isaiah, Is. xii; the prayer of Jonah, Jon. ii. 2–9; the Song of Hezekiah, Is. xxxviii. 10–20; the apocryphal prayer of Manasses; the Song of Deborah, Judg. v. 2–17; the Song of Judith, Judith xvi. 2–17; the dream of Mardocheus, Esth. xi. 2–12 (imperfect).

The classical translations are in a curious un-Irish kind of rhyming verse imitating the original metres, examples of which may be given here. Thus the opening lines of Virgil's third eclogue are rendered as follows (f. 6 b):

"Menalcas.

Innis dom Dháméas cé 'n árneís ? an le Melibéus ?

Dametas.

Ní sheadh, acht le hÉgon : as garraid ó thug éud dem Égon.

M. Séud na caoire 'n árneís dhonna 'gónuigh an fad tá 'ngrádh

le Neaera, sgo bhfuil eagla gur mó 'meas sa grádh dhom

Ná dhossin : An coméuduigh caothachso crúighean na caoire

Dhá nair san uair ; úireacht ón árneís as bainge ón' uainúnuigh."

And Horace's ode "O fons Bandusiae" (iii. 13) is turned thus (f. 9 b):

"A thobbar Bhlandúisia as gille na gluine

ar fiúgh fion rómhillis, bronnféur dhuit amáireach

mionán le bláchaibh coille :

aig bhfuil éadan deas air tháinig

"Na céad iarcaibh ataig, as smúnuighean air Bhénus

's air chathaibh go díomhaoin : Óir do shricháin cúga

sealleóigh ort le n' fhuil créurag

sliuchd na ngabhair árneís dhrúisúil.

"Ní féidir le droith-uair an mhaddara air losga  
baint leat: Tuggair do na tairibh fuacht róthaingtheach  
ré soc a treabha corrtha  
's don árnéis le hióta air seachrán.

"Cuirféur thussa meag na ttoibríbh uaisle onóireach  
sa tsilleóg air chlocha pollach riom dhá canna:  
as a léimean le mórguth  
t'uisge le torran a baint dhamh."

The Song of Songs is translated (f. 79) in a different type of verse, of which the following is an example:

"*Tonus*: Mar shúil go bhfeiccing gaith na gréine  
do tharraing mé mar bhalentín.

Tuggach póg ré póg a bhéil dhamh,  
Callion ó shruch Íordáin mé.  
As fearr do chíocha ná an fion créurag,  
Callion ó shruch Íordáin mé.  
Tá cúrtha ré hunngaibh éifeacht.  
Callion ó shruch Íordáin mé.  
As olla t'annim amach séideag:  
Do ghrádhagh tú na hóighigh sgeíbhúil,  
Tarraing mé, racham ré chéile  
Ad dhiaigh go boluigh t'unngaibh réigh dhúinn.  
Do stiúr an Ríogh gona shilléur mé,  
Beith luathghártha orrin a' taobhsó,  
Ré cuimhne do chíocha thar fhíon créurag.  
As gradhuighid na cirt mar aon thú,  
Inghínibh Eirusaléime,  
Táimse dubh acht táimse sgeíbhúil  
Mar thabernacuilibh Chédair,  
As mar chraiccing Shollo mhéurguigh.  
Ná bíoch faittíos go bhfuil mé donn,  
D'imme mo dhach ré neart na gréine.  
Clann mo mháthar am aigh go héuchdach,  
Do cuirreag mé ag coimhéud fion,  
As m'fionúir féin nír choimhéudas.  
Imis dhamh a ghrádh mo chléibhe,  
Cá n-isfá, cá luifá meádhon laodh,  
Chum nach rachaing as diaigh thréudaibh  
Do chompáin air seachrán sléibhe."

Most of the poems have the date of composition attached, the dates ranging from 4 Aug. 1708 to 18 Aug. 1710.

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