LEBOR GABÁLA ÉRENN

The Book of the Taking of Ireland

PART VI

Index

A

EDITED AND TRANSLATED WITH NOTES, ETC.

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Index Compiled

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A

'Adâtan'êsês (**See**: Olivana)

Aaithecha (**See**: Aithech)

Aan (**See**: Alan)

Aaron – "The scribe has made an absurd gloss making Aaron the brother of Abraham". Aaron met with Nel, son of Feinius Farsaid and received aid for the Israelites, and invited the Gaedil to join with the Israelites and to share in the heritage of the Promised Land. Aaron died at the time of the Fir Bolg escape from Greece in the 8th year of the reign of Amintes of Assyria. (**source**: Macalister, LGE, **Vol**. **2**, 33, 35, 59, 61, 133, 134, 143; **Vol. 3**, p. 147, 198)

Aba Life (**See**: Rivers; Life)

Abartach – In Macpherson's Ossian, Abartach was the son of Lug and he was the father of the lady Sabrann by Helen of Leda, the wife of Alexander son of Priam. (**source**: Macalister, LGE, **Vol. 4**, p. 101, 187, 189)

Abba – Abba was a woman of the Cessair company, who went with Fintan in the first distribution of the women. She is possibly the same as Eba. (**source:** Macalister, LGE, **Vol. 2**, p. 174, 209, 227, 247)

Abbatōn (**See**: Angels; Names of)

Abbey - Flann Mainistrech mac Echthigirn was a lector and historian of the abbey of Monasterboice (**source**: Carey, 1993, p. 5)

Abbot (**See**: Christ; Society)

Abbreviations - Macalister adopted the convenience of denoting a book or manuscript by use of an abbreviation. Most of his abbreviations are found in his Table of Abbreviations and Critical Symbols. He also abbreviated certain genealogical and publishing terms. These abbreviations are identified here and are found throughout the entire work. (**source**: Macalister, LGE, **Vol. 1**, pp. vi-viii., xi)

A = Royal Irish Academy Stowe MS A.2.4; **A.A**. = Age of Abraham; **A.C.** = Áth Cliath; **A.M.** = Anno Mundi; **Abh.** = Abhandlungen der königlichen Gesellschaftder Wissenschaften zu Göttingen; **Adv. Haeres**. = Adversus Haereses; **Aen.** = Aeneid; **Arm.** = Armenian; $\sqrt{B}$ = the exemplar from which B was copied; $^2\sqrt{B}$ = the exemplar from which $\sqrt{B}$ was copied; $^n\sqrt{B}$ = MS in the ancestry of B; $\sqrt{BH}$ = the common ancestor of B & H; **B** = the text of Lebor Gabála in the Book of Ballymote; **BB** = the Book of Ballymote; **β** = Trinity College Dublin MS H.2.4; **β^1** = Trinity College Dublin MS H.1.15; **β^2** = Royal Irish Academy Stowe MS D.*3.2.; **c** = correction, corrector; **C$^\wedge$** = Cessair ¶174-178; **C^B** = Cessair ¶ 179-183; **Celt. Lex**. = Celtische Lexicographie; **Cf.** = carried forward; **Ch** = Chapter; **Chap**. = Chapter; **Chron**. = Chronicles; **Civ. Dei**.= De civitate Dei; **Co**. = County; **Cod. Pal. Vat.** = Codex Palatino-Vaticanus; **Contribb. =** Contributions to Irish Lexicography; **D** = Royal Irish Academy Stowe MS D.4.3.; **d.** = daughter of; **Dinds** = Dindsenchas; **E** = Trinity College Dublin MS E.3.5. no.2; **Edn**. = edition; **Esdr**. = Esdras; **Etym**. = Etymologiae of Isidore of Seville; **Eus**. = Eusebius; **F^1** = Book of Fermoy; **F^2** = Royal Irish Academy Stowe MS D.3.1.; **ff.** = following; **g** = gloss, glossator; **g^2** = a secondary gloss, or a gloss upon a gloss; **Gen**. = Genesis; **gs** = grandson; **H** = Trinity College Dublin MS H.2.15 no.1; **H$\sqrt{B}$** = the extant MS. H in combination with $\sqrt{B}$; **Heb**. = Hebrew; **Hist. Schol**. = Historia Scholastica; **i.e**. = id est; **I.T.S.** = Irish Texts Society; **ibid.** = ibedem; **ins** = inserts; **k.** = king; **K** = Royal Irish Academy autograph 23 K 32; the modernized version of Micheāl ō Clērigh; **Kg** = Keating's Foras Feasa Ar Éirenn; **∞L** = the MS in which the tradition represented by L was differentiated from the other MSS of the same redaction;

L = the text of Lebor Gabála in the Book of Leinster; **LL** = the Book of Leinster; **Λ** = the text of Lebor Gabála in the Book of Lecan, first text; **Lec I** = the Book of Lecan, first text; **Lec II** = the Book of Lecan, second text; **LG** = Lebor Gabála; **LGE** = Lebor Gabála Érenn; **LO** = Liber Originum; **LP** = Liber Praecursorum; **M** = the text of Lebor Gabála in the Book of Lecan, second text; **marg** = margin; **Mart.** = Martyrology; **MD** = Metrical Dindsenchas; **Metrical Dinds**. = Metrical Dindsenchas; **Min** = the version called Miniugud; it is suffixed to the copies of R^2 in Λ, R, and V; **Mod.** = Modern; **MS**. = Manuscript; **Nich**. = Nicomachean; **O'Cl**. = O' Clery; **Obit** = obituary; **OCT** = Oidheadh Cloinne Tuireann; **OL** = Old Latin; **om** = omits; **Onom.** = Onomasticon; **Onom. Goed.** = Onomasticon Goedelicum; **op.cit**. = opere citato; **O.S**. = Ordinance Survey; **P** = National Library Dublin MS P.10266; **PA** = Pericope Ante-diluvianorum; **P.R.I.A**. =Proceedings of the Royal Irish Academy; ***Q** = Lost MS.; ∞**R³**= the autograph of the third redaction; √**R³** = the MS from which all the extant MSS of the third redaction are derived; **R** = Bodleian Library MS Rawl.B.512; **R¹** = first redaction of LGE text; **R²** = second redaction of LGE text; **R³** = third redaction of LGE text; **R.C.** = Revue Celtique; **Rev. Celt**. = Revue Celtique; **RIA** = Royal Irish Academy; **s** = scribe of a MS; **s¹** = first scribe of a MS; **s²** = second scribe of a MS; **s.** = son of; **s.v.** = sub verbo; **SAM** = Sex Aetates Mundi; **sbs** = subscript; **sec. man.** = secunda manu.; **sic** = thus in the source; **sprs** = superscript; **ST** = Standard Text; **TCD** = Trinity College Dublin; **TDD** = Túatha Dé Danann; **Top.Hib**. = Topografia Hibernia; **Tr.** = Translator; **UCD** = University College, Dublin; **μΛ Min** = Text from Book of Lecan, first text; **μR Min** = Text from Bodleian Library MS Rawl.B.512; **μV Min**. = Text from Royal Irish Academy Stowe MS D.5.1, D.4.1, D.1.3; **V¹** = Royal Irish Academy Stowe MS D.5.1.; **V²** = Royal Irish Academy Stowe MS D.4.1.; **V³** = Royal Irish Academy Stowe MS D.1.3.; **Vet. Test.** = Veteris Testamenti; **Viz.** = Videlicet; **Vulg.** = Vulgate; ***W** = Lost MS.; ***X** = Lost MS.; **Y** = interpolation or interpolator; ***Z** = Lost MS.; **ZCP** = Zeitschrift für celtische philologie; **Zu ir. Handschr. U. Lit.** = Zu irischen Handschriften und Litteraturdenkmälern; **§** = the sections of a book; **¶** = the paragraphs of a book.

Abbysinians, the (**See**: Peoples)

Abcan – Abcan was the son of Bec-Felmas son of Cú [Con] son of Cian. He was the poet [bard] of Lug. "He fell by the hand of Óengus." (**source**: Macalister, LGE, **Vol. 4**, p. 131, 133, 157, 195, 233)

Abel

Death of – Abel was slain by his older brother Cain in Damascus. This was the first kin-murder in the world. The way in which Abel was killed is variously explained as: a) with the bone of a camel, b) the cheek-bone, or jaw-bone of a camel, c) by an ass bone, d) by a stone, e) by strangulation. The reason that Abel was slain was Cain's envy, greed, haughtiness or jealousy. Abel supposedly was in rivalry with Cain for marriage to Cain's twin sister, Catafola. This rivalry was supposedly the real cause of Cain's murder. (**source:** Macalister, LGE, **Vol. 1**, p. 1, 4, 19, 29, 31, 83, 85, 93, 95, 143, 181, 208, 209, 235, 236, 254, 264; **Vol. 2**, p. 157) (**See Also**: Kin-Murder)

Flood as Punishment – God sent the Flood upon the world as punishment for the murder of Abel. (**source**: Macalister, LGE, **Vol. 1**, p. 2, 19, 31; **Vol. 2**, p. 199) (**See Also**: Flood)

Genealogy of – Abel was the second son of Adam and Eve. (**source**: Macalister, LGE, **Vol. 1**, p. 1, 4, 19, 81, 179)

Occupation of – Abel was a "shepherd of sheep." (**source**: Macalister, LGE, **Vol. 1**, p. 81)

Sacrifices of - Abel's altar for sacrificing to God was allegedly on Mount Moriah. His offerings were of "the choice firstlings of his flock". Abel offered a ram to God while Cain offered the fruits of the earth. Abel's offering was more acceptable than that of his elder brother, Cain. Fire from Heaven would fall upon Abel's offerings to God. After Abel was killed his offered ram was taken into Paradise with him and was later substituted for the sacrifice of the son of Abram. The hide of the sacrificial ram of Abel was supposedly passed on to Abram, and was later worn by Christ. Macalister comments that he knows "of no other version of the almost nauseatingly silly story of the subsequent adventures of Abel's ram". (**source**: Macalister, LGE, **Vol. 1**, p. 81, 83, 181, 185, 204, 235, 265) (**See Also**: Altar; Rituals; Sacrifice)

Aberdeenshire – Aberdeenshire is in northern Scotland. The river Dour is associated with Dobar, one of the places to which the Nemedians and Túatha Dé Danann fled. (**source**: Macalister, LGE, **Vol. 3**, p. 192) (**See Also**: Dobar; Iardobar)

Abhandlungen der königlichen Gesellschaftder Wissenschaften zu Göttingen (**See**: Authors; Meyer, Kuno)

Ablach [Auach] – Ablach was the daughter of Partholon. Her husband may have been Liger. (**source**: Macalister, LGE, **Vol. 3**, p. 11, 57, 109)

Aboth – Aboth was the son of Ara son of Iara son of Sru son of Esru. His son was Aurthacht. (**source**: Macalister, LGE, **Vol. 1**, p. 37; **Vol. 2**, p. 47)

Abraham [Abram]

   Genealogy of – Abraham was the son of Terah [Thare] and was born in the land of the Chaldeans. His wife was Sarah and his son was Issac. According to Eusubius, Abraham was 100 years old when Issac was born. The scribe "has admitted an absurd gloss by making Aaron the brother of Abraham." Abraham lived for 175 years. (**source**: Macalister, LGE, **Vol. 1**, p. xxvii, 12, 35, 131; **Vol. 2**, p. 33, 133)

   Sacrifice of Issac – Abraham's altar was allegedly on Mount Moriah where he offered his son Issac as a sacrifice to God. In recognition of Abraham's piety the ram offering of Abel son of Adam was substituted by God for Issac. (**source:** Macalister, LGE, **Vol. 1**, p. 183, 185, 204) (**See Also**: Altar; Rituals; Sacrifices)

   Synchronisms - From the time of Adam to the time of Abraham it was 1,948 years. Abraham was born 292 years or 942 or 992 years after the Flood. According to the Hebrew calculation it was 292 years. Abraham survived over the reigns of 5 kings of the world – Ninus, Semiramis, Ninyas, Arius, Aralius. Eusebius says that Abraham was a contemporary of Ninus son of Belus. Variously, he was born during either the 23rd, 42nd or 43rd year of the reign of Ninus. He may have been born in the 22nd year of the reign of Europs and the 43rd year of Ninus. Abraham's son Issac was born during the reign of Arius the 4th king of Assyria. Abraham died during the 3rd, 13th or 15th year of the reign of Xerxes. The 90th year of Abraham is the last year of the reign of Ninias; the end of the reign of Sparetus was in the 494th year of Abraham. Abraham had 60 years complete when Partholon took Ireland. Partholon found Ireland in the 9th year of the reign of Abraham. In the 604th year of the Age of Abraham Nemed came to Ireland. Four years before the end of Abraham's reign the Fir Bolg took Ireland. The crossing of the Red Sea occurred in the 505th year of the reign of Abraham. In the 836th year was the capture of Troy; It was 962 years from Abraham to David. (**source:** Macalister, LGE, **Vol. 1**, p. 35, 131, 185, 222; **Vol. 2**, p. 193, 195, 209, 254, 257, 269; **Vol. 3**, p. 3, 21, 27, 29, 31, 37, 93, 96, 97, 127, 157, 159, 195, 197, 199) (**See Also**: Synchronisms)

Abraham ibn Ezra – "The rendering of "angels" is a piece of Jewish exegesis, possibly conveyed to the translator by some commentary. Skinner quotes Abraham ibn Ezra, †c. 1167." (**source**: Macalister, LGE, **Vol. 1**, p. 78)

Abram (**See**: Abraham)

Abrytus – It was here at Abrytus that the Roman emperor Decius killed Fabianus, the successor of Peter. (**source:** Macalister, LGE, **Vol. 5**, p. 575)

Absdanaig, the (**See**: Peoples)

Abyla (**See**: Columns of Hercules)

Abyss - In the beginning thick darkness was over the face of the abyss. The outmost bottomless abyss is a description for the Atlantic Ocean. (**source**: Macalister, LGE, **Vol. 1**, p. 43; **Vol. 2**, p. 27) (**See Also**: Seas)

Acallamh na Senorach (**See**: Authors; Stokes, Whitley)

Acencheres (**See**: Cincris)

Achab – Achab was a linguist, associated with the school of languages established by Feinius Farsaid in the city of Ibitēna on the Plain of Senar after the fall of the Tower of Nemrod. (**source**: Macalister, LGE, **Vol. 1**, p. 195)

Achad Forcha [Áth Farcha] – Lugaid Lonn the 118th king of Ireland was killed here by a lightning bolt from heaven for refusing the offerings of Saint Patrick. (**source:** Macalister, LGE, **Vol. 5**, p. 359, 543)

Achad Lethderg – A battle was fought here, in Airgialla, by the three Collas, in partnership with Muiredach Tirech, against the Ulaid. Fergus Foga, the last king of Emain Macha, was slain here by the three Collas. (**source:** Macalister, LGE, **Vol. 5**, p. 345) (**See Also**: Battles)

Achaia – Pomponius Mela has attested that Achaia was intended when it was written that the children of Bethach settled "in the northern islands of Greece". (**source**: Macalister, LGE, **Vol. 4**, p. 292)

Achanach (**See**: Gribendach)

Acherres – Macalister adds the information for Acherres whose name was omitted from the listing in ¶409. Acherres was the Pharaoh of Egypt who reigned for 8 years after Pharaoh Cenchres and before Pharaoh Cherres. (**source**: Macalister, LGE, **Vol. 5**, p. 49)

Achilles [Peleus] – Achilles participated in the capture of Troy and he died during the reign of Ethriel in Ireland. His son was Pyrrhus. (**source:** Macalister, LGE, **Vol. 3**, p. 159, 161; **Vol. 5**, p. 197)

Achoris – Achoris was the Pharaoh of Egypt who ruled for 12 years after Neferites and before Psammuthes. In ¶374 "the synchronist has inadvertently prefixed Acenceres and Achoris, confusing the first of these with Cenchres, the successor of Achoris and the contemporary of Moses." (**source:** Macalister, LGE, **Vol. 4**, p. 311; **Vol. 5**, p. 51)

Acrazapes – He was the king of Assyria after the death of Ofratalus and assumed the throne during the reign of Enna Airgdech in Ireland. During his reign Rothechtaid son of Main took the kingship of Ireland. (**source**: Macalister, LGE, **Vol.** 5, p. 229, 231)

Acrisius – Acrisus was the 22nd king of Assyria after Sosarus. He ruled for 31 years. During his time was the death of "Creidne the wright, Goibniu the smith, Dian Cecht the leech, Cridinbel the satirist, Áed son of the Dagda and Neid was burnt in Ailech Neid". "This name must have been written AKRISIUS in the MS. of Hieronymus - Eusebius at the chronicler's disposal. He mistook the K for an X." "Acrisius was not an Assyrian king: he began to reign *over Argos* in the fifth year of Sosares, and reigned there for the 31 years which our chronicler assigns to him in Assyria". (**source**: Macalister, LGE, **Vol. 4**, p. 211, 211*n,* 312, 313)

Actosa (**See**: Attosa)

Ada – Ada was the wife of Lamech son of Mathusahel and her two children were Iabel and Iubal. (**source**: Macalister, LGE, **Vol. 1**, p. 89, 91)

Adal (**See**: Adar)

Adam

  Bailiffrey of Earth - God gave the bailiffry of earth to Adam and set him to rule over the beasts of the earth. (**source**: Macalister, LGE, **Vol. 1**, p. 1, 17, 25, 27)

Baptism – "And it was through the head of Adam that the end of the Cross came: and the blood of the Lord fell over the face of Adam, and thus was Adam baptized for the first time, according to men skilled in sacred history." (**source**: Macalister, LGE, **Vol. 1**, p. 97)

Creation of - God created Adam on the Friday, April 10th at the age of 30. Adam's body was of common earth, his head of the land of Garad or of Malon, his breast of the land of Arabia or of Aron, his belly of Lodain or of Babylon, his legs of the land of Agoria or of Laban, his thighs from the county of Gogoma, his blood and sweat of the water of the air, his heat of fire, his soul of the breath of God. According to Timothy, archbishop of Rakoti, the clay from which Adam was made came from the land of the east brought by the angel Muriel. According to Eisenmenger some rabbinical sources say that Adam was made of the dust of the whole earth, or, that his body came from Babel, his head from Israel, and his limbs from other countries. Maimonides says that Adam was created from the earth of Mount Moriah. Some say that Damascus was the scene of Adam's creation. A Muslim legend says that Allah formed Adam from a handful of dust collected from all over the world and various kinds of soil. This accounts for the diverse colours of men and women. When Allah had formed Adam he left him lifeless for 40 days, or years, while notice was sent to the Angels, the Jinn and the Jan to be ready to worship him. After the creation Adam uttered the first laugh and the first welcome. The language he spoke was Gortigern (Hebrew). According to *LeborBrecc*, Adam was created 9 months before Eve. (**source:** Macalister, LGE, **Vol. 1**, p.17, 19, 25, 27, 43, 55, 59, 73, 97, 175, 177, 179, 203, 204, 224, 229, 230, 239, 261, 262, 264)

Eve – Eve was the wife of Adam, created by God from Adam's rib. (**source**: Macalister, LGE, **Vol. 1**, p. 1, 17, 19, 27, 29, 61, 63, 67, 69, 71, 73, 75, 81, 91, 95, 97, 103, 159, 177, 179, 204, 205, 227, 234, 235, 241, 254, 262, 266)

Expulsion of – Adam was driven out of Paradise for eating fruit from the Tree of Knowledge of Good and Evil. God cursed him to labor for food and condemned him to mortality. (**source**: Macalister, LGE, **Vol. 1**, p. 1, 4, 19, 29, 75, 179) (**See Also**: Curse)

Flood – Adam was buried in the city of Hebron until the waves of the Flood carried his head to the hill of Golgotha where it stayed until the crucifixion of Christ. The end of the cross of Christ pierced the head of Adam and the blood of the Lord fell on Adam's face baptising him. The head was afterwards buried by Shem in Golgotha. Alternatively, the *Cave of Treasures* says that the body of Adam was part of the cargo of the Ark, where it served the useful purpose of keeping the men and women apart. Noe is the second Adam. Enoch is the 'innocent' (?) Adam. Christ is the last Adam. (**source**: Macalister, **LGE, Vol. 1**, p. 21, 97, 125, 145, 147, 197, 218, 239, 240; **Vol. 2**, p. 183, 193, 199, 209; **Vol. 3**, p. 127, 167)

Genealogy of – Adam's wife was Eve and she was drawn out of the 7th rib of his side. The children of Adam are Cain (m), Abel (m), Seth (m), or Sile (m), Catafola (f) [Calmana (f)] the twin sister of Cain, Pendan (f), Olla (f), Pip (f), Pithip (f). Cain was born in the first year of Adam. Adam supported Abel, and not Cain, in having Catafola [Calmana] as a wife, since Cain's twin nature with Catafola was too close for a marriage. Adam was 130 years old when Seth was born and he lived for 800 years after the birth of Seth. *The Cave of Treasures* relates that Adam commanded Seth and his descendants to remain on Mount Hermon and apart from the offspring of Cain. Adam lived for a total of 930 years; and is one of the 4 men with the longest lives (**see also**: Iared, Mathusalam, Noe). It was 1,948 or 2,598 years from the time of Adam to the time of Abraham. The Túatha Dé Danann are described as "people of the blood of Adam's flesh". Banba in her conversation with Amorgen says that she is "of the progeny of Adam" and "older than Noe" (**source**: Macalister, LGE, **Vol. 1**, p. 1, 19, 21, 29, 81, 91, 93, 95, 97, 103, 125, 143, 145, 147, 159, 185, 187, 199, 213, 218, 234, 235, 241, 248, 254, 266; **Vol. 2**, p. 123, 199; **Vol. 3**, p. 3, 31, 113, 167; **Vol. 4**, p. 221, 317; **Vol. 5**, p. 35, 77)

Lucifer and Adam (**source**: Macalister, LGE, **Vol. 1**, 4, 9, 27, 67, 205, 231; **Vol. 3**, p. 155)

Naming of Adam - Adam's name was derived from the first letters of the names of four stars - **A**natole, **D**usis, **A**rctos, **M**esembria (**source**: Macalister, LGE, **Vol. 1**, p. 55, 57, 226, 227)

Naming of the Animals - Adam gave names to all the animals, birds and beasts of the earth. (**source**:

Macalister, LGE, **Vol. 1**, p. 61, 262)

Paradise – Adam spent his first night on the Pairtech Mountains of Paradise. There is a variety of opinion on how long Adam was in Paradise. According to a belief recorded by Comestor, Adam was only 7 hours in Paradise. A poem in the Book of Ui Maine says 13 ½ hours. Another source says that Adam was in the Garden of Eden for 15 days when the serpent counseled Eve to sin. The Master of Oxford says 7 years was Adam's duration in Paradise. (**source**: Macalister, LGE, **Vol. 1**, p. xxxiii, 57, 59, 67, 69, 78, 81, 101, 165, 177, 229, 233, 234, 238, 239, 262)

Adamair Flidais Foltchain [Adamar Foltchain, Amadair, Amadir, CATABAR] – Adamair was the son of Fer Corb and is described as being "of handsome hair". His son was Nia Segamain. Adamair killed Ailill Caisfiaclach (the 66th king of Ireland) and became the 67th king of Ireland, who ruled for five or thirty years until he was killed by Eochu Ailtlethan, the son of Ailill Caisfiaclach. During the reign of Adamair, Ptolomeus Epiphanes reigned in Egypt. "This [Adamair] is most probably a more correct form of the name. It approx-imates more closely to CATABAR on the ogham monument at Ballyquinn, County Waterford, which there is good reason to regard as the gravestone of the king". (**source**: Macalister, LGE, **Vol. 5**, p. 283, 283*n*, 289, 414, 517)

Adamar Foltchain (**See**: Amadir Flidias Foltchain)

Adamnan (**See**: Authors; Adamnan; Reeves)

Adamnanus – He led the captives to Ireland during the reign of Finnachta Fledach, the 136th king of Ireland. (**source:** Macalister, LGE, **Vol. 5**, p. 383)

Adar[1] [Adal] **–** Adar[1] was a chief servitor to Érimón of the Sons of Míl, who had his own ship. He cleared Mag Adar and the plain was named for him. (**source**: Macalister, LGE, **Vol. 5**, p. 7, 29, 41, 45, 63, 85, 91, 101)

Adar[2] – Adar[2] was the son of Cirb son of Cas Clothach. His son was Bir. (**source**: Macalister, LGE, **Vol. 5**, p. 317)

Adar[3] – Adar[3] was one of the sons of Umor and is described as a poet. Mag Adair was named for him. (**source:** Macalister, LGE, **Vol. 4**, p. 13, 37, 67, 111, 175)

Addeos (**See**: Dos)

Adilon (**See**: Arabia)

Adla – He was supposedly the son of Partholon that was left in the East when Partholon went to Ireland. Some say that Nemed was descended from Adla's family. (**source**: Macalister, LGE, **Vol. 1**, p. 157)

Adlai (**See**: Alldai)

Adna – The name Adna means "ancient". Adna was the son of Bith, "who according to Keating (I.vi.1) was an early post-diluvian; but whose parentage obviously connects him with Cessair, although Keating's authorities link him with Ninus son of Belus". Adna is attributed by Keating to have taken handfuls of green grass from Ireland "as if in token of a right of possession". Macalister suggests that "Adna being son of Bith, he is consequently brother of Cessair … We seem here to be on the track of a myth of a divine brother-sister union, comparable with the connexion of Zeus and Hera." Adna was "originally of the company of flood-heroes: conceivably he was a doublet of [L]adra. Adna may also be the same as Agla son of Partholon. (**source:** Macalister, LGE, **Vol. 2**, p. 174, 175, 232, 248, 264*n*; **Vol. 3**, p. 194)

Adnad – She was one of the ten daughters of Partholon. Of the three places where Partholon's daughters are mentioned, Adnad is listed only one time, in Verse XXXI, where she is the third daughter listed. Often

the names of the spouses in such lists are meant to match in sequence. If this is so, her husband may have been Ban. (**source**: Macalister, LGE, **Vol. 3**, p. 57)

Adonai (**See**: God, Hebrew)

Adrianus – Adrianus was the Roman emperor who ruled for twenty-one years after Traianus and before Antoninus Pius. (**source**: Macalister, LGE, **Vol. 5**, p. 573)

Adriatic (**See**: Seas)

Adultery – There were three instances of adultery found, but only one of them was clearly described as a crime. The bold emphasis on **crime** is mine. (**See Also**: Crime)

   Áed s. Dagda - "Áed son of the Dagda fell at the hands of Corrchend the fair, of equal valour; without deceit, it was a desire of strictness, after he had gone to his wife iniquitously." (**source**: Macalister, LGE, **Vol. 4**, p. 235)

   Cermat Milbel - "Cermat Milbel the mighty fell at the hands of harsh Lug son of Ethliu, in jealousy about his wife, great the fashion, concerning whom the druid lied unto him." (**source**: Macalister, LGE, **Vol. 4**, p. 233)

   Topa - Topa was Partholon's henchman, and Delgnat, was Partholon's wife. "… said Partholon, the like of the **crime** which you have committed has not been done. Wherefore Partholon said: Great are your **crimes** of deliberation, your **crime** deserves penalties." "That is the first adultery to be heard of made here in the beginning: the wife of Partholon, a man of rank, to go to an ignoble henchman. He came after the henchman and slew him with anger: to him there came not the help of God upon the Weir of the Kin-murder." (**source**: Macalister, LGE, **Vol. 3**, p. 7, 39, 41, 71)

Adzehead (**See**: Patrick)

Áed[1] – Verse CXXXVI, which begins, "Virgin Ireland, island of the saints" in ¶62 lists an Áed[1] who was king of Ireland from Cenel Conaill. (**source**: Macalister, LGE, **Vol. 5**, p. 557)

Áed[2] – "Eochaid of knowledge fell thereafter at the hands of Áed and Labraid." Áed[2] was later killed by Cermat (**source**: Macalister, LGE, **Vol. 4**, p. 239)

Áed[3,4,5,6] – There were four Áeds who were kings of Ireland and came from Cenel Eogain. (**source:** Macalister, LGE, **Vol. 5**, p. 559)

Áed[7] – Áed[7] was the son of Buidne son of Badra. He killed Lugaid Laidech in Carn and subsequently ruled for 21 years. He died on Mag Cetne in Eas Ruaid. He may be the same person as Áed Ruad. (**source**: Macalister, LGE, **Vol. 5**, p. 511)

Áed[8] [Aed Caem] – Áed[8] was the son of the Dagda and with his brothers was the first to explore a mound. He was killed by Corrchen "after he had gone to his wife iniquitously". He died during the reign of Acrisius the 22nd king of Assyria. (**source:** Macalister, LGE, **Vol. 4**, p. 121, 129, 151, 153, 157, 181, 191, 211, 235) (**See Also**: Adultery)

Áed[9] – He was the son of Dluthach. He killed Finnachta Fledach, the 136th king of Ireland, in Grellach Dollaith. (**source:** Macalister, LGE, **Vol. 5**, p. 383, 547)

Áed[10] – Áed[10] , of the Gapped Javelin, was the son of Tadg of the White Horse, son of Cathal son of Conchobor. Aed's son was Tairdelbach mac Ruaidri ui Conchobor. (**source:** Macalister, LGE, **Vol. 5**, p. 411)

Áed[11] – Áed[11] of Laigin ua Cernaich, king of the southern Ui Néill, was slain in the battle of Almu. (**source:** Macalister, LGE, **Vol. 5**, p. 387)

Áed (**See**: Mac Greine)

Áed Allan – He was the son of Fergal son of Máel-Dúin son of Máel-Fithric. His son is Máel Dúin. He is the 143rd king of Ireland and he ruled for 9 or 10 years until he fell in the battle of Mag Sered [Sered Mag], in Cenannas, at the hands of Domnall son of Murchad. During his reign he fought the battle of Ucha against the Laigen in which all of the Laigen fell, but a few, and the battle of Uchbath in which Bran Bec and Aed Mend fell. Aed Allan composed verse CXXXIV after the deaths of Samthann Ela of Bronach and Tola mac Dunchada. (**source:** Macalister, **LGE, Vol. 5**, p. 391, 393, 539, 549)

Áed Bennáin – He died during the reign of Suibne Mend. (**source:** Macalister, LGE, **Vol. 5**, p. 377)

Áed Caem (**See**: Áed[8])

Áed Don (**See**: Mac Greine)

Áed Dub – He was the son of Suibne king of Dál Araide, who killed Diarmait mac Cerbaill in Rath Becc in Mag Line. "Áed the Black … (?) stopped, vexed, slew, burnt and swiftly drowned him." Áed Dub died during the reign of Báetán son of Ninnid. (**source:** Macalister, LGE, **Vol. 5**, p. 365, 367, 371, 543) (**See Also**: Triple Death)

Áed Finnliath – He was the son of Niall Caille and was the 151st king of Ireland. His son was Níall Glúndub. During his reign he fought the battle of Cell ui nDaigri, which was won by Áed mac Neill. Showers of blood poured forth so that they were found in gouts of gore. Loch Leibind was turned to blood. Áed Finnliath ruled for 14, 17 or 18 years and died at Druim in Asclaind [Inesclaind] . During his time Fethgna abbot of Árd Macha died. (**source**: Macalister, LGE, **Vol. 5**, p. 397, 399, 553)

Áed mac Ainmirech – Áed was the son of Aimire son of Sétna. He had four sons – Domnall, Máel-Coba, Garbán and Cúmascach. Other possible sons of his are Conall, Cormac, Cú and Óengus. Áed ruled as the 126th king of Ireland for 23, 26 or 28 years until he fell in the battle of Dún Bolg at the hands of Brandub son of Eochu. During his reign "a lack of recognition of [his] princedom came over the men of Ireland, so that the *túath* in which he should be in the night, the wife of the lord of the *túath* would not be there in the night." Also, during his reign the great assembly of Druim Ceat was held, Iustinus Minor was the ruler of the Romans, and there were the deaths of Feidlimid and Eochu abbots of Árd Macha, Pope Gregorius, David of Cell Muni, Colum Cille and Báithín. (**source**: Macalister, LGE, **Vol. 5**, p. 371, 375, 377, 379, 383, 385, 535, 545, 579)

Áed mac Néill [Aed Ua Néill] – He killed Donnchad mac Domnaill, the 146th king of Ireland, at the battle of Druim Ríg. He also fought a battle with Áed Finnliath, the 151st king of Ireland, in which he defeated the king. Áed also fought and won the battle of Cell ui nDaigri. (**source**: Macalister, LGE, **Vol. 5**, p. 395, 397, 399)

Áed Mend – He died in the battle of Uchbath during the reign of Áed Allan.(**source**: Macalister, LGE, **Vol. 5**, p. 391)

Áed Oirdnide – He was the son of Niall Frossnach and was the 147th king of Ireland. His son was Níall Caille. Áed Oirdnide ruled for 27 years until he was slain at Áth Dá Ferta by Máel-Canaig. During his reign the battle of Druim Ríg was fought and the moon was coloured like blood. During his reign also were the deaths of: Connmach, Torbach, Toicthech and Nuadu abbots of Árd Macha; Muirges mac Tomaltaig king of Connachta. (**source**: Macalister, LGE, **Vol. 5**, p. 395, 397, 551)

Áed Rúad – He was the son of Badarn son of Aigetmar and his daughter was Macha. He killed Lugaid Laigdech the 52nd king of Ireland. (**source:** Macalister, LGE, **Vol. 5**, p. 261, 267, 463, 511) (**See Also**: Áed son of Buidne)

Áed Sláine[1] – This was one of the four families of Temair that are descended from Érimón son of Míl, or from Cobthach Cóel Breg son of Ugoine Mór. (**source:** Macalister, LGE, **Vol. 5**, p. 43, 65, 89, 269, 323)

Áed Sláine[2] – His son was Dunchad and his grand-son was Finnachta Fledcah, the last king of Ireland to extract the Boroma Tribute. (**source:** Macalister, LGE, **Vol. 5**, p. 327, 383)

Áed Slaine[3] – He was the son of Diarmait son of Fergus Cerrbél son of Conall Crimthann. His sons were Blathmac, Diarmait and Congal. Áed Slaine[3] ruled jointly with Colmán Rimid as the 127th king of Ireland. Together they ruled for 3, 4, 6, or 7 years and they took the Boroma Tribute every year without battle. He was slain by Conall Cuthbind [Guthbind] son of Suibne at Loch Semdige where Baethgal mortally wounded him. During his reign Tiberius Constantinus was the ruler of the Romans and there were the deaths of: Cainnech, Fintan of Cluain Eidnech, Comgall of Bennchor; and Conall Cú ran away. (**source:** Macalister, LGE, **Vol. 5**, p. 373, 379, 381, 389, 395, 401, 545, 547, 557, 579) (**See Also**: Governance, Joint Rule)

Áed ua Conchoboir – There is only the recording of his death. (**source:** Macalister, LGE, **Vol. 5**, p. 413)

Áed ua Néill – Áed was the king of Ailech, of the Cenel Eogain, and he was slain in the counter-charge of the battle of Craeb Tulcha against the Ulaid. (**source:** Macalister, LGE, **Vol. 5**, p. 403, 405)

Áed Uairidnach[1] – Áed was the son of Domnall son of Muircertach and was the 128th king of Ireland. His son was Máel-Fithri. Áed Uairidnach ruled for a period of 7 or 8 years and exacted the Boroma Tribute each year without battle. During his reign Mauricius was the ruler of the Romans , and also during his reign there were the following deaths: Senach, abbot of Árd Macha, Brandub son of Eochu and Aedán son of Gabran. It is possible that Pope Gregorius died during his reign. Áed Uairidnach died in Temair of the plague. (**source**: Macalister, LGE, **Vol. 5**, p. 375, 545, 579)

Aed Uairidnach[2] – He was the son of Muircertach son of Muiredach son of Eogan son of Niall Noi-giallach. This entry is just a difference in the ancestry of Áed. (**source:** Macalister, LGE, **Vol. 5**, p. 385)

Aedán – Aedán was the son of Gabrán and he died during the reign of Áed Uairidnach. (**source**: Macalister, LGE, **Vol. 5**, p. 375)

Aedán Glas – He was the son of Nuadu Finn Fáil and his son was Siomón Brecc. (**source**: Macalister, LGE, **Vol. 5**, p. 253, 271, 507)

Aegean Sea (**See**: Seas)

Aegialeus – Aegialus of the Sicyonians, first took the king-ship of Greece. He ruled for 52 years and the last year of his reign was the first year of the reign of Ninus son of Belus. But, according to Eusebius, Ninus began to reign in the 32nd year of Aegialeus. Aegialeus was succeeded by Europs. (**source:** Macalister, LGE, **Vol. 3**, p. 29, 96)

Ælla (**See**: Ella)

Aelmag [Ailmag] – This is one of seven plains cleared during the reign of Óengus Olmucaid. Aelmag is in Callraige. (**source**: Macalister, LGE, **Vol. 5**, p. 221, 223, 229, 449) (**See Also**: Mag)

Aenach – He was one of the sons of Umor who built a fortress beside his brother Dalach in the lands of Ailill and Medb. (**source:** Macalister, LGE, **Vol. 4**, p. 67)

Aenach Macha (**See**: Óenach Macha)

Áenbeithi (**See**: Loch Óenbeithe)

Aeneas – He was the son of Anchises. His son was Ascanius. Aeneas took Lavinia the daughter of Latinus seven years after the last capture of Troy, which was also 943 years after the dispersal at the Tower of Nemrod. "For the burning of the ships [of the Túatha Dé Danann] compare the action to the women of the followers of Aeneas (*Aeneid* v 604ff.), who by a similar device endeavour to compel their leader to remain in Sicily, and so to save themselves from further toilsome wandering." (**source**: Macalister, LGE, **Vol. 1**, p. 37, 39, 157; **Vol. 2**, p. 51; **Vol. 3**, p. 198; **Vol. 4**, p. 294, 312)

Aeneas Silvius – He was "of Latium". "The process of blundering … would be hard to reconstruct – possibly some muddled speculation mixing up Aeneas Silvius of Latium, Aeneas of Troy, and the Trojan Brutus". (**source**: Macalister, LGE, **Vol. 4**, p. 312)

Aeneid (**See**: Authors; Virgil)

Aeolians, the (**See**: Peoples)

Aeolic (**See**: Languages)

Aer (**See**: Er)

Aesculapius – "That Miach, son of Dian Cecht, substituted an arm of flesh for the arm of silver, and that his father slew him in jealousy (as Apollo slew Aesculapius) are later embellishments of the tale". (**source**: Macalister, LGE, **Vol. 4**, p. 100) (**See Also**: Gods; Greek)

Aethiops[1] – He was the Pharaoh of Egypt who ruled for 12 years after Bocchoris and before Sebichos. (**source**: Macalister, LGE, **Vol. 5**, p. 51)

Aethiops[2] – He was the Pharaoh of Egypt who ruled for 20 years after Sebichos and before Merres Aethiops. (**source**: Macalister, LGE, **Vol. 5**, p. 51)

Aetolia (**See**: Elissa)

Aeua (**See**: Eve)

Aeuam (**See**: Eve)

Afer – Numerianus, son of Carus, was slain by Afer. He may be the same person as Seureus Afer. (**source**: Macalister, LGE, **Vol. 5**, p. 577) (**See Also**: Seuerus Afer)

Afferus (**See:** Artaxerxes Memnon)

Affraim – Affraim was a linguist, associated with the school of languages established by Feinius Farsaid in the city of Ibitēna on the Plain of Senar, after the fall of the Tower of Nemrod. (**source**: Macalister, LGE, **Vol. 1**, p. 195)

Africa

Demons in – "In a paper by Capt. Wm. Hichens, entitled "Demon dances in E. Africa" he says that "The inhabitants of the neighborhood of Mombasa and Zanzibar live in life-long terror of many kinds of demons, and a hysterical "possession" by these beings is a frequent phenomenon. Among these demons there is a group of one-armed, one-legged and one-eyed spirits called *milhoi*, who are "of stealthy habits and great malevolence." (**source**: Macalister, LGE, **Vol. 2**, p. 260*n*)

Gaedil and – The Historia Brittonum says that Míl wandered for 42 years in northern Africa and at last crossed over into Spain. Lebor Gabála Érenn says that on their journey to Spain the Gaedil sailed past the north coast of Africa (**source**: Carey, 1993, p. 4; Macalister, LGE, **Vol. 2**, p. 138; **Vol. 5**, p. 123)

Hibernia and – Hibernia stretches northward from Africa. (**source**: Macalister, LGE, **Vol. 1**, p. 165)

Languages of – "… for there are in Africa many peoples having one language, and no change of tongue" (**source**: Macalister, LGE, **Vol. 1**, p. 149)

Settled by – Africa was settled by Ham, son of Noe. It is one of the three divisions of the world made after the Flood. (**source**: Macalister, LGE, **Vol**. **1**, p. 1, 21, 35, 147, 151, 157, 167, 169, 189)

Agamemnon – He began his reign during the time of Lampares, 23rd king of Assyria, but "Agamemnon is brought in much too soon: according to Eusebius, he began to reign in the 11th year of Tautanes, who followed Mitreus". He subsequently captured Troy from Priam and his sons. (**source**: Macalister, LGE, **Vol. 3**, p. 159; **Vol. 4**, p. 211, 313)

Agathyrsus – He was the son of Hercules and his descend-ants may be the *Picti Agathyrsi* of Vergil (*Aen*. iv 146). The Cruithne are called Agathyrsi. (**source**: Macalister, LGE, **Vol. 5**, p. 145, 179)

Ages of the World (**See Also**: Chronology; Synchronisms)

1st Age [Age of Adam, Age of the Patriarchs] **-** The first age of the world begins with the creation of Adam and ends with the Flood. According to the Hebrew calculation this period lasts for 1,656 years. According to Eusubius the length of the age is 2,242 years. The leaders of this first age were" Adam, Seth, Enos, Cainan, Malalehel, Iared, Enoch, Mathusalam and Lamech. For a comparison of the ages of the Patriarchs according to the Septuagint, Vulgate and Irish traditions, see the Table in Vol. 1, p. 104. (**source**: Macalister, LGE, **Vol. 1**, p. 104, 125, 147, 197, 248; **Vol. 2**, p. 207, 209, 229; **Vol. 3**, p. 29, 95)

2nd Age [Age of Noe] – The second age of the world begins with the birth of Noe and ends with the birth of Abraham. The length of this age varies with different sources. According to the Hebrew time reckoning the age is 292 or 293 years long. The Septuagint version of the Bible makes the age 842 years in length. "Eusebius observes that the second age, from the Flood to the birth of Abraham, according to the Hebrew time reckoning by "Jubilees" was 293 years, but by calculations from biblical data he prolongs this to 942 years – a discrepancy sufficient to confuse any chronologer". In the 601st year of the age Noe emerged from the ark after the Flood on the 27th day of the moon of May. Key events during the second age of the world were the building of Nemrod's Tower, the dispersal of the people, the multiplication of the languages of the world, and the founding of Babylon. (**source**: Macalister, LGE, **Vol. 1**, p. 35, 125; **Vol. 3**, p. 27, 29, 37, 95)

3rd Age [Age of Abram] - The third age of the world begins with the birth of Abraham 292, 942 or 992 years after the Flood. The main events during this age of the world include the birth of Moses, the beginning of the Israelite servitude, the crossing of the Red Sea and the arrival of the Sons of Míl in Ireland. According to Eusebian canon, synchronisms with other events that occurred are:

7th year of this age Partholon took Ireland
10th year Ninus son of Belus died
60th year Partholon comes to Ireland
361st year beginning of Israelite servitude
426th year the birth of Moses
458th year Cecrops is King in Athens
498th to 537th year Ascaithius is King of Assyria
505th year the crossing of the Red Sea
538th year beginning of the reign of Amintes
610th year the plaguing of Partholon's people
616th year the reign of Bellepares
617th year of this age corresponds to the 10th year of the reign of Bellepares and the 15th year of the Hebrew judge Ehud;
640th year of Abraham corresponds to the 3rd year of Lamprides

(**source**: Macalister, LGE, **Vol. 1**, p. 35, 131; **Vol. 2**, p. 209; **Vol. 3**, p. 21, 31, 195, 197, 199; **Vol. 4**, p. 312; **Vol. 5** p. 59, 85)

4th Age [Age of Enoch] – The length of the 4th Age of the World is 373 or 473 years. The 4th Age begins with David and ends with the Babylonian Capitivity. During this age the Gaedil came to Ireland. Early in this age, Tigernmas was the ruler of Ireland, and during his reign Thineus and then Dercillus and Eupales were the kings of the Assyrians; David died in Israel and Solomon took the kingship. The Temple of Solomon was built. (**source**: Macalister, LGE, **Vol. 1**, p. 125; **Vol. 5**, p. 153, 163, 165, 209, 249)

5th Age [Age of Christ] – Bres son of Art Imlech is at the beginning of the 5th Age. "Christ is the last Adam … and brought the harrowing over Hell by which the people of the five Ages all at once were saved." (**source**: Macalister, LGE, **Vol. 1**, p. 125)

Bronze Age – The names of Cessair and her foster-father Saball "leads to the inference that in their names we may have the skeleton of some unknown saga of a War in Heaven – one of the doubtless innumerable mythologies, once current among the welter of tribes in Neolithic and Bronze Age Northern Europe." A bronze age carn on Sliab Beagh "has been referred to by the Four Masters (A.M. 2242) as the grave of Bith." "*Lām-dīa* were found in a bronze age burial carn on Carrowkeel mountain and also in New Grange". (**source**: Macalister, LGE, **Vol. 2**, p. 168, 235, 238)

Era of Partholon – "Reducing the chronology to an "era of Partholon", the annals must have been drawn up in some such way as this -

  Year   3 = Fomorian invasion
  Year   6 = Loch Mesca burst
  Year 12 = bursting of Loch Con and Loch Decet
  Year 13 = death of Slánga
  Year 15 = death of Laiglinne and bursting of Loch Laiglinne and Loch Echtra
  Year 25 = Rudraige dies and the bursting of Loch Rudraige and Loch Brena
  Year 29 = death of Partholon;
(**source**: Macalister, LGE, **Vol. 3**, p. 92)

Neolithic Age – "… tribes in Neolithic and Bronze Age Northern Europe". (**source:** Macalister, LGE, **Vol. 2**, p. 168)

Agla – "A gloss in ¶247 traces the descent of the Nemedians from "Agla son of Partholon". "Keating borrows it [the name of Agla] but neither he nor anyone else, so far as I Macalister] am aware, tells us anything about this personage. He can hardly be dissociated, however, from Adna son of Bith, whom Keating mentions as an alternative post-diluvian invader." "Others say that Nemed was of the seed of the son whom Partholon left in the East, namely, of the seed of Agla son of Partholon". (**source:** Macalister, LGE, **Vol. 2**, p. 264*n*; **Vol. 3**, p. 129, 194) (**See Also**: Adna son of Bith)

Agni [Agni Find] – Agni was the son of Eber Glunfhind son of Lamfhind son of Agnomain son of Tat. His son was Febri Glas. Macalister suggests that "… Lamglas has disappeared, his name being taken to be an epithet of Lamfhind, and his personality being sunk in Febri [= Ēber] Glas, who is else-where represented as a son of "Agni" [= Agnomain = Míl]" (**source:** Macalister, LGE, **Vol. 2**, p. 23, 25, 29, 77 ¶161, 132, 159) (**See Also**: Agnomain)

Agni Find (**See**: Agni)

Agnomain[1]– The parentage of this Agnomain was unidentified, but his son was Gaedil who was fostered to Feinus Farsaid. (**source**: Macalister, LGE, **Vol. 1**, p. 147)

Agnomain[2] – He was the son of Eber Glunfhind. (**source:** Macalister, LGE, **Vol. 2**, p. 77)

Agnomain[3] [Agnomen] **–** He was the son of Pamp [Paim, Pam] son of Tat son of Sera son of Sru. He was also described as the 5th in descent from Sru, which would be true if Sru is counted as number 1. His son was Nemed. Macalister suggests that "if Partholon will be a doublet of Bith, and it may be that the name of Nemed's father Agno-main, may not be irrelevant in this connexion" (**source**: Carey, 1993, p. 4, ; Macalister, LGE, **Vol. 1**, p. 23, 153, 157, 163, 167, 171; **Vol. 2**, p. 2, 5, 6, 195, 213; **Vol. 3**, p. 121, 127, 137, 169, 194; **Vol. 4**, p. 9, 33, 127, 153, 155, 187, 249; **Vol. 5**, p. 185).

Agnomain[4] – He was the son of Starn son of Tat son of Beoan son of Mar son of Airthecht. His son was Nemed. (**source**: Carey, 1993, p. 4, ; Macalister, LGE, **Vol. 3**, p. 153)

Agnomain[5] [Agnon] – He was a chieftain and the son of Tat, son of Ogamain, son of Boamain, son of Eber Scot, son of Sru. His sons were Lamfhind and Allot[1], but in Verse XIII "another son of Agnomain called "Glas" is abruptly introduced to us". "It may be that the couplet originally ran thus:

> Allot, Lāmfind, Lāmglas lēir,
> Trī meic Agnomain imrēil …

Preserving a tradition of three sons of Agnomain, named in accordance with the usual custom in naming triplicities, A + B + B´ - one of the three names being independent, the others forming a dioscuric assonance." Agnomain was in contention for the kingship of Scythia with Refloir son of Refill for seven years. Agnomain killed Refloir and he was driven out of and exiled from Scythia by the 2 sons of Refloir. Agnomain's death was caused either by being killed by Míl or, he died while sailing on the Caspian Sea (or in the islands of the Caspian where they were for a year) after his exile from Scythia. Macalister suggests a correspondence between Agni = Agnomain = Míl. (**source**: Macalister, LGE, **Vol. 2**, p. 19, 23, 25, 29, 73, 75, 77, 97, 99, 103, 128, 129, 132, 145, 156, 158, 159; **Vol. 3**, p. 147; **Vol. 5**, p. 121)

Agnomen (**See**: Agnomain)

Agnon (**See**: Agnomain)

Agnón – Agnón was the son of Buan son of Mas son of Fathacht son of Iafeth; his son was Partholon. (**source**: Macalister, LGE, **Vol. 5**, p. 183)

Agoiria (**See**: Agoria)

Agore (**See**: Agoria)

Agoria [Agoiria, Agore] - God created Adam's legs of the land of Agoria, but Macalister suggests that "Agoria" may be a misreading of "Moria": in some Irish script capital *M* is not unlike *Ag*". In the Verse texts, Adam's legs are created from either Gogoma or Laban. (**source**: Macalister, LGE, **Vol. 1**, p. 27, 49, 204, 261)

Agriculture (**See Also**: Domestication; Foods)

  Fruits – Ith declares Ireland to have plenteous fruit. (**source:** Macalister, LGE, **Vol. 5**, p. 17)

  Apple

    Forbidden Tree - Lucifer tempted Adam and Eve to eat an apple from the Forbidden Tree in Paradise (**source:** Macalister, LGE, **Vol. 1**, p.19, 27, 179, 263; **Vol. 3**, p. 41)

    Death of Lamech – "… the apple which Lamech cast"… "by him did crooked Cain fall, after he cast the apple upon him." "The weapon used by Lamech was, however, an arrow; not and apple, as in the text before us" (**source**: Macalister, LGE, **Vol. 1**, p. 183, 265)

    Of Caire Cendfinne - The harvest of the undersea apples near the hidden island of Caire Cendfinne, or Findchairi, was demanded by Lug as part of the recompense for the killing of his father; these apples "have, under classical influence, become the golden apples of the Hesperides in OCT [*Oidheadh*

Cloinne Tuireann]"; (**source**: Macalister, LGE, **Vol. 4**, p. 289, 303)

Grapes – Grapes are included by implication since the text speaks in several places about wine. "Noe planted a vineyard". The river Tigris is associated with wine. Nel provided wine to the fleeing Israelites. In the Rhipean Mountains the Milesians discovered a well with the taste of wine. Muirchertach drowned in a vat of wine after being burned. (s**ource**: Macalister, LGE, **Vol. 1**, p. 137, 197, 228; **Vol. 2**, p. 2, 35, 75, 101, 157; **Vol. 5**, p. 361, 363, 533, 543)

Olives – Olives are included by implication from the word used as describing a name for the Gaelic language. "*Legulus* is a late Latin word meaning "a gatherer" of fruit, especially one who gleans fallen olives" (**source**: Macalister, LGE, **Vol. 2**, p. 142)

 Grains

Corn – 2/3 of the corn was paid in tribute to the Fomoraig at Mag Cetne by the Nemedians each year at Samhain. During the reign of Berngal only a sack and a half of corn was ransomed in Ireland. God sent great vengeances upon the Aithech Túatha so that they had no corn …" (**source:** Macalister, LGE, **Vol. 3**, p. 139, 173; **Vol. 5**, p. 455)

Wheat - "Nel provides wine and wheat to the peoples of God for provision". 2/3 of the wheat was paid in tribute to the Fomoraig at Mag Cetne by the Nemedians each year at Samhain. Ith declares of Ireland "good is the land wherein ye dwell; plenteous its fruit, its honey, its wheat and its fish." Saint Patrick promised Lugaid Lonn "wheat without ploughing". There was a shower of wheat at the birth of Niall Frossach and during the reign of Máel-Sechlainn. (**source**: Macalister, LGE, **Vol. 2**, p. 35, 59; **Vol. 3**, p. 123; **Vol. 5**, p. 17, 361, 393, 405)

Nuts – Bres ruled "in the princedom over the plain, generous in nuts". There was a harvest of nuts during the reign of Tairdelbach ua Briain. (**source**: Macalister, LGE, **Vol. 4**, p. 223; **Vol. 5**, p. 409, 413)

Aholah (**See**: Olla)

Aholibah (**See**: Oliva)

Aholibamah (**See**: Olivana)

Ai - Macalister believes "this is a mistake by some scribe who misread the numeral "ui". The parentage of Ai is confused (see below), but he was slain by Eogan of Inber Mor [of the Creek]. (**source:** Macalister, LGE, **Vol. 4**, p. 100)

Ai[1] – He was the son of Ogma. (**source:** Macalister, LGE, **Vol. 4**, p. 157)

Ai[2] – He was the son of Ollom son of Dagda. (**source:** Macalister, LGE, **Vol. 4**, p. 125)

Ai[3] – He was the son of Ollom son of Delbaeth son of Net son of Ogma. (**source:** Macalister, LGE, **Vol. 4**, p. 129, 133(?))

Ai[4] – He was the son of Ollom son of Delbaeth son of Ogma. (**source:** Macalister, LGE, **Vol. 4**, p. 127, 133(?), 191)

Ai[5] – He was a chief servitor to Érimón of the Milesians. He had his own ship and cleared Mag Ai for which the plain was named for him. (**source**: Macalister, LGE, **Vol. 5**, p. 7, 29, 41, 63, 85, 101)

Ai – The battle of Ai was a set-back to the Israelites after their successful siege of Jericho (Joshua vii); compare this with the second landing and battle of the Sons of Mil. A battle was fought here against Túathal Techtmar where the two Amalgaids fell. That is, Amalgaid Menn and Amalgaid Blaithe the two

sons of Trog son of Test son of Imchath of the Lugaid Cal. Another battle was fought here by Fergus son of Roig. (**source:** Macalister, LGE, **Vol. 5**, p. 3, 319, 479)

Aibri (**See**: Brea)

Aicc – Aicc was the name of one of the three horses of the Túatha Dé Danann. (**source**: Macalister, LGE, **Vol. 4**, p. 199) (**See Also**: Fauna; Horses)

Aicil – The battle of Aicil was fought at Temair by Túathal Techtmar. In this battle Elim son of Conrai was slain. The battle of Gabar of Aicill was fought here against Cairpre Lifechair where he was killed by Senioth son of Cerb [Cerp] of the Fotharta, or by Ruad of Rairiu. (**source:** Macalister, LGE, **Vol. 5**, p. 311, 339, 525) (**See Also**: Battles)

Aicle – Aicle was the son of Idach son of Fraech son of Fidach. His son was Cermaid. (**source:** Macalister, LGE, **Vol. 5**, p. 319)

Aidbli (**See**: Brea)

Aidne[1] – She was one of the ten daughters of Partholon. Of the three places where Partholon's daughters are mentioned, Aidne is listed only one time in ¶212 where she is the first daughter listed. Often the names of the spouses in such lists are meant to match in sequence. If this is so, her husband may have been Brea. (**source:** Macalister, LGE, **Vol. 3**, p. 11)

Aidne[2] – He was one of 24 servitors that the Sons of Míl brought with them into Ireland. He cleared the plain, Mag Aidne, which was named for him. (**source:** Macalister, LGE, **Vol. 5**, p. 63, 85, 101)

Aidne – Aidne is the place in Connachta where Muinemón, 18th king of Ireland, died of plague. Aidne is also the place where Ord, son of Ugoine (?), settled. The battle of Aidne is mentioned in Verse CXXI. (**source:** Macalister, LGE, **Vol. 5**, p. 233, 467, 533)

Aife [Iafe] – She was one of the ten daughters of Partholon. Her name appears 7 times in the listing of Partholon's daughters, wives or women. She has variously been listed first, second or third. Her husbands are alternatively Laiglinne, son of Partholon (her brother) or possibly, Boan. She may also have been the wife of Fintan who won her through combat. Mag Aife in Osraige is named for her. Macalister says that "Aife, one of the daughters of Partholon, whom we learned to know in ¶210 as wife of Partholon's son Laiglinne, is presented at the beginning of ¶212 as his own wife (ousting Delgnat, who is apparently passed on to Slánga); at the end of the ¶ she appears as the wife of an unexplained Boan. The much-married Aife appears once again in line 1076 of Verse XXXII with a new husband, Fintan. As he does not appear in the official list of Partholon's sons we must be here on the track of a harmon-istic legend seeking to bring about a combination of the Partholonian with the Cessair story." Macalister also says that "the appearance of Aife as daughter of Partholon and wife of (her brother) Laiglinne is a further contribution of value made by this paragraph to the problems involved. On the magical importance of such brother-sister marriages see Lord Raglan, *Jocasta's Crime*, passim. " (**source**: Macalister, LGE, **Vol. 3**, p. 7, 9, 11, 27, 57, 63, 81, 90, 91, 107, 109, 111) (**See Also**: Incest; Marriage)

Aig[1] – Aig was one of the 25 named subordinate servitors of the Sons of Míl. (**source**: Macalister, LGE, **Vol. 5**, p. 29)

Aig[2] [Aigh] – Aig was one of the three hounds of the Túatha Dé Danann. (**source:** Macalister, LGE, **Vol. 4**, p. 135, 201) (**See Also**: Fauna; Mammals)

Aigle (**See**: Cruachan Aigli)

Ail – Ail was a woman of the Cessair company who went with Ladra in the first dividing of the women. (**source**: Macalister, LGE, **Vol. 2**, p. 209, 229)

Ailbe – Ailbe of Imlech died during the reign of Túathal Máel-Garb. (**source:** Macalister, LGE, **Vol. 5**, p. 365)

Ailchad - Ailchad was the son of Trogan son of Ogaman son of Tosc. His son was Nemón. (**source:** Macalister, LGE, **Vol. 5**, p. 317)

Aildergdóit (**See**: Faildergdóit)

Ailech – Aed Ua Néill was king of Ailech. Domnall was a king of Ailech in joint rule over Ireland. "The rout of the high king of Ailech". (**source:** Macalister, LGE, **Vol. 5,** p. 405, 561, 563) (**See Also**: Ailech Neit)

Ailech Nēit [Ailech, Ailech of Net, Ailech Net]

  Assembly at – There was a convention of the men of Ireland at Ailech Nēit after the slaying of Net son of Innui by the Fomorians. They were in Ailech arbitrating between Mac Cuill and his brethren. (**source**: Macalister, LGE, **Vol. 5**, p. 15, 17, 19)

  Landing Site - "… those of the North sought it [the landing place of Ith] in a Northern site, more convenient to Ailech, and where the presence of a "Mag nItha" seemed to offer confirmatory evidence." (**source:** Macalister, LGE, **Vol. 5**, p. 4, 13)

  Location of – "*Ailech Nēit* is identified with the great hill-top fort called Grianān Ailigh, near Derry." (**source**: Macalister, LGE, **Vol. 4,** p. 299)

  Named for – Ailech Nēit was the eponym of Net I. "Net, *a quo* Ailech Nēit". (**source:** Macalister, LGE, **Vol. 4**, p. 103, 123, 161, 183)

  Partition Marker – "From Áth Cliath of Laigen to Ailech Nēit, is the division of Er" . "From Áth Cliath Medraige to Ailech Net that is the division of Fergna." The partition is on "a line north to south from Ailech Nēit, the hill near Derry on which stands the imposing fortress called Grianān Ailig. (**source:** Macalister, LGE, **Vol. 2,** p. 273; **Vol. 3**, p. 23, 25, 77, 79, 87)

  Violence at – This is the place where Net [Neid] was burnt and "the place where Net and his two wives, Badb and Nemen, were slain by Nemtuir the Red, of the Fomorians". (**source:** Macalister, LGE, **Vol. 4**, p. 211, 237)

Ailen Arda Nemid (**See**: Ard Nemid)

Ailenn (**See**: Alinn)

Ailill – Ailill was the abbot of Árd Macha who died during the reign of Muirchertach; or he died during the reign of Túathal Máel-Garb; or these were two separate people. (**source**: Macalister, LGE, **Vol. 5,** p. 361, 365)

Ailill[1] – Ailill[1] son of Cical son of Uigne son of Scal Balb son of Gam, of the Gailioin, fell in the battle of Druim Almain against Túathal Techtmar. (**source:** Macalister, LGE, **Vol. 5**, p. 315)

Ailill[2] [Oilill] – Ailill[2] son of Conall Grant of the southern Ui Néill was slain in the battle of Almu. (**source:** Macalister, LGE, **Vol. 5,** p. 387)

Ailill[3] – Ailill[3] was the son of Deda son of Sin son of Rosin. Aillil's son was Iar. (**source:** Macalister, LGE, **Vol. 5**, p. 301)

Ailill[4] – Aillil[4] was the son of Dúnlaing, king of the Laigin, and was killed by Diarmait mac Cerbaill to extract the Boroma Tribute. His son was Cormac. (**source:** Macalister, LGE, **Vol. 5**, p. 367)

Ailill[5] – Aillil[5] was the son of Eochu Mugmedon. (**source:** Macalister, LGE, **Vol. 5**, p. 329, 331)

Ailill[6] – Aillil[6] was the son of Eogan son of Ailill son of Iar. His son was Dáire. (**source**: Macalister, LGE, **Vol. 5**, p. 301)

Ailill[7] – Aillil[7] was the son of Feradach of the southern Ui Néill who was slain in the battle of Almu. (**source:** Macalister, LGE, **Vol. 5**, p. 387)

Ailill[8] – Aillil[8] was the son of Iar son of Ailill[3] son of Deda; his sons were Eogan and/or Mál. (**source**: Macalister, LGE, **Vol. 5**, p. 301, 471)

Ailill[9] – Aillil[9] was the son of Inda son of Ogaman. Aillil[9] fell in the battle of Ercba against Túathal Techtmar. (**source**: Macalister, LGE, **Vol. 5**, p. 315)

Ailill[10] – Aillil[10] was the son of Maga of the Gailioin. (**source:** Macalister, LGE, **Vol. 5**, p. 315)

Ailill[11] – Aillil[11] was the son of Mata and his wife was Medb. He was a provincial king over Mumu in Connachta. During his reign, he offered land and protection to the sons of Umor, who were the surviving Fir Bolg who fled from Cairbre Nia Fer. When the Fir Bolg ruled Ireland, Genann of the Fir Domnann ruled over the fifth of Medb and Ailell. (**source**: Macalister, LGE, **Vol. 4**, p. 7, 11, 13, 15, 25, 27, 29, 37, 39, 67, 81, 82, 111, 175; **Vol. 5**, p. 269, 271, 275, 299, 301, 325) (**See Also**: Aillil[12])

Ailill[12] – Aillil[12] was the son of Ros. He was also called Mac Mata or the son of Mata of Muiresc. He may possibly be the same as Aillil[11]. (**source:** Macalister, LGE, **Vol. 5**, p. 271, 275) (**See Also**: Aillil[11])

Ailill[13] [Oilill] – Aillil[13] was the son of Slánoll. He took his father's body from its burial place after 1 or 40 years and found the body to be undecayed. Together with Sírna Sóegalach, he killed Berngal and became the 26th king of Ireland. He ruled for 12, 15 or 16 years until he was killed by Sírna Sóegalach son of Dian son of Denol. Deioces was king of the Medes at this time.(**source:** Macalister, LGE, **Vol. 5**, p. 237, 239, 241, 245, 295, 457, 503)

Ailill[14] – The son of Aillil[14] was Cenn Fáelad. (**source:** Macalister, LGE, **Vol. 5**, p. 23, 27)

Ailill[15] – The son of Aillil[15] was Ugaire. (**source:** Macalister, LGE, **Vol. 5**, p. 405)

Ailill Aine – Ailill Aine was the son of Loiguire Lorc and his son was Labriad Lonn. Ailill Aine was killed by Cobthach Cóel Breg. (**source**: Macalister, LGE, **Vol. 5**, p. 277)

Ailill Aulom (**See**: Ailill Olom)

Ailill Banda – Ailill Banda fell in the battle of Cúl Conaire in Cera during the reign of Diarmait mac Cerbaill. (**source**: Macalister, LGE, **Vol. 5**, p. 367)

Ailill Caisfiaclach [Ailill Crooked-Tooth, Oilill Caisfiaclach] – Ailill Caisfiaclach is the son of Connla Coem. His son was Eochu Ailtlethan. Ailill was the 66th king of Ireland and ruled for 25 years until he was killed by Amadir Flidias Foltchain. He reigned at the same time as Ptolomeus Epiphanes. (**source:** Macalister, LGE, **Vol. 5**, p. 283, 287, 414, 473, 517)

Ailill Erann – Ailill Erann was the son of Fiachu Fer Mara son of Óengus Tuirmech Temrach. His sons were Eogan and Feradach. (**source:** Macalister, LGE, **Vol. 5,** p. 307, 311, 471)

Ailill Éstech – Ailill Éstech was the son of Rudraige and his son was Senchad the Learned. (**source:** Macalister, LGE, **Vol. 5**, p. 313)

Ailill Finn [Oilill] – Ailill Finn was the son of Art son of Lugaid Lamderg. His son was Eochu. The "true prince" became the 48th king of Ireland and ruled for 9 or 11 years. He was killed in the battle of Odba by Airgetmar and Fiachu son of Dui Ladgrach. He reigned at the time of Artaxerxes Memnon. (**source**: Macalister, LGE, **Vol. 5**, p. 259, 261, 267, 509, 511)

Ailill Molt – Ailill Molt was the son of Nathi [Dathi] son of Fiachra son of Eochu Mugmedon, from the Muaid. His son was Mac Erca. Ailill became the 117th king of Ireland and ruled for 20 years. Ailill sent messengers to Chrimthann son of Enna to obtain the Boroma Tribute but what he got was a challenge to battle. Ailill assembled Leth Cuinn while Crimthann gathered the Laigin and a battle was fought at Duma Aichir where Ailill's people were put to slaughter. There was a year without exacting the Boroma, but in the fist-fight of Bri Leith the nobles of Leth Cuinn were set against the Laigin and the Laigin lost. The Laigin were again put under the Boroma which was exacted without further battle. Ailill Molt was killed in A.D. 483 in the battle of Ocha by Lugaid son of Loiguire and Muirchertech son of Erc and Fergus Cerrbel son of Conall Crimthann and by Fiachra Lonn son of Caelbad and by Crimthann son of Enna. During the reign of Ailill Molt there were the deaths of Eogan mac Neill, Benignus the second abbot of Árd Macha, Conall Crimthann son of Niall, Iarlathe the third abbot of Árd Macha. Also during his reign, Leo was ruler of the Romans. (**source**: Macalister, LGE, **Vol. 5**, p. 356, 357, 359, 365, 533, 543, 555, 579) (**See Also**: Boroma Tribute)

Ailill Olchain [Oilill] – Ailill Olchain was the son of Sírna Sóegalach. His son was Giallchad [Giallehad]. Ailill ruled Ireland for 9 years. (**source:** Macalister, LGE, **Vol. 5**, p. 245, 247, 249, 265, 271, 505)

Ailill Ólom [Aulom] – Ailill Ólom was the son of Connla Cóem son of Irereo. Ailill was foster-father to Lugaid mac Con. Ailill had a hound named Eloir with which Lugaid mac Con slept. (**source**: Macalister, LGE, **Vol. 5**, p. 45, 67, 93, 101, 473, 477, 555)

Ailim – Ailim was a subordinate servitor of the Milesians. (**source**: Macalister, LGE, **Vol. 5**, p. 29)

Aill na Mireann (**See**: Stones; Stone of Uisnech)

Aille – Aille was the daughter of Ugoine and is described as being "very white with colour". (**source**: Macalister, LGE, **Vol. 5**, p. 469)

Aillenn – Aillenn was the daughter of Romair. During the reign of Tigernmas there was a lake-burst "over Aillenn daughter of Romair, so that she was drowned there, and from her is named Loch Aille [Linn Tola Tuile Tobair] in Callraige in Coirpre Mor". (**source**: Macalister, LGE, **Vol. 5**, p. 207) (**See Also**: Lake Bursts)

Aillinn – Aillinn was the daughter of Óengus son of Nadfraich, king of Mumu and the wife of Lugaid Lonn, the king of Ireland. Saint Patrick promised Lugaid Lonn the blessing of fruitfulness of the queen. When that was refused, the queen, and all future queens of Temair, were made sterile. (**source**: Macalister, LGE, **Vol. 5**, p. 361)

Aillinn (**See:** Rath Aillinne)

Ailmag (**See**: Aelmag)

Ailpin – Ailpin was a member of the Cruithne. His son was Domnall (**source**: Macalister, LGE, **Vol. 5,** p. 179)

Aimirgin – Amirgin was the son of Conrai and his brother was Elim. Amirgin fell in the Battle of Mag Inis against Túathal Techtmar. Some believe that he was of the progeny of Fiachu son of Rudraige, but others say that he was of the Domnann. (**source:** Macalister, LGE, **Vol. 5**, p. 313)

Ain – Ain was a woman of the Cessair company who went with Ladra in the first dividing of the women. (**source**: Macalister, LGE, **Vol. 2**, p. 209, 229, 247)

Aine[1] – "Aine[1] daughter of the Dagda died for the love that she gave to Banba". (**source**: Macalister, LGE, **Vol. 4**, p. 231)

Aine[2] – Aine[2] was the son of Érimón in his second family, born in Ireland, "and that family is not brought into prominence". (**source:** Macalister, LGE, **Vol. 5**, p. 27, 29, 99)

Aine[3] – Aine[3] was the daughter of Partholon and her husband may have been Ban or Bronnad. (**source**: Macalister, LGE, Vol. **3,** p. 11, 27, 57, 109)

Aine[4] – Aine[4] was the daughter of Caindile, the king of the Saxons; wife of the king of Ulaid; mother of Tibraide Tírech. She is one of three women who escaped while pregnant from Elim son of Conrai. (**source:** Macalister, LGE, Vol. **5,** p. 307, 483)

Aine[5] – Aine[5] was the daughter of Ugoine. (**source**: Macalister, LGE, **Vol. 5**, p. 469)

Aine – The Eoganacht of Aine are descended from Éber Finn. "Eochu son of Ailill Finn … slew the king of Cermna, Clair and Cliu in Aine of the yew-shields". (**source**: Macalister, LGE, **Vol. 5**, p. 45, 511)

Aine Find – Aine Find was "the progeny of Allot, Manannan" of the Túatha Dé Danann. (**source**: Macalister, LGE, **Vol. 4**, p. 191)

Ainmere mac Sétnai – Ainmere was the abbot of Árd Macha who died during the reign of Flann son of Máel-Sechlainn. (**source:** Macalister, LGE, **Vol. 5**, p. 399)

Ainmire mac Sétna – Ainmere was the son of Sétna son of Fergus Cennfota son of Conall Gulbán. His son is Aed. Ainmire killed Domnall and Fergus, the 122nd kings of Ireland and he later became the 124th king of the princedom of Ireland. During his reign he fought many battles to exact the Boroma Tribute. Ainmire ruled for 3 years until he was killed by Fergus son of Néilline. Ainmire died in A.D. 583. (**source:** Macalister, LGE, **Vol. 5**, p. 368, 369, 375, 379, 383, 385, 535, 545, 557)

Ainnind – Ainnind was the son of Nemed. "Keating quotes an interesting verse naming four learned men in the four quarters of the world at the time of the Flood, to wit Finntān, Ferōn, Fors, Andōid … in Ferōn and Andōid we recognize with little difficulty two of the alleged sons of Nemed, called in the present compilation Fergus and Ainnind." Ainnind may also be confused with Partholon's son Feron. (**source**: Macalister, LGE, Vol. **2**, p. 175; Vol. **3** p. 87, 169; Vol. **5,** p. 489)

Ainnli – Ainnli was one of the three sons of Lug. Macalister suggests that he was one of the three sons of Uisnech. (**source**: Macalister, LGE, **Vol. 4**, p. 101, 187)

Air – Air is one of the four ancient elements from which God created the materials of living creatures - earth, air, fire and water. God made birds of the air on the first Thursday and He made the blood and sweat of Adam from the water of the air. The Túatha De Danann assumed an airy body and came in dark clouds over the air. The air was the god of Mac Cecht. "An evening with druidry, at the last, by gray demons of air." (**source**: Macalister, LGE, **Vol. 1**, p. 17, 25, 27, 41, 49, 107, 133, 141, 177; **Vol. 3**, p. 155; **Vol. 4**, p. 109, 195, 231, 293)

Airb [Arb] – Airb was the son of Éber from his second family born in Ireland. (**source**: Macalister, LGE, **Vol. 5**, p. 27, 29, 99)

Airbe [Airrbe] – Airbe was the son of Éber from his second family born in Ireland. (**source**: Macalister, LGE, **Vol. 5**, p. 27, 29, 99)

Aircheltra – Aircheltra is the place where Cethen and Cú died. The battle of Aircheltra was fought by Sírna Sóegalach against the Ulaid and a second battle was fought here in which Cenn Fáelad was slain by Finnachta Fledach. (**source**: Macalister, LGE, **Vol. 4**, p. 227; **Vol. 5**, p. 243, 245, 381, 459)

Airdel – Airdel was the son of Caither son of Eterscel son of Iar. Airdel's son was Uitel. (**source:** Macalister, LGE, **Vol. 5**, p. 317)

Aire [Airiu] – Aire was a servitor Éber, of the Milesians, who had his own ship. Aire cleared Mag Aire and the plain is named for him. (**source**: Macalister, LGE, **Vol. 5**, p. 7, 29, 45, 63, 101)

Airech[1] [Airech Februa, Airech Februad, Erech, Érech Febria] – Airech was the son of Mil son of Bile and Seng daughter of Refloir. Airech was born in Scythia [or, born at Breogan's Tower in Spain]. Airech and Donn, his brother, were the eldest children [or, the youngest children]. Airech was the fosterling of Amorgen. Airech was the steersman for Donn's ship as the Milesians invaded Ireland for the second time. "He it was who went up the mast to spy out Ireland, and fell from the mast into the sea [on to the rock, F.], or onto the planks of the ship; or, he drowned when Donn's ship was sunk by druidic wind. Airech was buried at the Sandhills of Tech Duinn, or, his grave is in Inber Scéne. He left no progeny, however, his alleged descendants include: the Ulaid, Ciarraige, Conmaicne, Corcu Modruad, Dal Moga Ruith, Fir Muige Fene, Corcu Ele, Caenraige, Corcu Soillcenn of Semne, Odarraige, Dál nAraide, Dál Riata, Albanaig, and the seven Laigsi. Airech and his story are very much confused with that of his brother Érannán and there is good reason to suspect that they are the same person. "Or perhaps Ir himself [son of Mil] had the name "Airech Februad". (**source**: Macalister, LGE, **Vol. 2**, p. 67, 73, 107, 125; **Vol. 5**, p. 6, 25, 39, 43, 45, 59, 63, 81, 85, 91, 93, 97, 101, 105, 107, 125, 133) (**See Also**: Érannán)

Airech[2] [Airech Febria] – In the Milesian conquest of Ireland Airech took the north of Ireland with Érimón, or he remained in the south with Éber. It is possible that these are two separate people. It is more likely that the intended person is Airech son of Míl, who the scribe forgot drowned before the Taking. (**source**: Macalister, LGE, **Vol. 5**, p. 43, 85, 91, 101)

Airech Februa [Airech Februad] (**See**: Airech[1])

Airgden (**See**: Argoen)

Airge (**See:** Lairge)

Airgedglind (**See:** Argatglenn)

Airgetan – Airgetan was the grandson of Mac I. Airgetan's son was Máel Mórda. (**source:** Macalister, LGE, **Vol. 5**, p. 365)

Airgetglind (**See**: Argatglenn)

Airgetmar [Argatmar] – Airgetmar was the son of Sirlam son of Finn. Airgetmar's son was Fintan. Airgetmar and Fiachu son of Dui Ladgrach killed Ailill Finn son of Art. He fought a battle against Fiachu Tolgrach in Óenach Taillten and lost and he fought another battle at Brega where Fiachu Tolgrach was killed. Eochu son of Ailill Finn and the men of Mumu drove Airgetmar overseas for 7 years during the reign of Artaxerxes Memnon. Airgetmar returned from overseas and made an alliance with Dui Ladrach to kill Eochu son of Ailill. Airgetmar became the 50th king of Ireland and ruled for 30 years until he was killed by Dui Ladrach and Lugaid Laidech during the reign of Artaxerxes Ochus. There is an error in the R[3] version which says that Airgetmar killed Lugaid Laigdech, the 52nd king of Ireland. (**source:** Macalister, LGE, **Vol. 5**, p. 259, 261, 263, 305, 509, 511)

Airgialla, the (**See**: Peoples)

Airgialla – Cnoc Báine in Airgialla was named for Baine son of Scal Balb. (**source:** Macalister, LGE, **Vol. 5**, 345)

   Battles – The battle of Achad Lethderg was fought in Airgialla. (**source**: Macalister, LGE, **Vol. 5**, p. 345) (**See Also**: Battles)

Lake-bursts – 3 lakes are reported to have burst forth in Airgialla: Loch Daball, Loch Echtra, and Loch Óenbeithe. (**source**: Macalister, LGE, **Vol. 2**, p. 278; **Vol. 5**, p. 205, 207, 223)

Plains Cleared – 7 plains were cleared in Airgialla including: Fernmag, Mag Cuile Feda, Mag Dá Gabal, Mag Fubna, Mag nInair, Mag Lemna, Mag Macha. (**source**: Macalister, LGE, **Vol. 3**, 123, 135; **Vol. 5**, p. 189, 191, 193, 215, 217, 437)

Airid Rigfeda – Airid Rigfeda is in Connachta and a battle was fought here by Óengus Olmucach. (**source:** Macalister, LGE, **Vol. 5**, p. 223)

Airiu (**See**: Aire)

Airmed – Airmed was the daughter of Dian Cecht. She was a she-leech. (**source**: Macalister, LGE, **Vol. 4**, p. 123, 151, 159, 183, 187)

Airmedach – Airmedeach "the squinting" was the son of Conall Guthbind son of Suibne son of Colmán Mor son of Diarmait son of Fergus Cerrbél. His son was Diarmait. (**source:** Macalister, LGE, **Vol. 5**, p. 393, 395)

Airmen[1] [Armen] – Airmen was the son of Elinus son of Dohe son of Bodb son of Ibath. He had five sons Gutus, Cebidus, Uiligothus, Burgundus, Longbardus. There is only a difference in the ancestry between Airmen[1] and Airmen[2]. (**source**: Macalister, LGE, **Vol. 1**, p. 23, 157, 216)

Airmen[2] [Armen] – Airmen was the son of Alainius [Elinus] son of Ibath. He had five sons Gotus, Cebitus, Uiligotus, Burgandus, Longbardus. There is only a difference in the ancestry between Airmen[1] and Airmen[2]. (**source**: Macalister, LGE, **Vol. 1**, p. 157, 161)

Airrbe (**See**: Airbe)

Airtera – "Mag Faithne in the Airtera" is one of twelve plains cleared by Írial Fáid. It is also known as Mag Foithin. (**source:** Macalister, LGE, **Vol. 5**, p. 189, 191, 429)

Airthecht[1] – Airthecht[1] was the son of Iartacht son of Iafeth son of Noe. His son was Mar. (**source:** Macalister, LGE, **Vol. 3**, p. 153)

Airthecht[2] [Fathacht] – Fathach was the son of Iafeth son of Noe. His son was Mas. It is very likely that he is the same as Airthecht[1]. (**source:** Macalister, LGE, **Vol. 5**, p. 183)

Airthecht[3] [Fortech, Oirrthecht] – Airthecht[3] was the son of Semeon son of Erglan son of Beoan son of Starn. His son was Goscen. (**source:** Macalister, LGE, **Vol. 3,** p. 147; **Vol. 4**, p. 9, 31, 43)

Airthera, the (**See**: Peoples)

Aitechbel (**See**: Aithechbel)

Aithech[1] – Aithech was the son of Baath son of Magog son of Iafeth son of Noe. (**source**: Macalister, LGE, **Vol. 1**, p. 167)

Aithech[2] [Aaithecha, Aitheachda, Aithechda, Aithechta, Aithechtaig, Athacht, Echat, Fatacht, Fathacht] – Aithech[2] was the son of Magog son of Iafeth. His son was Bimbend or Brament and his progeny were the people who came to Ireland before the Gaedil , i.e. Partholon and Nemed. (**source**: Macalister, LGE, **Vol. 1**, p. 23, 155, 157, 163, 173, 255; **Vol. 2**, p. 265; **Vol. 4**, p. 127, 153, 187)

Aithech-Túatha (**See**: Peoples)

Aithechbel [Aitechbel, Eatachbel] – Aithechbel was one of 7 husbandmen, or ploughmen, of the Partholon expedition. (**source:** Macalister, LGE, **Vol. 3**, p. 9, 27, 55)

Aitheman – Aitheman was the son of Eochu Imfhota son of Cairpre Nia Fer. His son was Oirbsen. (**source:** Macalister, LGE, **Vol. 5**, p. 315)

Airthir Life – Gold was first smelted here by Tigernmas. (**source:** Macalister, LGE, **Vol. 5**, p. 453)

Aithne – Aithne was a woman of the Cessair company who went with Ladra in the first dividing of the women. Her name may mean 'Athenae'. (**source:** Macalister, LGE, **Vol. 2,** p. 209, 229, 247)

Akenkheres (**See:** Cincris)

Akherres (**See**: Cerres)

Aladacia [Dalmatia]– "*Aladacia* is presumably meant for Dalmatia: the appended *m* betrays the influence of someLatin text …" Partholon traveled from Graecia Parva to Aladacia in one month and from there to Gothia in 3 or 9 days. (**source:** Macalister, LGE, Vol. **2**, p. 267; Vol. **3**, p. 5, 89, 111)

Alainius (**See**: Elinus)

Alainus (**See:** Elinus)

Alamannus – Alamannus was the son of Istio from whom the Alemanni are descended. (**source:** Macalister, LGE, **Vol. 1**, p. 216)

Alan [Aan] – Alan was the son of Érimón in his second family, born in Ireland, "and that family is not usually brought into prominence". (**source:** Macalister, LGE, **Vol. 5,** p. 27, 29, 99)

Alania – The Milesians traveled "past the Rhipaean Mountain in the north, past Alania, till they settled in Asia". "According to Isidore (*Etym.*, XIV, iii, 3) Alania was the territory between the Maeotic Marshes and Dacia". (**source**: Macalister, LGE, **Vol. 2**, p. 71, 147)

Alanus [Alaneus] - In the Frankish "Table of Nations" Alanus was the father of Erminius, Inguo and Istio . Alanus was the first king of Rome. In this name of Alanus, Grimm recognized a miswriting for the "Mannus" of Tacitus. The Franks are descended from him. (**source**: Macalister, LGE, **Vol. 1**, p. 216, 253) (**See Also**: Elinus)

Alba (**See:** Balba)

Alba [Scotland]

  D**isease in** - The women of Alba died of diseases and so the Cruithne sought wives from among the Gaedil. (**source:** Macalister, LGE, **vol. 5**, p. 181, 185)

  Genealogy of – The progeny of Nemed took Alba after the battle of Conaing's Tower. "Our glossator thought of "Alba" and associated Britus" with Britain (instead of Brittany). So he seemingly invented this story of the Britons having driven out the "Albans" across the English Channel." The men of Alba are descended from Érimón and Conaire the Great of the Ernai of Mumu and from Tigernmas and Ugoine Mór and also the progeny of the three Collas in Ireland and Alba. The Lemnaig of Alba are descended from Eber. "Interpolation C is an aetiological myth, designed to explain the matriarchal basis of Pictish society, while at the same time claiming for the Gaedil an ancestral hold over Pictland – giving to the Dalriadic colonists a title to the region of Scotland which they had occupied and Gaelicized." (**source:** Macalister, LGE, **Vol. 1**, p. 217; **Vol. 5**, p.43, 67, 89, 145, 179, 325, 437)

  Kings of

Alba – there were 70 kings over Alba from Cathluan to Constantine . "Brude" seems to have been a title of some sort. **See**: Brude Cal, Cinid, Cint, Eru, Eru Aile, Fecir, Fet, Gant, Gart, Gnith, Grid, Leo, Mund, Pont, Ru, Ru Aile, Uip, Urcal, Urcinid, Urcint, Urfecir, Urfet, Urgant, Urgart, Urgnith, Urgrid, Urleo, Urmund, Urpont, Uruip. Cathluan was the first king of the Cruithne to take Alba; Cinaed mac Alpin and Findláech mac Rúaidrí were other kings. Eithne Imgel was the daughter of the king of Alba. (**source**: Macalister, LGE, **Vol. 5**, p. 146, 147, 148, 149, 150, 177, 183, 307, 309, 327, 397, 405, 413, 427, 481, 483)

Alba and Ireland – **See**: the sons of Mil, Conmáel son of Éber, Berngal son of Géide Ollgothach, Ugoine Mór, and Éterscél Mor. Túathal Techtmar was raised in Alba. Ichtmor brought hostages from Alba. (**source:** Macalister, LGE, **Vol. 5**, p. 27, 65, 239, 267, 269, 285, 287, 311, 345, 417, 427, 473, 475)

Named for – Alba is named after Albanus son of Isacon son of Elinus son of Dohe son of Bodb; or Alba is named for Albanactus (**source**: Macalister, LGE, **Vol. 1**, p. 23, 157, 161)

Partition of - Alba was divided into 7 parts for the 7 sons of the Cruithne: Cait, Ce, Ciric, Fib, Fidech, Fotla, Fortrenn. (**source**: Macalister, LGE, **Vol. 5**, p. 183, 427) (**See Also**: Partition)

Topography of – "It would be very misleading to take the Find mac Cumhaill topography in Scotland as indicative of the locality of the origin of the Find legend." After the battle of Conaing's Tower, "Matach and Erglan and Iartach, the three sons of Beoan, went to Dobar and Iardobar in the north of Alba". "Domon and Herdomon" in the north of Scotland are difficult to explain. They appear elsewhere, and probably more accurately, as "Dobar" and "Iar-Dobar": Dobar and West Dobar. Skene (*Celtic Church*, I, 166) connects "Dobar" with the river Dour in Aberdeenshire; but it is not clear what brings this comparatively unimportant river (which is not in Northern Scotland) into the picture; and Iardobar is left unexplained." The Túatha Dé Danann flee from Greece to Dobur and Urdobur in Alba. The island of Caire Cendfinne is "under concealment between Eire and Alba". Alba is described as "cold". Érimón took territory in Ireland "to the borders of Alba". In the tale called *Oidheadh Cloinne Tuireann* [OCT] the king of Sicily is named Dobar "borrowed from the tale of the sojourn of the TDD in Alba". (**source:** Macalister, LGE, **Vol. 2**, p. 235; **Vol. 3**, p. 125, 145, 192; **Vol. 4**, p. 94, 137, 141, 167, 235, 259, 302)

Alba (**See**: Hill of Alba)

Alba Longa – A glossator "seemingly invented this story of of the Britons having driven out the "Albans" across the English Channel … and he seeks to account for similar ethnic names on the continent – Albanians, Alba Longa, or what not – as the result of this manoeuvre." (**source:** Macalister, LGE, **Vol. 1**, p. 217)

Albdon – Albdon was the son of Gothfraid, king of the Foreigners, who was killed in a battle against Muirchertach mac Néill. (**source:** Macalister, LGE, **Vol. 5**, p. 401)

Albanactus – Albanactus was the son of Britan son of Silvius son of Ascanius son of Aeneas. (**source**: Macalister, LGE, **Vol. 1**, p. 157)

Albania – Albania in Asia Minor was first taken by Albanus son of Isacon son of Elinus son of Dohe son of Bodb. The sons of Mil came past Albania westward. Brath son of Death came out of Eastern Albania. The Maeotic Marshes may be here. "*Narboscorda* … apparently lies between Albania and the Bosphorus …" "The text originally stated that "Brude Pont reigned 48 years, after which there were 30 Brudes who ruled Ireland and 'Albania' (Scotland) for 150 years." (**source:** Macalister, LGE, **Vol. 1**, p. 23, 157; **Vol. 2**, p. 25, 71, 131, 156; **Vol. 5**, p. 148) (**See Also:** Alba)

Albanians, the (**See**: Peoples)

Albanus[1] – Albanus[1] was the son of Isacon son of Elinus son of Dohe son of Bodb. He was the first to take Albania. Albania in Asia Minor is named from him. *Sex Aetates Mundi* says that Albanus founded the

Albanians of Asia. Alba was named for him. He drove his brother across the Sea of Icht. Macalister posits that this name should have been written as "Alemanus". (**source**: Macalister, LGE, **Vol. 1**, p. 23, 157, 161, 217, 253)

Albanus[2] – Albanus[2] was the son of Isacon son of Alainius [Elinus] son of Ibath. He is the same person as Albanus[1], except for a slight difference in ancestry. (**source**: Macalister, LGE, **Vol. 1**, p. 157)

Albor (**See**: Allbor)

Alda (**See:** Alldai)

Aldui (**See**: Alldai)

Ale (**See**: Foods; Beverages)

Alemanni, the (**See**: Peoples)

Alexander[1] – Alexander[1] was the king of the Greeks for 10 years. He ruled after Ptolomeus Soter and before Physcon. (**source**: Macalister, LGE, **Vol. 5**, p. 567)

Alexander[2] – Alexander[2] was the ruler of the Romans after Marcus Antoninus. He ruled for 13 years until his own people killed him. (**source**: Macalister, LGE, **Vol. 5**, p. 575)

Alexander[3] – Alexander[3], the Pope, was the successor of Peter, who suffered under the Roman ruler Traianus. (**source**: Macalister, LGE, **Vol. 5**, p. 573)

Alexander[4] – Alexander[4] was one of the four sons of Cassander, but "this confused statement is an uncomprehending perversion of the record of Eusebius, that "The sons of Cassander, Antigonus and Alexander[4], reigned for four years." (*Anno Abrahae* 1718)." (**source**: Macalister, LGE, **Vol. 5**, p. 569, 569*n*)

Alexander[5] – Alexander[5] the Great was the son of Philip, the king of Greece. His son was Hercules. He was the "first king of the Greeks", "king of the world", and ruled the Macedonians for 7 years. He died in Babylon. Alexander[5] is not mentioned in either Isidore or *Sex Aetates Mundi*. (**source:** Macalister, **Vol. 1**, p. 155, 251; **Vol. 2**, p. 69; **Vol. 5**, p. 571)

Conquests of – Alexander[5] conquered Egypt and drove Pharaoh Nectenebus to Ethiopia. "It is true that he [Nectenebus] was driven from his kingdom and fled to Eithiopia: his conqueror was not, however, Alexander[5] the Great, but Artaxerxes Ochus, B.C. 350." Alexander[5] founded Alexandria in Egypt in 332 B.C. "He first drave Artaxerxes, another time, into Egypt". He fought three battles against Darius Magnus and Darius slew him in the last battle. (**source:** Macalister, LGE, **Vol. 2**, p. 2, 39, 41, 69, 136; **Vol. 4**, p. 207; **Vol. 5**, p. 51) (**See Also**: Battles)

Followers of – "The four followers of Alexander[5] the Great named in this paragraph (¶375) were Ptolomeus (*Lagi filius*) reigned in Egypt 40 years; Philippus Aridaeus in Macedonia; Antigonus in Asia; Seleucus Nicanor in Syria". (**source:** Macalister, LGE, **Vol. 4**, p. 312)

Synchronisms – Alexander[5] presumably lived at the time of Pharaoh Nectanebus and Míl. Alexander[5] slew Darius 5 years after he took the kingship of the world. "Five years had Alexander[5] in the kingship when the sons of Mil came into Ireland". The sons of Míl came into Ireland when Alexander[5] "broke the battle in which Darius the Great son of Arsames fell, at the end of 237 years, save 3 years [234 years]. At the end of Alexander[5]'s reign the sons of Míl came to Ireland, "that is two years after he slew Darius: and in the beginning of his advance and of his kingdom the sons of Míl came to Spain". Érimón was king for five years when Alexander[5] died; 9 or 10 years after Alexander[5]'s death Érimón died in Ireland. During Alexander[5]'s time Cimbáeth was the first king of Ireland in Emain Macha. (**source**: Macalister, LGE **Vol. 4**, p. 209; **Vol. 5**, p. 51, 57, 85, 141, 163, 225, 263, 569, 571) (**See Also**: Chronology; Synchronism)

Alexander[6] – Alexander[6] was the son of Priam son of Laomedon and his wife was Helen of Leda. (**source**: Macalister, LGE, **Vol. 4**, p. 102, 189)

Alexander Polyhistor (**See**: Authors)

Alexandria (**See:** Cities)

Alexandrian Greece (**See**: Greece)

Alind (**See**: Rath Aillinn)

Alinn [Ailenn, Alind] – Sírna Sóegalach was killed here by Rothechtaid Roth. (**source:** Macalister, LGE, **Vol. 5,** p. 243, 503)

Alla (**See:** Ella)

Alla – A battle was fought here against Túathal Techtmar in which Lugaid son of Ros, of the progeny of Muimne son of Érimón was slain. (**source:** Macalister, LGE, **Vol. 5**, p. 317) (**See Also**: Battles; Éile)

Allah - A Muslim legend says that "Allah formed Adam out of a handful of dust … which … had been collected from different parts of the world, and consisted of various kinds of soil, which accounts for the diverse colours of men and women. When Allah had formed Adam, He left the figure lying lifeless forty days – some say forty years - while notice was sent to the Angels, the Jinn and the Jan, to be ready to worship and do him honour as soon as Allah had put breath into his nostrils" (J.E. Hanauer, *Folklore of the Holy Land*, London, 1907, p. 9). (**source:** Macalister, LGE, **Vol. 1**, p. 261, 262, 262*n*)

Allai (**See:** Allda)

Allbor [Albor] – Allbor was a woman of the Cessair company who went with Ladra in the first dividing of the women. (**source:** Macalister, LGE, **Vol. 2**, p. 209, 229)

Alldai[1] [Aldui] – Alldai[1] was the son of Indui son of Ordan son of Etarlam. (**source**: Macalister, LGE, **Vol. 4**, p. 98)

Alldai[2] [Adlai, Aldui, Allai, Alda, Aldui, Allda, Alldai, Alldui] – Alldai[2] was the son of Tat son of Tabarn son of Enda. His sons were Inda [Indai, Indui, Innai], Eidleo [Edleo] and Ordan. (**source**: Macalister, LGE, **Vol. 1**, p. 173; **Vol. 4**, p. 98, 113, 127, 129, 131, 133, 147, 153, 155, 159, 161, 177, 187, 189, 191, 193, 195, 227)

Alliances

Fosterage (**See:** Fosterage)

Marriage (**See Also:** Marriage, Exchange)

Cruithne and Milesians - Cruithne son of Loichet son of Cing, of the Cruithne, "who came to ask for women of Érimón, and that to him Érimón gave the wives of the men who were drowned along with Donn". The women of the Cruithne had all died of diseases. (**source**: Macalister, LGE, **Vol. 5** p. 179, 181)

Fir Bolg and Connachta – "Óengus son of Umor over yonder, he had Conall as a son; to Conall did Medb give beautiful Aidne, it is not uncertain" (**source**: Macalister, LGE, **Vol. 4**, p. 65)

Fir Bolg and Túatha Dé Danann - Tailltiu slept with Eochu Garb son of Dui Dal of the Túatha Dé Danann and was the foster-mother of Lug son of Dian Cecht [Scál-Balb]. She died in Tailltiu and her

grave is north-east of there. Her games were celebrated each year and her lamentation sung by Lug a fortnight before Lugnasad and a fortnight after. (**source**: Macalister, LGE, **Vol. 4**, p. 59, 115, 117, 149, 177, 179)

Fomorians and Túatha De Danann - Ethliu daughter of Balor of the Fomorians is wedded to Dian Cecht, the physician to the Túatha Dé Danann. (**source**: Macalister, LGE, **Vol. 4**, p. 101, 117,149, 179, 217)

Ireland with Alba, Britons and Saxons - From the battle of Mag Bolg during the reign of Elim, the 94th king of Ireland, "…so that of the Freemen none escaped, except three women with their pregnancies in their wombs, namely Eithne daughter of the king of Alba, wife of the king of Ireland, mother of Tuathal Techtmar; and Gruibne daughter of Gartnia, king of the Britons, wife of the king of Mumu, mother of Corb Aulom; … and Aine daughter of the king of the Saxons, wife of the king of Ulaid, mother of Tibraide Tirech…" (**source**: Macalister, LGE, **Vol. 5**, p. 307, 309, 481)

Scythian Kingship – Now Refloir had a comely daughter there, whose name was Seng d. Refloir: and Refloir offered that maiden to Míl s. Bile. Míl s. Bile took her, and she was with him in loving wise, till she bore him two children; Airech Februad and Donn were their names. Then it was that Refloir plotted to slay his kinsman, for he feared that he would come against him for the kingship. (**source**: Macalister, LGE, **Vol. 2**, p. 67)

Military

Airgetmar and Dui Ladrach – Airgetmar came over sea [from exile] and made peace with Dui Ladrach: so Eochu [the 49th king of Ireland] was slain by them. (**source**: Macalister, LGE, **Vol. 5,** p. 261)

Amazons and Trojans - "After the rule of the Assyrians, the Amazons had the rule for a hundred years, and they had six queens during that time, Marpesia, Lampeto, Sinope, Orithyia, Antiope, Pentesilea. In the history of Dares <Phyrgius> it is related that Penthesilea was on the side of the Trojans in fighting against against the Greeks so that she fell by the hands of Pyrrhus son of Achilles." (**source**: Macalister, LGE, **Vol. 3**, p. 161)

Athenians and the Túatha Dé Danann – ¶321 is "a story of battles between Athenians and Philistines, and of the part which the TDD played in them, with their magic." "All the MSS. say [Athenians], but the original text must surely have said *Philistines*. K [O'Clerigh] while retaining the Athenians, rewrites the passage to make the reader understand that the friendly aid of the TDD was not forthcoming till the Athenians were nearly extinguished." The Athenians fought battles with the Philistines, and every day that they fought, the Túatha Dé Danann fashioned demons in the bodies of the dead Athenians so that they could fight again the next day. To kill these demons the Philistines drove skewers of hazel and quicken behind the necks of the Athenians so that they became heaps of worms. ¶320 – 322 "record incompatible traditions: they must come ultimately from as many different sources: and they show the extraordinary complexity of contradictory traditions and (it must be recognized quite candidly) artificial; "fakes", which the synthetic historians have handed down to us." (**source**: Macalister, LGE, **Vol. 4**, p. 93, 94, 139, 139*n*, 141, 304, 305)

Bithynians and Greeks - "The ruler of the land called Bithynia gave to the Greeks a portion of his land for giving him help. They stayed with him to oppose his brethren; and for that reason they are called Gallograeci, because they were fundamentally in part Greeks, in part Galli." (**source**: Macalister, LGE, **Vol. 1**, p. 153)

Crimthann Sciathbél and the Cruithne - The battle of Árd Lemnachta was fought in Ui Cendselaig between the Túath Fidga and Crimthann Sciathbél and the Cruithne. "The Cruithne landed in Inber Sláine in Ui Ceinselaig. Crimthann Sciathbél, king of Laigen, told them that he would make them welcome, in return for their driving out the Túath Fidga." (**source**: Macalister, LGE, **Vol. 5**, p. 143, 144, 175, 177, 179, 425)

Donnchad son of Domnall Remar and the Foreigners – Donnchad joined with the Foreigners of Áth Cliath in the battle of Crinach against the men of Mide during the reign of Tairdelbach ua Bríain. (**source:** Macalister, LGE, **Vol. 5**, p. 409)

Dui Ladrach and Lugaid Laidech – Dui Ladrach allied with Lugaid Laidech to kill Airgetmar, the 50th king of Ireland. (**source**: Macalister, LGE, **Vol. 5**, p. 261)

Eochu son of Ailill Finn, Lugaid mac Fiadmuine and Dui Ladrach – Airgetmar had killed Ailill Finn, the 48th king of Ireland. Eochu son of Ailill Finn, Lugaid mac Fiadmuine, Dui Ladrach, and the men of Mumu assembled together to drive Airgetmar out of the country and into exile over the sea. (**source**: Macalister, LGE, **Vol. 5**, p. 259)

Foreigners and Laigin -– Brían mac Ceneidig fell at Áth Cliath in Cluain Tarb at the hands of the Laigin and the Foreigners. (**source:** Macalister, LGE, V**ol. 5**, p. 403, 405)

Gaidel and Thracians - "Twice 18 of the soldiers of Thrace came on an expedition to the sons of Mil, that is, inspired by the fame of the glory of the expedition: so that they came into a league with the sons of Mil: and elders had promised them that they should attain to a territory along with them, if they themselves should take land. For that reason the Gaedil attacked by force the land where the Cruithne are. Now these soldiers came from Thrace into Pictland." (**source**: Macalister, LGE, **Vol. 2**, p. 71)

Labraid Loingsech and Foreigners – "Thereafter Labraid Loingsech took the (59th) kingship of Ireland, and with him came the Foreigners into Ireland with their broad spears in their hands; and from them "Laigin" is named." (**source**: Macalister, LGE, **Vol. 5**, p. 279)

Muiredach Tirech and the Collas – The three Collas came from Alba to incite a battle with Muiredach Tirech. However, Muiredach gave them an honourable welcome and enlisted a partnership with them in the battle against the Ulaid. After the battle of Achad Lethderg in Airgialla, Muiredach awarded the Collas with the Ulidian share of the Boroma Tribute for ever. (**source**: Macalister, LGE, **Vol. 5,** p. 345)

Allod (**See:** Allot[2]; Elloth)

Allot[1] [Alloth] – Allot[1] was the son of Agnomain[5] son of Tat. His son was Éber Dub. (**source:** Macalister, LGE, **Vol. 2**, p. 25, 29,77, 97, 99, 132, 156)

Allot[2] [Allod] – Allot[2] was the son of Nenual son of Nemed son of Allot[4]. His sons were Occe and Ucce. (**source**: Macalister, LGE, **Vol. 2**, p. 25, 29, 31, 103, 105; **Vol. 5**, p. 25, 29) (**See Also**: Allot[4])

Allot[3] – Allot[3] was the son of Nuadu son of Nenual son of Febri Glas. His son was Ercha. Allot[3] was one of three chief-tains of the Gaedil after the death of Agnomain[5] son of Tat. (**source:** Macalister, LGE, **Vol. 2,** p. 19, 23, 75, 77, 160)

Allot[4] – Allot[4] was the son of Ogamain son of Toithecht. His sons were Nemed, Occe and Ucce. (**source:** Macalister, LGE, **Vol. 2**, p. 25, 29, 31, 77) (**See Also**: Allot[2])

Allot[5] – Allot[5] was of the Túatha Dé Danann. His daughter was Croind. (**source**: Macalister, LGE, **Vol. 5**, p. 83)

Allot[6] – His son was Ceti. (**source**: Macalister, LGE, **Vol**. 3, p. 141, 195)

Allot (**See:** Elloth)

Alloth (**See:** Elloth)

Alloth Alaind (**See**: Elloth)

Almain (**See**: Rath Aillinn)

Almighty, the (**See:** God)

Almon (**See**: Almu)

Almu [Almon] – A battle was fought here by Fergal the 139th king of Ireland "contending for the cattle of Bregmag" to exact the Boroma Tribute. (**source:** Macalister, LGE, **Vol. 5**, p. 385, 387, 533, 539, 549) (**See Also:** Battles)

Alpine Mountain (**See:** Mountains)

Alps, the (**See:** Mountains)

Altadas – Altadas was the 10th king of Assyria and ruler of the world after Baleus and before Mamitus. Altadas he ruled for 32 years when Partholon was in Ireland. (**source:** Macalister, LGE, **Vol. 3**, p. 33, 37)

Altar (**See**: Etar)

Altar

  Cicollos - "Van Hamel reminds us that there was a god Cicollos (so Thurneysen corrects the name) of whom several altars have been found in the Côte d'Or." (**source**: Macalister, LGE, **Vol. 2**, p. 267)

  Mount Moriah – "Mount Moriah is alleged to have been the site of the altars of Solomon, David, Noah, Cain and Abel as well as of Abraham, and is specified by Maimonides (*Beit Abachria*, c.2) as being the source of the earth from which Adam was made." (**source**: Macalister, LGE, **Vol. 1**, p. 204)

  Noe – "Noe caused an altar to be built to God [the first altar that was made after the Flood]." (**source**: Macalister, LGE, **Vol. 1**, p. 35, 131, 221)

  Saturn – "… the altar of Saturn alleged by some doubtful authorities to have been established on the Capitoline Hill". (**source**: Macalister, LGE, **Vol. 4**, p. 313)

  Saints – "…this history [of Ireland] … is upon the altars of saints and righteous men from that day to this …" (**source:** Macalister, LGE, **Vol. 5**, p. 225)

Altus Prosator –"None of the LG texts knows of the *second* fall of the infernal angels, after the temptation of Eve, referred to in the hymn *Altus Prosator*, verse G". (**source:** Macalister, LG, **Vol. 1**, p. 204)

Amadir (**See**: Adamair Flidais Foltchain)

Amairgen (See: Amorgen)

Amalgaid – Amalgaid is described as "successor of Patrick". He may have died during the reign of Diarmait mac Mail-na-mBo. (**source**: Macalister, LGE, **Vol. 5**, p. 407)

Amalgaid Blaithe – Amalgaid Blaithe was one of the two sons of Trog son of Test son of Imchath of the progeny of Lugaid Cal. He was killed in the battle of Ai against Túathal Techtmar. (**source:** Macalister, LGE, **Vol. 5,** p. 319)

Amalgaid mac Congalaid – He was the son of Conang mac Congail son of Áed Sláine, and his son was Congalach mac Conaing Currig. (**source:** Macalister, LGE, **Vol. 5,** p. 401)

Amalgaid Menn – Amalgaid Menn was one of the two sons of Trog son of Test son of Imchath of the progeny of Lugaid Cal. He was killed in the battle of Ai against Túathal Techtmar. (**source:** Macalister, LGE, **Vol. 5,** p. 319)

Amanus, Mount (**See**: Mountains)

Amarteus – Amarteus was the Pharaoh of Egypt after Amasis [Persian dynasty passed over, covering 111 years] and before Neferites. Amarteus ruled for 6 years. (**source:** Macalister, LGE, **Vol. 5**, p. 51)

Amasis – Amasis was the Pharaoh of Egypt after Vafres [Persian dynasty passed over, covering 111 years] and before Amarteus. Amasis ruled for 42 years. (**source:** Macalister, LGE, **Vol. 5**, p. 51)

Amazons, the (**See:** Peoples)

Amenemes – Amenemes was the Pharaoh of Egypt after Ammenophis and before Thuoris. Amenemes ruled for 26 or 28 years. (**source:** Macalister, LGE, **Vol. 5**, p. 51)

Amenmeses (**See:** Amenomes)

Amenomes [Amenmeses, Amenophes] – Amenomes was the Pharaoh of Egypt after Amenoses. "The name is borrowed (and mutilated) from Eusebius. … Amenomes (= Amenophes), but here out of his proper place in the Eusebian canon is presumably Amenmeses." (**source**: Macalister, LGE, **Vol. 2**, p. 135)

Amenophes (**See:** Amenomes)

Amenoses [Menophes, Merneptah] **–** Amenoses was the Pharaoh of Egypt after Rameses and before Amenomes. "The name is borrowed (and mutilated) from Eusebius … Amenoses (= Menophes) is most likely Merneptah. (**source**: Macalister, LGE, **Vol. 2**, p. 135)

Amintes [Amyntas Migne] – Amintes was the 17th king of Assyria and ruler of the world after Astacadis and before Ascaidias. "According to Eusebius he began to reign in the year 538 of the Era of Abraham. Amintes ruled for 45 years. "Aaron died in the 8th year of his reign". "*Tat filius Hermetis Trismegisti* is recorded in the version of Hieronymus as flourishing in the 19th year of Amintes, king of Assyria". In his time the Fir Bolg came to Ireland and "it is in his period that Moses died, as well as Tat son of Ogamain". Amintes' name is connected with the Egyptian god, Thoth. (**source**: Macalister, LGE, **Vol. 2**, p. 129; **Vol. 3**, p. 33, 33*n*, 96, 147, 197, 198)

Amirgin – Amirgin son of Eochu son of Óengus of the Fir Bolg was killed at the battle of Oirbsen against Túathal Techtmar. (**source**: Macalister, LGE, **Vol. 5**, p. 319)

Amlaib – "In the time of Amlaib the boatman" is the first line of quatrain B of Verse CXXXVI, which was composed by Gilla mo Dubda. "MacCarthy translates the line "*In aimsir Amlaibh eatraigh*" as "In a time unpropitious" "No recent lexicographer will allow a word *amlaib* = "unprop-itious" … I [Macalister] suggest a reminiscence of the kings of Dublin named Amlaib, who, as being pirates from oversea, might well be called *catrach* and *ri caercach*". (**source**: Macalister, LGE, **Vol. 5**, p. 565)

Amlef – His son was Sitric. (**source:** Macalister, LGE, **Vol. 5**, p. 405)

Ammenophis – Ammenophis was the Pharaoh of Egypt after Ramses and before Amenemes. He ruled for 40 years. (**source**: Macalister, LGE, **Vol. 5**, p. 51)

Ammenophthis – Ammenophtis was the Pharaoh of Egypt after Psusennes and before Osochor. He ruled for 9 years. (**source:** Macalister, LGE, **Vol. 5**, p. 51)

Ammianus Marcellinus – Ammianus Marcellinus was "a 4th century historian, who cites the testimony of the Alexandrian scholar Timagenes (first century B.C.) con-cerning the peopling of Gaul". (**source**: Carey, 1993, p. 1)

Amor (**See**: Sliab Emor)

Amorgen [Amairgen, Amorgen Glúingel, Amorgen Glungel]

Battles – Amorgen was one of Érimón's chieftains and he fought in several battles. Amorgen killed Mac Greine a king of the Túatha Dé Danann at the battle of Temair; he killed Mantan and Caicher, who was killed in the battle of Cul Caichir. Amorgen died at the hands of his brother Érimón in the battle of Bile Tened. "We strongly suspect that these Milesian chieftains are double personalities; the combat of Érimón against Amorgen at *Bile Tened*, the "Tree of Fire", is to all appearance a doublet of that between Érimón and Éber at *Airget Ros*, the "Silver Wood"; in both events, the battle goes against the opponent of Érimón." (**source**: Macalister, LGE, **Vol. 4**, p. 167, 239; **Vol. 5,** p. 41, 85, 107, 140, 155, 165, 171, 495) (**See Also:** Battles)

Descendants - "Of Amorgen is Corcu Achrach in Eile, and the Orbraige excluding Clann Fergusa, and Corcu Airtbinn, and Corcu Airtbi and Ui Enechglais in Laigin and Tuath Loiguire on Loch Erne at Daiminis." (**source**: Macalister, LGE, **Vol. 5**, p. 43,67, 87, 101)

Education – Amorgen learned arbitration and judging in Egypt and later functioned as a chieftain, judge and poet. (**source:** Macalister, LGE, **Vol. 2**, p. 41, 69, 162; **Vol. 5**, p. 25) (**See Also**: Education)

Genealogy – Amorgen was one of the 7 or 8 sons of Míl. His mother was Scota[2] and he was born in Egypt. Amorgen has been described as "White Knee". Scéne was Amorgen's wife and she died in the sinking of Donn's ship. Amorgen's foster-son was Airech or Éranánn. (**source**: Macalister, LGE, **Vol. 2**, p. 6, 69, 73, 107, 125; **Vol. 5**, p. 6, 25, 31, 39, 47, 61, 63, 71, 81, 93, 97, 105, 125, 129, 131)

Great Causeway – Amorgen built the Great Causeway of Inber Mór [the Turlach of Inber Mór] in the territory of Ui Enechlais of Cualu. (**source**: Macalister, LGE, **Vol. 2**, p. 117; **Vol. 5**, p. 69, 129, 133, 159, 167, 171)

Judgements – Amorgen decided with his brothers Érimón and Éber that Donn should have no share in the land of Ireland for his envy of Ir. After the death of his wife, Amorgen declared that "The harbor where we land, it shall bear the name of Scéne". When Amorgen spoke with Banba, Fotla and Ériu he promised that each of their names would be a name for Ireland. Amorgen agreed with the 3 kings of the Túatha Dé Danann that the Sons of Míl should leave Ireland for 3 days and go out the distance of nine waves before trying to return. Amorgen arbitrated between Érimón and Éber regarding the kingship of Ireland and decided in favor of Érimón saying, "The heritage of the chief, Donn, to the second, Érimón; and his heritage to Éber after him". Amorgen rendered the first 3 judgements in Ireland among the Sons of Míl – the judgement at Temair, the one at Sliab Mis, and the decision upon the deer and the roes and quadrupeds. After the battle of Mala, Amorgen gave the judgement on the apportionment of the hunters. (**source**: Macalister, LGE, **Vol. 5**, p. 8, 31, 35, 37, 47, 53, 55, 69, 73, 77, 79, 95, 103, 119, 121) (**See Also**: Laws)

Landing in Ireland – Amorgen was one of 7 chieftains who landed at Inber Scéne in the north of Ireland with Érimón. (**source**: Macalister, LGE, **Vol. 2**, p. 115; **Vol. 5**, p. 41, 47, 73, 95, 99, 127)

Poetry – When the Túatha Dé Danann druids' spells were sending winds against the Milesian fleet, Amorgen sang verse LXXII - "I seek the land of Ireland". Amorgen set his right foot on Ireland and sang Verse LXIX - "I am wind on sea". To commemorate his wife's death Amorgen recited Verse LXVIII – "Though it be the grave of Scéne – so it was [hitherto]". Amorgen sang a fishing-spell, Verse LXX, "A fishful sea" - to drive fishes into the creeks. "It is obvious that the *retoricc* attributed to [D]elgnat in ¶234

[See thy speckle-coloured cattle-herds] was primarily a fertility-spell, like the fishing-spell put into the

mouth of Amorgen at a later stage of LG." Macalister likens the famous verses of Amorgen to a "book of spells". (**source**: Macalister, LGE, **Vol. 3**, p. 41, 99; **Vol. 5**, p. 9, 33, 39, 57, 59, 75, 81, 111, 115) (**See Also**: Verses)

Surety – "She [Tea] had sureties against her husband, namely Amorgen Glúingel and Éber, before they came into Ireland, that whatsoever land she should choose, therein should she be buried, and her rampart and her lair dug". (**source**: Macalister, LGE, **Vol. 5**, p. 169) (**See Also**: Laws)

Amorgen Iargiuindach – His son was Conall Cernach. (**source**: Macalister, LGE, **Vol. 5**, p. 291, 293)

Amorgen Glúingel (**See**: Amorgen)

Amorgen Glúngel (**See**: Amorgen)

Amulet (**See Also**: Charm, Incantation, Spell, Talisman)

Source of – "Six men of them [the Cruithne] remained over Bregmag and they are the origin of every tabu, every luck-sign, every casting (?), bird voices, every presage, and every amulet". (**source:** Macalister, LGE, **Vol. 5**, p. 177)

Amulets and Superstitions (**See:** Authors; Budge)

Amyntas (**See**: Amintes)

An Liath-charraig (**See:** Animals; Mythological)

Ana – Ana was the 7th daughter of Ernmas. The Paps of Ana are named for her. She may be confused with Danand, another daughter of Ernmas. (**source**: Macalister, LGE, **Vol. 4**, p. 155, 183) (**See Also**: Danand)

Anagrams – "And is it a mere coincidence that, in this artificially manipulated history, Morc, the Fomorian leader, is labelled with a name which, when written backward, spells Crom, the alleged name of the god of Mag Slecht?" (**source**: Macalister, LGE, **Vol. 4**, p. 336)

Anand (**See**: Danand)

Anand – Mōr-rīgu, the war-fury, is sometimes called Anand or Danand. "In ¶338, perhaps by inadvertence, Anand and Mōr-rīgu are treated as separate persons." (**source:** Macalister, LGE, **Vol. 4**, p. 103n, 131)

Anann (**See**: Danand)

Anastasius I – Anastasius I was the ruler of the Romans after Zeno and before Iustinius senior. He reigned for 20 years while Muircertach mac Erca was king in Ireland. (**source**: Macalister, LGE, **Vol. 5**, p. 579)

Anastasius II – Anastasius II was the ruler of the Romans after Philippicus and before Theodosius III. Anastasius II blinded Philippicus at Nicaea and then ruled the Romans for 3 years until Theodosius III deposed him at Nicaea. During his reign Loingsech mac Aengusa was king in Ireland. (**source**: Macalister, LGE, **Vol. 5**, p. 579, 581)

Anatole (**See**: Astronomy; Stars)

Anchises - His son was Aeneas. (**source**: Macalister, LGE, **Vol. 1**, p. 37, 157; **Vol.2**, p. 51)

Ancient Laws of Ireland (**See**: Authors; Anonymous)

Andōid – "Kg [Keating's Foras Feasa Ar Érenn] … quotes an interesting verse naming four learned men in the four quarters of the world at the time of the Flood, to wit Finntān, Ferōn, Fors, Andōid son of Ethōr.

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Ethōr reappears as one of the triad which closes the dynastic line of the Túatha Dé Danann: in Ferōn and Andōid we recognize with little difficulty two of the alleged sons of Nemed, called in the present compilation Fergus and Ainnind." Andōid allegedly survived the Flood. (**source:** Macalister, LGE, **Vol. 2**, p. 175; **Vol. 3**, p. 87)

Angels

Classes of – "He (God) gave the bailiffry of Heaven to Lucifer with the nine orders of the Angels of Heaven". "The "Nine Orders" of Angels are very frequently specified in Apocryphal literature, as in *the Book of the Secrets of Enoch*, xx. 1. The following enumeration is given by Solomon, bishop of Basrah: "The angels are divided into 9 classes and 3 orders. The upper order contains Cherubim, Seraphim, and Thrones, and these are the bearers of God's throne: the middle order contains Lords, Powers and Rulers: the lower order contains Principalities, Archangels and Angels." Isidore (*Etym.* VII. V. 4) gives a similar enumeration, but in a different sequence." (**source:** Macalister, LGE, **Vol. 1**, p. 17, 27, 205)

Archangels – "In the Arabic *Book of the Rolls* (it is said) "The Holy First Day, chief of Days: early in it God created the Upper Heaven and the Worlds, and the highest rank of Angels … and the Archangels". Bishop Basrah places Archangels in the lower order of angels. (**source:** Macalister, LGE, **Vol. 1**, p. 201, 205)

Cherubim – Bishop Basrah places the Cherubim in the upper order of angels and one of 3 classes that carry God's throne. (**source:** Macalister, LGE, **Vol. 1**, p. 205)

Lords – Bishop Basrah places the Lords in the middle order of angels. (**source:** Macalister, LGE, **Vol. 1**, p. 205)

Powers – Bishop Basrah places Powers in the middle order of angels. (**source:** Macalister, LGE, **Vol. 1**, p. 205)

Principalities – Bishop Basrah places Principalities in the lower order of angels. (**source**: Macalister, LGE, **Vol. 1**, p. 205)

Rulers – Bishop Basrah places Rulers in the middle order of angels. (**source**: Macalister, **Vol. 1**, p. 205)

Seraphim – The Seraphim are in the upper order of angels and are one of three classes that carry God's throne. A Seraph is an individual angel of the class of Seraphim. A Seraph with a fiery sword guards the entrance to Paradise. (**source**: Macalister, LGE, **Vol. 1**, p. 75, 205)

Thrones – The Thrones are in the upper order of angels and are one of three classes that carry God's throne. (**source:** Macalister, LGE, **Vol. 1**, p. 205)

Creation of - Angels were created by God on the first Sunday. He made them without beginning or end. Lucifer tells Eve that if she eats of the Forbidden Tree that she will become as an angel. (**source**: Macalister, LGE, **Vol. 1**, p. 17, 25, 41, 67, 201; **Vol. 2**, p. 239)

Fall of - Lucifer led a third of the host of angels in a revolt against God and as a result they were all cast into Hell. The legend of the Fall of the Angels … is part of the complicated angel-demon mythology that was absorbed from Persian sources and developed in post-exilic Judaism: quite likely it has its roots in the myth of the combat of Marduk and Tiamat, which is the prologue to the Babylonian legend of Creation." **"**None of the LGE texts knows of the second fall of the infernal angels after the temptation of Eve, referred to in the hymn, *Altus Prosator*, verse G". Sliab Emor might possibly be associated with Mount Hermon: "the association of that mountain, in apocryphal literature, with the Biblical Antediluvians and with the fallen angels, might indicate it as a suitable place from which to derive the uncanny Fomorians." (**source:** Macalister, LG, **Vol. 1**, p. 4, 17, 19, 27, 204; **Vol.   2**, p. 259)

God as Angel - After Adam and Eve had eaten fruit from the Forbidden Tree, they heard the voice of God

walking in the form of an angel. (**source**: Macalister, LGE, **Vol. 1**, p. 69)

Names of

Abbatōn – "Budge quotes from a Coptic tradition preserved in *The Discourse of Abbatōn the Angel of Death* by Timothy, Archbishop of Rakoti (Alexandria) …" (**source**: Macalister, LGE, **Vol. 1**, p. 203)

Gabriel - At God's command Gabriel went in search of a name for Adam. Gabriel went to the north and saw a star, Arctos, and he brought with him the first letter of that name. (**source:** Macalister, LGE, **Vol. 1**, p. 55)

Lucifer [Belial, Devil, Ethiar, Iofen, Iafer, Iofer Niger, Iofet, Iophim, Sammaël, Satan, Tophet] –

Authority of – "God gave the bailiffrey of Heaven to Lucifer, with the nine orders of the Angels of Heaven." In one version of the story, it may have been that "Lucifer and Adam were in partnership." (**source:** Macalister, LGE, **Vol. 1**, p. 17, 27, 205)

Envy of – Lucifer was envious of Adam and this envy presumably led to his revolt against God. (**source**: Macalister, LGE, **Vol. 1**, p. 4, 19, 27, 67, 206, 231)

Invocation of God's Name – "The notion that the Devil was the first to invoke the name of God" appears in *Salomon and Saturnus*, *The Colloquy of Adrian and Ritheus*, and the *Master of Oxford.* "The basal idea doubtless is that the devil acquired power over the Diety by knowing and using His secret name." (**source:** Macalister, LGE, **Vol. 1**, p. 263)

Names of - The name Iofer Niger derives from the Latin Life of St. Juliana, which dates to about 800 A.D. The editors of *Acta Sanctorum* quote variant forms – Iophin, Iofet, Iofen, Tophet, and they suggest an (improbable) etymology (Hebrew, sâh̄ōr, "black"). Lucifer is also known as Belial the son of Beelzebub. (**source:** Macalister, LGE, **Vol. 1**, p. 3, 206, 207, 231, 236)

Perversion of Wisdom – "According to *The Cave of Treasures,* Nimrod learned wisdom from Yôntôn, son of Noah, but the devil afterwards perverted the teaching which accounts for the mixture of good and evil in astrology, magic, etc." (**source**: Macalister, LGE, **Vol. 1**, p. 254)

Sin of – Lucifer sinned and led an assault upon Heaven and was cast into Hell with a third of the host of angels. (**source:** Macalister, LGE, **Vol. 1**, p. 17, 19, 27, 204)

Temptation of Eve – Lucifer transformed himself into a serpent and tempted Eve to sin by eating fruit of the Tree of Knowledge. (**source:** Macalister, LGE, **Vol. 1**, p. 19, 27, 67, 179, 23, 233) (**See Also**: Transformations)

Túatha Dé Danann – "… this is the nature of all of them, to be followers of the devil". (**source**: Macalister, LGE, **Vol. 3**, p. 155)

Michael - At God's command Michael went in search of a name for Adam. He went to the east and saw a star, Anatole, and he brought with him the first letter of that name. (**source**: Macalister, LGE, **Vol. 1**, p. 55)

Mûrîêl – According to Timothy, Archbishop of Rakoti in his book *The Discourse of Abbatōn the Angel of Death*, Mûrîêl brought the clay from which Adam was made "from the land of the east." (**source**: Macalister, LGE,**Vol. 1**, p. 203)

Raphael - At God's command Raphael went in search of a name for Adam. He went to the south and saw a star, Dusis, and he brought with him the first letter of that name. (**source**: Macalister, LGE, **Vol. 1**, p. 55)

Uriel - At God's command Uriel went in search of a name for Adam. He went to the west and saw a star, Mesembria, and he brought with him the first letter of that name. (**source:** Macalister, LGE, **Vol. 1**, p. 55, 57)

Anglesey (**See:** Moin Conain)

Anglo-Norman Voyage of St. Brendan, The (**See:** Authors; Waters)

Animals (**See**: Fauna)

Anmchad – Anmchad the son of Orc died in the battle of Almu. (**source:** Macalister, LGE, **Vol. 5**, p. 387)

Annals of the Four Masters, The (**See**: Authors; Four Masters, O'Donovan)

Annind – Annind was one of the four sons and chieftains of Nemed. Annind's wife was Cera. "When his grave was dug and he – Annind – was a-burying, then it was that the lake [Loch Annind] burst over the land." (**source**: Macalister, LGE, **Vol. 3**, p. 121, 131, 133, 190)

Annius, Johannes (**See**: Authors)

Annluan – Annluan was the son of Maga. His brothers were Ailill[10], Cet, Dot and Sen. (**source**: Macalister, LGE, **Vol. 5**, p. 315)

Annoid – Annoid was the son of Tubair son of Cret son of Fergus Fergna of the Domnann. Annoid fell in the battle of Eibhlinne against Túathal Techtmar. (**source**: Macalister, LGE, **Vol. 5**, p. 319)

Anomalies – Anomalies are considered to be infrequent events that are unexpected and inconsistent with what one would expect to happen. Identifying these events might provide researchers with clues to the possible historical events or to the literary sources behind them.

Birth – During the reign of Cellach and Conall Cáel "a cow brought forth four calves in one day." (**source**: Macalister, LGE, **Vol. 5**, p. 379)

Body Carried in Battle – "His [Níall Noí-giallach] body was brought from the East by the men of Ireland; and whenever the Foreigners would give them battle, they would raise the body of the king aloft, and the battle broke before them thereafter." (**source**: Macalister, LGE, **Vol. 5**, p. 349)

Comet – During the second reign of Máel-Sechlainn "the comet appeared for a fortnight." (**source**: Macalister, LGE, **Vol. 5**, p. 405)

Fiery Column – "Two fiery columns appeared, a week before Samain, which illuminated the whole world" during the reign of Congalach mac Máeil-Mithig, the 155th king of Ireland. (**source**: Macalister, LGE, **Vol. 5**, p. 401)

Flying

Ships in the Air - During the reign of Domnall mac Murchada, the 144th king of Ireland "ships were seen in the air" (**source:** Macalister, LGE, **Vol. 5**, p. 393)

Túatha Dé Danann – The Túatha Dé Danann "came, without vessels or barks, in dark clouds over the air, by the might of druidry". (**source**: Macalister, LGE, **Vol. 4**, p. 109, 141, 171)

Lake Bursts – The phenomena of lakes unexpectedly appearing would be an anomaly in most places. However, "it is possible that the phenomena of the turlochs, temporary lakes, frequent in some parts of Ireland, may have helped to shape these stories". (**See Also**: Lake Bursts)

Lightning strikes – Lightning strikes are frequent enough occurances, but it is more unusual when lightning strikes a person.

Carus – Carus, the ruler of Rome after Probus "ruled for 2 years till lightning burnt him" (**source:** Macalister, LGE, **Vol. 5**, p. 577)

Lugaid Lonn - Lugaid Lonn, the 118th king of Ireland, was "struck by a fiery bolt from heaven on his head" (**source:** Macalister, LGE, **Vol. 5**, p. 359, 543)

Nathi - Nathi, the 115th king of Ireland, "died in Sliab Elpa after being struck by lightning as he was going against the Tower of a fortress" (**source**: Macalister, LGE, **Vol. 5**, p. 351, 529)

Rothechtaid Roth - Rothechtaid Roth, the 28th king of Ireland, ruled for 7 years "till lightning burnt him in Dun Sobairce" (**source:** Macalister, LGE, **Vol. 5**, p. 245, 503)

Moon the Colour of Blood - The moon was turned to blood as a portent on the remission of the Boroma Tribute by Finnachta Fledach. During the reign of Áed Oirdnide, the 147th king of Ireland, "the moon was turned to blood". (**source**: Macalister, LGE, **Vol. 5**, p. 383, 395)

Showers of – Showers of blood, honey, wheat, and silver may simply be poetic ways of expressing times of war or economic prosperity.

Blood – During the reign of Áed Finnliath, the 151st king of Ireland "showers of blood were poured so that it was found in gouts of gore" and Loch Leibind "was turned to blood, so that its gouts of gore were found like a scum on the surface." (**source**: Macalister, LGE, **Vol. 5**, p. 399)

Honey - There were three showers at the birth of Niall Frossach one of which was a shower of honey. (**source**: Macalister, LGE, **Vol. 5**, p. 385, 387, 393)

Wheat - There was a shower of wheat at the birth of Niall Frossach. During the reign of Máel-Sechlainn there was a shower of wheat. (**source:** Macalister, LGE, **Vol. 5**, p. 385, 387, 393, 405)

White Silver - There were three showers at the birth of Niall Frossach , including a shower of white silver. (**source**: Macalister, LGE, **Vol. 5**, p. 385, 387, 393)

Snow Like Wine - There was "snow of wine" during the reign of Finnachta son of Ollom Fotla and in the reign of Elim Olfinechta. (**source**: Macalister, LGE, **Vol. 5**, p. 235, 247)

Stream Tastes Like Wine - The Gaedil found a spring with the taste of wine on the promontory north of the Rhipaean Mountain. "The soporific fountain is certainly borrowed from an incident in the legend of the *Voyage of Brendan*: see Schröder, *Sanct Brandan*, p. 18; Water, *Anglo-Norman Voyage of St. Brendan*, p. 42". (**source**: Macalister, LGE, **Vol. 2**, p. 2, 21, 75, 101, 130, 157)

Transformation (**See**: Transformations)

Two Suns - During the reign of Flann son of Máel-Sechlainn, "two suns were seen to run together in one day." (**source**: Macalister, LGE, **Vol. 5**, p. 399)

Undecayed Body - Aillil[13] was the son of Slánoll. He took his father's body from its burial place after 40 years and found that "his colour changed not and his body decayed not." (**source:** Macalister, LGE, **Vol. 5**, p. 239)

Undersea Travel – "They [the Túatha Dé Danann] go under seas." (**source**: Macalister, LGE, **Vol. 3**, p. 155)

Anthropologie, L' (**See**: Authors; Siret)

Anthropology – "The rest of the book [*Liber Praecursorum*] not only possesses no historical value – as is only too obvious; in the form in which it is presented to us it has next to no importance in the general field of Anthropology, except in so far as it may throw some sidelight rays upon magical beliefs and practices, or the like." "… close examination of even an artificial document like this, conducted by the methods of modern Anthropology, may reveal pearls of great price to the explorer".**source**: Macalister, LGE, **Vol. 5**, p. 1, 9)

Anthropomorphism – "This paragraph (¶78) – "Noe built an altar unto the Lord [after the Flood] and made acceptable offerings upon it unto God, of all the clean four-footed beasts [and of all birds] and clean fowls." represents the text of ST [Standard Text] with tolerable literalness: but whether the intention or not, the strong anthropomorphism of verse 21 is softened." (**source**: Macalister, LGE, **Vol. 1**, p. 133)

Antichrist – "Enoch is in Paradise, along with Elijah, to fight against the Antichrist, and even to perish in the fighting." "The irrelevance about Enoch and Fintan is clearly a reader's note. … On the legend that Enoch is reserved to fight against Antichrist, along with Elijah (and even perish in the fighting), see *Revue celtique*, xxvi, pp. 164-5, and references there." (**source**: Macalister, LGE, **Vol. 1**, p. 33, 220)

Antigonus[1] – Antigones[1] was one of the four followers of Alexander the Great, and he ruled the Bablyonian (Asian) portion of the Alexandrian empire for 18 years until he was slain by Seleucus and Ptolomeus. (**source**: Macalister, LGE, **Vol. 4**, p. 207, 312; **Vol. 5**, p. 569)

Antigonus[2] – Antigonus[2] ruled the Macedonians for 15 years after Demetrius and before Philippus. (**source**: Macalister, LGE, **Vol. 5**, p. 569)

Antigonus[3] – Antigonus[3] was the son of Cassander and his son was Demetrius. (**source**: Macalister, LGE, **Vol. 5**, p. 569)

Antiochus Cyzicenus – He was the king of Babylon after Grypus and before Philippus. Antiochus Cyzicenus ruled for 19 years. (**source:** Macalister, LGE, **Vol. 5**, p. 571)

Antiochus Eupator – Antiochus Eupator was the king of Babylon after Antiochus (magnus) Epiphanes and before Demetrius. He ruled for 2 or 5 years. (**source:** Macalister, LGE, **Vol. 5**, p. 571)

Antiochus Magnus – Antiochus Magnus was the king of Babylon after Seleucus Callinicus and he ruled for 30 years. He was succeeded by his son Seleucus Philopater. (**source**: Macalister, LGE, **Vol. 5**, p. 571)

Antiochus (*magnus*) Epiphanes – Antiochus Epiphanes was the king of Babylon after Seleucus Philopater and before Antiochus Eupator. He ruled for 15 years and "it was he who slew the Maccabees." "There is no authority for the inter-polation of *magnus* before Epiphanes". (**source**: Macalister, LGE, **Vol. 5**, p. 571, 571*n*)

Antiochus Sidetes – Antiochus Sidetes was the king of Babylon after Demetrius and before Hyrcanus. He ruled for 9 years and "it was he who plundered Jerusalem and took 300 talents of gold from Simon." (**source:** Macalister, LGE, **Vol. 5**, p. 571)

Antiochus Soter – He was the king of Babylon who ruled for 19 years after Seleucus Nicanor and before Antiochus Theos. (**source**: Macalister, LGE, **Vol. 5**, p. 571)

Antiochus Theos – Antiochus Theos was the king of Babylon after Antiochus Soter and before Seleucus Callinicus. He ruled for 15 years until his own wife and son slew him. "Antiochus Toisiochus" for Antiochus *Theos*, probably comes from the Preface (called *Parua Praescripto*) to the so-called *Annals of Tigernach*, where Antiochus is called "*Thnusecok*, Theos id est Deus". In my [Macalister] opinion (as yet unpublished) of *Tigernanch*, I have suggested that "Thnusecok" is a misreading of *ut socors*, "how foolish" – a pious reader's interlined comment on the blasphemous *epiklesis* of the monarch." (**source**: Macalister, LGE, **Vol. 5**, p. 571, 572n, 573*n*)

Antiope – Antiope was one of six queens of the Amazons who ruled after Orithyia and before Penthesilea. (**source**: Macalister, LGE, **Vol. 3**, p. 161)

Antipater[1] – Antipater[1] was the king of the Macedonians after Meleagrus and before Sosthenes. He ruled for 4 months and 7 days. (**source**: Macalister, LGE, **Vol. 5**, p. 569)

Antipater[2] – Antipater[2] was one of the four sons of Cassander of the Macedonians. (**source**: Macalister, LGE, **Vol. 5**, p. 569)

Antoninus (**See**: Marcus Antoninus)

Antoninus – Antonius was the son of Seuerus Afer. He ruled the Romans for 4 or 18 years until he fell before the Parthians. (**source**: Macalister, LGE, **Vol. 5**, p. 575)

Antoninius Comodus – He ruled the Romans during the reigns of two Irish kings - Conaire Cóem and Art Óenfer. (**source**: Macalister, LGE, **Vol. 5**, p. 335)

Antoninus Pius – Antoninus Pius was the Roman ruler who reigned after Adrianus. He ruled for 22 years in total with 19 of those years in joint rule with his sons Marcus Antoninus and Lucius Commodus. "Until then there was only one Augustus." "This curious statement seems to have developed out of a misunder-standing of the record in Eusebius (Anno Mundi 2195) that *Commodus a senatu Augustus appellatur*." (**source**: Macalister, LGE, **Vol. 5**, p. 573, 573*n*) (**See Also**: Governance; Joint Rule)

Antrim (**See**: County)

Anust – Anust was the wife of Gann son of Dela, or the wife of Sengann son of Dela, of the Fir Bolg. (**source**: Macalister, LGE, **Vol. 4**, p. 7, 27, 29, 47)

Apocrypha (**See**: Authors, Anonymous, Bible)

Apollo – Apollo slew Aesculapius. "That Miach, son of Dian Cecht, substituted an arm of flesh for the arm of silver, and that his father slew him in jealousy (as Apollo slew Aesculapius), are later embellishments of the tale." (**source:** Macalister, LGE, **Vol. 4**, p. 100) (**See Also**; Gods; Greek)

Apostles

  Bartholomew - "Unsuccessful efforts by Hierontmous and Isidore to find the etymology of the name of the apostle Bartholomew have in one way or another influenced the treatment of the saga [of Partholon] in the hands of the native historians." (**source**: Macalister, LGE, **Vol. 2**, p. 253; **Vol. 3**, p. 88)

  Érimón – He is described as "the very cunning chief apostle" (**source**: Macalister, LGE, **Vol. 5**, p. 419)

  John – The apostle, John, wrote the Gospels during the reign of Feradach Finn-Fechtnach, the 91st king of Ireland. John was driven into exile by Domitanus. (**source**: Macalister, LGE, **Vol. 5**, p. 305, 573)

  Matthias - Matthias the Apostle suffered under Traianus, the ruler of the Romans. (**source**: Macalister, LGE, **Vol. 5**, p. 573)

  Patrick - Patrick, is described as "the apostle of Ireland". (**source**: Macalister, LGE, **Vol. 5**, p. 441)

  Paul – The apostle, Paul, was ordered to be beheaded by Nero Caesar during the reign of Lugaid Riab nDerg, the 87th king of Ireland. (**source**: Macalister, LGE, **Vol. 5**, p. 303, 573) (**See Also**: Beheading)

  Peter – The apostle, Peter, was ordered to be crucified by Nero Caesar during the reign of Lugaid Riab nDerg, the 87th king of Ireland. (**source**: Macalister, LGE, **Vol. 5**, p. 303, 573, 579) (**See Also**:

Punishments, Types of)

Simon – Simon was the son of Cleophas and was the abbot (i.e. bishop) of Jerusalem. He was ordered to be crucified by Trainanus. (**source**: Macalister, LGE, **Vol. 5,** p. 573) (**See Also**: Punishments, Types of)

Thomas – The apostle, Thomas, was slain during the reign of Feradach Finn-Fechtnach, the 91st king of Ireland. (**source**: Macalister, LGE, **Vol. 5,** p. 305)

Appearance, Personal (**See Also**: Clothing)

Arm

Nuadu – Nuadu, the king of the Túatha Dé Danann, lost his right arm in battle. (**source**: Macalister, LGE, **Vol. 4**, p. 11, 23, 35, 63, 98, 100, 113, 115, 147, 149, 163, 165, 177, 201, 221, 223)

Sirlam – Sirlam was the 42nd king of Ireland. His "arm would reach the ground when he was standing". (**source:** Macalister, LGE, **Vol. 5**, p. 255)

Beard – "Seth was the first man to *grow* a beard, for Adam was presumably created with his beard, Abel died a beardless youth, and it was part of Cain's punishment to have no beard." (**source:** Macalister, LGE, **Vol. 1**, p. 264)

Body

Bent - Cairpre [son of Daire] is described as "the shapely, of bent head". (**source**: Macalister, LGE, **Vol. 5**, p. 471)

Comely - Bresal Breogaman was "the most comely man of his time" (**source**: Macalister, LGE, **Vol. 5**, p. 315)

Crooked – Cridinbel, the satirist, is described as "squinting and crooked". (**source:** Macalister, LGE, **Vol. 4**, p. 235)

Fair-formed – Crofind the fair-formed (**source**: Macalister, LGE, **Vol. 4**, p. 191)

Huge - huge Enna Airgthech (**source:** Macalister, LGE, **Vol. 5**, p. 499)

Shapely – Cairpre the son of Daire is described as "the shapely, of bent head". Danand is described as **"**shapely" (**source**: Macalister, LGE, **Vol. 4**, p. 217; **Vol. 5**, p. 471)

Single Limbs

Fer Caille – "is described in these terms: a man with black cropped hair such that if a sack of crab-apples were poured on his head, they would all become transfixed thereon, so that not one would fall to the ground: with a single arm, a single eye, and a single leg. If his snout were hooked across the branch of a tree it would stay there. Each of his shins … was as long and as thick as a yoke, his buttocks as big as a cheese." (**source:** Macalister, LGE, **Vol. 2**, p. 261)

Fomoraig, the – "namely, men with single legs and single arms; to wit, demons with the forms of men." (**source:** Macalister, LGE, **Vol. 2**, p. 259, 271; **Vol. 3**, p. 13, 75)

Milhoi, the - of East Africa have one arm, one leg and one eye. (**source:** Macalister, LGE, **Vol. 2**, p. 260*n*)

Nuadu - The king of the Túatha Dé Dannan had only one arm after he lost his right arm in battle. (**source**: Macalister, LGE, **Vol. 4**, p. 11, 23, 35, 63, 98, 100, 113, 115, 147, 149, 163, 165, 177, 201,

221, 223)

Slender

   Conaire - slender and fair (**source**: Macalister, LGE, **Vol. 5**, p. 441)

   Nuadu Finn Fail - "though evil, sharp, and slender, modest his manner" (**source:** Macalister, LGE, **Vol. 5**, p. 451)

   Sechnasach - slender Sechnasach (**source**: Macalister, LGE, **Vol. 5**, p. 557)

   Suibne - Suibne the slender (**source**: Macalister, LGE, **Vol. 5**, p. 545)

Tatoos - "The Scots are the same as the Picts … inasmuch as they are marked with an impression of a variety of devices by means of iron needles and ink". In ¶101 "The sentence beginning *Phoeni autem* is a further interpolation, interrupting the remarks about the Scots. Their identification with the tattooed Picts in this passage is contrary to all the orthodoxy of the LG tradition." (**source**: Macalister, LGE, **Vol. 1**, p. 165, 256)

Wide-jointed – Eochu the wide-jointed (**source**: Macalister, LGE, **Vol. 5**, p. 473)

Breast

   Amazons - "… they were wont to burn their right breasts that their archery should not be interfered with thereby". (**source**: Macalister, LGE, **Vol. 2**, p. 71)

   Casmael - "breasted Casmael" (**source**: Macalister, LGE, **Vol. 4**, p. 229)

   Lot Luamnech - "… out of her breasts her bloated lips, four eyes out of her back" (**source:** Macalister, LGE, **Vol. 3,** p. 75)

   Nuadu - is described as "large-breasted and flaxen maned" (**source:** Macalister, LGE, **Vol. 4**, p. 221)

Complexion (**See Also**: Colours)

   Brown - "brown Dagda"; "brown Donnchad" (**source**: Macalister, LGE, **Vol. 4**, p. 237;**Vol. 5**, p. 553)

   Fair - Cermat "the fair"; Cethor, "fair his colour"; Conaire, "slender and fair"; Donand, "fair Donand" (**source**: Macalister, LGE, **Vol. 4**, p. 181, 227, 243; **Vol. 5**, p. 441)

   Red – "red-faced Dela" (**source**: Macalister, LGE, **Vol. 5**, p. 489)

   White - Aille, "very white with colour"; Cermna, "white Cermna"; Delbaeth the "white man"; "white skinned" Ethriel; Faife, "white her countenance"; "white-skinned Nia Segamain" (**source**: Macalister, LGE, **Vol. 4**, p. 269, 289; **Vol. 5**, p. 469, 517)

Eyes

   Back, in – "Lot Luamnech …out of her breasts her bloated lips, four eyes out of her back" (**source:** Macalister, LGE, **Vol. 3,** p. 75)

   Blind - Dui Dall or Dui the Blind; Gilla mo Dubda the poet, was blind and flat-faced. (**source**: Macalister, LGE, **Vol. 4**, p. 149; **Vol. 5**, p. 413)

   Blinded (**See Also**: Punishments)

Partholon - After Partholon's attempted murder of his father, Sru cut Partholon's left eye out. "The tearing out of the eye seems to be connected with the creation or recreation of the sun or the moon" (**source**: Macalister, LGE, **Vol. 2**, p. 265, 266)

Ruaidri ua Conchoboir – He was blinded during the reign of Tairdelbach ua Briain. The circumstances are not stated. (**source**: Macalister, LGE, **Vol. 5**, p. 409)

Valerianus – Valerianus was the ruler of the Romans who "was afterwards punished by Sapor, king of the Persians: he was kept in fetters till he was aged, and from his back Sapor was wont to mount upon his horse. His eyes were plucked from his head, which caused his death" (**source**: Macalister, LGE, **Vol. 5**, p. 575)

Eyebrows - "Uillend of the red eyebrows" (**source**: Macalister, LGE, **Vol. 4**, p. 237)

Squinting - "Airmedach the squinting"; "squinting Congal Caech"; Cridinbel, the satirist, is described as "squinting and crooked"; "Ingcel the squinting, greedy for plunder" (**source**: Macalister, LGE, **Vol. 4**, p. 235; **Vol. 5**, 395, 521, 537, 545)

Face

Flat-faced - "Congal the flat-faced"; Gilla mo Dubda was blind and flat-faced. (**source**: Macalister, LGE, **Vol. 5**, p. 413, 519)

Wrinkles - Lug as "a cliff without a wrinkle." (**source**: Macalister, LGE, **Vol. 4**, p. 225)

Hair

Curl-haired - "curl-haired Bith"; "Fotla of curling hair"; Lamfhind "the curl-haired grandfather." (**source**: Macalister, LGE, **Vol. 2**, p. 103, 223; **Vol. 5**, p. 427)

Fair-haired – "fair-haired Éber" (**source**: Macalister, LGE, **Vol. 5**, p. 495)

Flaxen - Nuadu is described as "large-breasted and flaxen-maned" (**source:** Macalister, LGE, **Vol. 4**, p. 221)

Hairy - "Lot, daughter of Neir, rough and hairy"; "Samson the hairy" (**source**: Macalister, LGE, **Vol. 3**, p. 75; **Vol. 5**, p. 201)

Handsome Hair – "of Amadir Flidais" (**source**: Macalister, LGE, **Vol. 5**, p. 517)

Red Hair - "the three red-heads of Laigen"; Macha the daughter of Áed Rúad had red hair (**source**: Macalister, LGE, **Vol. 5**, p. 267, 303)

Yellow Hair - "yellow-haired Eve"; "yellow-haired Fotla" (**source**: Macalister, LGE, **Vol. 1**, p. 185; **Vol. 5**, p. 491)

White Hair - "white-haired Cairpre"; "Indui the white-haired" (**source**: Macalister, LGE, **Vol. 4**, p. 227, 231)

Hand

Fists - Daire the "great-fisted"; Gann the "white-fisted"; Irereo of the "speckled fist." (**source**: Macalister, LGE, **Vol. 4**, p. 231; **Vol. 5**, p. 471, 515)

Long-handed - Artaxaerxes Longimanus "had long hands"; Cormac mac Art the "long-handed warrior"; Loingsech "the long-handed." (**source**: Macalister, LGE, **Vol. 5**, p. 253, 391, 527)

Radiant Hands - Lamfhind was given his name because "not greater was the radiance of candles than his hands, at the rowing." Lamfhind was also called "of the green hand." "The sentence about the hands of Lamfhind reads like a glossarial interpolation, and I [Macalister] feel no doubt that it is so. It must however be very old, for it appears in all the MSS., and also in the poems" (**source**: Macalister, LGE, **Vol. 2**, p. 19, 75, 97, 99, 130)

Silver-handed - Nuada Silver-hand. The hand of Nuadu was cured by Miach. (**source**: Macalister, LGE, **Vol. 4,** p. 57, 183, 247) (**See Also**: Appearance, Personal; Arm)

White-handed - Lugaid the"white-handed" (**source**: Macalister, LGE, **Vol. 5**, p. 461)

Knee - Amorgen "White-knee"; Éber Glunfhind had white marks" on his knees (**source**: Macalister, LGE, **Vol. 2**, p. 23, 77; **Vol. 5**, p. 129)

Skin – "horny-skinned Conmael"; "Dui son of Den the champion of the horny skin." (**source:** Macalister, LGE, **Vol. 5**, p. 435, 507)

Teeth - Ailill crooked-tooth; Fergus Black-tooth. (**source**: Macalister, LGE, **Vol. 5**, p. 473, 527)

Apple (**See**: Agriculture; Foods, Fruits)

Apportionment (**See**: Laws)

Aprocrypha and Pseudepigrafica of the Old Testament (**See**: Authors; Charles)

Apron (**See**: Clothing)

Aquileia – Maximinus the Roman ruler was killed by Pupienus at Aquileia. Maximinus was killed here by Theodosius. (**source:** Macalister, LGE, **Vol. 5**, p. 575, 577)

Ara – Ara was the son of Iara son of Sru son of Esru son of Baath. His son was Aboth. (**source**: Macalister, LGE, **Vol. 1**, p. 37; **Vol. 2**, p. 47)

Ara (**See**: Islands)

Ara Clíach, the (**See**: Peoples)

Arabia [Adilon, Arabion, Aradon] - God created his [Adam] breast out of the land of Arabia. "For Garad, Arabia, Lodain Agoria the homily on Creation in *Leabhar Brecc* (Ed. McCarthy, Todd Lectures, iii, p.48) substitutes Malon, Arton, Biblon, Agore respectively." "Verses which appear to be a rather remote variant of these quatrains, found in Codex Palatino-Vaticanus (Todd Lectures, III, p. 24) revert to the prose version … Arabion [or Aradon, or Adilon]…" (**source**: Macalister, LGE, **Vol. 1**, p. 27, 49, 204, 204*n*, 261)

Arabion (**See**: Arabia)

Arad, the (**See**: Peoples)

Arad Chlíach, the (**See**: Peoples; Ara Clíach)

Aradon (**See:** Arabia)

Araid Cliach, the (**See:** Peoples; Ara Clíach)

Araide, the (**See**: Peoples; Dál Araide)

Aralius – Aralius was the 5th king of Assyria and the king of the world after Arius and before Xerxes. He ruled for 40 or 44 years. "… the seed of Partholon was in Ireland" during his reign. There was the death of Éber son of Sale in his time. (**source:** Macalister, LGE, **Vol. 3**, p. 31, 37, 96)

Aram[1] – Aram[1] was one of the five sons of Sem the son of Noe. (**source:** Macalister, LGE, **Vol. 1**, p. 149)

Aram[2] [Aran] – Aram[2] was one of the three sons of Thare son of Nachor son of Saruch. (**source**: Macalister, LGE, **Vol. 1**, p. 131)

Aramaic (**See**: Languages)

Aran (**See**: Aram)

Aran Mor (**See**: Islands)

Arandan (**See**: Érannán)

Arannan (**See**: Érannán)

Ararat, Mount (**See**: Mountains; Ararat)

Arb (**See:** Airb)

Arbaces – Arbaces was the first king of the Medes who ruled for 28 years. During his reign Muinemon and then Ollom Fotla assumed the kingship of Ireland. Arbaces died during the reign of Ollom Fotla. Arbaces was succeeded by Sosarmus. (**source**: Macalister, LGE, **Vol. 3**, p. 163; **Vol. 5**, p. 233, 235)

Arbitration – The three kings of the Túatha Dé Danann [Mac Cuill, Mac Cecht and Mac Greine] were dividing the treasure of Fíachna. Ith "surpassed the judges of Ireland in cunning and in argument; and he settled every matter and every dispute that was before them." "There was a contention between the sons of Míl concerning the kingship, that is, between Éber and Érimón. Amorgen was brought to them to arbitrate between them." (**source:** Macalister, LGE, **Vol. 5**, p. 15, 17, 47, 69, 95, 103) (**See Also**: Education, Laws)

Arbosgastes – He slew Valentinian. (**source**: Macalister, LGE, **Vol. 5**, p. 577)

Arbois de Jubanville, Henri d' (**See:** Authors)

Arcadius – Arcadius was the son of Theodosius and was the joint ruler of Rome with his brother Honorius. Arcadius died in the 13th year of their joint reign. His son was Theodosius. (**source**: Macalister, LGE, Vol. 5, p. 577) (**See Also**: Goverance; Joint Rule)

Archa – "On the lofty upper hill of Archa", Delbaeth emitted three belches which created three lakes. (**source:** Macalister, LGE, **Vol. 4**, p. 289)

Archangels (**See**: Angels; Classes of)

Archbishop (**See**: Society)

Archery (**See:** Weapons; Bow)

Architecture (**See Also**: Building Materials)

  Booths – "Sliab Betha of speckled booths." (**source**: Macalister, LGE, **Vol. 5**, p. 433)

  Bridge – The battle of Ucha was fought near Kilcullen Bridge in County Kildare. Seuerus Afer killed the Roman ruler, Heluius, who was ruler of the Romans for six months, till Seuerus Afer slew him at the

Mulvian Bridge. (**source**: Macalister, LGE, **Vol. 4**, p. 334; **Vol. 5**, p. 573)

Castle – After the Flood, when all men spoke the same language, they said "… and let there be made by us a fair-erected castle, and a strong everlastingly founded fortress." "The founding of a castle of noble strengths in Sliab Mis, which was by Fulmán." "Empty is Emain of a hedge that polluted it not (?), slain the king of divisions of royal castles." (**source**: Macalister, LGE, **Vol. 1**, p. 141; **Vol. 5**, p. 135, 465)

Causeway [Tōchar Mōr, Turlach]– The Great Causeway was built, or dug, the year after the Battle of Tailltiu by Amorgen in the land of Ui Enechlais of Cualu. This is "the Causeway of the Avoca Estuary at Arklow, identified with Togher, Wicklow, O.S. sheet 36." Quatrain 20 in Verse LXV says "The building of a causeway of a flood-tower of a creek of a road and of horns: with appearances, south of the road of Rairiu, of Inber Mor in the territory of Cualu". Note that this same quatrain, with slightly different wording appears as quatrain 2 in Verse LXXXVII. "This quatrain offers several alternative readings, without much reason to prefer one to another. The causeway of the flood-tower does not seem to be a geographical name … The other MSS. give us, with various spellings … "no gap of a road but a trumpet" … the last word being changed … meaning, apparently "a victory-hall … We may perhaps preferably read here with the other MSS. … "with the well-springs south of the road of Rairiu" … Inber Mor in Cualu is the estuary of the Ovoca river at Arklow." (**source**: Macalister, LGE, **Vol. 2**, p. 117, 163; **Vol. 4**, p. 263, 330; **Vol. 5**, p. 69, 129, 133, 157, 167, 171, 421)

Chamber – "The Túatha Dé Danann of the heavy chambers of darkness." (**source**: Macalister, LGE, **Vol. 4**, p. 255)

Citadel – "… the loss of the son of Erc, it was a danger in a citadel". (**source**: Macalister, LGE, **Vol. 4**, p. 55)

Columns - Ham son of Noe "made 3 four-sided columns, one of lime, one of clay, and one of wax. And he wrote upon them the histories of the [antediluvian] age, so that they should endure after the Flood. The columns of lime and of clay were destroyed, and the column of wax remained: and this it was that related the histories of the Age before the Flood, and it survives thereafter." The source of this story is apparently Josephus. The Irish writer has missed the point of the difference in the materials of the pillars. According to Josephus, there were two pillars, one of brick, and one of stone. If the anticipated destruction of the world came by water, the stone pillar would survive, if by fire, the pillar of brick." In the *Oidheadh Cloinne Tuireann* there are 7 magical pigs which belong to Esal king of the Golden Columns. (**source:** Macalister, LGE, **Vol. 1**, p. 161, 254, 255; **Vol. 4**, p. 303) (**See Also**: Columns of Hercules)

Crannog – In Verse XXIV, quatrain 9 is the line "over Bun Suainme with weaving of rods". "The expression may be either descriptive of the site, as a place "of creaking branches" or else a suggestion of the way in which Fintan crossed the waters of Bun Suainme "with [a raft of] weaving of rods." Such an operation would be familiar in Ireland: rods were woven to form the wattle structure of the walls of huts, and also to provide the footings of crannog structures." Verse LI, quatrain 12 speaks of the settlements of the sons of Umor. "Dalach was settled upon Dail". "*Dāil* in *Onom. Goed.* Regarded as the accus. Of Dael = the river Deel, Co. Mayo. None of the other settlements are made on rivers, though there are some later settlements (crannogs ?) recorded in the list." (**source:** Macalister, LGE, **Vol. 2**, p. 225, 246; **Vol. 4**, p.67, 89)

Cubicles – At the Hostel of Da Derga, the people "occupy an *imda* or cublicle in the Hostel. Macalister suggests that the House of Da Derga "was a sort of panteheon: its numerous "cubicles" were shrines, each with its idol." (**source**: Macalister, LGE, **Vol. 2**, p. 261, 262)

Cultivation-Terraces - When the Fir Bolg were engaged in moving clay onto the bare rocks Macalister suggests that it was for "the manufacture of cultivation-terraces: a succession of walls being built, following the contours of the hills, the spaces between them and the hillside are filled up with clay carried up for the purpose from the under-lying valley." (**source**: Macalister, LGE, **Vol. 3**, p. 193)

Door - Noe's ark had just 1 door on the east side of the ark. Noe opened the door of the ark on the first

day of the first year after the Flood. (**source**: Macalister, LGE, **Vol. 1**, p. 111, 123, 191)

Dún (**See**: Dún)

Entrenchments – "No forts, or entrenchments are reckoned as being dug … in the time of the Fir Bolg." (**source**: Macalister, LGE, **Vol. 4**, p. 13, 37)

Fence – "The children of Áed son of Ainmire, a fence that is not violated;" (**source**: Macalister, LGE, **Vol. 5**, p. 535)

Fort [Fortress] (**See Also**: Carrac, Dún, Rath) - Fort-building was a stock form of forced labor, as we learn from the legal documents. (See references in *Ancient Laws of Ireland*, glossary, s.v. *manchuine*.) (**source**: Macalister, LGE, **Vol. 4**, p. 88, 89)

After the Flood – After the Flood, when all men spoke the same language, they said " … and let there be made by us a fair-erected castle, and a strong everlastingly founded fortress". (**source**: Macalister, LGE, **Vol. 1**, p. 141)

Fir Bolg – "No forts, or entrenchments are reckoned as being dug … in the time of the Fir Bolg." "They were in fortresses and in the islands of the sea around Ireland in that wise, till Cú Chulaind overwhelmed them." (**source**: Macalister, LGE, **Vol. 4**, p. 13, 23, 25, 37, 82)

Sons of Umor – "They accepted four sureties neither more nor less; he accepted four sureties on his part in the matter of the great preparation of his great fort." "Aenach made a fortress beside him." "The Fort of Óengus in Ara" (**source**: Macalister, LGE, **Vol. 4**, p. 65, 67, 111, 175)

Fomorian – "Conaing's tower with store of plunder of a union of the crimes of hundreds of rapine, A fortress of assembly of the art of the rage of the Fomoire of the sea." "Torinis, island of the tower, the fortress of Conaing son of Faebar." (**source**: Macalister, LGE, **Vol. 3**, p. 175, 183)

Milesian – "Dug by him [Éber] two forts of a great lord"; Ethriel is described as "a fortress with strife"; "they left nothing but their names on the noblest fortresses"; In Amorgen's poem which begins "I am Wind on Sea" there is a later line "Who is the troop, who the god who fashioneth edges in a fortress of gangrene?"; "In that year when they voyaged the royal forts were dug." (**source**: Macalister, LGE, **Vol. 4**, p. 261, 269; **Vol. 5**, p. 41, 87, 101, 113, 127, 129, 133, 135, 139, 140, 141, 142, 157, 167, 169, 199, 421, 429, 439, 441)

Nemed – "Two royal forts were dug by Nemed in Ireland, Raith Chimbaith in Semne, Raith Chindeich in Ui Niallain." (**source**: Macalister, LGE, **Vol. 3**, p. 121, 123, 133, 171, 190)

Partholon – "Partholon of the fortress of pure pleasant Greece" (**source**: Macalister, LGE, **Vol. 5**, p. 487)

Roll of the Kings – "seven royal forts were dug by him [Iriel Faid]; "They [Sobairce and Cermna Finn] divided Ireland in two, each of them from his fort"; Fíachu Findoilches built the fortress of Cúl Sibrille; seven forts were dug by Art Imlech; Conn Cét-cathach was killed in front of his own fortress; Nathi was killed "as he was going against the Tower of a fortress"; "the two rightful rulers of the Fortress"; "the fortress of Ireland without a high king"; "Daiminis the good palace is a fortress." (**source**: Macalister, LGE, **Vol. 5**, p. 189, 191, 193, 211, 213, 239, 247, 265, 333, 351, 443, 499, 509, 561, 563)

Túatha Dé Danann – "…the Túatha Dé Danann were demons … having taken an airy body upon themselves to destroy and to tempt the seed of Adam. That is the fortress against which those who made that attempt advanced …" "the three forts of the Túatha Dé Danann were: Cain, Alaig, Rochain, or Ard, Aibind and Radarc; "Murias, a fortress of sword-points"; "They came thence back to Lug to his knightly fortress"; "The elders enumerated to the saints before the scholars of the world of fortresses" (**source**: Macalister, LGE, **Vol. 3**, p. 155; **Vol. 4**, p. 135, 201, 251, 281, 291, 310)

Guest-House – "Of his [Partholon] company was Beoir, by whom a guesthouse was first made in Ireland." (**source**: Macalister, LGE, **Vol. 2**, p. 273; **Vol. 3**, p. 9, 25, 39, 55) (**See Also**: Hostel)

Horns – In the context of a road : "The building of a causeway of a flood-tower of a creek of a road and of horns". "Other MSS. Give us … "no gap of a road but a trumpet" (**source:** Macalister, LGE, **Vol. 4,** p. 263, 330) (**See Also**: Musical Instruments)

Hostel – Da Derga's Hostel [Bruiden Da Derga] contained cubicles (*imda*) and the river Dodder flowed through it. Macalister suggests that "It was essentially no hostelry; indeed no one in his senses would at any time of the world's history have established a hostelry with a river running *through* it, especially a river so liable to spates as the Dodder. But such a place is not at all improbable for the establishment of a worship centre; we may compare *Tech Mairisen* at Tara, situated above the spring called Nemnach, and undoubtedly a sacred building of some kind. Such a building, on an elaborate scale, I [Macalister] take the House of Da Derga to have been. It was a sort of pantheon: its numerous "cubicles" were shrines, each with its idol…" Conaire Mór was slain at Da Derga's Hostel. (**source:** Macalister, LGE, **Vol. 2**, p. 260, 261, 262; **Vol. 5**, p. 521) (**See Also**: Guest-House)

House

Partholon - Partholon "came into Bigin (?) of the Greeks [with] a ship's crew, and burnt a house over his father and his mother". The first house in Partholon's time in Ireland was built by Brea son of Senboth. (**source:** Macalister, LGE, **Vol. 2**, p. 265, 273; **Vol. 3**, p. 25)

Nemed - "None would dare to let smoke be seen from a house during daytime" during the Fomorian oppression of Nemed's people. In the time of the son of Domnall (not better identified) "there shall not be in Ireland, without reproach woman or family or house or smoke." (**source**: Macalister, LGE, **Vol. 3**, p. 139; **Vol. 4**, p. 61)

Fir Bolg - Adar son of Umor "took his house southward" i.e. his people. (**source**: Macalister, LGE, **Vol. 4**, p. 67)

Milesian - In Amorgen's poem he asks "Who calleth the cattle from the House of Tethys?" (**source**: Macalister, LGE, **Vol. 5**, p. 113)

Roll of the Kings - Slánoll "was found dead [in the Midchuart House in Temair]." Cobthach Cóel Breg was slain in the house of Brath. Feradach Finn Fechtnach was slain by the Provincials in his own house in Temair. Túathal Techtmar came "for instruction in learning, to the house of his father, to wit, to the house of Temair." "Full of bridles, full of horsewhips was the house where Sechnasach used to be." Sechnasach was slain "as he was returning to his own house." Congall Cind Magair "died in his bed in the house of Temair." Eochu Ailtlethan was slain "in his house in the west." Cormac mac Art choked on a salmon bone in "the House of cruel Cletech." Muircertach was slain "at his house." Colmán Rímid "found his wounding near his house." "Máel-Sechlainn was dead westward in his house." Iouianus "died in his own house." (**source:** Macalister, LGE, **Vol. 5**, p. 237, 277, 279, 325, 327, 381, 385, 517, 527, 537, 539, 543, 545, 555, 577) (**See Also**: Hut)

Hurdles – "Temair, without a flanking of hurdles" (**source:** Macalister, LGE, **Vol. 5**, p. 473)

Hut – "… rods were woven to form the wattle structure of the walls of huts"; "Banba full of huts" (**source:** Macalister, LGE, **Vol. 2**, p. 245; **Vol. 5**, p. 527) (**See Also**: House)

Mansion - "Above the posts of a compact mansion of combat" (**source:** Macalister, LGE, **Vol. 4**, p. 273)

Palace – "the Palace of the wife of Elcmar" [Brug mna Elcmair]. "I [Macalister] have found no story to account for the name of the Palace of the Red Cloaks" [Brug Bratruad]. Lug was 40 years "in the kingship over the Palace of Banba" (i.e. Ireland). "Morfhis and Erus lofty, Usicias, Semias continually rough:

before a calling of mentions of their palace, the names of the sages of every free palace." "There are other Grail analogies in the OCT [Oidheadh Cloinne Tuireann] … the bleeding lance in the palace of *Le RichePecheoir* stood in the Holy Grail." "Daiminis the good palace, is a fortress." (**source:** Macalister, LGE, **Vol. 4**, p. 65, 78, 223, 249, 302*n*; **Vol. 5**, p. 563)

Rampart – The 4 sons of Partholon "shared mutually without a rampart." Tea, the wife of Érimón, had sureties "that whatsoever land she should choose, therein should she be buried, and her rampart and her lair dug." Tea's rampart is called Tea-Múr. The Rampart of the Scholars in Temair was built by Ollom Fotla. Sobairce died in his fort "across the rampart." Óengus Olmucaid cleared "Mag Archaill of the ramparts." "Enna, who was a prince of Fál to the rampart." The children of Óengus Tuirbech were "princes over the warriors to the Rampart." "Darfhine and Dergthene the swift to the rampart of Mumu with thousands of hostages." The Saxon Rampart was built by Seuerus Afer and it was 132 *millia* in length. (**source:** Macalister, LGE, **Vol. 3**, p. 77; **Vol. 5**, p. 169, 235, 295, 439, 449, 451, 455, 473, 475, 575)

Rath (**See**: Rath)

Road – "Liber wife of Rudraige of the Road." "Eriu, though it should reach a road-end." "There was a strong host on the road." "The building of a causeway of a flood-tower of a creek of a road and of horns." "a road of a royal company." Fiacha Labrainne was slain "on his royal roads." "Unless you bring with you the hound, come not back on your road." "*rōd-blā*, "a road boundary" is nothing more than a rhyme for *Fotla*, used irrespectively of whatever meaning or unmeaning it may possess." "Other MSS. give us, with various spellings, *ni bern-bōthair acht būaball* "no gap of a road but a trumpet." "He who was their road-leader was Colptha s. Míl." "A road of great inlets in the South." "I believe in the mighty Trinity, King of every royal road, very divine." "Son of Dáire the great-fisted, from the road." Nia Segamain, stately the king, took Ireland to the roads." "Rotechtaid of Roth, the king of roads." "Sighing, Moaning, Blast without reproach, Rough and Wintry Wind, Groaning, Weeping, a saying without falsehood – these are my names on any road." Máel-Sechlainn "of the royal roads." (**source**: Macalister, LGE, **Vol. 4**, p. 47, 217, 255, 263, 265, 277, 287, 315, 330; **Vol. 5**, p. 87, 421, 453, 471, 477, 503, 535, 551)

Roof – "This is why they are called Fir Bolg, for they used to carry clay with them from Ireland to sell to the Greeks for gold and for silver, in order to roof the cities." "Till well into the Middle Ages it apparently was believed that no spider would spin its web in a roof composed of Irish timber." (**source:** Macalister, LGE, **Vol. 3**, p. 153, 198)

Sacred Buildings – Macalister suggests that Da Derga's Hostel may have been a sacred building, similar to Tech Mairisen at Tara, but on an elaborate scale. (**source:** Macalister, LGE, **Vol. 2**, p. 262,) (**See Also**: Hostel)

Shrines – "It was a sort of pantheon: its numerous "cubicles" were shrines, each with its idol…" Lugaid Lonn was " the prince of sacred groves and of the holy shrines." (**source**: Macalister, LGE, **Vol. 2**, p. 262; **Vol. 5**, p. 543)

Stalls – "See white sheep, when their heat comes, they go into the authority of any ram that is first in the stalls." (**source**: Macalister, LGE, **Vol. 3**, p. 41)

Stockades – "The Five Fifths of Ireland, they received handsome kings: there shall remain with you songs from me the stockades about which they came in contact." "The sense of this couplet seems to be: "I shall tell you by verses which will remain in your memory the stakes around which they meet" i.e. the line of the boundary-stockades." (**source:** Macalister, LGE, **Vol. 4**, p. 73, 90)

Temple

Nuadu – "This being is doubtless to be identified with Nodons, or Nodens, a diety whose chief sanctuary known to us is the Romano-British temple at Lydney Park, Gloucestershire". See W.H. Bathurst, Roman Antiquities at Lydney Park, Gloucestershire (London, 1879): R.E.M. and V.T.

Wheeler, Report on the Excavation of the Prehistoric, Roman and Post-Roman sites in Lydney Park, Gloucestershire (London, Society of Antiquaries, 1932) (**source**: Macalister, LGE, **Vol. 4**, p. 97, 97*n*)

Solomon – "In the time of the building of Solomon's Temple the sons of Míl came." This statement "adds one more item to the parallel that has already been drawn between the Milesian and the Hebrew history: for it makes the building of Solomon's Temple, which practically inaugurates the history of the Hebrew kings, contemporary with the inauguration of the Milesian kings." [Ireland's] border was divided in the countryside, when he [David] was making Solomon's Temple." "Nabuchodonosor [Nabcodon] burnt the Temple of Solomon, after he previously devastated Jerusalem", about 30 years after the arrival of the Túatha Dé Danann in Ireland. (**source**: Macalister, LGE, **Vol. 2**, p. 195, 239; **Vol. 3**, p. 163; **Vol. 4**, p. 257; **Vol. 5**, p. 153, 165, 249)

Tents – Lamech "was father [and chief] of shepherds and of those who used to dwell in tents [and in desert places]." "Noe went into his tent to drink wine." (**source:** Macalister, LGE, **Vol. 1**, p. 89, 137)

Tower

Assembly – Dún Sobairce is described as an assembly-tower of wrath against oppression." (**source:** Macalister, LGE, **Vol. 5**, p. 439)

Babel (**See**: Architecture, Tower, Nemrod)

Bregon **–** The tower was built in Spain by Bregon son of Brath to protect the city of Briganza. It was from the top of this tower that Ireland was first seen by Ith on a winter night. Míl's sons Érennán [Erech] and Érimón were born here. "The germ which suggested the idea [of the Tower of Bregon] to the writer was undoubtedly the passage in Orosius (I.2.81), wrongly understood as meaning that Ireland was first seen from Brigantia in Spain, where (ibid., ¶71) there was a very lofty watch-tower." The Tower of Bregon is compared by Macalister to Mount Pisgah from which Moses saw the Promised Land. (**source:** Macalister, LGE, **Vol. 1**, p. xxvii, xxxi; **Vol. 2**, p. 27, 31, 33, 45, 79, 125; **Vol. 4**, p. 57, 59; **Vol. 5**, p. 2, 11, 125)

Conaing [Conainn's Tower, Conand's Tower, Torinis Cetne] – "The incident of the Tower of Glass is a mixture of the two doublet stories, of the Tower of Gold and the Tower of Conaing, which appear in the Nemed section." "The towers differ in character, but the stories are the same. A fortress at or upon the sea is assaulted; the tide rises on the assailants, unperceived by themselves, and they are almost all drowned. Such a story must have been a commonplace in Celtic folklore. For it escaped beyond the Celtic circle, and became known to observers from the "Classical" lands, started a curious idea that the Celts would take arms against the flowing tide, and feared not the rising inundation." "It is not improbable that the drownings in the rising tide are also reminiscent of sacrifices: victims having been bound upon the shore below the tide-mark and left there to be engulfed." "Since the publication of O'Flaherty's *Ogygia*, it has been a commonplace to identify Torinis, the site of Conaing's Tower, and the scene of the Fomorian defeat, with Tory Island, north of Donegal. The identification was attacked by Mr. Henry Morris in 1927 (Journal R.S.A.I., lvii, p. 47) with great skill, and he brought together a very impressive mass of evidence, historical and topographical, for identifying it with a small island off the Sligo coast called *Dernish*." "The progeny of Nemed were under great oppression … at the hands of Morc s. Dela and of Conand s. Febar, [from whom is the Tower of Conand named, which is to-day called Torinis Cetne." "over against Ireland in the north-west." The tower and the island was home to the Fomorian fleet. 60,000 Nemedians – 30,000 on land and 30,000 by sea - assaulted and captured the tower. "In the end only one ship escaped, in which were 30 warriors." It was 730 years from the arrival of Nemed in Ireland to the capture of the tower. (**source:** Macalister, LGE, **Vol. 2**, p. 250; **Vol. 3**, p. 116, 117, 118, 119, 123, 125, 127, 131, 139, 141, 143, 147, 151, 153, 159, 163, 165, 175, 181, 183, 185, 187, 192, 193, 204,; **Vol. 4**, p. 15, 41; **Vol. 5**, p. 8, 489) (**See Also**: Battles)

Flood – "The founding of the Causeway of the Flood-tower." "The "causeway of the flood-tower" does not appear to be a geographical name, and K [Ō Clērigh] guesses wildly to interpret the expression." (**source:** Macalister, LGE, **Vol. 4**, p. 263, 330; **Vol. 5**, p. 421)

Formenius – Formenius was the king of Thrace who left his kingdom and chose to live a holy life in this tower in Sliab Elpa. The walls of the tower were 17 cubits thick between him and the light. The tower was breached and captured by Nathí son of Fíachra. (**source:** Macalister, LGE, **Vol. 5**, p. 351, 353)

Glass – In the Historia Brittonum by Nenius, he wrote that the Milesians "behold a tower of glass in mid-sea, and they were beholding men on the tower, and were seeking to speak with them, but these would never answer: so in one year they set out to assault the tower with all their ships and with all their women, except for one ship which suffered a wreck, and in which were thirty men and as many women. The other ships sailed to capture the tower: and when they had all alighted on the shore which surrounded the tower, the sea came upon them and they were drowned; not one of them escaped." "The incident of the Tower of Glass is a mixture of the two doublet stories, of the Tower of Gold and the Tower of Conaing, which appear in the Nemed section." (**source**: Macalister, LGE, **Vol. 2**, p. 249, 250)

Gold – "His [Nemed] tally was thirty-four ships, with thirty in each ship. There appeared to them a tower of gold on the sea, and they all went to capture it: all were drowned except the Nemed-*octad*. When the sea was full it would come over the tower, and when it was at ebb much of it would be exposed. Such was the greed for the gold that took hold of them that they did not perceive the sea raging around them; so that the eddy took their ships from them except one boat, which carried Nemed and his three sons together with him; and it is they who protected the women." "The tower in some forms is as old as Nennius." (**source**: Macalister, LGE, **Vol. 2**, p. 250; **Vol. 3**, p. 116, 117, 129, 131, 194)

Nemrod [Babel] – "The story of the Tower of Babel is very diffuse, and departs widely, in its language at least, from the biblical text." The tower was built during the second age of the world on the Plain of Senar. "Thrice fifty miles with victory was the height of the famous Tower of Nemrod; fifty miles over every side did the strong Tower contain." Macalister states: "I know of no authority for the extravagant dimensions here ascribed to the tower." 72 leaders and kings were involved in the building including Arfaxad, Assur, Bodb, Britus, Cai Cainbrethach, Dardan, Eber, Faleg, Fenius Farsaid, Gaedel, Garad, Germanus, Gomer, Gotus, Grecus, Ibad, Latinus, Longbardus, Nemrod, Nabcodon, Sardan, Scithus. Rifath Scot was one of the 6 (or 8) principal chieftains. Then God confused the common language of man into 72 different languages. 1,745 years after the beginning of the world the Tower fell. Afterwards, Feinius Farsaid was one of the 16 men best in learning at the tower and he extracted the speech of the Gaedil out of the 72 languages. (**source**: Macalister, LGE, **Vol. 1**, p. 1, 11, 37, 39, 141, 143, 147, 149, 191, 193, 195, 203, 205, 206, 222, 247, 267; **Vol. 2**, p. 9, 11, 45, 47, 49, 51, 53, 55, 57, 123, 139, 140, 149, 168; **Vol. 3**, p. 29, 37, 192; **Vol. 5**, p. 11, 97)

Plain of the Towers (**See**: Mag Tuired)

Tairdelbach – He is described as "Tairdebach the strong tower." (**source**: Macalister, LGE, **Vol. 5**, p. 563)

Trench – "He [Indui] fell on the strand eastward in the trenches of Rath Ailig." To remedy the poisonous weapons on the Cruithne the trenches in the battle of Lemnachta were filled with milk. (**source**: Macalister, LGE, **Vol. 4**, p. 231; **Vol. 5**, p. 175, 177, 425) (**See Also**: Architecture; Entrenchments)

Window - Noe's ark had just one window. The sluices [and windows] of heaven were opened. (**source:** Macalister, LGE, **Vol. 1**, p. 109, 115, 119, 121)

Victory-Hall – "Other MSS. give us, with various spellings, *ni bern-bōthair acht būaball* "no gap of a road but a trumpet": the last word being further changed to *būadall* meaning, apparently, "a victory-hall". (**source:** Macalister, LGE, **Vol. 4**, p. 330)

Arctos (**See**: Astronomy; Stars)

Árd – Árd was one of the ten daughters of Partholon. "Apparently eleven, because sM [scribe of the Book of Lecan, 2nd text] has mistaken the adjective *árd* for a name and has written it as such." (**source**: Macalister, LGE, **Vol. 3**, p. 27, 27*n*)

Árd Achaid [Aird Achaid, Raiced] – A battle was fought here by Óengus Olmucach against the Fomoire and/or the Ui Néill. Smirgoll son of Smerthra king of the Fomoire fell here. (**source**: Macalister, LGE, **Vol. 5**, p. 221, 223, 227, 449)

Árd Brecain – "Árd Brecain is my home of fame." This is possibly the home of Gilla mo Dubda, the composer of Verse CXXXVI in A.D. 1143. (**source**: Macalister, LGE, **Vol. 5**, p. 565)

Árd Brestine – A battle was fought here between Dui Dallta Dedad and Fachtna Fathach, Findchad and Conchobor Máel. Dui Dallta Dedad was killed by those three. (**source**: Macalister, LGE, **Vol. 5**, p. 297)

Árd Ciannachta - Dubloch of Árd Ciannachta, was one of nine lake-bursts in the time of Tigernmas. (**source:** Macalister, LGE, **Vol. 5**, p. 205, 207) (**See Also**: Lake-Bursts)

Árd Droichit – A battle was fought here by Túathal Techtmar "to hold Ireland against the Serfs and the Fir Bolg". At this battle was "the lamentation of the son of Túata, also of the progeny of Sengann." (**source**: Macalister, LGE, **Vol. 5**, p. 313)

Árd Eitig – Rath Croich, built by Un s. Uicce, was located here. (**source**: Macalister, LGE, **Vol. 5**, p. 159, 171)

Árd Fethaig – Cruach was built here by En son of Uicce. (**source:** Macalister, LGE, **Vol. 5**, p. 167)

Árd Finnmaige (**See**: Árd Inmaith)

Árd Fothaid – "Domnall son of Áed fell here after coming from Rome in the end of January in the 14th year of his reign." (**source:** Macalister, LGE, **Vol. 5**, p. 377)

Árd Inmaith [Árd Finnmaige) –A battle was fought here in Tethba, in the north by Írial Fáid where he killed Suirge [Stirne] son of Dub. (**source**: Macalister, LGE, **Vol. 5**, p. 189, 191, 193, 429)

Árd Ladrann [Ladrand] – This place was named for Ladra who died here. "Árd Ladrann is usually identified with Ardamine, on the Wexford coast, but the identification of dreamland sites is unprofitable." A battle was fought here between the 3 sons of Érimón – Muimne, Luigne, and Laigne - and the 4 sons of Éber – Ér, Orba, Ferón, Fergna. Luigne and Laigne fell in the battle of Árd Ladrann. (**source**: Macalister, LGE, **Vol. 2**, p. 179, 183, 189, 193, 197, 205, 207, 211, 223, 231, 232, 235; **Vol. 3**, p. 45; **Vol. 4**, p. 59; **Vol. 5**, p. 187, 487, 495)

Árd Lemnachta – A battle was fought here, in Ui Cendselaig, between the Túath Fidga and Crimthann Sciathbél and the Cruithne. "The Cruithne landed in Inber Sláine in Ui Ceinselaig. Crimthann Sciathbél, king of Laigen, told them that he would make them welcome, in return for their driving out the Túath Fidga. Drostan, a druid of the Cruithne, told them he would help them in return for obtaining a reward. This is the remedy – to pour the milk of seven score (*sic lege*) white hornless kine on to the place where the battle should be fought by them; *unde* "the Battle of Árd Lemnachta in Ui Cennselaig against the Túath Fidga, a people of the Britons, who were in the Fotharta, with poison upon their weapons. Doomed was everyone on whom they should inflict a wound, and they would not take to themselves any but poisoned weapons. All those who were wounded with their javelins in battle had nothing to do but lie in the milk, and the venom would do them no hurt. The Túath Fidga were slain thereafter." "According to the version of the story in the Pictish interpolations, "the milk-trick was not an antidote to the poisoned weapons of the Túath Fidga, but a means of destroying them; the milk of the sacred cattle was a poison for the foreign enemies." (**source:** Macalister, LGE, **Vol. 5**, p. 143, 144, 175, 177, 179, 425) (**See Also**: Alliances)

Árd Macha

Abbots of – **See**: Ailill, Ainmere mac Sétnai, Artrach, Benignus, Connmach, Diarmait, Dub dá Leithe, Dubthach, Dui, Eochu, Eogan Mainistrech, Feidlimid, Fer Dá Chrích, Fethgna, Fiachra, Forannán, Iarlathe, Ioseph, Mac Laisre, Máel-Brigte mac Tornáin, Máel-Coba, Máel-Patraic, Muiredach, Nuadu, Senach, Suibne, Toicthech, Torbach (**source**: Macalister, LGE, **Vol. 5**, p. 357, 361, 365, 367, 371, 375, 389, 393, 395, 397, 399, 401)

Burning of – The first burning of Árd Macha took place during the reign of Cenn Fáelad, the 135th king of Ireland. (**source**: Macalister, LGE, **Vol. 5**, p. 381)

Deaths in – Domnall mac Muircertaigh; Flaithbertach "died in Árd Macha of a haemorrhage." (**source**: Macalister, LGE, **Vol. 5**, p. 391, 401, 549, 553)

Founding of – "Árd Macha was founded during the reign of Loiguiri Mac Néill, the 116th king of Ireland. (**source:** Macalister, LGE, **Vol. 5**, p. 353, 355)

Naming of – Árd Macha is named for Macha[3], the wife of Nemed. "Árd Macha = Armagh: the ident-ification is important, as it equates Nemed's wife with the tutelary goddess of that place." "Macha[2] is killed along with Nuadu in the second battle of Mag Tuired at the hands of Balor. It is reasonable, however, to equate her to the Macha[5] of Árd Macha, who died after the race in which she gave birth to the "twins of Macha" from which *Emain Macha* takes its name." (**source**: Macalister, LGE, **Vol. 3**, p. 133, 194; **Vol. 4**, p. 103)

Ravaging of – The first ravaging of Árd Macha by the Foreigners was during the reign of Conchobor, the 148th king of Ireland. (**source**: Macalister, LGE, **Vol. 5**, p. 397)

Árd Nemid [Ailen Árda Nemid, Oilean Árda Nemid] – This is "the island of Cove in Cork Harbor" in the territory of Ui Liathain in Mumu. Nemed died here of plague. In the partit-ioning of Ireland, "from Áth Cliath to the island of Árd Nemid, is the division of Orba." "From Ailen Árda Nemid to Áth Cliath Medraige, that is the share of Feron." (**source:** Macalister, LGE, **Vol. 2**, p. 273; **Vol. 3**, p. 23, 25, 77, 87, 123, 135, 137, 173, 191) (**See Also**: Islands)

Árd Niad – Árd Niad, in Connachta, was the site of one of the 27 battles fought between Tigernmas and the descendants of Éber. (**source:** Macalister, LGE, **Vol. 5**, p. 205, 207, 435)

Ardamine (**See**: Árd Ladrann)

Ardan (**See**: Argoen)

Arden (**See**: Argoen)

Ardgal – Ardgal was the son of Conall Earrbreg son of Níall, and he was slain in the battle of Detna. (**source**: Macalister, LGE, **Vol. 5**, p. 363)

Arfaxad – Arfaxad was one of the 27 or 30 sons of Sem son of Noe. Arfaxad was born 2 years after the Flood and later he was one of the 8 chief leaders who were at the building of the Tower of Nemrod. His sons were Sale, Faleg and possibly Ragua. Sale was born when Arfaxad was 35 years old and Arfaxad lived for 303 years after the birth of Sale. Arfaxad and his son, Faleg, died during the reign of Samiramis. (**source**: Macalister, LGE, **Vol. 1**, p. 21, 129, 130, 149; **Vol. 2**, p. 47, 209)

Argatglenn [Airgedglind, Airgetglind] – Rudraige, the 75th king of Ireland was the son of Sitric. Rudraige died here of plague. (**source:** Macalister, LGE, **Vol. 5,** p. 291, 519)

Argatmar (**See:** Airgetmar)

Argatros [Airget Ros, Ros Airget, Silver Wood] - "Argatros is in Co. Kilkenny." Two fortresses were built here by Érimón "in the fortress of Crofinn famous, Raith Aindind and Raith Bethaig." Subsequently, "A battle was fought between Éber and Érimón in Airget Ros where Éber fell." "The combat of Érimón against Amorgen at *Bile Tened*, the "Tree of Fire", is to all appearance a doublet of that between Érimón and Éber at *Airget Ros*, the "Silver Wood"; in both events, the battle goes against the opponent of Érimón." Sobairche was also killed in Argatros. When he died, Érimón's grave was dug here "in the land of silvery Argatros". The Eoganacht of Ros Airgit are descended from Éber Finn. Cuan son of Ugoine Mór was granted the land of Airget Ros in Ugoine Mór's partitioning of Ireland. Tigernmas fought 2 battles of Cúl in one day at Airgetros. Óengus Olmucach fell at the battle of Carman in Argatros at the hands of Enna s. Eochu of the men of Mumu. Silver shields were made by Enna Airgdech in Argatros and given to the leaders of Ireland. (**source**: Macalister, LGE, **Vol. 4**, p. 261, 265, 332; **Vol. 5**, p. 45, 67, 129, 139, 140, 141, 155, 159, 163, 165, 167, 173, 175, 205, 207, 223, 229, 265, 419, 421, 423, 437, 451, 467, 477, 495)

Argoen [Airgden, Ardan, Arden] – Argoen was one of the four daughters of Flidais. Or, she was the daughter of Dana, "mother of the gods". (**source**: Macalister, LGE, **Vol. 4**, p. 123, 133, 159, 183, 197)

Argonauts, the – "The voyage of the Argonauts is dated to the 27th year of Panyas." (**source**: Macalister, LGE, **Vol. 4**, p. 313)

Arias (**See**: Usicias)

Arisa - Arisa the son of Tuama Tened son of Troga son of Fraech son of Fidach was killed at the battle of Rath Umaille [Umall] against Túathal Techtmar. (**source:** Macalister, LGE, **Vol. 5**, p. 319)

Arisisah (**See**: Olivana)

Aristotle (**See:** Authors)

Arius – Arius was the the 4th king of Assyria and king of the world after Ninyas. He ruled for 30 or 35 years and during his reign Partholon was in Ireland. Issac the son of Abraham was born in the time of Arius and there was "the death of Reu when he was king." (**source**: Macalister, LGE, **Vol. 3**, p. 31, 37, 96, 97)

Arius Ochi [Arrius, Arses (*aliter* Xerxes) Ochi] – Arius Ochi was the king of the world after Mardochius and Artaxerxes Ochus and before Darius Magnus. He reigned for 4 years. (**source:** Macalister, LGE, **Vol. 4**, p. 207, 209, 311)

Ark (**See**: Transportation, Water)

Arklow (**See**: Cities)

Armades [Armadis, Armais, Hor-em-heb] – Armades was the Pharaoh of Egypt after Cerres and before Rameses. "The name is borrowed (and mutilated) from Eusebius … Armadis = Armais, that is Hor-em-heb, the king with whom the 18th dynasty came to an end, c. 1321 B.C.". (**source**: Macalister, LGE, **Vol. 2**, p. 135)

Armadis (**See:** Armades)

Armagh (**See**: Cities, County)

Armais (**See:** Armades)

Armais – Armais was the Pharaoh of Egypt and he ruled for five years. (**source**: Macalister, LGE, **Vol. 5**, p. 51)

Armamitres – Armamitres was the 7th king of Assyria and the king of the world after Xerxes and before Belochus. He ruled for 16 [error] or 38 years. During the reign of Armamitres Partholon was in Ireland and

there were the deaths of Jacob, Ishmael and Sale. "The deaths of Jacob and of Ishmael in his reign seems to be nonsense, as well as that of Sale." (**source:** Macalister, LGE, **Vol. 3**, p. 33, 37, 96, 97)

Armen (**See:** Airmen)

Armenia - Noe's ark settled on a mountain top in Armenia after the Flood and Iafeth the son of Noe settled Armenia afterwards. Iafeth died on a mountain in Armenia. "Noah taught astronomy, division of time, and astrological predictions, and he was considered as being of divine origin: therefore he was called *Olybama* and *Arsa*, which means 'heaven' and 'sun' wherefore the Scythians of Armenia have towns Olybama and Arsa Ratha and the like." "What is the true story of the Sons of Mil? [Their origin is] a people that is in the mountain of Armenia, called Hiberi." (**source**: Macalister, LGE, **Vol. 1**, p. 23, 33, 121, 151, 189, 212, 248; **Vol. 3**, p. 37; **Vol. 5**, p. 49)

Armenians, the (**See**: Peoples)

Armorica, Sea of (**See**: Seas; Letha)

Aron - The breast of Adam was created from the land of Aron. The Plain of Aron was in Paradise and it is where the Tree of Knowledge grew. (**source**: Macalister, LGE, **Vol. 1**, p. 175, 185, 261, 265)

Arostolym (**See**: Astronomy; Stars; Anatole**)**

Arotholom (**See**: Astronomy; Stars; Anatole**)**

Arran (**See**: Islands)

Arrius (**See:** Arius Ochi)

Arrow (**See**: Weapons)

Arsa (**See**: Noe)

Arsa Ratha (**See**: Cities**)**

Arsabes (**See**: Arsames)

Arsames [Arsabes] – His son was Darius Magnus. (**source**: Macalister, LGE, **Vol. 4**, p. 207; **Vol. 5**, p. 57, 85, 225)

Art[1] – Art was one of the five [seven named] chieftains of Nemed. (**source:** Macalister, LGE, **Vol. 3**, p. 59)

Art[2] – The Fir Bolg "divided the lofty island of pure Art". "Art is presumably the grandfather of Cormac, the founder of the only dynasty which pretended to reign over a united Ireland." (**source**: Macalister, LGE, **Vol. 4**, p. 55, 85)

Art[3] [Airtri] – Art[3] was the son of Éber son of Ír. His son was Sétna Airt. (**source**: Macalister, LGE, **Vol. 5**, p. 229, 231, 241, 245, 263)

Art[4] – Art[4] was the son of Éber Brecc son of Lugaid Cal. His son was Eochu Apthach. (**source:** Macalister, LGE, **Vol. 5**, p. 251)

Art[5]– Art[5] was the son of Lugaid Lámderg and he killed Conaing Bececlach to become the 47th king of Ireland. Art[5] ruled in Caindruim [Temair] for 5 or 6 years until he was killed by Dui Ladgrach and his father Fiachu Tolgrach. Darius Nothus was king of the world dyring the reign of Art[5]. Ailill Finn was his son. (**source**: Macalister, LGE, **Vol. 5**, p. 259, 261, 267, 509)

Art Imlech – Art Imlech was the son of Elim Olfinechta. Art killed Gíallchad in Mag Muaide to become the 31st king of Ireland. He ruled for 12 or 18 years and dug 7 forts during this time, until he was killed by Nuadu Finn Fáil son of Gíallchad. Art Imlech's son was Bres Rí. (**source**: Macalister, LGE, **Vol. 5**, p. 247, 249, 265, 505, 519)

Art mac Cuinn – He was king of Ireland during the 20 year reign of Diocletianus, Maximinus and Herculianus. (**source:** Macalister, LGE, **Vol. 5**, p. 577) (**See Also**: Goverance, Joint Rule)

Art Óenfer – Art Óenfer was the son of Conn and was the 101st king of Ireland. He ruled for 20 or 30 years during the time of Antoninus Commodus. Art wanted to obtain the Boroma Tribute without battle but was not successful. He fought many battles for it and thereafter exacted the Tribute without battle for as long as he lived. Art Óenfer was killed in the battle of Mucrama by Lugaid mac Conn, Lugaid Lagad [Laga] and Ligirne Lagnech. Art's son was Cormac ua Cuinn. (**source:** Macalister, LGE, **Vol. 5**, p. 335, 337, 339, 525)

Art – The sculptures of the High Crosses depict figures wearing breeches. Lug made 300 wooden cows in a magic contest with Bres. The gods of the Túatha Dé Danann were their people of 'art.' "… the works of art in gold produced during the reign of Tigernmas." (**source**: Macalister, LGE, **Vol. 4**, p. 2, 99, 135, 335)

Artabanus – He killed Xerxes but was himself killed just 7 months later. (**source**: Macalister, LGE, **Vol. 4**, p. 205)

Artach (**See**: Iartach)

Artarsess Ochus (**See**: Artaxerxes Ochus)

Artax (**See**: Astronomy; Stars; Arctos)

Artaxerxes Longimanus [Artarsersess Longmanuss] – Artaxerxes - "he had long hands"- ruled for 40 years after Xerxes. "In the 7th year of his rule Esdras came to renew the Law, and in the 10th year Nehemias came to build the wall of Jerusalem". During his reign Muiredach Bolgrach killed Dui Finn, the 38th king of Ireland. Artaxerxes died during the reign of Lugaid Lámderg, the 45th king of Ireland. (**source**: Macalister, LGE, **Vol. 4**, p. 205, 209, 311; **Vol. 5**, p. 253, 257)

Artaxerxes Memnon [Afferus, Sparsadidis Afferus] – Artaxerxes Memnon was the son of Darius and *Parysatidies* was his mother. He ruled for 40 years after Darius Nothus and before Artaxerxes Ochus and when Ailill Finn was king in Ireland. His wife was Esther and his Hebrew name was Sparsadidis Afferus. "Sparsadidis" means Parysatidis, genitive case of his mother's name *Parysatis*. Afferus = Assuerus, which Eusebius declares to be the Hebrew form of his name." (**source**: Macalister, LGE, **Vol. 4**, p. 207, 209, 311, 311*n*; **Vol. 5**, p. 259, 261)

Artaxerxes Ochus [Artarsess Ochus, Mardocius]– Artaxerxes Ochus "reigned 24, not 30 years"after Artaxerxes Memnon and before Arius Ochi. In 350 B.C. he drove Pharaoh Nectenebus II from Egypt into Eithiopia; "and he [Alexander the Great] first drave Artaxerxes, another time, into Egypt." Airgetmar, the 50th king of Ireland, was killed during his reign. "Mardocius" is illegitimately associated with him by reason of the association of the Biblical Esther with his predecessor." (**source**: Macalister, LGE, **Vol. 2**, p. 136; **Vol. 4**, p. 207, 209, 311, 3l1*n*; **Vol. 5**, p. 51, 261)

Artgal – He was killed at the battle of the Weir during the reign of Loingsech son of Óengus. (**source:** Macalister, LGE, **Vol. 5**, p. 383)

Arthox (**See**: Astronomy; Stars; Arctos)

Arthur (**See**: Artoat)

Artificer (**See**: Society; Wright)

Artoat [Artūr] – Artoat was the son of Nemed who was killed at the battle of Cnamros by Conand son of Febar. "Artoat is a misreading of the name Iarbonel; in Keating it is further corrupted to *Artūr*, and explained harmonistically as a son born to Nemed in Ireland: incidentally opening the door to the possibility of linking up, by misapprehension, the Nemed story with the Arthurian legend." (**source:** Macalister, LGE, **Vol. 3**, p. 135, 195, 195*n*)

Arton - In *Lebor Brecc*, Arton is a substitute for Arabia as a source for the clay used in Adam's creation. (**source**: Macalister, LGE, **Vol. 1**, p. 204)

Artrach – Artrach was the abbot of Árd Macha who died during the reign of Conchobor son of Donnchad. (**source:** Macalister, LGE, **Vol. 5**, p. 397)

Artuat – His son was Loth. (**source**: Macalister, LGE, **Vol. 4**, p. 17)

Artūr (**See**: Artoat)

Asal (**See**: Assal)

Ascades Migne (**See**: Astacadis)

Ascaidias – Ascaidias was the ruler of the world after Amintes and before Pantacer. He ruled for 14 years. However, his name is found only in the Book of Ballymote. "Neither the Hieronyman nor the Armenian version [of Eusebius] gives any authority for Ascaidias and Pantacer, interpolated by B [Book of Ballymote] after Amintes." (**source**: Macalister, LGE, **Vol. 3**, p. 33, 33*n*, 96)

Ascanius – Ascanius was the son of Aeneas son of Anchises. The sons of Ascanius were Brutus and Silvius. (**source**: Macalister, LGE, **Vol. 1**, p. 157; **Vol. 3**, p. 149, 151)

Ascatades (**See**: Astacadis)

Aschenez – Aschenez was one of the four sons of Gomer son of Iafeth son of Noe. The Rhegini are descended from him. (**source**: Macalister, LGE, **Vol. 1**, p. 153)

Asgadates (**See**: Astacadis)

Asia

 Alexander the Great – Alexander "came into Asia and arrived in Egypt." "The kingship of Asia Minor after Alexander … They did not maintain a kingship of Asia after that." (**source**: Macalister, LGE, **Vol. 2**, p. 39; **Vol. 5**, p. 51, 569)

 Antigonus – He was one of the four preeminent followers of Alexander the Great ruled in Asia (**source**: Macalister, LGE, **Vol. 4**, p. 312)

 Cain – Cain "dwelt, a wild fugitive, in the eastern border of the land called Eden – the land which is in the east of Asia" (**source**: Macalister, LGE, **Vol. 1**, p. 89)

 Cessair – She spent "A day in Asia Minor, a space westward, between Asia and the Torrian Sea." (**source**: Macalister, LGE, **Vol. 2**, p. 219)

 Feinius Farsaid – "Feinius came from Asia to Scythia, whence he had gone for the building of the Tower" (**source**: Macalister, LGE, **Vol. 2**, p. 11, 51)

 Ír – Ír the son of Míl "was born beside Asia" (**source**: Macalister, LGE, **Vol. 5**, p. 125)

 Mil – "Míl came into exile … They went south-east around Asia to Taprobane Island." When leaving

Egypt "They then went around, past India and Asia." "They settled in Asia. They stayed a month there." (**source**: Macalister, LGE, **Vol. 2**, p. 39, 41, 71, 138; **Vol. 5**, p. 49)

Settlement – "Then [the 2nd age of the world] was the world divided into three divisions, Europe, Africa, Asia." "Sem settled in Asia" … "from the river of Euphrates to the eastern border of the world." Iafeth settled the northern side of Asia. Ham settled the southern side of Asia. (**source**: Macalister, LGE, **Vol. 1**, p. 1, 21, 35, 147, 151, 157, 159, 167, 169, 189, 215)

Tower of Nemrod – "In the second age … the Tower of Nemrod, and in it was taken the first lordship of the world in Asia …" (**source**: Macalister, LGE, **Vol. 3**, p. 29)

Asia Minor

Alexander the Great – "The kingship of Asia Minor after Alexander … " (**source**: Macalister, LGE, **Vol. 5**, p. 569)

Brutus Seleucus – He was one of the four preeminent followers of Alexander the Great who ruled this portion of the Alexandrian empire. (**source**: Macalister, LGE, **Vol. 4**, p. 207)

Cessair – "One day had she in Asia Minor, to the Torrian Sea." (**source**: Macalister, LGE, **Vol. 2**, p. 181, 187, 203, 219, 233, 234)

Dardanus – "Dardanus son of Jove took the kingship of Asia Minor …" (**source**: Macalister, LGE, **Vol. 3**, p. 147)

Naming - "Albania in Asia Minor" is named from Albanus the son of Isicon. (**source**: Macalister, LGE, **Vol. 1**, p. 157)

Settlement – The northern side of Asia, namely Asia Minor, was settled by Iafeth son of Noe. (**source**: Macalister, LGE, **Vol. 1**, p. 23, 151, 167)

Ass (**See:** Fauna; Mammals)

Assal[1] [Asal] – Assal[1] was a chief servitor to Érimón of the Milesians. He cleared Mag Assal and the plain is named for him. (**source**: Macalister, LGE, **Vol. 5**, p. 7, 29, 41, 63, 85)

Assal[2] [Asal] – Assal[2] was the son of Umor. Mag Asail in Mumu and the ridge of Asal are named for him. (**source**: Macalister, LGE, **Vol. 4**, p. 13, 25, 37, 111, 175)

Assal [Asal] – The battle of Cend Dúin in Asal was fought by Sírna Sogalach. (**source:** Macalister, LGE, **Vol. 5**, p. 243)

Assal – "The spear of Assal of "ridgy red gold": he lives not whose blood it sheddeth: and no cast goeth amiss so long as one saith "Yew!" of it; but when one saith "Re-Yew!" it goeth back forthwith. "Its valour does not strike in error if only one calls out "Iubar". "If "Athibar" be said to it it returns into its leather sheath". "In OCT (*Oidhead Clionne Tuireann*) … it is ascribed to Pisear, King of Persia (an adaptation of the Fisher-king in the Grail legend). The words of power which caused the spear to advance and retreat are lost from OCT, though they are echoed in the name *Aréadbhair*, which the spear of Pisear is said to bear." (**source**: Macalister, LGE, **Vol. 4**, p. 137, 287, 302)

Assembly [Convention] (**See Also**: Festival, Óenach)

Ailech Nēit - There was a convention of the men of Ireland at Ailech Nēit after the slaying of Net son of Innui by the Fomorians. (**source**: Macalister, LGE, **Vol. 5**, p. 15)

Druim Ceat - "The learned reckon that a son of his [Áed mac Ainmirech], Cormac, made sport of Collum Cille in the great assembly of Druim Ceat." (**source**: Macalister, LGE, Vol. 5, p. 371,

Gaileoin – "The Gaileoin with assemblies of law" (**source**: Macalister, LGE, **Vol. 4**, p. 255)

General – "… in an assembly which made no lament in battle." "They cast no assembly or justice about the place of Fal to the sunset." "In the battle of Rairiu of the warrior-assembly." 'Eochu ua Flainn the man of caution who guards the clans of every assembly-place." "… assembly-tower of wrath against oppression. (**source**: Macalister, LGE, **Vol. 2**, p. 113; **Vol. 4**, p. 215, 269, 283, 439)

Lugnasad – Lugnasad, "the assembly of Lug." Lug "is the first who brought chess-play and ball-play and horse-racing and assembling into Ireland." "We may render the word "nassad" as "assembly", "resort" or the like". (**source**: Macalister, LGE, **Vol. 4**, p. 117, 119, 129, 135, 161, 197, 225, 297)

Mag Slecht – "So he [Tigernmas] died in Mag Slecht, in the great Assembly thereof, with three-fourths of the men of Ireland in his company, in worship of Crom Cruaich, the king-idol of Ireland" (**source**: Macalister, LGE, **Vol. 5**, p. 203, 207, 209)

Milesian – "This is the assembly that went over the ocean" (**source**: Macalister, LGE, **Vol. 5**, p. 125)

Rome – Iulius Caesar was slain "in his own Assembly by Cassius and the two Bruti." (**source**: Macalister, LGE, **Vol. 5**, p. 571)

Tailltiu – "Her [Tailltiu] games were performed every year and her song of lamentation, by Lug. With *gessa* and feats of arms were they performed, a fortnight before Lugnasad and a forthnight after." "Upon his own sword he [Lugaid Riab nDerg] fell, as he was going to the Assembly of Tailtiu." "The assembly of Tailltiu was renewed by Niall Glúndub." (**source**: Macalister, LGE, **Vol. 4**, p. 117; **Vol. 5**, p. 303, 399)

Tea – Tea had sureties that when she died "that whatsoever land she should choose, therein should she be buried, and her rampart and her lair dug; and that therein should be every royal dignity and every assembly of the progeny of Érimón, for ever." (**source**: Macalister, LGE, **Vol. 5**, p. 169)

Temair [Druim Ceat] – "Of a well of a people of assemblies, Of assemblies of the king of Temair." "By him [Ollom Fotla] was the Assembly of Temair first convened." "The Assembly of Temair was convened by him [Tuathal Techtmar] thereafter (**source**: Macalister, LGE, **Vol. 5**, p. 117, 235, 295, 309, 311, 327, 501)

Assey (**See:** Ath Sidi)

Assur – Assur was one of the thirty sons of Sem son of Noe and he was one of the 72 kings involved in building the Tower of Nemrod. (**source**: Macalister, LGE, Vol. 1, p. 21, 149, 193)

Assur-bani-pal (**See**: Tonos Concoleros)

Assyria – In the text, Assyria is merely used as a place-name for a list of kings. The list of kings is almost, but not quite duplicated as "kings of Assyria" and "kings of the World". "As usual the names and dates of the Assyrian kings are badly mauled".

Kings, **Assyria** – See: Acrazpes, Acrisius, Altadas, Amintes [Amyntas], Aralius, Arius, Armamitres, Artabanus, Artaxerxes Longimanus, Artaxerxes Memnon, Artaxerxes Ochus, Astacadis [Ascaithius], Baleus, Baltassar, Bellepares, Belochus, Dercillus, Eupales, Fleutheus, Lampares, Lamprides, Laosthenes, Mamitus, Manchaleus, Mitreus, Ninus, Ofratalus, Panyas, Sosarmus, Sosarus, Tautanes, Tonos Concoleros [Sardanapalus, Assurbanipal], Thineus, Xerxes

Kings, of the World– See: Alexander the Geat, Altadas, Amintes, Aralius, Arius, Arius Ochi, Armamitres, Artabanus, Ascaidias, Astacadis, Baleus, Bellepares [Poliparis], Bolochus, Dercilus, Eupales,

Lampares, Lamprides, Laosthenes, Mamitus, Manchaleus, Mitreus, Ninus, Ninyas, Ocrazapes, Ophratanes, Ophrateus, Pantacer, Panyas, Pyritiades, Semiramis, Sosarmus, Sosarus, Sparetus, Spherus, Tautanes, Teuteus, Thineus, Tonos Concoleros [Sardanapalus, Assur-bani-pal], Xerxes

(**source:** Macalister, LGE, **Vol. 2**, p. 129; **Vol. 3**, p. 37, 137, 147, 159, 161, 163, 195, 199, 200; **Vol. 4**, p. 209, 211, 313; **Vol. 5**, p. 197, 201, 211, 213) (**See Also**: Society; King)

Assyria (**See**: Rivers**)**

Assyrians, the (**See**: Peoples)

Astacadis [Ascades Migne, Ascatades, Asgadates] – Astacadis was the king of Assyria and the ruler of the world after Sparetus and before Amintes. He ruled for 40 years and during his reign Moses crossed the Red Sea; Sru son of Esru was in exile in Scythia; Nemed and 2,000 of his people died in Ireland. According to Eusebius Astacadis reigned during the 498th and 537th years of the age of Abraham. (**source:** Macalister, LGE, **Vol. 3**, p. 33, 33*n*, 137, 195, 195*n*)

Astrologer (**See**: Society)

Astrology - According to the Pseudo-Berossus of Johannes Annius … we read how "Noah taught astronomy, division of time, and astrological predictions, and he was considered as being of divine origin". (Fabricius, p. 245). "According to the *Cave of Treasures* Nimrod learned wisdom from Yôntôn, son of Noah, but the devil afterwards perverted the teaching, which accounts for the mixture of good and evil in astrology, magic, etc." (**source:** Macalister, LGE, **Vol. 1**, p. 212, 254)

Astronomy - According to the Pseudo-Berossus of Johannes Annius … we read how "Noah taught astronomy, division of time, and astrological predictions, and he was considered as being of divine origin". (Fabricius, p. 245). "Manannan the chapman who was [trading] between Ireland and Britain, who used to recognize the dark or the bright signs (?) in the air'. (**source**: Macalister, LGE, **Vol. 1**, p. 212; **Vol. 4**, p. 193)

  Comet – During the reign of Máel-Sechlainn the comet appeared for a fortnight. (**source**: Macalister, LGE, **Vol. 5**, p. 405, 413)

  Equinoxes – "On the hypothesis that the Creation took place at the Vernal Equinox, April would be the first complete month, and so May would be the second. That the biblical months were lunar was hidden from the compilers." "The date assigned to the *beginning* of Creation – fifteenth of the Kalends of April, i.e., the 18th of March – is obviously determined by the Vernal Equinox." The *completed* Universe is set upon its course on that day, the natural beginning of the year, solar and agricultural." (**source:** Macalister, LGE, **Vol. 1**, p. 219, 224)

  Moon

    Cessair – "Thereafter on Tuesday, the fifteenth of the Moon, she went from the isles of Meroe" "On the fifth unit of the moon, on a Saturday to be precise, she took port in Ireland." (**source**: Macalister, LGE, **Vol. 2**, p. 203, 205)

    Creation - God "made sun and moon and the stars of Heaven [on the Wednesday]." "[on the twelfth of the calends of April" "He made "the lesser light in the night [the moon]" (**source**: Macalister, LGE, **Vol. 1**, p. 17, 25, 43, 47,175)

    Horus – "Osiris was reborn as Horus, who avenged his father's murder upon Set, in which fight he, Horus, lost an eye … The tearing out of the eye appears to be connected with the creation or re-creation of the sun or the moon – with their death at setting and re-birth at rising." (**source**: Macalister, LGE, **Vol. 2**, p. 265, 266)

Milesians – "A Thursday, on the calends of May, the Sons of Mil came into Ireland in Inber Scéne; they had sent out their fleet on the seventeeth of the moon." Amorgen recites "Who is He who announceth the ages of the Moon?" "On Thursday, as regards the day of the week, the seventeeth of the moon, the calends of May [in that] solar month, the battle of Tailltiu is joined." (**source:** Macalister, LGE, **Vol. 5**, p. 71, 113, 165)

Nemed – "Nemed came into Ireland: a Wednesday on the fifteeth day of the moon." (**source**: Macalister, LGE, **Vol. 3**, p. 35)

Noe – "So Noe went with his sons [and with his daughters] and with their wives, into his ark, on the seventeeth day of the moon of May. [On the nones of May they went into the Ark.]" "On the tenth unit of the moon, in the month of May, Noe went into the ark." "God said unto Noe to come out of the Ark, on the twenty-seventh day of the moon of May, [on the day before the nones of May]." (**source**: Macalister, LGE, **Vol. 1**, p. 31, 35; **Vol. 2**, p. 197)

Partholon – He "is the first who took Ireland after the Flood, on a Tuesday, on the fourteenth of the moon." "On a Tuesday he reached Ireland on the seventeenth of the moon, on the kalends of May." (**source:** Macalister, LGE, **Vol. 2**, p. 269; **Vol. 3**, p. 5, 35)

Portent – During the reign of Finnachta Fledach there was the "remission of the Boroma. The moon was turned to blood as a portent." During the reign of Áed Oirdnide "The moon was turned to blood." (**source**: Macalister, LGE, **Vol. 5**, p. 383, 395)

Surety – The Cruithne pledged the sureties of sun and of moon. "Túathal Techtmar "took sureties of sun, moon, and every power in heaven and earth." "The sureties that he [Loiguiri s. Níall] gave to the Laigen that he would not demand the Boroma of them after they had captured him when plundering them – he gave sun and moon that he would not press upon them any longer. Thereafter they – sun and moon and the elements in general – slew him for violating them." (**source**: Macalister, LGE, **Vol. 5**, p. 181, 185, 309, 311, 355, 483)

Túatha Dé Danann - The Túatha Dé Danann formed a fog for 3 days and 3 nights that coverd the sun and the moon. "Mac Grene (Cetheor, whose god was the sun)." "Tetheor was the name of Mac Cecht, and the air was his god, with its luminaries, the moon and the sun." (**source**: Macalister, LGE, **Vol. 4**, p. 143, 195)

Stars – "The truth was not known beneath the sky of stars" "On whom do the cattle of Tethys smile? [i.e. the stars rising out of the sea]." (**source**: Macalister, LGE, **Vol. 4**, p. 213; **Vol. 5**, p. 113)

Anatole [Arostolym, Arotholom] – Anatole was the name of a star in the east, found by the angel Michael who contributed the first letter of its name to the naming of Adam. (**source**: Macalister, LGE, **Vol. 1**, p. 55, 226, 227; **Vol. 2**, p. 239)

Arctos [Artax, Arthox] – Arctos was the name of a star in the north, found by the angel Gabriel, who contributed the first letter of its name to the naming of Adam. (**source**: Macalister, LGE, **Vol. 1**, p. 55, 226, 227; **Vol. 2**, p. 239)

Creation – "He made sun and mood and the stars of Heaven [on the Wednesday]" "[on the twelfth of the kalends of April]." "And He made stars and set them in the firmament of Heaven." (**source**: Macalister, LGE, **Vol. 1**, p. 17, 43, 47)

Dusis [Dux] - Dusis was the name of a star in the south, found by the angel Raphael who contributed the first letter of its name to the naming of Adam. (**source**: Macalister, LGE, **Vol. 1**, p. 55, 226, 227; **Vol. 2**, p. 239)

Mesembria [Minsymbric, Momfumbres] – Mesembria was the name of a star in the west found by the angel Uriel, who contributed the first letter of its name to the naming of Adam. (**source**: Macalister,

LGE, **Vol. 1**, p. 55, 57, 226, 227; **Vol. 2**, p. 239)

Sun

Anomaly – "Two suns were seen to run together in one day" during the reign of Flann, the 152nd king of Ireland. (**source**: Macalister, LGE, **Vol. 5**, p. 399)

Colum Cille – "Sun of the Gaedil, brightness of our progeny, the famous white Colum Cille." (**source**: Macalister, LGE, **Vol. 4**, p. 281)

Creation - "He made sun and mood and the stars of Heaven [on the Wednesday]" "[on the twelfth of the kalends of April]." "He made the greater light [the sun] that it might rule over the day." (**source**: Macalister, LGE, **Vol. 1**, p. 17, 25, 41, 43, 47, 175, 177)

Death by - Ham son of Noe died of the heat of the sun. "Of a stroke of the pure sun died Cairpre the great, son of Etan." "Loiguire, his death by the sun with pleasant rays was by the strong word of the "Adzehead." (**source**: Macalister, LGE, **Vol. 3**, p. 37; **Vol. 4**, p. 227; **Vol. 5**, p. 541)

General - "Westward to the sunset were they plunderers." "They cast no assembly or justice about the place of Fal to the sunset." "Eogan … a generous son, festive, under a white sun …" "Till Domnall reached Doire the great sun of famous Banba." (**source:** Macalister, LGE, **Vol. 4**, p. 213, 215; **Vol. 5**, p. 471, 561)

God – "Most noble among kings, the King of the Sun quenched them to the dust." (**source**: Macalister, LGE, **Vol. 5**, p. 443)

Horus - "Osiris was reborn as Horus, who avenged his father's murder upon Set, in which fight he, Horus, lost an eye … The tearing out of the eye appears to be connected with the creation or re-creation of the sun or the moon – with their death at setting and re-birth at rising." (**source**: Macalister, LGE, **Vol. 2**, p. 265, 266)

Milesians – "The Sons of Míl came into Ireland, a Thursday, according to the day of the week, on the seventeenth day of the moon, on the calends of May according to the day of the solar month." The same wording is applied to the joining of the Battle of Talltiu. (**source**: Macalister, LGE, **Vol. 4,** p. 257; **Vol. 5**, p. 59, 153, 165)

North – "The sunless north, out of which come the cold blasts of boreal winds, is credited with a nature demonic and uncanny; a number of references bearing on this belief may be found in W. Johnson. *Byways of British Archaeology*, chap. viii. (**source:** Macalister, LGE, **Vol. 4**, p. 292) (**See Also**: Direction)

Surety - The Cruithne pledged the sureties of sun and of moon. "Túathal Techtmar "took sureties of sun, moon, and every power in heaven and earth." The sureties that he [Loiguiri s. Niall] gave to the Laigen that he would not demand the Boroma of them after they had captured him when plundering them – he gave sun and moon that he would not press upon them any longer. Thereafter they – sun and moon and the elements in general – slew him for violating them." (**source**: Macalister, LGE, **Vol. 5**, p. 181, 185, 309, 311, 355, 483)

Túatha Dé Danann - Lug may have been a solar deity. The Túatha Dé Danann brought a darkness over the sun for 3 days and 3 nights when they came to Ireland. They formed a fog for 3 days and 3 nights that coverd the sun and the moon. The sun was the god of Mac Greine. The moon and the sun were the gods of Mac Cecht. (**source**: Macalister, LGE, **Vol. 4**, p. 101, 109, 131, 143, 147, 153, 171, 195, 243)

Astures, the (**See**: Spain)

Astyages – Astyages was the king of the Medes after Cyaxares. He ruled for 8, or 38, years "until Cyrus son of Darius, son of his own daughter, deposed him." During his reign Nabuchodonosor burnt the Temple of Solomon, after he previously devastated Jerusalem." "Here is an extract from another scholar – that Astyages took the kingdom of the Medes and that his reign was contemporary with that of Nabcadon, the first king of the Chaldeans; and sages of learning reckon that it was Nuadu Finn Fáil who was then over Ireland, when Nabcadon took the kingship." (**source**: Macalister, LGE, **Vol. 3**, p. 163, 200; **Vol. 5**, p. 249)

Asylum

    Sons of Umor – "And they [the Fir Bolg] were in [those islands] till the time of the Provincials over Ireland, till the Cruithne drove them out. They came to Cairbre Nia Fer, and he gave them lands; but they were unable to remain with him for the heaviness of the impost which he put upon them. Thereafter they came in flight before Cairbre under the protection of Medb and of Ailill, and these gave them lands. This is the wandering of the sons of Umor." (**source**: Macalister, LGE, **Vol. 4**, p. 11, 23, 25, 35, 37, 65, 67, 69, 111, 173, 175)

Atach[1] – Atach[1] was one of the three servitors of the Túatha Dé Danann. (**source**: Macalister, LGE, **Vol. 4**, p. 199)

Atach[2] [Attach] – Atach[2] was one of the three horses of the Túatha Dé Danann. (**source**: Macalister, LGE, **Vol. 4**, p. 199)

Áth Buide – A battle was fought here by Máel-Sechlainn against the Foreigners. (**source:** Macalister, LGE, **Vol. 5**, p. 405)

Áth Cliath – A battle was fought here in which Níall Glundub was killed by the Foreigners. Two battles were fought here by Máel-Sechlainn against the Foreigners. "The battle of Crinach was won by the son of Domnall Remar and the Foreigners of Áth Cliath against the men of Mide." "The Foreigners of Ireland adventured to Port Láirge and against Áth Cliath." "The Danes of Áth Cliath of the Families." The battle of Áth Cliath was fought by Muirchertach ua Briain against the Laigin, in which Donnchad mac Muiredaig and Conchobor ua Conchoboir were slain. (**source:** Macalister, LGE, **Vol. 5**, p. 399, 405, 409, 415, 553, 555) (**See Also**: Battles)

Áth Cliath in Cluain Tarb – Brían mac Ceneidig fell here at the hands of the Laigin and the Foreigners. (**source:** Macalister, LGE, **Vol. 5**, p. 403, 405) (**See Also**: Alliances)

Áth Cliath of Laigen – The division of Ireland that went to Er son of Partholon was "from Áth Cliath of Laigen to Ailech Nēit". Áth Cliath of Laigen is identified as "the ford near Kilmainham where the Norsemen established the nucleus of the city of Dublin". (**source**: Macalister, LGE, **Vol. 2**, p. 273; **Vol. 3**, p. 23, 77, 87) (**See Also**: Partition)

Áth Cliath of Medraige – The division of Ireland that went to Feron son of Partholon was "from Ailech to Áth Cliath of Medraige." Áth Cliath of Medraige is identified as "Clarinbridge, Co. Galway". (**source:** Macalister, LGE, **Vol. 2**, p. 273; **Vol. 3**, p. 25, 77, 87) (**See Also:** Partition)

Áth Cliath at Tech Giugraind – A battle was fought here between the Foreigners and Congalach, the 155th king of Ireland. In that battle, Congalach was slain. (**source**: Macalister, LGE, **Vol. 5**, p. 401)

Áth Dá Ferta – Áed Oirdnide was slain here by Máel-Canaig. "He found the cause of his burial – a great price (?) – in cold Áth Dá Ferta." (**source:** Macalister, LGE, **Vol. 5**, p. 395, 551) (**See Also**: Burials)

Áth Farcha (**See**: Achad Forcha)

Áth Firdiad – A battle was won here by Muirchertach mac Néill against the Connachta and the Ui Bríuin. (**source**: Macalister, LGE, **Vol. 5**, p. 411, 413)

Áth Luain – "Eochu of Áth Luain fell at the hands of Finn son of red-cloaked Bráth." (**source**: Macalister, LGE, **Vol. 5**, p. 505)

Áth Odlaig, the (**See**: Peoples)

Áth Sidi [Assey] – "Ath Sidi in Mide" is identified with a place near Tara called Assey." (**source**: Macalister, LGE, **Vol. 4**, p. 65, 88)

Athacht (**See**: Aithech)

Athcosan [Athchosan] – Athoscan was possibly the husband of Melepard, daughter of Partholon. (**source:** Macalister, LGE, **Vol. 3**, p. 11, 27, 59, 109)

Athenians, the (**See**: Peoples)

Athens (**See**: Cities)

Athorb [Gothorb, Gothorp] – Athorb was the son of Goscen [Goiscen] son of Airthecht [Oirrthecht] [Fortech] son of Semeon son of Erglan; Athorb's son was Tribuat. (**source**: Macalister, LGE, **Vol. 3**, p. 147; **Vol. 4**, p. 9, 31, 43)

Athy – "the well-springs south of the road of Ráiriu" … is in the neighborhood of Athy in Co. Kildare." Ethriel was defeated in battle and slain by Conmáel at Ráiriu, near Athy. (**source:** Macalister, LGE, **Vol. 4**, p. 330, 333)

Atkinson (**See:** Authors)

Atlantic Ocean (**See:** Seas; Oceans)

Atossa (**See**: Semiramis)

Attach (**See:** Atach[2])

Auach (**See**: Ablach)

Aucher (**See**: Authors)

Augustine (**See**: Authors)

Auilim – Auilim was a chief servitor of the Milesians with his own ship. (**source**: Macalister, LGE, **Vol. 5**, p. 99)

Auraicept na nÉces (**See**: Authors; Calder**)**

Aurea (**See**: Olivana)

Aurelianus – Aurelianus was the ruler of the Romans for 5 years and 6 months after Claudius and before Tacitus "till he was slain by the Roman soldiers." During his reign Fergus Dubdétach was king of Ireland and then Cairpre Lifechair took the kingship. (**source:** Macalister, LGE, **Vol. 5**, p. 337, 341, 575)

Aurthacht – Aurthact was the son of Aboth son of Ara son of Iara son of Sru. His son was Mar. (**source:** Macalister, LGE, **Vol. 1**, p. 37; **Vol. 2**, p. 47)

Ausonic (**See**: Languages; Latin)

Australia – In the discussion of the powers of the spear of Assal, Macalister writes "it is difficult to resist the tempt-ation to toy with the idea that the peculiar properties of the spear conceal a faraway reminiscence of the boomerang; which although now confined to Australia, was certainly at one time a weapon used in Europe, and might have survived in backward regions to a comparatively later date." (**source:** Macalister, LGE, **Vol. 4**, p. 302)

Authors, Editors, Poets, Translators and Scribes Cited

 Anonymous

 Aided Itha meic Bregoin – This is an implied text from which the Latin compiler derived the story of Ith; "no such tale is enumerated in the official lists, but its existence is suggested." See Brian O'Looney "On the ancient historic tales in the Irish language" (Proceedings, R.I.A., vol. xv (1872), p. 215. (**source**: Macalister, LGE, **Vol. 5**, p. 5, 5*n*)

 Amra Choluim Chille – "The gloss probably refers to what professes to be the first satire written in Ireland, apparently upon Bress's unpardonable sin of stinginess, and attributed to this probably mythical poet; quoted by the glossator in *Amra Choluim Chille* and set forth in LU (facs.) 8 a 24." (**source**: Macalister, LGE, **Vol. 4**, p. 317)

 Ancient Laws of Ireland – "Fort-building was a stock form of forced labor, as we learn from legal documents (See references in Ancient Laws of Ireland, glossary, s.v. *manchuine*.) In ¶363 the sentence "*Mad illdānach bid illdireach* [if one have many arts, let him merit many recompenses] is a legal maxim laid down in *Uraicecht Becc* (see *Ancient Laws of Ireland*, v, 108); but the quotation here is a mere irrelevant intrusion." (**source**: Macalister, LGE, **Vol. 4**, p. 89, 310) (**See Also**: Authors; Atkinson)

 Annals of Clonmacnois – "Perhaps the Irish expedient of resurrecting Fintan and giving him a measure of immortality is as good as any, though Keating and the Annals of Clonmacnoise recognize that it is contrary to the infallible testimony of Scripture." (**source**: Macalister, LGE, **Vol. 2**, p. 174)

 Annals of Ulster - "According to the *Annals of Ulster*, the author of the poem [Verse LXV], Eochaid ua Floinn, died in the year 1003 at the age of 69. Say that he wrote this poem about the middle of his life, this would give circa 968 as the date of its composition". "On Domnall Brecc, king of Dal Riada, …the obviously correct emendation, *Postea* for the *Peata* of our text, is adopted after the Annals of Ulster, anno. 641." (**source**: Macalister, LGE, **Vol. 4**, p. 323; **Vol. 5**, p. 379*n*)

 Bansenchus – "Cata Flauia or Cata Flua, expanded into Cata Folofia, appears in the compilation known as Bansenchus as the wife of *Cain*." **"**Percoba features in the *Bansenchus* along with her daughters-in-law." "That Noah married Haykel … is referred to (probably borrowed from the text before us) by the compiler of the prose version of *Bansenchus*." (**source**: Macalister, LGE, **Vol. 1**, p. 211, 212, 218)

 Béaloideas – This a journal of Irish folklore. In vol. I, p. 13, "the Grail analogies in the Oidheadh Cloinne Tuireann are worked out in detail", however, Macalister does not cite the author or title of the article. (**source**: Macalister, LGE, **Vol.4**, p. 302)

 Bible **–** references to the Bible are presented first with general comments, followed by the Old Testament and its books in the order in which they appear in the Bible (not alphabetically); then the New Testament and its books in the order in which they appear (not alphabetically). Third and last are the apocryphal books which are not part of the formal Bible.

 General Comments

 Ark – "There is no Biblical warrant for sending forth the dove on the following day … The seven days' intervals of the missions of the dove follow the Biblical story." (**source**: Macalister, LGE, **Vol. 1**, p. 220)

Cain – In ¶39 an insertion was made: "For the sacred historians consider that it was with a shank of a camel bone that Cain slew his brother, as he tended sheep." This "has been inserted by someone who did not take the trouble to observe that it contradicts the biblical story, related a few lines above." (**source**: Macalister, LGE, **Vol. 1**, p. 236)

Creation of Grass – "Here there is another haplography in B [Book of Ballymote] caused by the homoiotes of *Clandaiged* … for sB [scribe of Book of Ballymote] has observed a gap in the sense, and has inserted a full stop after the *clandaiged* which has survived. His intelligence did not, however, carry him to the further step of realizing that he was copying a biblical text …" (**source**: Macalister, LGE, **Vol. 1**, p. 225)

Creation to the Dispersal of the Nations – "The Biblical quotations are taken from an earlier text [than the Vulgate], as is shown in detail below, in the notes appended to each paragraph. The abbreviator of Min left out the Biblical portion of that version, so that it is lost to us…" Notes to the Biblical chapters may be found on the following pages. (**source**: Macalister, LGE, **Vol. 1**, p. 1, 64, 77, 94, 104, 112, 118, 126, 127, 133, 138)

Enoch – "Enoch was the central figure of a vast mass of folklore and apocryphal literature. His existence "in desert places and away from common life" is doubtless an expansion of the Biblical *et non apparuit*, but it may have reached the Irish glossator from some special source." (**source**: Macalister, LGE, **Vol. 1**, p. 240)

Exodus – "There is no Biblical authority for the numbers of Pharaoh's army that was drowned." (**source**: Macalister, LGE, **Vol. 2**, p. 134)

Fir Bolg – "The Fir Bolg feared to approach the mountain on which the invaders [the Túatha Dé Danann] descended – based, not improbably, on the biblical account of the terrors of the Children of Israel at Mount Sinai (*Exodus* xix. 9, ff.; xx. 18, ff.) (**source**: Macalister, LGE, **Vol. 4**, 309)

Flood, the – "It must surely be evident that the brief mention of the Flood in R^1 is original, while the long and labored paraphrase of the Biblical story in R^2 is imported." "The R^2 version has carelessly admitted certain discrepancies with the biblical history." "Here [¶55] again an extract from *Sex Aetates Mundi* has been interpolated, and has ousted verses 5, 6, of the biblical text: a process facilitated by the fact that the two passages began with the same words." "Banba and her friends were in the country 40 years, two centuries before the Flood, and, therefore, could have had nothing to do with it. They have accordingly made nonsense of the whole episode by interpolating some Biblical extracts about the Flood. (**source**: Macalister, LGE, **Vol. 1**, p. 4, 219, 242: **Vol. 2**, p. 240)

Gaedil, the – The narration of "the origin of the Gaedil onward from the Creation of the World (or the Flood), their journeyings, and their settlement in *their* "promised land", Ireland … was a slavish copy, we might almost say a parody, of the Biblical story of the Children of Israel." (**source**: Macalister, LGE, **Vol. 1**, p. xxxi)

Iofer Niger – "The importation of "Iofer Niger" into ¶4, derived from the Latin Life of St. Juliana, gives us another chronological hint. If the Old Latin Biblical excerpts suggest an eighth century date at the latest for the compilation, the name of the demon suggests a ninth century date for the beginning of glossation, the date of the Juliana text being about 800 A.D." (**source**: Macalister, LGE, **Vol. 1**, p. 3)

Nel – "Nel meets Moses, but his extended dealings with him in R^2 are a later adaptation from the Biblical narrative." (**source**: Macalister, LGE, **Vol. 2**, p. 3)

Noah – "Gollanz, in his introduction to the sumptuous facsimile of the *Caedmon MS*. [published in 1927 by the British Academy] considers the passage containing these names [of the wives of Noah and his sons] is an interpolation, on the ground that elsewhere the MS. closely follows the Biblical text." "These figures agree with *Sex Aetates* against all versions of the biblical text (except the Irish

translation printed above) in the case of Seth." "The summary enumeration of the sons of Shem and of Japhet in R[1] has been expanded by reference, not to the Biblical source, but to Isidore (IX ii 26 ff.)." In ¶82 "The genealogical chapter x is lost. The heterogeneous paragraphs which follow the Biblical translation represent various attempts to fill its place." (**source**: Macalister, LGE, **Vol. 1**, p. 212, 247, 249, 250)

ō Cléirigh – "K is also an artifical re-handling of the text. The biblical introduction is, of set purpose, swept away, and the successive invasions are arranged in a more logical order." (**source**: Macalister, LGE, **Vol. 1**, p. xxxiv)

Persius – "Persius" [in the list of Shem's sons] corresponds to the Biblical Elam." (**source**: Macalister, LGE, **Vol. 1**, p. 213)

Philodelphus - "To him [Philodelphus] came the Seventy, who first translated the "Canon" from Hebrew into Greek; there are 80 books in the Scripture." (**source**: Macalister, LGE, **Vol. 5**, p. 227)

Redaction[3] – "Reviewing the Biblical excerpt, and its relation to the text as a whole, we naturally ask first if it was prepared *ad hoc* by the compiler of R[3], or borrowed by him from some translation previously in existence … Much of the matter in the Biblical chapters was altogether irrelevant to the purpose of ∞ R[3] … Another point is the difference in literary style that we feel between the Biblical excerpt and its present context…" "This reconstruction of the original form of the Biblical translation is more than a mere curiosity; for as it was possible to attach the Biblical folios to *Q, we may infer that the sizes of the manuscripts were about the same. And every scrap of information that we can discover about *Q is of importance, for the history of R[3]." (**source**: Macalister, LGE, **Vol. 1**, p. 6, 12, 13)

Serpent – "There is evidence in the beginning of this ¶ [31] that the adjectival exhuberance of the biblical translation is to some extent glossarial." (**source**: Macalister, LGE, **Vol. 1**, p. 231)

Sethites – Allegedly the Sethites were fobidden to mingle with the Cainites. "This tantalizing story was for long the subject of speculation: and some copyist seems to have considered these speculations more interesting than the barren biblical narrative." (**source**: Macalister, LGE, **Vol. 1**, p. 241)

Sliab Emor – "We might perhaps suggest Mount Hermon; the association of that mountain, in apocryphal literature, with the Biblical Antediluvians and with the fallen anagels, might indicate it as a suitable place from which to derive the uncanny Fomorians." (**source**: Macalister, LGE, **Vol. 2**, p. 259)

Old Testament

Creation to the Dispersal of the Nations – Macalister proposes a one paragraph summary of the contents of Section I of the LG. "This summary was drawn up before the Vulgate text of the Old Testament had become familiar in Ireland: certainly not later than the eighth century." (**source**: Macalister, LGE, **Vol. 1**, p. 1)

Lebor Gabála, Influence on – "The influence of the Old Testament in shaping Irish pseudo-legends must be frankly acknowledged." "If we cut the interpolated sections out [of the LG], we find ourselves left with a *History of the Gaedil*, based upon the history of the Children of Israel as it is set forth in the Old Testament, or (perhaps more probably) in some consecutive history paraphrased therefrom." (**source**: Macalister, LGE, **Vol. 1**, p. xxvii, xxviii; **Vol. 4**, p. 293)

Liber Originum – "Here [at the end of Section VII] we leave *Liber Originum* (as defined, vol. ii, p. 166) with its rich, if lamentably reconstructed, mythological material, and return to the less valuable artificial parody of the Old Testament to which we have given the name *Liber Occupationis*." (**source**: Macalister, LGE, **Vol. 4**, p. 341)

Redactions, Influence on – "The manuscript of R^1 used by ∞ R^3 was unquestionably *Q, after it had suffered the loss of the first leaf. For the text of R^1 as it appears in R^3 begins, as we have said above, immediately after the lacuna thus caused. To supply the deficienct, ∞ R^3 tore the opening leaves out of an Irish translation of the Book of Genesis (if not the whole Old Testament, or even the whole Bible), thereby killing the translation, of which no other copy survives, and which would have been of great linguistic value." (**source**: Macalister, LGE, **Vol. 1**, p. 5, 5*n*)

Túatha Dé Danann – Regarding the battle of the Athenians and the Philistines "Learning has contributed a recollection of the Old Testament Philistines; folklore has contributed such details as the magical property of hazel and quicken wood, the use of pins … and the idea of resuscitation by means of "demons"" (**source**: Macalister, LGE, **Vol. 4**, p. 304)

Genesis – The editors of LGÉ knew of no great flood but the Hebrew one described in Genesis and so had to link the Irish people to the family of Noe. In 1937 Macalister reported that "a hitherto unrecognized fagment of a Middle-Irish translation of the Book of Genesis has been isolated and traced to its source in a Spanish MS. of the Vulgate text." (**source**: Carey, 1993, p. 2, 13)

  Abel – "The simple account of the murder of Abel in B [Book of Ballymote] … is clearly the original version, being based on the Genesis text." (**source**: Macalister, LGE, **Vol. 1**, p. 235, 236)

  Adam – "That Adam was created first and afterwards transferred to the Paradise was the general belief, following Genesis iii. 7, 8."(**source**: Macalister, LGE, **Vol. 1**, p. 229, 230)

  Arts – Paragraph 97 deals with "A history of the beginnings of the arts, clearly an imitation – almost a parody – of the inventions attributed in Genesis to the sons of the Cainite Lamech." (**source**: Macalister, LGE, **Vol. 1**, p. 254)

  Benjamin – "In a combination of genealogical and quasi-historical material … bewildering anomalies are almost inevitable." "Genesis xliii-xliv shows us Benjamin as a youth of such tender years that his father is unwilling to let him go to Egypt. Chap. xlv describes the happy reunion which leads to Jacob's transporting himself and his family to Egypt; and there we are surprised to find Benjamin the father of no fewer than ten sons." (**source**: Macalister, LGE, **Vol. 4**, p. 102*n*)

  Caedmon Genesis – A facsimile edition, edited by Gollanz, published in 1927 by the British Academy. "In the Caedmon Genesis the names of these women [Noah's wife and daughters] are given as Percoba, Illa, Oliua, Olliuani." (**source**: Macalister, LGE, **Vol. 1**, p. 212, 212*n*)

  Creation - "The gloss *isin Mac*, which has entered the text of M [Book of Lecan, 2nd text] as an interpretation of *ar tūs* or *in principio* (critical note no. 5), is an exegesis as old as Irenaeus, who saw what he presumably thought was the Hebrew word *bar*, "son" (it is really Aramaic), in the opening words of Genesis, *B'rēshīth barā*, "In the beginning of creating. ... See Also Augustine, *De Civitate Dei*, xi. 32." (**source**: Macalister, LGE, **Vol. 1**, p. 223)

  Creation of Grass – "Here there is another haplography in B [Book of Ballymote] caused by the homoiotes of *Clandaiged* … for sB [scribe of Book of Ballymote] has observed a gap in the sense, and has inserted a full stop after the *clandaiged* which has survived. His intelligence did not, however, carry him to the further step of realizing that he was copying a biblical text" (**source**: Macalister, LGE, **Vol. 1**, p. 225)

  Flood – "That the Flood … was the penalty for the sinful marriages of the Sethites and Cainites is based upon a misinterpretation of Genesis vi. 1,2." "The 40 days of downpour and the 600 years of Noah's life, come from Genesis vii. 12, 11." "the orthodox version of the height of the Ark (30 cubits, Gen. vi. 15) "The waters began to dry after 150 days (Gen. viii. 3), but the Ark was floating for 7 months 27 days (Gen. viii. 4). The waters continued to dry until the 10th month (Gen. viii. 5). "The day of the exodus from the Ark is given as the 27th day of the 2nd month (Gen. viii. 4). Regarding the descendants of Noah, the children of Dardan, see Gen. xxv. 3,4. (**source**: Macalister,

LGE, **Vol. 1**, p. 218, 219, 220, 245; **Vol. 2**, p. 172)

Gomer – "Gomer, according to Isidore, is the ancestor of the Galatae or Galli, so it is natural to affiliate to him two personages, Emoth and Ibath, who are in the traditional Teutonic and Celtic ancestry respectively; even although these have no warrant either in Genesis or in Isidore." (**source**: Macalister, LGE, **Vol. 1**, p. 215)

J-Source – "Paragraph 27 begins the J-source of the Hebrew Genesis." (**source**: Macalister, LGE, **Vol. 1**, p. 226)

Nimrod – "There is an interesting suggestion of a reminiscence of the lost Irish Genesis which we have been endevouring to reconstruct, in the description of Nimrod as a hunter "opposed to the Lord." (**source**: Macalister, LGE, **Vol. 2**, p. 139)

Partition of the World – "The world was supposed, on the basis of the data supplied in Genesis x, to have been divided into 72 nations or linguistic groups." (**source**: Macalister, LGE, **Vol. 1**, p. 213)

Redaction 1 – "*Fecit* shows that the compiler of R^1 worked on an ante-Hieronyman text of Genesis." (**source**: Macalister, LGE, **Vol. 1**, p. 200)

Redacation 3 – The scribe of R^2 rather than copying the text of Genesis, tore the material out of *Q. The compiler "of R^3 repaired the damage to *Q by tearing out the opening folios of a translation of the Book of Genesis, and substituting it for the missing matter." (**source**: Macalister, LGE, **Vol. 1**, p. 3,4,5)

Riphaeth – comes from Gen. x. 3 … the addition "Scot" has of course no Biblical warrant." (**source**: Macalister, LGE, **Vol. 1**, p. 221)

Verses – "It is for us a fortunate circumstance that the matter of Genesis XI 10-32 is misplaced in our text, being inserted between the verses VIII 19 and 20." (**source:** Macalister, **Vol. 1**, p. 10,11, 97)

Exodus – The phrase in R^3 ¶6* about the slaying of Cain (*Fo intamail marbtha na n-idbart*) is a gloss which has come into the *Q tradition after its incorporation with R^2: it refers to Exodus xiii. 13, xxxiv. 20." Moses camps at Nel's estate "Capacirunt" - the Pi-Hahiroth of Exodus xiv. 2. *Fhostoiges* or *Istoiges* is considered to be the Pharaoh of Exodus. The Fir Bolg "feared to approach the mountain on which the invaders [Túatha Dé Danann] descended – based, not improbably, on the biblical account of the terrors of the Children of Israel at Mount Sinai (Exodus xix. 9, ff.; xx.18, ff.). (**source:** Macalister, LGE, **Vol. 1**, p. 209; **Vol. 2**, p. 1, 133, 140; **Vol. 4**, p. 309)

Ezekiel – The Book of Ezekiel is cited by Macalister in reference to the names of Noah's wife and daughters. "Gollancz, in his introduction to the sumptuous facsimile of the Caedmon MS., considers that the passage containing these names is an interpolation, on the ground that elsewhere the MS. closely follows the Biblical text. He suggests that they have been picked out more or less at random from some Onomasticon of Biblical names, in which Aholah, Aholibah, Aholibamah (Vulgate *Oolla, Ooliba, Oolibama*) occurred together. This is quite admissable, assuming the early existence (and local availability) of such an Onomasticon; but the compiler can hardly have taken the trouble to look up the unsavoury connexion in which the first two of the names are found (Ezekiel xxiii)." (**source**: Macalister, LGE, **Vol. 1**, p. 212)

Joshua – ¶156 deals with the contention for land between the Cruithne and the Milesians. "But recalling the parallel which we have already drawn between *Liber Occupationis* and the narrative of the Israelites, we can hardly regard it as doubtful that the story of Joshua and the Gibeonites (Jos. Ix, 3 ff.) was at the back of the compiler's mind." "The Gaedil were hoodwinked into harbouring the Cruitne, as Joshua was hoodwinked into harbouring the Gibeonites; and the analogy is continued in the sequel, where we find a miniature Domesday or *Landnámabók* (just as in the Book of Joshua and the subsequent Biblical histories)." "Concievably the double invasion [of the Túatha Dé Danann],

which seems quite pointless, was suggested by the Israelite set-back in the battle of Ai, after their successful siege of Jericho (Joshua vii)." (**source:** Macalister, LGE, **Vol. 2**, p. 147; **Vol. 5**, p. 3)

Judges – Regarding the word Scéne, "As *sc* conventionally represents the sound of *sh* (compare the Vulgate Judges, xii, 6, where the Hebrew word *shibbōleth* is rendered scibboleth), we must pronounce this word as *Shena*, and then it is easily recognized as Orosius' version of *Sinann* (genetive *Sinna*) or "Shannon." (**source**: Macalister, LGE, **Vol. 1**, p. xxxi)

Kings - "The idea that the acceptance of Abel's offering was indicated by fire from heaven, seems to go back to the version of Theodotion … It is, of course, developed under the influence of the narrative in I (III) Kings xviii (Elijah on Carmel)." (**source**: Macalister, LGE, **Vol. 1**, p. 235)

Ruth – *Legulus* is supposedly the Latin name for the Gaelic language. "*Legulus* is a late Latin word meaning "a gatherer" of fruit, applied especially to one who gleans fallen olives. … "gleaning" … occurs three times in *Ruth*, chap. ii, meaning "she gleaned." (**source**: Macalister, LGE, **Vol. 2**, p. 142)

Kings - the Irish Roll of the Kings is like the Books of the Kings of the Hebrews. (**source**: Macalister, LGE, **Vol. 5**, p. 3)

Psalms – *Gorthigern* was supposedly the common language of men before the dispersal. "*Gorthigern*, which doubtless has nothing to do with the personal name more familiar in the form of *Vortigern*, must be left in its obscurity. It suggests vaguely some such meaning as "the call" or "the voice" of Lords or "of the Lord" – a name not inappropriate for the speech of Paradise, celestial and terrestrial, in the days of innocence. The name might conceivably have been suggested by the hymn to "The Voice of the Lord" (= thunder), Psalm xxix (Vulgate xxviii)."(**source**: Macalister, LGE, **Vol. 2**, p. 143)

Isaiah – "The legend of the Fall of the Angels, here introduced as a necessary preliminary to the Fall of Man, is part of the complicated angel-demon mythology that was absorbed from Persian sources and developed in post-exilic Judaism: quite likely it has its roots in the myth of the combat of Marduk and Tiāmat, which is the prologue to the Babylonian legend of Creation. Brought to shape by the false exegesis of such scattered passages as Isaiah xiv. 12, Luke x. 18, Revelation ix. 1 ff., the story was taken over into early Christian tradition." (**source:** Macalister, LGE, **Vol. 1**, p. 204)

Daniel – "¶301 deals with the synchronism of the Kings of the World and with the kings of the Fir Bolg. "Explanation of the Hebrew words [Mane, Thecel and Phares, "number", "weight", "division"], probably from Hieronymous *in Danielem*. Compare Daniel v 26." (**source**: Macalister, LGE, **Vol. 4**, p. 83)

Judith – Micheál ō Cléirigh introduced reinforcements for the Fomorians fighting against the people of Nemed. "These include a number of wild venomous beasts, and a female spy called Relbeo, who enters the Tower, insinuates herself into the confidence of Conaing by methods similar to those followed by Judith in dealing with the Holofernes, and afterwards reports to the Nemedians the conditions inside the Tower, and advises them as to the strategy to be followed in attacking it." (**source:** Macalister, LGE, **Vol. 3**, p. 117)

New Testament – "It is quite possible that when LG was drawn up by its first compiler, it was not longer than what would fill three or four sheets of notepaper. It has grown to its present dimensions by an extraordinary accretion of glosses, interpolations, and other amplifications. Certainly the old canon of New Testament criticism, *brevior lectio praeferenda verbosiori*, is here applicable!" "For purposes of reference we shall denote the Latin MS. which lay before the translator by the symbol Δ. (New Testament critics have appropriated this symbol to the ninth-century Greco-Latin Codex Sangallensis; but as we shall here have no occasion to refer to that MS., there will be no consequent inconvenience." (**source**: Macalister, LGE, **Vol. 1**, p. xxvi, 6)

Luke - "The legend of the Fall of the Angels, here introduced as a necessary preliminary to the Fall of

Man, is part of the complicated angel-demon mythology that was absorbed from Persian sources and developed in post-exilic Judaism: quite likely it has its roots in the myth of the combat of Marduk and Tiāmat, which is the prologue to the Babylonian legend of Creation. Brought to shape by the false exegesis of such scattered passages as Isaiah xiv. 12, Luke x. 18, Revelation ix. 1 ff., the story was taken over into early Christian tradition." (**source:** Macalister, LGE, **Vol. 1**, p. 204)

Corinthians – "The phrase in ¶7, *In tAdam tānisi*, that Noe is "the second Adam" has grown out of a confused and inaccurate recollection of 1 Corinthians xv. 45." (**source**: Macalister, LGE, **Vol. 1**, p. 21, 210)

Colossians – Colossians i. 16 contains the story of the nine orders of angels. (**source**: Macalister, LGE, **Vol. 1**, p. 205, 205*n*)

Revelation - "The legend of the Fall of the Angels, here introduced as a necessary preliminary to the Fall of Man, is part of the complicated angel-demon mythology that was absorbed from Persian sources and developed in post-exilic Judaism: quite likely it has its roots in the myth of the combat of Marduk and Tiāmat, which is the prologue to the Babylonian legend of Creation. Brought to shape by the false exegesis of such scattered passages as Isaiah xiv. 12, Luke x. 18, Revelation ix. 1 ff., the story was taken over into early Christian tradition." (**source:** Macalister, LGE, **Vol. 1**, p. 204)

Apocrypha - ¶11 "is probably inspired by a desire to draw an exact anaology between the households of Adam and of Noah, partly to insinuate that only by such irregular unions could the containmination of Cainite blood be avoided" (**See Also**: Incest). The statement that the Flood was a penalty for the crime of Cain has here arisen fortuitously … It is possible to find it elsewhere in Apocrypha: thus The Book of the Rolls, to give but one example, makes Adam prophesy to Seth in these words: Know, my son, that there must come a Flood to wash all the earth, on account of the children of Cain, the wicked man who slew his brother." ¶50 "has been much worked over by the interpolation and assimilation of details from the apocrypha of Enoch. It has almost parted company with the Latin original." "Enoch was the central figure of a vast mass of folklore and apocryphal literature." ¶139 – "The tale of how Lamech accidently slew Cain is one of the most familiar legends of Apocrypha. It is of Jewish origin, and … was probably imported into Christian tradition from a lost "Book of Lamech." (**source:** Macalister, LGE, **Vol. 1**, p. 105, 218, 240, 264)

Book of Adam and Eve – "That the envy of Satan for his supplanter was the reason for the Temptation and the Fall of Man, is the usual belief, derived ultimately from that popular apocryphon, *The Book of Adam and Eve*." "There are numerous speculations as to the instrument of Abel's murder. *The Book of Adam and Eve* does not enlighten us." Eve's penitence in the Tigris is the central incident in the *Book of Adam and Eve* and related aprocryphal documents." "An abridged translation of quatrains 10-13, 15 [of Verse V] will be found in Archdeacon Seymour's paper, *The Book of Adam and Eve in Ireland* (Proceedings, R.I.A., xxxvi, section C, p. 121)." (**source**: Macalister, LGE, **Vol. 1**, p. 177, 179, 206, 208, 254, 262, 262*n*)

Book of Jubilees – "The names of Noah's family were themes for endless vain speculation. According to the *Book of Jubilees* Noah's wife was called 'Emzara, and the wives of his sons were respectively were Sêdêqêtêlĕbâb, Nê'êlâtamâ'ûk, and 'Adatan'eses." (**source:** Macalister, LGE, **Vol. 1**, p. 211)

Book of Lamech – "'The lump in his [Cain] forehead' goes back to a lost *Book of Lamech*, which told how Lamech, under the guidance of his son Tubalcain – for he was blind – shot an arrow at a wild man covered with hair, and with a horn growing out of his forehead, who proved to be Cain. Lamech was so distressed by the discovery that he killed Tubalcain…" "The tale of how Lamech accidentally slew Cain is one of the most familiar legends of Apocrypha. It is of Jewish origin, and as stated above, in the notes to ¶39, was probably imported into Christian tradition from a lost "Book of Lamech." (**source**: Macalister, LGE, **Vol. 1**, p. 237, 264)

Book of the Mysteries of Heaven and Earth – "This quatrain [29 in Verse V] seems out of place: it probably should follow quatrain no. 15. The name of the tree [*Daisia* in quatrain 29 Verse V] is given

as *Sezen* in the Ethiopic *Book of Mysteries of Heaven and Earth*. (See, Budge, Cave of Treasures, p. 66) (**source**: Macalister, LGE, **Vol. 1**, p. 265)

Book of the Rolls (**See**: Authors; Gibson)

Book of the Secrets of Enoch – "Written in Egypt somewhere about the beginning of the Chriatian era, and brought to its final form by a Hellenistic Jew, it is a part of Aprocryphal literature, which enumerates the 9 orders and 3 classes of angels and contains the story of the naming of Adam." "In chap. xxx. V. 13 ff. we read: And I [God] appointed him [Adam] a name, from the four component parts, from east, from west, from south, from north, and I appointed for him four special stars, and I called his name Adam." "The Nine orders" of the Angels are very frequently specified in Aprocryphal literature, as in the Book of the Secrets of Enoch, xx. 1 (Charles, *Apocrypha and Pseudepicgrapha of the O.T.*, vol. ii, p. 441. See also Colossians i. 16: *Irish Liber Hymnorum* (Henry Bradshaw Society edn. Vol. ii, p. 155)." (**source**: Macalister, LGE, **Vol. 1**, p. 205, 226)

Song of Lamech – In ¶42, "The difficult Song of Lamech has given trouble to the translator, and apparently also to his copyists." (**source**: Macalister, LGE, **Vol. 1**, p. 238)

Book of Ballymote - Located in the Royal Irish Academy, class-marked as 23 P 12, the LGE material occupies folios 8 to 34. On each page there are two columns of writing with 55 to 57 lines in each. Folios 9, and 24 through 30 are missing. In AD 1522 the book migrated from Sligo to Tir Conaill. "The first stirrings of a fuller awareness of LGE's textual history can be traced as far back as 1820 when Edward O'Reilly referred to "the *Leabhar Gabhaltus*, or Book of Conquests, compiled in the 14th century, from much more ancient books." O'Reilly here applies the title to that version of the text which Macalister called the Third Redaction, preserved in the Book of Ballymote and at the end of the Book of Lecan."

MS versions at Trinity College Dublin H.2.4, H.1.15 and the Royal Irish Academy Stowe MS D.* 3.2. are all derived from the Book of Ballymote and are of no real use except to restore one folio which the Book of Ballymote lost at some time after they were written.

MS TCD H.2.4 was written in 1728 by Richard Tipper is fairly good and is of great value for restoring the text of folio 9.

MS TCD H.1.15 (Gwynn's Catalogue 1289) was written by Tadhg O Neachtain c. 1745 CE, and labeled on its title page 'The Psalter of Tara'.

MS RIA Stowe D.3.2 is a pitifully illiterate production.

(**source**: Carey, 1993, p. 7, ; Macalister, LGE, **Vol. 1**, p. vi, ix, xi, xix, xx, 11, 216, 225, 233; **Vol. 2**, p. 149; **Vol. 3**, p. 206; **Vol. 5**, p. 138)

Book of Kells – "The statements of these scribblers [on grammar] call for no more serious consideration than that of a schoolboy who told an acquaintance of mine [Macalister], in answering a "general knowledge" paper, that "the Book of Kells contains thousands of poems relating the secret history of the Irish people." (**source**: Macalister, LGE, **Vol. 2**, p. 142)

Book of Ui Maine - In a poem, the book says thatAdam was in Paradise for 13 ½ hours. Verse V appears in the Book of Ui Maine, which follows the version in the second text of the Book of Lecan. (**source**: Macalister, LGE, **Vol. 1**, p. 239, 260)

Cīn Droma Snechta [Quire of Druim Snechta] – This is a lost "historical miscellany" manuscript cited in the LGE as a source for some of the materials that were used. (**source**: Macalister, LGE, **Vol. 2**, p. 231)

Banba - ¶167 is "An excerpt from the "Quire of Druim Snechta" (*Cīn Droma Snechta*) giving an independent account of the story of the Antediluvians." "This is what the *Book of Druim Snechta* says,

that Banba was the name of the first woman who found Ireland before the Flood, and that from her Ireland is called "Banba". With thrice fifty maidens she came, and three men." ¶187 is "An excerpt from the "Quire of Druim Snechta" which repeats ¶167. "Keating knows of the Banba story, and of its origin in the *Quire of Druim Snechta*." (**source**: Macalister, LGE, **Vol. 2**, p. 167, 168, 170, 177, 197, 231)

Capa, Luasat, Laigne – The text makes it clear that this story is *not* from the *Druim Snechta*. (**source**: Macalister, LGE, **Vol. 2**, p. 232)

Cessair – "We now understand the significance of the fifty women who were in her company. Or, thrice fifty, according to the *Druim Sneachta* Banba story." ¶167, "has a variant of the Cessair invasion … professing to be from the lost historical miscellany called the *Quire of Druim Snechta* where it was probably an independent saga." "One of the women accompanying Cessair is named Balba (= Banba), showing a reminiscence of the story in the *Quire of Druim Snechta*." (**source**: Macalister, LGE, **Vol. 2**, p. 173, 173n, 231, 237; **Vol. 5**, p. 8)

Fir Bolg – The *Quire of Druim Snechta* says, they [the Fir Bolg] stole the pinnaces of the king of Greece" for their escape. Keating quotes a story from the *Quire o fDruim Snechta* of the Fir Bolg stealing the ships of the Greeks. (**source**: Macalister, LGE, **Vol. 3**, p. 125, 145; **Vol. 4**, p. 4)

Ibitēna – Verse V, quatrain 53 says that the school of languages was in the city of Ibitēna. "The city of Ibitēna is apparently an echo of the name of the Median city of Ecbatana … Keating gives another version, Eathēna, and quotes this quatrain as from *Cin Droma Snechta* – which seems to suggest that this poem was contained in that important manuscript." (**source**: Macalister, LGE, **Vol. 1**, p. 268)

Partholon - ¶206 describes the first partition of Ireland by the sons of Partholon. "A marginal note derives this incongruous paragraph from the *Quire of Druim Snechta*, which as we have seen has also supplied disturbing material to the Cessair narrative." (**source**: Macalister, LGE, **Vol. 3**, p. 88)

Túatha Dé Danann – "*The Book of Druim Snechta* says that Amorgen asked Banba about her race and origins." "*The Book of Druim Snechta* says that it was in Sliab Mis that Ériu had colloquy with them [Milesians], and that she formed great hosts [from peat moss] to oppose them." (**source**: Macalister, LGE, **Vol. 5**, p. 35, 37, 53, 77, 79)

Codex Sangallensis - "For purposes of reference we shall denote the Latin MS. which lay before the translator by the symbol Δ. (New Testament critics have appropriated this symbol to the ninth-century Greco-Latin Codex Sangallensis; but as we shall here have no occasion to refer to that MS., there will be no consequent inconvenience." (**source**: Macalister, LGE, **Vol. 1**, p. 6)

Coir Anmann – Loch Cimme "is Loch Hacket, Co. Galway; but though the eponymous "Four-Headed Cimme" is mentioned in the Dindsenchas texts … neither there nor in *Coir Anmann* are we told the reason for his peculiar epiclesis." (**source**: Macalister, LGE, **Vol. 4**, p. 81)

Colbertine Manuscript – "The list of the Egyptian kings is taken from the Chronicle of Eusebius; the names are here given as they appear in the Latin text of the translation of Hieronymus, from which our compiler drew his information. Later, we shall find cumulative evidence that the MS. of Eusebius at the compiler's disposal was a transcript of the Colbertine text, if not actually that MS. itself; here it gives an easy explanation for the corruption of the name "Vafres" into "Hupriphis". This is evidently a combin-ation of "uapris" which the scribe wrote with "uafris" into which a corrector changed it. "Nechod" and "Bochor" also approximate to Colbertine readings. On the other hand, "Encepros" for "Encepsos" is a mistake of the Irish scribes, and there is no justification for "Dremendis" in the Colbertine MS. Nor must we overlook the fact that several names in the list are omitted in the Colbertine MS. which are duly recorded in their proper places in the Irish list." "The standard MSS. of Eusebius give the name *Tautaeus* for the successor of Tautanes, but the Colbertine MS. (of which Fotheringham does not speak in high terms) has here the name *Fleutheus*. This is evidently the source of the "Flaitheus" of our text, and is accordingly adopted here in the translation." "Sometime in the reign of Eochu Mumu a change of

monarchy took place in the Assyrian kingdom, overlooked by our synchronizers. Ofrataeus, the "Ofratalus" of the corrupt Colbertine MS., reigned for 20 years and was followed by Ofratanes, king for 50 years." (**source:** Macalister, LGE, **Vol. 5**, p. 51*n*, 197*n*, 221*n*)

Colloquy of Adrian and Ritheus – "The notion that the Devil was the first to invoke the name of God reappears in *Salomon and Saturnus* (p. 191) – "Who first named the name of God? The devil furst named the name of God." We find this statement repeated in the *Colloquy of Adrian and Ritheus* (ibid. p. 204)." (**source**: Macalister, LGE, **Vol. 1**, p. 263)

Da Derga's Hostel – The hostel is cited as a reference to the name Cicul, where "Cicul turned feminine, appears in the story of Da Derga's Hostel as the wife of a certain Fer Caille." "I [Macalister] take the House of Da Derga to have been [a sacred building]. It was a sort of pantheon: its numerous "cubicles" were shrines, each with its idol; and the quaint creatures seen and described by the spy in the service of the raiders were the images which the shrines contained." Compare to Liber Querulus by Gildas for its descriptions of the Hostel. "The author had no sympathy for the gods of his pagan ancestors and deliberately set himself to ridicule them." (**source**: Macalister, LGE, **Vol. 2**, p. 260, 262)

De Subternis – ¶269 in the Nemed section, "in the book *De Subternis*", says that the Túatha Dé Danann were Greek poets and prophets and communities of kings and clans and that they could sail on the seas without vessels. Macalister was unable to find any reference to this book in any bibliography or catalogue of medieval literature. (**source**: Macalister, LGE, **Vol. 3**, p. 155, 198)

Domesday – The story of the sons of Míl is like a "miniature Domesday or Landnámabók (just like in the *Book of Joshua* and the subsequent Biblical histories) detailing the division of the land and partition of the country." "The explanation of certain geographical details, after the manner of *Dindsenchas*, by the names of several leaders, possibly … turns the document into a sort of Domesday Book, suggesting that the descendants of the owners of those personal names had some sort of territorial claim over the regions bearing the geographical names." (**source:** Macalister, LGE, **Vol. 5**, p. 3, 6)

Eachtra Lomnochtáin an tSléibhe Riffe – This is "a queer 18th century lepado-temacho-selacho" composition which tells of a monstrous bird called 'An Liath-charraig'. Obviously this is the old friend of our childhood, the sailor Sindibad's *roc*: the author, or rather the cook, of *Lomnochtán* must have borrowed it from some vanished chapbook adaptation of Galland's French version, which first introduced the "Nights" to Europe, mixing it up in his stew with all sorts of things, including snippets from *Gulliver's Travels*." (**source**: Macalister, LGE, **Vol. 3**, p. 118)

Ériu – Ériu is a journal of Irish Studies. For the two articles below, Macalister has not cited the authors or the title of the articles. (1) Tuan "reappears as an arbitrator among the "five elders" of Ireland who were called to establish the affairs of Tara." (2) "This account of Lot, and her origin in the Caucasus, reappear, in a list of monsters descended from Adam's race, in that weird monument of human folly called *Tenga Bith-nua*. There we read of The Tribes of Ithier, north of Mount Caucasus, whose mouths are in their breasts, who have four eyes in their backs, and who are so hot and lustful in their bodies that no other race can endure them. Ériu, ii, p. 130) (**source**: Macalister, LGE, **Vol. 3**, p. 87, 113, 113*n*)

Fēilire Oengusso – Regarding the use of the name 'Iofer Niger' as an alternative to Belial son of Beelzebub, "The relevant passage is quoted in the glosses to Fēilire Oengusso (R.I.A. edition, p. 52; H. Bradshaw Soc. Edition, p. 74): the name there appears as Iafer, Iofer, and (in *Lebor Brecc*) Ethiar." (**source**: Macalister, LGE, **Vol. 1**, p. 207)

Hisperica Famina – This work is cited by Macalister to show that "contrasts of a current and a learned language are common: we find them in *Auraicept na n-Ēcces*, in *Maro*, in *Hisperica Faminia* (where "Hisperic" and "Ausonic", i.e. normal Latin, are contrasted, to the disadvantage of the latter.)" (**source**: Macalister, LGE, **Vol. 2**, p. 126)

Landnámabók - The story of the sons of Míl is like a "miniature Domesday or Landnámabók (just like in the *Book of Joshua* and the subsequent Biblical histories) detailing the division of the land and

partition of the country." (**source:** Macalister, LGE, **Vol. 5**, p. 3)

Lebor na Huidhri – This is the source from which Muirghes mac Paidin ui Maoil-Chonaire copied the text of the Book of Fenagh, also known as the Book of Baile ui Maoil-Chonaire. "The total disappearance of the copy [of LGE] in *Lebor na Huidri* was probably the result of someone having been left for a few moments alone with that precious codex." "The eclectic scribe of this MS. took the paragraph [of the battle between the Athenians and the Philistines] … from a text of the R^1 group – almost certainly the copy which was in his time contained in *Lebor na Huidri*." ¶414 regarding the meeting of the Milesians with Ériu, Banba and Fotla on Sliab Mis is an extract from *Lebor na Huidri*. (**source:** Macalister, LGE, **Vol. 1**, p. xviii, 13; **Vol. 4**, p. 94; **Vol. 5**, p. 48, 55)

Liber Flavus Fergusiorum – There is an abstract of the story of the meeting of Moses and Nel in Liber Flavius Fergusiorum (43 aβ) in which the place [Pi-Hahiroth] appears as Capaciroth. (**source:** Macalister, LGE, **Vol. 2**, p. 134)

Martyrology of Óengus – This is "MS. P, formerly in the Phillips Collection at Cheltenham, now in the National Library of Ireland, class-marked P. 10266. It has been described by Whitely Stokes (*Martyrology of Óengus* (Henry Bradshaw Soc. Edition), p. ix, ff." Regarding the birth of Tuan "Compare the story of the birth of St. Finān (*Mart Óengus*, Henry Bradshaw Society edn., p.112)." (**source**: Macalister, LGE, **Vol. 1**, p. xv*n*; **Vol. 3**, p. 102)

Master of Oxford's Catechism – "In the fifteenth century *Master of Oxford's Catechism* … Noah's wife is called Dalida, and the sons' wives are Cateslinna, Laterechta, and Aurca, otherwise Ollia, Olina, Olybana." "*The Master of Oxford's Catechism* (p. 217) gives Artux, Dux, Arostolym, Momfumbres as the names of the four stars [that contributed to the name of Adam]." *The Master of Oxford* says that Adam was in Paradise for 7 years. That the devil was the first to call the name of God is found in the *Master of Oxford* – "Who cleped first God? – The devyll." Regarding the idea that stones "grow" is addressed in the *Master of Oxford*: "Why bereth not stonys froyt as trees? – For Cayne slough his brother Abell with the bone of an asse cheke." (**source**: Macalister, LGE, **Vol. 1**, p. 211, 227, 239, 263, 264)

Mesca Ulad – In the Túatha Dé Danann section of the LGÉ, "Lug is credited with three sons, Ainnli (= one of the three sons of Uisnech), Cnu Deroil (= Crom Deroil, a druid appearing in the tale called *Mesca Ulad*), and Abartach …" (**source**: Macalister, LGE, **Vol. 4**, p. 101)

Oidheadh Cloinne Tuireann – The Fate of the Children of Tuireann.

  Brian, Iuchar and Iucharba – "The sublimated divinity of the gods-of-gods, Brian, Iucharba, Iuchair, however it may be underlined by their dioscuric nomenclature and by their closely knit parentage (their mother being their father's daughter), is inconsistent with everything recorded of them in *Oidheadh Cloinne Tuireann*, our chief source of information about them." These three brothers killed Cian, the father of Lug. "The story of the discovery of the culprits [as told in Verse LXVI, quatrain 5] differs totally from that in OCT [*Oidheadh Cloinne Tuireann*]." For the killing of Cian, Lug imposed a wergild upon them. This is the story which appears later in the tale called *Oidheadh Cloinne Tuireann*: it adds a number of details to the list of "erics" there found, and though irrelevant to the narrative of LG, it is of some value in cult-history." The final and fatal eric imposed on the three brothers was "three shouts from the Hill of Midchain". (**source**: Macalister, LGE, **Vol. 4**, p. 300, 301, 308, 340)

  Cian – Cian "has a more independent individuality, as befitting the father of Lug. Once again, we are probably to see *odium theologicum* at work, in the tale of his turning himself into a pig (or a lapdog p. 284), in a vain hope of escaping his destined fate at the hands of the *Children of Tuireann*." (**source**: Macalister, LGE, **Vol. 4**, p. 299)

  Miach – "The couplets of the Pictish kings found in the Chronicle of the Picts and Scots, apparently indicate monarchs who impersonate pairs of dioscuric divinities – Pant, Urpant; Leo, U (r) leo; Gant Urgant; etc. In Oidheadh Cloinne Tuireann the physician Miach is fitted with a doublet Oirmiach, whose name is formed in an analogous manner." (**source**: Macalister, LGE, **Vol. 3**, p. 192)

Nuadu – "Undoubtedly the "silver arm", which is his prominent characteristic had an important place in his mythology; but what we are told about it in the extant documents is of little greater scientific value than the ludicrous parody irrelevantly prefixed to the modern version of the story called *Oidheadh Cloinne Tuireann*." (**source**: Macalister, LGE, **Vol. 4**, p. 98)

Revue celtique – This is a scholarly journal for which Macalister did not cite the author or title for the following six references: (**1**) "On the legend that Enoch is reserved to fight against Antichrist, along with Elijah (and even to perish in the fighting), see *Revue celtique*, xxvi, pp. 164-5, and references there." (**2**) "The brother 'Pendan' appears in the later redaction of *Tenga Bith-nua* (*Revue celtique*, xxviii, p. 300) as a second victim of Cain's jealousy." (**3**) "Persons casting spells are sometimes represented as putting themselves, so far as possible, into the same state – standing on one foot, gesticulating with one hand, closing one eye, and speaking a formula in one breath (for examples see R.C., xii, 98; xxi, 156; xxii, 581; also the note ib. xxi, p. 395)." (**4**) "The person mocked *In Dagda*, "the good god" of former times, with a ribaldry which an editor not usually troubled with unscientific squeamishness, decided to be unprintable (*Revue celtique*, xii, p. 86)." (**5**) "According to this [¶232] Partholon came from Greece where his parents and brothers had been killed for their inheritance. See *Revue celtique* xvi, p. 140." (**6**) Regarding the *Dindsencha*s of Carn Conaill see R.C., xv, p. 478. (**source**: Macalister, LGE, **Vol. 1**, p. 220, 254; **Vol. 2**, p. 98, 98*n*, 260, 263; **Vol. 4**, p. 82)

Royal Irish Academy, Contributions and Proceedings - Macalister does not cite the author or the title of the article for descriptions and photographs of the Stone of Uisnech see Vol. XXXVIII, Section C, p. 78, plate V. For quatrain 16 of Verse LXV, line 2250, *for medaib Muman*, Macalister suggests a comparison with *Mide na mmed*, quoted in the R.I.A. Contribb., s.v. *med* from a poem in the *Book of Leinster*. "The word *muirchrech* seems to denote a specific distance with a maritime application, like the modern "knot", but its exact meaning is unknown. See the R.I.A. Contributions to Irish Lexicography, s.v., and compare the measurement of marine distance by 'nine waves", frequent in Irish legend." (**source**: Macalister, LGE, **Vol. 4**, p. 90, 328; **Vol. 5**, p. 31*n*)

Salomon and Saturnus - "The notion that the Devil was the first to invoke the name of God reappears in *Salomon and Saturnus* (p. 191) – "Who first named the name of God? The devil furst named the name of God." With regard to the ability of stones to grow, Salomon and Saturnus says "that this growth had been stopped by the flow of Abel's blood. We read there: "Tell me why stones are not fruitful? Because Abel's blood fell upon a stone when Cain his brother slew him with the jawbone of an ass." (**source**: Macalister, LGE, **Vol. 1**, p. 263, 264)

Saltair na Rann – "The story [of the Fall of the Angels] appears in most early paraphrases of the Biblical history, as for instance, in *Saltair na Rann*, no. vi." "*Andind* is an adjective applied to Pharaoh by Joseph in *Saltair na Rann* (line 3334), but no one seems to know what it means." (**source**: Macalister, LGE, **Vol. 1**, p. 204; **Vol. 4**, p. 303)

Saxon Chronicle – Regarding ¶245, "The identification of Moin Conain with Anglesey (Mon) seems to be a mere guess of O'Donovan's (*Annals of the Four Masters*, Index). There is no record known to me [Macalister] of any eponymous "Conan" connected with the island: so that in assuming it some caution has to be observed. *Allsaxan*, which some MSS. combine with the *g* of the preceding *rig* to make *Gall-Saxan*, is the *Ald-Seaxum* of the *Saxon Chronicle*." "To endevour to identify the names in this quatrain [Verse XLIII] is a perilous undertaking, except Hingis and Osro, which are, of course, Hengist and Horsa. The following names appear in the *Saxon Chronicle* in years neighboring upon that of their invasion, but the equations must be garnished with several marks of interrogation apiece: Posro = Port: Pella = Maegla: Enda = Ida: Olla = Ceawlin: Ella = Ælla." (**source**: Macalister, LGE, **Vol. 3**, p. 193, 206)

Scél Tuáin meic Chairill [The Story of Tuán son of Cairell] - "presents the successive settlements of Ireland as the reminiscences of an immortal informant, the supernaturally regenerated Tuán, and moves closer to the structure of LGÉ by assigning the Fir Bolg and the Túatha Dé Donann the places which they hold in the canonical scheme"; ed. & trans. By John Carey, Eriu 35 (1984) 93-111; there is an earlier

edition by Kuno Meyer, added as an appendix to Alfred Nutt, The Celtic Doctrine of Rebirth (London, 1897), 285-301." "Successive versions of Scél Tuain were adapted in light of the doctrines of LGÉ." (**source**: Carey, 1993, p. 4, 5*n*, 6,)

Sex Aetates Mundi - Rawl. B 502 is a facsimile copy.

Adam's Children – "The poem beginning *Redig dam a Dē do nim*, contained in the Irish *Sex Aetates Mundi*, has the same names [as those in Epiphanius (*Adv. Haeres*, I ii 26), Colpha, Olla, Oliua]. It also gives Olla as the wife of Set, along with Pibb and Pithibb, the wives of Adam's other married sons." "Adam's son Sile, and the three wives … reappear in *Sex Aetates Mundi*, but whence they reached that text I [Macalister] have failed to discover." (**source**: Macalister, LGE, **Vol. 1**, p. 213, 266)

Flood – The story in ¶53 about the Flood being caused by the disobedience of the Sethites in inter-marrying with the Cainites "may come from *Sex Aetates Mundi.*" "Glossarial interpolations, borrowed from *Sex Aetates Mundi*, have ousted the biblical lemmata in ¶80. (**source**: Macalister, **Vol. 1**, p. 4, 138, 220, 241, 242, 246)

Noah's Children – The descendants of Noah and their division and subsequent population of the world "became the common property of early historians, and appears also in *Sex Aetates Mundi*." (**source**: Macalister, LGE, **Vol. 1**, p. 214, 216, 217, 245, 250, 251, 252, 253)

Patriarchs - ¶89 "includes the first verse of a poem (given in full in *Sex Aetates*) and the tabular statement of the ages of the Patriarchs." (**source**: Macalister, LGE, **Vol. 1**, p. 249)

Peleg – "The statement that Peleg was the ancestor of the Indians, a "fact" which the compilers apparently ascertained from *Sex Aetates Mundi*." (**source**: Macalister, LGE, **Vol. 2**, p. 139)

Table of Nations – appears in *Sex Aetates Mundi.* (**source**: Macalister, LGE, **Vol. 1**, p. 216, 217)

Story of Ard Lemnachta – The story tells of a milk-trick where milk was either an antidote to the poisoned weapons of the Túath Fidga, or a means of destroying them, because the milk of the sacred cattle was a poison for the foreign enemies. "We may remove *unde Cath Arda Lemnachta* from this early text as a gloss, as is suggested by the Latin tag introducing it." (**source:** Macalister, LGE, **Vol. 5**, p. 143, 144, 175, 177)

Stowe Manuscripts - The Stowe collection is in the Royal Irish Academy. Stowe MS A.2.4. is a direct and very poor copy of MS. D.4.3. The MSS with a V abbreviation are parts of a dismembered MS now divided into 3volumes.

V[1] (MS # D.5.1.) consists of nine folios with four columns of writing on each; the size of the leaves are 11x 8 inches; 51 to 55 lines of writing in each column. The MS has undergone extensive re-inking, and it is not always clear that the restorer has done his work accurately. At the top of folio 1a there are two faint, worn lines of writing in Gothic lettering - apparently a library mark, which under ultra-violet light seems to read *Monasterii Insi Patraic*.

V[2] (MS #D.4.1.) has eight folios but the writing stops abruptly at 8 & 9 (end of the poem *Fland for Erind hi tigh*) after which the rest of the column is blank. The gap extends to the end of the 13th quatrain of the poem Gaedel glas.

V[3] (MS #D.1.3.) With the 14th quatrain the text resumes abruptly from MS #D.4.1. and runs on to the end of *Eriu ardinis na righ*, which finishes the MS. (**source:** Macalister, LGE, **Vol. 1**, p. vi, ix, xiv)

Tain Bo Flidais – Macalister drew on the information in Best's Bibliography for "Flidais and her cattle naturally suggest a reference to the story called *Tāin Bo Flidais.*" (**source**: Macalister, LGE, **Vol. 4**, p. 299, 299*n*)

Tenga Bithnua – "an apocryphon; "mere learned nonsense … gibberish sentences …". Macalister does not cite the author or title of the article on the children of Adam, where "The brother 'Pendan' appears in the later redaction of Tenga Bith-nua (*Revue celtique*, xxviii, p. 300) as a second victim of Cain's jealousy." Macalister does not cite the author or title of the article about Lot. "This account of Lot, and her origin in the Caucasus, reappear, in a list of monsters descended from Adam's race, in that weird monument of human folly called Tenga Bith-nua. There we read of The Tribes of Ithier, north of Mount Caucasus, whose mouths are in their breasts, who have four eyes in their backs, and who are so hot and lustful in their bodies that no other race can endure them. (Ériu, ii, p. 130) (**source**: Macalister, LGE, **Vol. 1**, p. 254; **Vol. 2**, p. 137; **Vol. 3**, p. 87, 113, 113*n*) (**See Also**: Lot the Active)

Thousand and One Nights – The story of the "City of Brass" (nights 566-578), in the Thousand and One Nights, introduces venomous fighting beasts which might have influenced ō Clérigh's version of the Nemed story, except that he lived too early to know of it. The sailor, Sindibad, and his encounter with the *roc* may have influenced the story of the monstrous bird "An Liath-charraig" in *Eachtra Lomnochtáin an tSléibhe Riffe.* (**source:** Macalister, LGE, **Vol. 3**, p. 117, 118)

Vita Iulianae [Life of St. Juliana] - St. Juliana lived in the 4th century A.D. *Vita Iulianae*, dates from about AD 800. "Iofer Niger" is beyond question an intrusive gloss, written in by someone fresh from reading the Life of the fourth-century St. Juliana." "Bespelled by Juliana, this being is compelled to confess his own misdeeds …" "…*Ifirnaig*, the form which the name has assumed in the Irish text of *Vita Iulianae* (R.C., xxxiii, p. 316). (**source**: Macalister, LGE, **Vol. 1**, p. 3, 206, 206*n*, 207)

Known Authors – Since the LGE presentation of Irish names and patronymics is not standardized, the names of the early Irish writers, scribes and poets is indexed by their first name. All modern authors are lsited last name first.

Adam ō Cianain – He is one of two scribes who worked on the Book of Fermoy. This is a dismembered MS consisting of 2 parts, abbreviated as F[1] and F[2]. It is written upon 22 folios of vellum, of which the first 8 form a gathering, bound into the front of the Book of Fermoy, in the Royal Irish Academy, MS. # 23 E.29. The remaining 14 folios are in the Royal Irish Academy. Stowe collection MS #D.3.1. The folios measure on average 10.5 x 8 inches. There are 31 lines of writing in each column, and two columns on each page. There were two scribes who worked on the Book of Fermoy. The first scribe was identified by Dr. Best as Adam ō Cianain of Lisgoole, County Fermanagh, whose obituary is recorded in the Annals of the Four Masters as 1373. (**source**: Carey, 1993, p. 11, 13, ; Macalister, LGE, **Vol. 1**, p. vi, xii, xiii; **Vol. 4**, p. 99, 323)

Adam ō Cuirnīn – He wrote the first text of the Book of Lecan which is in the library of the Royal Irish Academy, class-marked as 23.P.2. The LGE text is at the beginning of the book and has lost the first nine folios. In consequence the copy begins abruptly in the section relating to the Fir Bolg. The complete text covered 30 folios, with two columns on each page containing 41 to 55 lines of writing. Many of the folios have become semi-transparent by contamination with some greasy substance, and the writing on the one side shows through to the other, making decipherment difficult. This is the most exactly dated text of the LGE. The MS. finishes "It endeth. Adam o Cuirnīn wrote it, for Gilla Isu mac Fir Bisigh, the man of learning of the Ui Fiachrach, A.D. 1418."

The second text in the Book of Lecan occupies folios 264 through 312. It is a very peculiar text having some interpolations not found in any other ancient version of LGE. Macalister posits that this MS was copied in haste, perhaps because of a time limit imposed on its borrower. There were two scribes who worked on it, changing, sometimes, even in the middle of a line.

There are fragments of the text of the Boroma Tribute in the R[3] text of the Book of Lecan. (**source**: Carey, 1993, p. 7, 7n, ; Macalister, LGE, **Vol. 1**, p.vi, xi, xviii, xxi; **Vol. 2**, p.149, 242, 255*n*; **Vol. 3**, p. 97, 98*n*; **Vol. 5**, p. 309)

Adamnán – "But Adamnán found fault with Finnachta for remitting the Boroma". (**source**: Macalister, LGE, **Vol. 5**, p. 329)

Alexander Polyhistor – Paragraph 277 begins, "Now this is the princedom of the Medes …" "These particulars about the Babylonian kings come from a fragment of Alexander Polyhistor, derived from the Babylonian historian Berossus. The figures are quite wrong." (**source:** Macalister, LGE, **Vol. 3**, p. 165, 200)

Annius, Johannes - "According to the Pseudo-Berossus of Johannes Annius … we read how "Noah taught astronomy, division of time, and astrological predictions, and he was considered as being of divine origin." (Fabricius, p. 245) (**source**: Macalister, LGE, **Vol. 1**, p. 211, 212, 212*n*)

Arbois de Jubanville, Henri d'

Essai d'un catalogue de la littérature épique de l'Irlande - "A much fuller view of the evidence [of the textual history of LGÉ] was presented in 1883 by Henri d'Arbois de Jubainville, who listed eight medieval manuscripts of LGÉ besides a number from the seventeenth to the nineteenth centuries" in his *Essai d'un catalogue de la littérature épique de l'Irlande* (Paris, 1883), p. 169-71). (**source**: Carey, 1993, p.7)

Le cycle mythologique irlandais et la mythologie Celtique - In 1884 he "published one of the most detailed studies of LGÉ ever written, the book *Le cycle mythologique irlandais et la mythologie celtique* (a translation by R.I. Best appeared as The Irish Mythological Cycle and Celtic Mythology, Dublin, 1903. "Henri d'Arbois de Jubanville saw all of Irish pseudo-history as an essentially unmodified repository of Celtic myth." "Arbois undertook to reconstruct a mythological as opposed to a (pseudo) historical basis for almost every feature of the text, and proposed a multitude of comparanda in Greek, Roman, and Indian mythology while neglecting the influence of such continental sources as the Bible, Orosius, and Isidore of Seville." However, it seems that Arbois was aware of the biblical influence on the stories about St. Patrick. Macalister wrote, "The influence of the Old Testament in shaping Irish pseudo-legends must be frankly acknowledged. D'Arbois de Jubainville long ago pointed out that much of the legendary biography of St. Patrick is a mere adaptation of the history of Moses (R.C. ix, p. 111 ff.); D'Arbois de Jubainville discerned how the story of Moses inspired many of the legendary details in the medieval lives of St. Patrick (see Revue Celtique ix, 111)." (**source**: Carey, 1993, p. 3, 7, 7*n*,; Macalister, LGE, **Vol. 4**, p. 293; **Vol. 5**, p. 2)

Criticism of: "His methods have been extensively criticized, and certainly seem naïve from the perspective of modern scholarship. The book was however a valuable contribution at a time when no version of LGÉ had yet been printed." (**source**: Carey, 1993, p. 7)

Aristotle – Regarding the "curious idea that the Celts would take up arms against the flowing tide, and feared not the rising unundation" see *Nich. Ethics,* iii, 7, 7. (**source**: Macalister, LGE, **Vol. 3**, p. 116*n*)

Atkinson – Atkinson wrote a Glossary to Ancient Laws. In his translation of Verse XXIV, quatrain 7, line 826 "*ann tānic a thiugradus*" Macalister notes that *thiugradus* with a variety of spellings , is glossed .i. *tanaic a dedhen-cheim* ("last step" with *gradus* in mind): "*tiugh*" *deidhenach*, ₇ "*rathus*" *cion, .i. a cion deidhenach basaightteach*. The latter part of the gloss seems to hit the nail: *rathus* is a legal term (= liability), see Atkinson, *Glossary to Ancient Laws*. The last liability is, of course, death." (**source**: Macalister, LGE, **Vol. 2**, p. 245) (**See Also**: Authors; Anonymous; Ancient Laws of Ireland)

Aucher – About ¶198, Macalister wrote that "This is the first paragraph of one of several tracts in which Irish "history" is placed in a setting of world chronology, based on the compilation of Eusebius, as it is preserved for us at second-hand in a Latin translation by Hieronymus, and also in an Armenian version: the original Greek text survives in fragments only." "I [Macalister] use … Aucher's edition (Venice, 1818) of the Armenian translation." (**source**: Macalister, LGE, **Vol. 2**, p. 241*n*)

Augustine – Augustine was the author of De Civitate Dei (413-26). "The newly converted peoples of western Europe were faced with the challenge of finding places for themselves among the progeny of Noah's sons, and coordinating their own traditions with the universal system which had been elaborated

on the basis of Biblical authority and Greco-Roman historiography. The most important expositions of this system were the *De civitate Dei* of Augustine (413-26) …" "Cetthim, [son of Ionan son of Iafeth] *a quo* is Iuppiter son of Saturn, as the book of Augustine *De Ciuitate Dei* saith, and of whom are the Citii. From them is named the city of Cyprii, namely Citium." On this ¶95 H, Macalister wrote, "I cannot find any justification for the quoting of *Civ. Dei* as an authority, unless it be this sentence from XVI, iii, *ad init.: Coeptae sunt enim commemorari a minimo filio qui uocatus est Iapheth*". "*Soillsi aingel* is an attempt at a solution of the old puzzle, as to how light could have been created before the luminaries: see Augustine, *Civ. Dei* xi. 9." "The legend of the Fall of the Angels … foreshadowing the downfall of the King of Babylon, and addressing him ironically as "Morning Star", has given the name "Lucifer" to the leader of the revolting angels: see Augustine *Civ. Dei*, xi. 15." "The gloss *isin Mac*, which has entered the text of M [Book of Lecan, second text] as an interpretation of *ar tūs* or *in principio* (critical note no. 5), is an exegesis as old as Irenaeus, who saw what he presumably thought was the Hebrew word *bar*, "son" (it is really Aramaic), in the opening words of Genesis, *B'rēshīth barā*, "In the beginning of creating. .. See Also Augustine, *De CivitateDei*, xi. 32." "That Adam and Eve remained virgin in Paradise was a notion suggested by the fact that Eve's name of universal mother is not recorded till after the Fall. Something of the idea will be found in Augustine, Civ. Dei xiii, 13, 14." Regarding the interpretation of the name Cain "… early commentators overlook the fact, which a little knowledge of elementary Hebrew grammar would have taught them, that it was Eve, not Adam, who said *Possedi hominem*. But they are in the good company of Augustine, *Civ. Dei* xv. 15." "Augustine (*Civ. Dei* XVI. 8) discusses at length whether the monstrous races of men (in which there was in his time at least a half-belief: he gives a list of these deformities of folklore) were descendants of Noah, and answers in the affirmative.He does not, however, call in the curse of Ham to account for them." "Hebrew," says Augustine (*Civ. Dei* XVI, 2), "was the common language of the race of men till the time of Heber father of Peleg, when the earth was divided." Regarding the reign of Ninus son of Belus in ¶105, Macalister wrote "The interpolation in this ¶ is adapted from Augustine (*Civ. Dei* iv. 6) by whom it has been borrowed from Trogus Pompeius or his summarizer Justin." (**source**: Carey, 1993, p. 2; Macalister, LGE, **Vol. 1**, p. 155, 201, 204, 223n, 234, 235, 247, 249, 252; **Vol. 2**, p. 127)

Bathurst, W. H. – Bathurst wrote Roman Antiquities at Lydney Park, Gloucestershire (London, 1879). In part this work describes a temple possibly ascribed to Nuadu. Macalister says, "This being is doubtless to be identified with Nodons, or Nodens, a diety whose chief sanctuary known to us is the Romano-British temple at Lydney Park, Gloucestershire". See also: R.E.M. and V.T. Wheeler, Report on the Excavation of the Prehistoric, Roman and Post-Roman sites in Lydney Park, Gloucestershire (London, Society of Antiquaries, 1932) (**source**: Macalister, LGE, **Vol. 4**, p. 97, 97*n*)

Bede - In his Exposition of Genesis, Bede offers a story about the finding of a name for Adam. (**source**: Macalister, LGE, **Vol. 1**, p. 226)

Bergin, Osborn – Bergin assisted Macalister with the translation of a phrase in ¶318. "I confess that *o lodin as firu* "caught me out": I need not record my efforts to extract sense from it, for Professor Bergin kindly gave me the correct interpretation. It is a corruption of *olsodain as firu* "which is truer". It is consoling to observe that, to judge from the *variae lections*, the native scribes and scholars were equally bewildered!" In his acknowledgements, Macalister thanked Professor Bergin "for permitting me to consult him on various linguistic and other questions that arose during the progress of the work". (**source:** Macalister, LGE, **Vol. 1**, p. xxxiv; **Vol. 4**, p. 301)

The Book of Leinster, formerly Lebar na Núachongbála – This book was edited by R.I. Best, Osborn Bergin and M.A. O' Brien, and was published in Dublin, 1954. Myles Dillion, in 1956, wrote an article on the textual history of the Lebor Gabála Érenn. "Dillon based his summary of the text exclusively on the version of LGÉ in the Book of Leinster, then newly available in a diplomatic edition." (**source**: Carey, 1993, p. 17, 17*n*)

Criticism of Macalister: "A scathing anonymous review in the *Freeman's Journal*, Saturday, February 24, 1917, p. 3, apparently the work of Osborn Bergin, criticized the choice of so late a manuscript [Ó Clérigh's Leabhar Gabhála] as the starting point for a study of LGÉ, objected to the editors' reliance on scribal glosses in translating the poetry, and lamented numerous inaccuracies and errors in transcription,

expansion of abbreviations, and translation." (**source**: Carey, 1993, p. 10, 11, 11*n*)

Berossus – "It has proved impossible to reconcile the names of Mesopotamian kings, derived by Eusebius from Berossus, with the names recovered from the monuments." In ¶277 "the particulars about Babylonian kings come from a fragment of Alexander Polyhistor, derived from the Babylonian historian Berossus." (**source:** Macalister, LGE, **Vol. 1**, p. 211, 222; **Vol. 3**, p. 200) (**See Also**: Authors; Alexander Polyhistor, and Johannes Annius)

Best, Richard I. – In his acknowledgements, Macalister thanked Professor Bergin "for permitting me to consult him on various linguistic and other questions that arose during the progress of the work". (**source**: Macalister, LGE, **Vol. 1**, p. xxxiv)

  Bibliography – Macalister drew on the information in Best's Bibliography for "Flidais and her cattle naturally suggest a reference to the story called *Tāin Bo Flidais.*" (**source**: Macalister, LGE, **Vol. 4**, p. 299, 299*n*)

  Book of Fermoy – "Dr. Best identifies the handwriting as that of Adam ō Cianāin of Lisgoole, County Fermanagh, whose *obit* is recorded in the *Annals of the Four Masters* at A.D. 1373." (**source**: Macalister, LGE, **Vol. 1**, p. xii)

  The Book of Leinster, formerly Lebar na Núachongbála – This book was edited by R.I. Best, Osborn Bergin and M.A. O' Brien, and was published in Dublin, 1957. This manuscript, dating from c. 1150 CE is in the library of Trinity College, Dublin, identified as H.2.18. The part of the manuscript which deals with the Lebor Gabála is on folios 1 to 13. The measurement of each of the folios varies slightly as the vellum is not cut with mechanical uniformity. The folios measure about 12.7 x 9 inches; and bear 4 columns, with about 51 to 53 lines of writing in each. The recto of the first folio has writing which is partly illegible from dirt, wear and other injury. The rest, as a whole, is readable enough, although the edges of some of the folios are frayed, and throughout, many of the words and letters are damaged or lost. A   transcript of the first 115 pages of the MS was made in 1852 by Eugene O'Curry (L.5.20 in TCD) which is often useful in restoring writing that become illegible since his time. The Book of Leinster contains a story of "The Yew of the Sons of Angcess" in which ears are plugged with wax, similar to Caicher's solution to the singing of the Sirens. "Mael Muru's poem covers the same ground as the second of the accounts in the *Historia Brittonum*, going into considerably greater detail …" "The only edition [of this poem] is that of J.H. Todd, included as an appendix to his *The Irish Version of the Historia Brittonum of Nennius* (Dublin, 1848), 220-71; a new treatment of this important poem is badly needed. The version in the Book of Leinster, with a few variant readings, is printed by R.I. Best and M.A. O'Brien, eds., *The Book of Leinster*, vol. 3 (London, 1957), lines 15990-16158." (**source:** Carey, 1993, p. 2*n*, 5*n*, 17, 17*n* ; Macalister, LGE, **Vol. 1**, p.vi, xi, xii, xxi, 211, 212; **Vol. 2**, p. 1*n*; **Vol. 4**, p. 323, 328)

  The Irish Mythological Cycle and Celtic Mythology – This is a translation by Best from the French of Le cycle mythologique irlandais et la mythologie celtique by Henri d'Arbois de Jubanville. His translation was published in Dublin in 1903. (**source**: Carey, 1993, p. 7*n*)

Binchy, D.A. – "D.A. Binchy had written a review of the fourth volume [of Macalister's Lebor Gabála Érenn] for *Celtica* in 1947. Since the next number of C*eltica* was not issued until 1950, the year of Macalister's death, it was evidently decided to hold the review over for the next after that, which appeared in 1952. Binchy took Walsh's review of the third volume as a model, assembling long lists of errors under a series of general headings. But his criticisms were even more voluminous and damning, concluding with the verdict that Macalister had "failed lamentably" to provide "a reliable text and translation" of LGÉ. *Celtica* 2, pt. 1 (1952) 195-209. (**source**: Carey, 1993, p. 15)

Budge

  Amulets and Superstitions – "The ten names of God are thus enumerated by Isadore (*Etym*. VII.i.l): El, Eloi, Eloe, Sabaoth, Elion, Eie, Adonai,Ia, Tetragrammaton, Saddai. The list given by Epiphanius (*Adv.*

Haeres. I, iii, 40) is Sabaoth, Eli, Eloi, Israel, Sadadai, Ellion, Rabboni, Ia, Adonai, Iabe. On their magical use see Budge, *Amulets and Superstitions*, pp. 369 ff." (**source**: Macalister, LGE, **Vol. 1**, p. 240)

Book of the Bee – edited by Budge. "According to the Syriac *Book of the Bee*, Adam and Eve remained virgins for 30 years after their expulsion. (chap xviii)." "*The Book of the Bee* gives Yônatôn as the name of the post-diluvial son, whom Noah loaded with gifts and sent forth "to the fire of the sun" in the east." Fire" should be "land". The corresponding Syriac words in their native script have some superficial resemblance, which might mislead a careless of astigmatic copyist." (**source**: Macalister, LGE, **Vol. 1**, p. 234, 254)

Cave of Treasures

Angels - "The following enumeration is given by Solomon, bishop od Basrah (as quoted by Budge, *Cave of Treasures*, p. 45): "The angels are divided into nine classess and three orders." (**source**: Macalister, LGE, **Vol. 1**, p. 205, 205*n*)

Cainites – "The full story, as it is related in the *Cave of Treasures*, is to the effect that Adam, when dying, had commanded Seth and his descendants to remain on the holy mountain of Hermon, apart from the offspring of Cain, and that this injunction was repeated by each succeeding patriarch till the days of Yârêd (Jared, which means "descent"), when the Sethites broke their oaths and went down to the encampment of iniquity of the Cainites." (**source**: Macalister, LGE, **Vol. 1**, p. 241)

Creation of Adam and Eve - In his translation of this work, Budge (pp.51-2) described the formation of Adam from the four elements: The angels saw the right hand of God opened out flat and stretched over the whole world: and all creatures were collected in the palm of His right hand. And they saw that He took from the whole mass of the earth one grain of dust, and from the whole nature of water one drop of water, and from all the air which is above, one puff of wind, and from the whole nature of fire a little of its heat and warmth" – and therewith made Adam. In the same work Budge quotes from a Coptic tradition pre-served in *The Discourse of Abbatōn the Angel of Death*, by Timothy, archbishop of Rakoti (Alexandria), to the effect that the clay of which Adam was made was brought by the angel Mûriîêl "from the land of the East." "God took a rib from the loins on the right side of Adam and He made Eve: and when Adam woke up and saw Eve he rejoiced in her greatly. And Adam and Eve were in Paradise, clothed with glory and shining with praise, for three hours. Budge, pp. 59-60). (**source**: Macalister, LGE, **Vol. 1**, p. 203, 262, 265)

Flood – "… the body of Adam was part of the cargo of the Ark, where it served the useful purpose of keeping the men and the women apart; and that it was afterwards buried by Shem in Golgotha." (**source**: Macalister, LGE, **Vol. 1**, p. 240)

Nimrod – "According to the *Cave of Treasures* Nimrod learned wisdom from Yôntôn son of Noah, but the devil afterwards perverted the teaching, which accounts for the good and evil in astrology, magic, etc." (**source**: Macalister, LGE, **Vol. 1**, p. 254)

Noah - "The Syriac *Cave of Treasures* says that Noah married Haykel d. Namūs d. Enoch, brother (*sic*) of Methuselah." This is quoted by Budge from the *Book of Enoch*, ch. X, for a marriage between Noah and Enoch's daughter: I [Macalister] cannot find this in Charles' translation." (**source**: Macalister, LGE, **Vol. 1**, p. 218)

Osiris and the Egyptian Ressurection – "… Set, the enemy, slew Osiris, his brother, the king-god; Osiris was re-born as Horus, who avenged his father's murder upon Set, in which fight he, Horus, lost an eye; the eye was given to the dead Osiris to eat, and the latter was thereby equipped with a soul." "See Budge, *Osiris and the Egyptian Ressurection*, vol. I, pp. 62 ff., for the full story. There are various versions of the fate of the eye: that here adopted will be found, *ibid*., p. 82) (**source**: Macalister, LGE, **Vol. 2**, p. 265, 265*n*)

Burgess, C.H. – He was the author of Folklore of the Santal Parganas, London, 1909. Macalister cites

him in reference to the Fomoraig: "Supernatural beings are often imagined as being in some way defective: the demonic Ghormuhas, who enter into the folklore of the aboriginal Santals of Chhota Nagpur, have a close analogy to the Fomoraig." (**source:** Macalister, LGE, **Vol. 2**, p. 260, 260*n*)

Caesar, Julius – De Bello Gallico is cited by Macalister as a source of information "on the traditional educational methods of the Druidic schools, as these are described for us in an oft-quoted passage of Caesar's *De Bello Gallico*." (**source**: Macalister, LGE, **Vol. 5**, p. 2)

Calder - Editor of Auraicept na nÉces

Babel - "The words *ut uideamus*, imported into the *Q tradition from the preceding verse 5 of the Babel narrative, are also found in the quotation from the Babel story in *Auraicept na nÉces*. "The list of heros of Nimrod's Tower agrees with that in *Auraicept*, except that Peleg and Rabiath (= Rifath) Scot are here omitted." (See: Calder, p. 12)" (**source**: Macalister, LGE, **Vol. 1**, p. 206, 267, 268; **Vol. 2**, p. 139)

Hisperica Famina – "Such contrasts of a current and a learned language are common: we find them in *Auraicept na nÉces*, in *Maro*, in *Hisperica Famina* (where "Hisperic" and "Ausonic" i.e. normal Latin are contrasted to the disadvantage of the latter." (**source**: Macalister, LGE, **Vol. 2**, p. 126)

Languages – "The full list [of languages] appears also in *Auraicept na nÉces*, in two texts (Ballymote, here called E, ed. Calder, pp. 16, 18, and Yellow Book of Lecan, here called A, ed. Calder, p. 179) which differ not inconsiderably between themselves and from the version in the prose LG." (**source**: Macalister, LGE, **Vol. 2**, p. 149)

Latinus - "The animadversion on the *Auraicept* is a fatuity: on referring to the text (ed. Calder, line 126) we find that the Latinus of the Tower was quite a different person from Latinus son of Faunus." "It is clear therefrom, that the authors of the *Auraicept* do not reach a correct conclusion when they say that Latinus was one of the eight chief leaders of the Tower [of Nemrod], considering the length of time that passed between them." (**source**: Macalister, LGE, **Vol. 1**, p. 39, 222; **Vol. 2**, p. 51)

Obscure Language – "the phrase [*Inill aro ni anfem de*] is given in *Auraicept na nÉces* as an example of *Bérla Fortchidi* ("obscure language'): see Calder's edition, lines 1323, 4640." (**source**: Macalister, LGE, **Vol. 2**, p. 137)

Secret Writing – "Orthography then suggested a reference to various forms of secret writing, enumerated (but without any illuminating explanations) in Auraicept na nÉces." (**source**: Macalister, LGE, **Vol. 2**, p. 141)

Verses – Verse V contains "the Ogham-alphabet list of the chief persons of Nimrod's Tower, from which one set of names for the Ogham letters was derived. For metrical reasons the alphabetic order has been disturbed (see for the proper arrangement Calder's Auraicept, p. 20). "Ƙ [O' Clēreigh] ignores this poem [Verse XI], as well as its context, nor does it appear in *Auraicept* in connexion with the list of languages." Verse XVI is "also in *Auraicept* (ed. Calder, pp. 171-2), but in a very different version, with the quatrains in this order – 4,1,2,3, 5 being omitted." "A [Royal Irish Academy Stowe MS A.2.4] has *Luigdin oic*, the first of several names in this version of the list provided with otiose adjectives. This is a clear indication that the Auraicept version of the list has been taken from a verse composition." (**source**: Macalister, LGE, **Vol. 1**, p. 268; **Vol. 2**, p. 151, 155, 164)

Campbell, J.G. – He was the author of Superstitions of the Scottish Highlands. Macalister cites his work (p.15) "Supernatural beings are often imagined as being in some way defective:" "Compare also the magical pig without ears or tail in the story of Diarmait and Grāinne (Preservation Society's edition, part ii, p. 42). (**source:** Macalister, LGE, **Vol. 2**, p. 260, 260*n*)

Carey, John

Lebar Gabála: Recension I – Carey hopes to publish a critical edition of the first recension [of LGÉ]

based on his Harvard doctoral dissertation Lebar Gabála: Recension I, 1983. (**source**: Carey, 1993, p. 19, 19*n*)

Myth and mythography in Cath Maige Tuired – "… parts of LGE's account of the arrival of the Túatha Dé Donann were added to the Old Irish tale *Cath Maige Tuired* in order to anchor it within a larger context." Studia Celtica 24/25 (1989-90) 53-69: 53-54. (**source**: Carey, 1993, p. 6)

Scél Tuáin meic Chairill [The Story of Tuán son of Cairell] - "presents the successive settlements of Ireland as the reminiscences of an immortal informant, the supernaturally regenerated Tuán, and moves closer to the structure of LGÉ by assigning the Fir Bolg and the Tuatha Dé Donann the places which they hold in the canonical scheme"; ed. & trans. By John Carey, Ériu 35 (1984) 93-111; there is an earlier edition by Kuno Meyer, added as an appendix to Alfred Nutt, The Celtic Doctrine of Rebirth (London, 1897), 285-301." "Successive versions of Scél Tuain were adapted in light of the doctrines of LGÉ." (**source**: Carey, 1993, p. 4, 5*n*, 6,)

Criticism of Macalister - "It cannot be denied that the book is a disappointment, particularly when viewed against the background of Macalister's own high expectations and sometimes over-bearing self-confidence. Errors in transcription, expansion, and translation are sufficiently numerous that the text cannot be relied upon as the basis for any close analysis or argument; and Macalister's attempt to accommodate all of the branching divergences of the medieval versions within the framework of one edition resulted in a text remote in form and appearance from any single manuscript, whose presentation of the material can sometimes be deciphered only at the cost of prolonged effort and concentration. The editor's approach deprives his readers of the benefits which would be provided either by a critical or by a diplomatic treat-ment: those who have come to the work in a spirit of philological curiosity have generally found them-selves obliged to reconfigure it – even if only mentally – into some more assimilable form" (cf. R. Mark Scowcroft's comments in "Leabhar Gabahala – Part I: The growth of the text", Eriu, 38 (1987) 82-3). (**source**: Carey, 1993, p. 15, 15*n*)

"Other considerations go some way toward modifying the bleak picture painted by its critics. It is impossible to read Macalister's discussion of the text, especially in the early volumes of the edition, without sensing his broad learning, enormous energy, and lively and relentless curiosity … I have repeatedly been struck by the painstaking care of which his own transcriptions and notes give evidence … Macalister's edition is unlikely to be supplanted in the readily foreseeable future. No one has come forward to tackle the text again on anything like the scale which he attempted." (**source:** Carey, 1993, p. 16)

Cend Fáelad [Cenn Fáelad] – He was the son of Ailill and the pupil of Findian [Finnian of Mag Bile] and Tuan son of Cairell. He is cited as an authority and as the composer of verse XIV, which begins "Míl came out of Scythia" "The sirens are, however, absent, as is also the prophecy of Caicher … they may have been quietly dropped because even Cenn Fáelad found that he could not fit them into his elaborate metre." "*Mōrglan* and *Fulman* do not make a good assonance; at least it is below Cenn Fáelad's usual standard." Cenn Fáled recited verse CXXII, which begins "Seven times he took away nine chariots –." He died in 679, (**source**: Macalister, LGE, **Vol. 2**, p. 73, 161, 162, 163; **Vol. 5**, p. 23, 27, 363)

Charles, R.H. – "That the envy of Satan for his supplanter was the reason for the Temptation and the Fall of Man, is the usual belief, derived from that popular apocryphon, *The Book of Adam and Eve*. The passage, which it is needless to quote here, will be found in Charles, *Apocrypha and Pseudepigrafica* ii, 137." "The story of the finding a name for Adam, contained in the long interpolation at the end of the paragraph, appears first in *The Book of the Secrets of Enoch*, written in Egypt somewhere about the beginning of the Christian Era, and brought to its final form by a Hellinistic Jew (See R.H. Charles, *Apocyrpha and Pseudepigrapha of the Old Testament*, ii, p. 425 ff.)." "And I [God] appointed him [Adam] a name, from the four component parts, from east, from west, from south, from north, and I appointed for him four special stars, and I called his name Adam. Charles cites parallels from *The Sybelline Oracles* (iii. 24-6); Pseudo-Cyprian, *De Montibus Sina et Syon* iv; Bede, *Exposition of Genesis*, iv; which in one form or another narrate the same story". (**source:** Macalister, LGE, **Vol. 1**, p. 206, 226*n*)

Cinaed – Cinaed is cited as an authority for the story of "the Stone of Fal, which was in Temair, *unde dicitur* Inis Fail *ut* Cinaed *cecinit*." He is associated with verse LVIII, which begins: "The stone on which my heels are standing." (**source**: Macalister, LGE, **Vol. 4**, p. 143, 145)

Cinaeth ua Hartacain – Verse LVIII, which begins "The stone on which my heels are standing", is ascribed to him. He is probably the same person as Cinaed. (**source:** Macalister, LGE, **Vol. 4**, p. 320)

Clark, A.C. – Clark is the author of The Descent of Manuscripts, (Oxford, 1918) , who "laid it down as a principle that "a text is like a traveler who goes from one inn to another, losing an article of luggage at each halt." Macalister says that "This principle is sound when applied to classical literature … but it breaks down when applied to Irish texts. In Ireland, the philomath, eager to air his stock of erudite inanity, early made his baleful appearance. … an Irish text is like a traveler who, as he passes from inn to inn, stuffs his portmanteau with the china dogs, the waxen fruits, the crochet-work antimacassars, and all the other futilies with which his successive lodgings are adorned." (**source:** Macalister, LGE, **Vol. 1**, p. xxvi, xxvi*n*)

Colum of Druim Dean – He is the composer of Verse XLIII, which begins "Make thou my confutation, my son". In quatrain 20 he wrote, "I am Column of Druim Dean." "The identification of "Druim Dean" seems uncertain, nor does there appear to be any record of a connexion between Colum Cille and any place so named. This suggests a doubt as to whether the alleged author of the poem is not some other Colum." (**source**: Macalister, LGE, **Vol. 4**, p. 61, 86)

Colum Cille – He is described as " the chief poet of the Gaedil", and as "Sun of the Gaedil, brightness of our progeny, the famous white Colum Cille." "The learned reckon that a son of his [Áed mac Ainmirech], Cormac, made sport of Colum Cille in the great assembly of Druim Ceat." He died during the reign of Áed mac Ainmirech. (**source**: Macalister, LGE, **Vol. 4**, p. 39, 281; **Vol. 5**, p. 371)

General - Tuan survived in many forms until the time of Colum Cille and related to him the Takings of Ireland from the time of Cessair. "*unde* Colum Cille *cecinit* "Dena morensnis a mic." Níall Frossach died in Í of Colum Cille while on pilgrimage. Domnall Brecc died of plague in Congbail when he was opposing Colum Cille. (**source**: Macalister, LGE, **Vol. 2**, p. 273; **Vol. 3**, p. 23, 43; **Vol. 4**, p. 11, 283; **Vol. 5**, p. 23, 27, 225, 379, 393)

Verse V - which begins "Father of all, Master of Heaven," is attributed to him by F [Book of Fermoy] III 2." (**source**: Macalister, LGE, **Vol. 1**, p. 259*n*)

Verse XLVIII – which begins "Make thou my confutation, my son". Colum Cille is "the alleged author of Verse XLVIII, however, "there seems to be no record of a connexion between Colum Cille and Druim Dean. This suggests a doubt as to whether the alleged author of the poem is not some other Colum." (**source**: Macalister, LGE, **Vol. 4**, p. 13, 85, 86) (**See Also:** Colum of Druim Dean)

Comestor, Petrus

Abel – On the idea that the acceptance of Abel's offering was indicated by fire from heaven … "as usual, Comestor is the proximate source of the glossator's information (Hist. Schol. xxvi)" (**source**: Macalister, LGE,**Vol. 1**, p. 235)

Cain – "The perverse idea that the mark of Cain was designed to secure a prolongation of his punishment is borrowed from Comestor." "that one year of Adam was not complete, if indeed it was quite complete, when Cain was conceived" is an "an appended interpolation from Comestor's *Historia Scholastica.*" (**source**: Macalister, LGE, **Vol. 1**, p. 5, 237)

Creation - "The gloss *isin Mac*, which has entered the text of M [Book of Lecan, second text] as an interpretation of *ar tūs* or *in principio* (critical note no. 5), is an exegesis as old as Irenaeus, who saw what he presumably thought was the Hebrew word *bar*, "son" (it is really Aramaic), in the opening words of Genesis, *B'rēshīth barā*, "In the beginning of creating. The Irish annotator probably borrowed

the idea from Petrus Comestor, whose influence is obvious throughout the glosses in R3." "Damascus is named as the scene of Adam's creation, and of his retreat after the Fall: see Comestor, ch. Xiii." "The idea that Adam's sleep was mantic rather than anaesthetic seems to be another borrowing from Comestor." In ¶36 there is the commentary "As though what God would say was: Adam obtained not the thing which he desired, to be one of us. But he changed and neglected the goodness and the original purity in which he was made." "The perverse exegesis in the interpolation … is from Comestor: *Ironia est, quasi uoluit esse ut Deus, sed in euidenti est modo quod non est* (Hist. Schol. xxiv). "The comment on the age of Adam seems to come from this passage of Comestor, quoting Pseudo-Methodius …" (**source**: Macalister, LGE, **Vol. 1**, p. 223, 229, 230, 234, 248)

Naamah – "That Naamah was a weaver or embroideress was a commonplace of medieval apocryphal speculation. Probably our glossator borrowed the fact from Comestor." (**source**: Macalister, LGE,**Vol. 1**, p. 237) (**See Also**: Coba)

Names of God – "Although Comestor calls special attention to the critically important word Dominus, which here begins to appear in the Divine name … the glossators have not shown any special interest in it." (**source**: Macalister, LGE, **Vol. 1**, p. 226) (**See Also**: God)

Noah – "Comestor gives similar names [for Noah's wives] Phuarpara for Noah's wife, and Pharphia, Cataflua, Flivia and the son's wives." On the building of the Ark, "Y^2 [second interpolator] is obviously suggested by Comestor's *fuit haec arca in fundamento quadrata* (Hist. Schol. xxxii) "Ionitus, the fourth son of Noah, has obviously reached our text through Comestor" (**source**: Macalister, LGE, **Vol. 1**, p. 211, 242, 253, 254)

Paradise – "Some hints at the characters attributed to the Rivers of Paradise are given by Comestor (borrowing from Isidore XIII. xxi, 7). Comestor says of the expulsion from Paradise: *Emisit eum Dominus de Paradiso Voluptatis … in agrum scilicet Damascenum, de quo sumptus fuerat, in quo Cain Abel suum fratrem interfecit* (Hist. Schol. xxiv) (**source**: Macalister, LGE,**Vol. 1**, p. 228, 236)

Rainbow – Comestor says (on earlier authority) that the rainbow shall cease to appear 40 years before the Last Judgement. (**source**: Macalister, LGE, **Vol. 1**, p. 245)

Satan's Envy – Satan's envy of Adam was the reason for the Temptation and the Fall of Man was overlooked by the glossators of R^3 "though they could have learnt of it from Comestor, Historia Scholastic, chap. xxi." "The envy of Lucifer against Adam is referred to by Comestor (*Lucifer enim deiectus a Paradiso spirituum, inuidit homini quod esset in Paradiso corporum, sciens si faceret eum transgredi quod et ille eiiceretur* (Hist. Schol. xxi). For once, however, this is not the source of the interpolation: the idea had been in the text before Comestor's time." (**source**: Macalister, LGE, **Vol. 1**, p. 206, 231)

Sliab Mai – Sliab Mai "can be identified with Amanus by the help of Comestor (**source**: Macalister, LGE, **Vol. 1**, p. 253)

Sons of God – "That the "sons of God" were the Sethites and the "daughters of men" the Cainites, was the normal medieval solution of the enigma. It is set forth in … Comestor …" (**source**: Macalister, LGE, **Vol. 1**, p. 241)

Comyn, David – Comyn was one of the editors and translators of the Foras Feasa ar Érinn by Geoffrey Keating; ed. and trans by David Comyn and P.S. Dineen, Irish Texts Society vols. 4 (1902), 8 (1908) and 15 (1914); reprinted with a new forward by Breandán Ó Buachalla in 1987. (**source:** Carey, 1993, p. 6, 6*n*)

Conaing – "Author "Conaing" according to Kg." He was presumably the author of verse XX. (**source**: Macalister, LGE, **Vol. 2**, p. 165)

Connellan, Owen – Connellan published Verse LI "Know ye the history, whence it is" in publications of

the Ossianic Society, v, p. 282. According to Macalister, he "had a childlike (not to say puerile) faith in the historicity of the Fir Bolg and all their works." "Some of the poems in the R.I.A. MS 23.K.32 have been translated by Owen Connellan in the Transactions of the Ossianic Society 5 (1897) 228-57; the poems are numbers LXXI, LXXII, LXIX, LXX, LXXVII, LXXVI, XLVIII." (**source:** Carey, 1993, p. 8*n*, ; Macalister, LGE, **Vol. 4**, p. 88)

Coomaraswamy, Ananda – He is a comparativist whose work influenced Alwyn and Brainly Rees in their book Celtic Hertigae: Ancient Tradition in Ireland and Wales. (**source:** Carey, 1993, p. 17)

Coulton, G.G. – Coulton was the author of Medieval Panorama. Macalister references this work (p. 272) in connexion with his comments re. the genealogy of Feinius Farsaid in Vol. 2, p. 139. (**source**: Macalister, LGE, **Vol. 2**, Addenda)

Dillon, Myles "in an article by Myles Dillon ("Lebor Gabála Érenn", JRSAI 86 (1956) 62-72: 72.) he sketched briefly the contents of LGE and some of its scholarly history. "He concluded with the optimistic suggestion that "an edition and translation of the oldest recension … with a fresh introduction, would be a simple undertaking, and well worth the effort." In his acknowledgements, Macalister thanked Dr. Dillon "for permitting me to consult him on various linguistic and other questions that arose during the progress of the work". (**source**: Carey, 1993, p. 17, 17*n*; Macalister, LGE, **Vol. 1**, p. xxxiv)

Dinneen

Dictionary - Dinneen was the editor of an Irish language dictionary. "Dinneen translates the word [*Crithir*] "brilliant" in Keating, but does not acknowledge the existence of such a meaning in his dictionary." "Dineen gives *doladh* = "oppression", which suits the sense of the passage. *Dinach* seems to be a fictious adjective (from *din*, "protection") to give an assonance for *sílaig*." (**source**: Macalister, LGE, **Vol. 2**, p. 164; **Vol. 3**, p. 203)

Foras Feasa ar Érinn - Dineen was one of the editors and translators of the Foras Feasa ar Érinn by Geoffrey Keating; ed. and trans by David Comyn and P.S. Dineen, Irish Texts Society vols. 4 (1902), 8 (1908) and 15 (1914); reprinted with a new forward by Breandán Ó Buachalla in 1987. He quotes O'Mahony in identifying Keating's Boeotia with Bothnia. (**source:** Carey, 1993, p. 6, 6*n*)

Driver – On the bracketed words of the translator of ¶20 "It may be worth noting, as a coincidence, that the *sense* of the paraphrase resembles the possible alternative reading of the well-known syntactic ambiguity at the beginning of Heb. (on which see any standard commentary, such as Driver's or Skinner's)." (**source**: Macalister, LGE, **Vol. 1**, p. 52)

Dumézil, Georges – Dumézil was a comparativist whose work influenced Alwyn and Brainly Rees in their book Celtic Hertigae: Ancient Tradition in Ireland and Wales. The Rees brothers suggested that the "five peoples held to have settled Ireland before the sons of Míl" "could be correlated with a fivefold model of Indo-European society derivable from the trifunctional scheme proposed by Dumézil." (**source:** Carey, 1993, p. 17, 18)

Dumville, David - The date of the *Historia Brittonum* is discussed by David Dumville in "Some aspects of the chronology of the Historia Brittonum", Bulletin of the Board of Celtic Studies 25 (1974) 439-45. (**source**: Carey, 1993, p. 3*n*)

Eisenmenger – He is the author of Entdecktes Judenthum. Eisenmenger quotes Rabbi Meir as saying that the dust from which Adam was made was brought together from the whole earth." cited regarding the creation of Adam (vol. 1, p. 364). Eisenmenger quotes Rabbi Yehosha ben Levi "in Yalkut Shimoni as saying, in the course of a description of the terrestrial paradise, "And there flow out from it four rivers, one of milk, one of wine, one of balsalm, and one of honey." (ii, p. 310). "The gloss *iomad galar mīsda dhuit* is paralleled by a Rabbinic idea (Eisenmenger, I, p. 833) that this disability is due to a union between Eve and Sammaël in the guise of the serpent." Regarding the accidental slaying of Cain by Lamech "add the quotation from Rabbi Solomon Jarchi in Eisenmenger's *Entdecktes Judenthum*, vol. I, p.

470." (**source**: Macalister, LGE, **Vol. 1**, p. 203, 228*n*, 233, 265)

Eliade, Mircea – Eliade was a comparativist whose work influenced Alwyn and Brainly Rees in their book Celtic Hertigae: Ancient Tradition in Ireland and Wales. (**source:** Carey, 1993, p. 17)

Eochaid ua Cērnin, – "In a remarkable "poem" of historical conundrums, attributed to the obscure Eochaid Ua Cērin (ed. Thurneysen, ZCP [Zeitschrift für celtische philologie]xiii 130), Sera is said to mean "kin-murderous son"; *sera* being equated to *cera* (one of numerous illustrations of the early softening of the Latin *c* before *i* and *e* in Ireland." (**source**: Macalister, LGE, **Vol. 3**, p. 89)

Eochaid ua Floind, [o Floinn, ua Flaind] **– (**936-1004) – He was "an important member of the Clann Shinaig of Armagh and author of poems XXX, XLI, LIII, LXV, XCVIII, CIX, CXI" "According to the Annals of Ulster, the author of the poem [Verse LXV], Eochaid ua Floinn, died in the year 1003 at the age of 69. Say that he wrote this poem about the middle of his life, this would give circa 968 as the date of its composition". (**source**: Carey, 1993, p. 5, 5*n;* Macalister, LGE, **Vol. 4**, p. 323)

Verse V – This long poem of 58 quatrains, composed in debide scailte metre, begins with the line "Father of all, Master of Heaven". "A later hand has inserted into 23 A 40 an attribution of the poem to Eochaid ua Floind." (**source**: Macalister, LGE, **Vol. 1**, p. 173, 259, 259*n*)

Verse XXX – This poem, composed in *rannaigecht becc* metre, begins with the line "Ye scholars of the Plain of fair, white Conn". In quatrain 25 the poet identifies himself, saying "I am Ua Flaind who scatters truths." (**source**: Macalister, LGE, **Vol. 3**, p. 43, 53, 102)

Verse XXXI – "So that of the people of Partholon, the historian Eochaid ua Floind spake this song", the first line of which is "Good was the great company." (**source**: Macalister, LGE, **Vol. 3**, p. 27, 55)

Verse XXXIV- According to Keating Eochaid ua Floind is the author of this verse composed in *debide scáilte* metre, and beginning with the line "Four sons who were griffin-like of renown." (**source**: Macalister, LGE, **Vol. 3**, p. 77, 113)

Verse XLI – The poem was "composed in the *Rannaigecht becc* metre, with an extremely elaborate system of initial assonances." The opening line of the poem is "Great Ireland which the Gaedil regulate." (**source**: Macalister, LGE, **Vol. 3**, p. 167, 200)

Verse XLII – This poem opens with the line "The capture of Conaing's tower with valour." In quatrain 13 the poem reads "the third of Britan, saith Ua Flaind, from that to Conaing's Tower." "And of this story Fland the poet sang this song, to commemorate the story, *Togail Tuir Chonaing congail,* etc." This poem is composed in the *Debide scáilte* metre and is "a composition less complex in metre and in consequence more comprehensible in sense than most of this writer's productions." (**source**: Macalister, LGE, **Vol. 3**, p. 157, 181, 187, 205)

Verse LIII – The poet Eochaid ua Floind sang the following composition" of 18 quatrains, which begins with the line "Ireland with pride, with weapons." Quatrain 17 reads: "It is Eochu without enchantment of leapings who fashions the distinction of his good quatrains." (**source**: Macalister, LGE, **Vol. 4**, p. 183, 219, 312)

Verse LXV – This is a very long composition of 78 quatrains. The first quatrain begins with the line, "Let the pleasant company of knowledge harken." Quatrain 78 reads: "Eochu ua Flainn the man of caution who guards the clans of every assembly-place, to heaven is the shout which he sends forth according to the choice of youth and age." A gloss on quatrain 46 reads "I hold," says Eochaid ua Floind, "that good was the warlike prince Tigernmas, and that he was proud, threatening, sharp, hard, by reason of his shafts and javelins till his death by plague; and it is he who won 27 battles by his correctness of right." We have here an altogether different story of the death of Tigernmas from that contained in the prose texts." (**source**: Macalister, LGE, **Vol. 4**, p. 203, 253, 283, 323, 334)

Verse XCVIII – According to Carey, this poem which begins with the line "Dun Sobairce, a swift pool of hosts" is attributed to Eochaid ua Floind. (**source**: Carey, 1993, p. 5*n*; Macalister, LGE, **Vol. 5**, p. 439)

Verse CIX - According to Carey, this poem which begins with the line "Ugoine proud and glorious" is attributed to Eochaid ua Flainn. Quatrain 14 of this poem reads: "Eochu ua Floinn who found every law, who stitched the history free and right, a stately sage of every prosperity he, descendant of Cobthach mac Ugoine." (**source**: Carey, 1993, p. 5*n*; Macalister, LGE, **Vol. 5**, p. 467, 471)

Verse CXI – This is a short poem of only one quatrain which begins "Three free (companies) of Ireland, it is sung", is attributed by Carey to Eocaid ua Floind. (**source**: Carey, 1993, p. 5*n*; Macalister, LGE, **Vol. 5**, p. 477)

Epiphanius - Epiphanius (*Adv. Haeres* I ii 26) gives us a long and silly story about "Noria the wife of Noah" who burnt the Ark while it was a-building." Regarding the sleep of Adam, "Epiphanius (*Adv. Haeres*. II I 48) ingeniously proves it by pointing out that Adam spoke of the past (*os ex ossibus*), present (*ex uiro suo sumpta est*) and the future (*homo adhaerebit uxori sui*)!" (**source:** Macalister, LGE, **Vol. 1**, p. 213, 230)

Esdras – "The 50,000 men returned from the captivity [in Babylon] is an approximate estimate in *Eus. Chron.*, A.A. 1457, based on the detailed figures, I Esdras ii 64; the vessels of precious metal are estimated after Esdr. I 11." "in the 7th year of the reign of Artaxerxes Longimanus Esdras came to renew the Law." (**source**: Macalister, LGE, **Vol. 4**, p. 83, 205)

Euhemerus – Regarding Section VII, the Túatha Dé Danann, Macalister wrote "Unfortunately for the value of the compilation as a mythological hand-book, the Euhemerist has "run amok" among these ancient deities: he has been desperately anxious to incur no suspicion of propagating not quite forgotten heathenisms: and in consequence this, in many ways the most important section in the whole book, has become reduced to an arid list of names." (**source**: Macalister, LGE, **Vol. 4**, p. 91)

Eusebius – The Chronicle of Eusebius appears to have been the source of all the historical synchronistic information in the Lebor Gabála Érenn. (**See Also**: Chronology, Synchronisms)

Chronicle - "The newly converted peoples of western Europe were faced with the challenge of finding places for themselves among the progeny of Noah's sons, and co-ordinating their own traditions with the universal system which had been elaborated on the basis of Biblical authority and Greco-Roman histor-iography. The most important expositions of this system were … Jerome's translation of the *Chronicle* of Eusebius (379), an enormous work which synchronized the events of the Bible with the histories of the principal kingdoms and empires of the gentiles." The original Greek text of the Chronicle of Eusebius survives in fragments only. The book was translated in A.D. 379 by Jerome and was later edited by Hieronymous, who made a Latin translation of the work; by Scaliger (in Leyden, 1606); by Aucher's edition of the Armenian translation (Venice, 1818). The work was also edited by Fotheringham. (**source**: Carey, 1993, p. 3; Macalister, LGE, **Vol. 2**, p. 149, 241; **Vol. 5**, p. 197*n*)

Synchronisms

Ages of the World – "Eusebius gives alternate durations for the First Age of the World (2242, but according to the Hebrew calculation 1656); … also observes that the Second Age, from the Flood to the Birth of Abraham, according to Hebrew time reckoning by "Jubilees" was 293 years, but by calculations from biblical data he prolongs this to 942 years." (**source**: Macalister, LGE, **Vol. 3**, p. 95)

Amazons – "Eusebius recognizes no Amazonian hegemony, and his chronological scheme leaves no room for it." (**source**: Macalister, LGE, **Vol. 3**, p. 200)

Assyria – In ¶17 "we have here the first of the Synchronistic disquisitions, chiefly founded upon the Chronicle of Eusebius, which form an important but probably intrusive element in R^2 , R^3. The figures

of Eusebius are not correctly reproduced. He allows only 853 years between the beginning of the reign of Ninus and the end of that of Tautanes (the Tutanes of our text): whereas R^2 has 874. As for Tautanes, we must take him as we find him. It has proved impossible to reconcile the names of the Mesopotamian kings, derived by Eusebius from Berossus, with the names recovered from the monuments." "Eusebius (*apud* Hieronymum) gives us the following "kings of Assyria". "Eusebius dates the end of the reign of Sparetus ("Maspertius") in 497 of the era of Abraham, the crossing of the Red Sea in 505, and the capture of Troy in the year 836 of the era of Abraham." "On the data supplied by Eusebius, Ninus began to reign in the 32nd year of Aegialeus, king of Sicyon." "Eusebius tells us that she [Semiramis] reigned for 12 years in joint rule with her father, but not independently." According to Eusebius, "Ascaithius" was the king of Assyria during the years 498 – 537 of the Age of Abraham." "Amintes began to reign in the year 538 of the Era of Abraham." "The 640th year of the era of Abraham corresponds to with the third year of Lamprides." "Dercilus as the name of an Assyrian king who reigned from the 13th year of Saul to the 37th year of David." "The standard MSS. of Eusebius give the name *Tautaeus* for the successor of Tautanes but the Colbertine MS. (of which the editor of Eusebius, Fotheringham, does not speak in high terms) has here the name *Fleutheus*." (**source**: Macalister, LGE, **Vol. 1**, p. 222; **Vol. 3**, p. 92, 93, 96, 97, 195, 197, 199; **Vol. 4**, p. 311n, 312, 313, 327; Vol. 5, p. 197n)

Egypt – "A list of Egyptian kings will be found in Section VIII. This enumerates five kings between "Cincres" and Tures or "Tuir", in order Cerres, Armades, Rameses, Amenoses, Amenomes. These names are borrowed (and mutilated) from Eusebius." "Nothing can reasonably be identified with this name [Fhostoiges] can be found among the perversions of Pharaonic names recorded by Manetho and Eusebius." "The number of Egyptian kings [in ¶374 is reckoned (inaccurately) after Eusebius." "… for 178 years, beginning with the year 836 of Eusebius's Era of Abraham, while Eusebius recognizes the existence of the Egyptian monarchy, he gives no names of any of the kings. The alleged interval between these kings is absurd. Acenceres began to reign (according to Eusebian chronology) A.A. 369; Cenchres A.A. 388: and Nectanebus reigned 1650-1667. In either case the calculation is out by about 400 years." The list of Egyptian kings in ¶409 "is taken from the Chronicle of Eusebius … as they appear in the Latin text of the translation of Hieronymus." (**source**: Macalister, LGE, **Vol. 2**, p. 135, 140; **Vol. 4**, p. 311, 312; **Vol. 5**, p. 51n)

Greece – "According to the Eusebian canons, Cecrops was king in Athens in the year 458 of the Age of Abraham." "Agamemnon is brought in much too soon: according to Eusebius he began to reign in the 11th year of Tautanes." "This confused statement is an uncomprehending perversion of the record of Eusebius, that "The sons of Cassander, Antigonus and Alexander, reigned for four years" (*Anno Abrahae* 1718)." (**source**: Macalister, LGE, **Vol. 3**, p. 195; **Vol. 4**, p. 313; **Vol. 5**, p. 569n)

Ireland – "Eusebius has supplied the synchronistic chronology" for the invasion of Partholon. "Partholon came to Ireland in the 60th year of Abraham, which according to the Eusebian Canons would be the 8th year of Zameis or Ninyas. … "making the invasion take place in her [Semiramis] reign. This, however, according to Eusebius, corresponds to the 22nd year of Abraham." Not included in Macalister's translation is "an emormously long poem beginning "*Réidig dam a Dé do nim*; in which the synchronistic tables of Eusebius are set forth, versified in about 280 quatrains." (**source**: Macalister, LGE, **Vol. 2**, p. 254; **Vol. 3**, p. 93; **Vol. 5**, p. 581)

Israel – Eusebius makes Abraham 100 years old at the birth of Isaac, and prolongs his life for an additional 75 years." "According to the Eusebian canons, Moses was born in the year 426 of the era of Abraham, and the Israelites began their servitude in Egypt in the year 361 of the Age of Abraham." Eusebius dates the crossing of the Red Sea to year 505 of the era of Abraham. "The 50,000 men returned from the captivity is an estimate in Eus. Chron., A.A. 1457." (**source**: Macalister, LGE, **Vol. 3**, p. 93, 96, 195; **Vol. 4**, p. 83)

Medes – "The reign of Medidus is given by Eusebius at 40, not 20 years; the captivity is assigned to the 15th year of his reign. Cardiceas is credited by Eusebius with 13, not 14 years. The reign of Cyaxares was 32 years according to Eusebius, not 28. Astyages reigned 38, not 8 years." (**source**: Macalister, LGE, **Vol. 3**, p. 200)

Rome - "This curious statement ["Until then there was only one Augustus"] seems to have developed out of a misunderstanding of the record in Eusebius (Anno Mundi 2195) that *Commodus a senatu Augustus appellatur*." (**source**: Macalister, LGE, **Vol. 5**, p. 573, 573*n*)

Scythia – "We can hardly doubt that the name "Tat" has been borrowed from Eusebius. *Tat filius Hermetis Trismegisti* is recorded in the version of Hieronymous as flourishing in the 19th year of the reign of Amintes, king of Assyria … Our compilers and scribes make extraordinary muddles of the Oriental names which they copy from Eusebius or his editor; and it would, for them, be a very trivial blunder to turn *Tat mac Herme(ti)s Trismegist* into *Tat mac Her m Estris m Egist*, and this, when the influence of analogical formation got to work upon it, would slip with very little difficulty into *Tat mac Sera mic Sru mic Esru*." (**source**: Macalister, LGE, **Vol. 2**, p. 129)

Troy – Eusebius dates the capture of Troy to the year 836 of the era of Abraham. (**source**: Macalister, LGE, **Vol. 3**, p. 93)

Eutychus - In the Codex Pseudepigraphus Vet. Test. [Veteris Testamenti] of Fabricius, Eutychus names Salit, Nahlat, Arisisah as the wives of his [Noah's] sons." (**source**: Macalister, LGE, **Vol. 1**, p. 211)

Evelyn, C. D'- "Ionitus, the fourth son of Noah, has obviously reached our text through Comestor" See The Revelations of Methodius, Modern Language Association of America, 1918, p. 135." (**source:** Macalister, LGE, **Vol. 1**, p. 254)

Fabricius – Fabricius wrote the Codex Pseudepigraphus Veteris Testamenti. "The names of the women of Noah's family were themes for endless vain speculation. According to the *Book of Jubilees* Noah's wife was called 'Emzârâ, and the wives of his sons were respectively Sêdêqêtêlĕbâb, Nê'êlâtamâ'ûk, and 'Adâtan'êsês. Various Jewish and other apocryphal authorities name Noah's wife Noria, Noema, Bath-Enos, Tithea and Haical; Eutychus names Salit, Nahlat, Arisisah as the wives of his sons." (Fabricius, p. 277). According to the Pseudo-Berossus of Johannes Annius … we read how "Noah taught astronomy, division of time, and astrological predictions, and he was considered as being of divine origin". (Fabricius, p. 245) (**source**: Macalister, LGE, **Vol. 1**, p. 211, 212*n*)

Faral – He was the author of La légende arthurienne, from which Macalister quotes an extract from Nennius' *Historia Brittonum* regarding the invasion of Partholon. (**source**: Macalister, LGE, **Vol. 2**, p. 249)

Flann [Flann Mainistrech mac Echthigirn, Flann of Mainistir] – "The many versions of LGÉ contain a multitude of poems from many periods. However, nearly all of those on which the original version appears to have been based were the work of four men {one of whom was] Flann Mainistrech mac Echthigirn (died 1056), lector and historian of the abbey of Monasterboice and the author of poems LVI, LXVII, and perhaps also of XLII and LXXXII." " Flann Mainistrech sang the following song, in testimony thereto Poem No. LVI, Poem No. LXV." "Flann of Mainistir *cecinit* – Poem No. XC." Poem LXVII, quatrain 18 reads: "Christ, [who art] above the clans, remember the grandson of Flann, from heroic Luigne." Is Flann Mainistrech seeking a blessing for his grandson, or was the grandson of Flann from Luigne the composer of Verse LXVII? (**source**: Carey, 1993, p. 5, 5*n*, ; Macalister, LGE, **Vol. 4**, p. 131, 133, 135, 203; **Vol. 5**, p. 111, 179, 199, 325, 355)

Fordun – edited (?) the Scottichronicon. "Nennius [*Historia Brittonum*] then proceeds to narrate a much perverted version of the adventures of Nel and his successors in Egypt, nearly, though not as quite, as corrupt as that prefixed by Fordun to the *Scottichronicon*." (**source**: Macalister, LGE, **Vol. 2**, p. 250)

Forster, Max – Forster called Macalister's attention to two studies by himself: "Adams Erschaffung und Namengenbung, ein lateinisches Fragment des sudslawischen Henoch" (*Archiv für Religionswissenschaft*, xi [1908] 477, and "Die mittelrische Version von Adams Erschaffung" (ZCP xiii, p. 47 ff.) (**source**: Macalister, LGE, **Vol. 2**, addenda)

Fotheringham – He is the editor of the MSS. of Eusebius, who "does not speak in high terms" of the

Colbertine MS. (**source**: Macalister, LGE, **Vol. 5**, p. 197*n*)

Four Masters, The – Annals of the Kingdom of Ireland by the Four Masters, from the Earliest Period to the Year 1616, ed. and trans. By John O' Donovan (Dublin, 1848-1851) 7 vols. "like the O'Clerys and the Four Masters, the translator [of the Book of Ballymote, the Book of Lecan, 2nd text, and MS H.2.15 #1 at Trinity College Dublin] affects an archaistic style, which he presumably thought was more consistent with the dignity of the text he was working on." "A presumably bronze-age carn, on the top of the mountain [Slīab Betha] is referred to by the Four Masters (A.M. 2242) as the grave of Bith." The names of the three sons of the Dagda have "become connected with the mounds in the *Bruɡ na Bōinne* cemetery. These were apparently not actually plundered till A.D. 861, when they were entered by Scandinavian raiders, if we may accept testimony transmitted to us by the "Four Masters." (**source**: Carey, 1993, p. 6, ; Macalister, LGE, **Vol. 1**, p. 15; **Vol. 2**, p. 235; **Vol. 4**, p. 307) (**See Also**: Authors; O'Donovan)

Frazer, James George

  The Golden Bough – When Partholon kills Delgnat's dog. "the killing of the dog becomes an obvious sacrifice. Frazer has collected a number of examples of the sacrifice of dogs at such fertility-rituals, and also as surrogates for the king who would otherwise be slaughtered. … A whole volume of *The Golden Bough* is devoted by Frazer to this aspect of primitive fertility-rites." "The five brethren [of the Fir Bolg] reign in turn; the first four of these apparently die natural deaths, but the fifth is slain by his successor, in the normal "Golden Bough" manner." (**source:** Macalister, LGE, **Vol. 3**, p. 99, 99*n*; **Vol. 4**, p. 1)

  Taboo and the Peril of the Soul - "The basal idea is doubtless that the devil acquired power over the Diety by knowing and using His secret name. For analogies see Frazer, Taboo and the Peril of the Soul, p. 387 ff." (**source**: Macalister, LGE, **Vol. 1**, p. 263, 263*n*)

Galland – Galland translated the Thousand and One Nights into French and introduced it to Europe. (**source:** Macalister, LGE, **Vol. 3,** p. 118)

Geoffrey of Monmouth - "Britus mac Issicoin is Brutus son of Ascanius (son of Aeneas) the ancestor of the British people as set forth by Geoffrey of Monmouth." Regarding the names of the Saxon invaders in poem number XLIII, "There are no names associated with the Saxon invaders in Geoffrey of Monmouth in any way comparable with these." ¶375 gives us "Brutus Seleucus" as one of the followers of Alexander the Great. "The process of blundering which has given us the improbable prefix Brutus would be hard to reconstruct – possibly some muddled speculation mixing up Aeneas Silvius of Latium, Aeneas of Troy and the Trojan Brutus who came to Britian, *teste* Geoffrey of Monmouth, to become the eponym of the British people." (**source:** Macalister, LGE, **Vol. 3**, p. 198, 206; **Vol. 4**, p. 312)

Gibson – He edited a translation of the Arabic Book of the Rolls (Camb. Univ. Pr.) "The creation of the angels upon the First Day is usually described in summaries of the Creation such as this: for example, in the Arabic Book of the Rolls: "The Holy First Day, chief of Days: early in it God created the Upper Heaven and the Worlds, and the highest rank of Angels … and the Archangels." The Book of the Rolls says that Abel was killed with a sharp stone. The Book of the Rolls … makes Adam prophesy to Seth in these words: *Know, my son, that there must come a Flood to wash all the earth, on account of the children of Cain, the wicked man who slew his brother*." (**source**: Macalister, LGE, **Vol. 1**, p. 201, 208, 218)

Gildas – Gildas wrote Liber Querulus. Regarding Da Derga's Hostel "We may comare the *patriae portenta ipsa diabolica, pene numero uincentia Aegyptiaca, lineamentis deformibus uel toruis uultibus* which were mouldering in British or Romano-British pagan sanctuaries when Gildas wrote his *Liber Querulus*." (**source**: Macalister, LGE, **Vol. 2**, p. 262)

Gilla Coemáin [Caemáin, Coemgen] – "The many versions of LGÉ contain a multitude of poems from many periods. However, nearly all of those on which the original version appears to have been based were the work of four men {one of whom was] Gilla Coemain mac Gilla Shamthainne, who flourished [or died] about 1072." He wrote:

Verse XIII - which begins 'Gaedel Glas, of whom are the Gaedil' is "attributed to Gilla Coemain but certainly is not all the work of one hand." His poem "*Gaedel Glas o tat Gaidil*" (numbered XIII by Macalister) seems to have been drawn on Mael Muru's poem "*Can a mbunadas na nGaedel.*"

Verse CXIV – with 157 quatrains and begins: "Túathal, whose was the kindred of Fremain."

Verse CXV - which begins "Lofty Ireland, island of the kings".

Verse XCVI - which begins "Loiguire mac Néill died."

(**source**: Carey, 1993, p. 5, 5*n*, ; Macalister, LGE, **Vol. 2**, p. 33, 79, 156; **Vol. 5**, p. 351, 355, 531)

Gilla mo Dubda – Gilla mo Dubda was the poet who composed and chanted verse CXXXVI. "He was blind and flat-faced and never chanted falsehood or a crooked history."

Verse CXXXVI – begins "Virgin Ireland, island of the saints." In quatrain 79 the poet acknowledges himself when he says "To Gilla mo Dubda the strong may God grant every remission! Happiness from the strong King which he promised me for reckoning the High Kings of Ireland." In quatrain 83B we get a clue about when this verse was written: "In the time of Amlaib the boatman in which a king of plundering worked changes I have formed my lay, I am assured, without … for the nobles of Ireland." The poet also tells us in quatrain 83D where the verse was composed: "Ard Brecain is my home of fame there Christ, fair and pure, is magnified; reverence in a Church, hide it not – the Home of Hospitality of Ireland." (**source:** Macalister, LGE, **Vol. 5**, p. 413, 563, 565)

Giraldus – He was the author of Topografia Hibernia "Earnest believers in a universal Flood are faced with the difficulty of accounting for the perpetuation of ante-diluvian history across the catastrophe; and they dream of inscriptions on imperishable materials (as in Giradlus, *Top. Hib.*, iii, 1) (**source**: Macalister, LGE, **Vol. 2**, p. 174)

Gollanez – "In the Caedmon *Genesis* the names of these women are given as Percoba, Olla, Oliua, Olliuani. Gollanz in his introduction to the sumptuous facsimile of the Caedmon MS. (published in 1927 by the British Academy), considers that the passage containing these names is an interpolation, on the ground that elsewhere the MS. Closely follows the Biblical text." He suggests that they have been picked out more or less at random from some Onomasticon of Biblical names …" (**source**: Macalister, LGE, **Vol. 1**, p. 212)

Gorman – In ¶311 there is the line "the *nasad* of Lug, or the *nasad* of Beoan [son] of Mellan." "There are glosses on this passage explaining the words "Nassad, Beōān, Mellān" as three saints from Britain … In Gorman's *Martyrology* only Beōān and Mellān are mentioned, and Marcian, who has apparently no direct connexion with them, takes the place of Nassad or Nassan." (**source:** Macalister, LGE, **Vol. 4**, p. 297)

Grimm - The descendants of Iafeth son of Noe referred to in ¶9 "is an Irish version of the Frankish "Table of Nations" first published by Grimm in his *Teutonic Mythology*, English translation by Stallybrass, vol. iv, p. 1734." (**source**: Macalister, LGE, **Vol. 1**, p. 215)

Gwatkin - "The gloss *isin Mac*, which has entered the text of M [Book of Lecan, second text] as an interpretation of *ar tūs* or *in principio* (critical note no. 5), is an exegesis as old as Irenaeus, who saw what he presumably thought was the Hebrew word *bar*, "son" (it is really Aramaic), in the opening words of Genesis, *B'rēshīth barā*, "In the beginning of creating. .. See Gwatkin, Early Church History to A.D. 313, vol. I, pp. 196-7." (**source**: Macalister, LGE, **Vol. 1**, p. 223n)

Gwynn, Edward – Gwynn was the editor of the Metrical Dindsenchas which appeared in the Revue Celtique. He was also the compiler of a Catalogue of manuscripts in Trinity College, Dublin, Library.

Gwynn's Catalogue – "E, a manuscript once bound up in separate folios scattered through a miscellany

of scraps class-marked E.3.5 in T.C. D. Library (Gwynn's *Catalogue*, no. 1433, p. 308)." The manuscript written by Richard Tipper in 1728 "is labelled on the binding "Book of Ballymote," and is class-marked H.2.4 in T.C.D. Library (Gwynn's Catalogue, 1295)." "H is a fragment of five folios … bound into a volume of miscellaneous fragments (H.2.15, no. 1, in T.C.D., Gwynn's Catalogue, 1316). … At the end of this folio there is a colophon which would seem to date the MS. To some time before 1252 (see Gwynn's Catalogue, p. 91)." (**source:** Macalister, LGE, Vol. 1, p. xv, xx, xxi, xxii)

Metrical Dindsenchas - These are stories of place names in verse form.

Carn Conaill "The Dindsenchas of Carn Conaill (R.C., xv, p. 478) and its appended poem … narrate the same story [the flight of the Fir Bolg to Cairbre Nia Fer], in some respects more fully." (**source**: Macalister, LGE, **Vol. 4**, p. 82)

Carn Ui Neit – "the wild tale of the contest in magic between Bress and Lug, as narrated in *Dindsenchas* of Carn ui Neit (R.C., xv, p. 438)" (**source**: Macalister, LGE, **Vol. 4**, p. 99, 100)

Cessair – "The Cessair narrative (an old flood-myth mixed up with some Dindsenchas material)…" (**source**: Macalister, LGE, **Vol. 1**, p. xxxii)

Elta – "For the scarcely coherent story of Elta d. Oes, see MD iii 104, with the prose extract in the notes, *ibid*., p. 495. Oes is there called s. Etair s. Etgaith." (**source**: Macalister, LGE, **Vol. 3**, p. 93)

Emain Macha – "Here follows [in the Roll of the Kings after LII.–Lugaid Laigdech] in all the MSS. which function about this part of the work, an extract from Dinnnsenchas Érenn, containing the account of the foundation of Emain Macha." (**source**: Macalister, LGE, **Vol. 5**, p. 262, 263)

Gabar Life – "The amusing etymology for *Gabar Life* ("the Liffey Watershed") is a good example of *Dinnsenchas* methods." (**source**: Macalister, LGE, **Vol. 5**, p. 9)

Inber in Buada – "Damhoctor" "damh ochtair", which Nennius has taken for a personal name, means "a troop of eight persons … The expression is applied to the people of Partholon in the Dindsenchas poem on Inber in Buada (Gwynn, M.D., iii, 418) (**source**: Macalister, LGE, **Vol. 2**, p. 250, 251)

Liag – "Keating has borrowed from Dindsenchas another woman, one Liag, who, though a sister of Morc, has a genealogy all to herself, and who aids in collecting the tax imposed upon the Nemedians. In Dindsenchas (MD iv, 246) she is represented as being the first person to be killed on the Fomorian side. It is probable, as Dr. Gwynn remarks, that she was invented to account for the placename Lēge, the subject of the poem in question: but is it remarkable that Lēge, a place lying between the counties of Kildare and Leix, should thus be associated with a narrative essentially localized in the West of the country." (**source**: Macalister, LGE, **Vol. 3**, p. 118)

Loch Cimme – This "is Loch Hacket, Co. Galway; but though the eponymous "Four-Headed Cimme" is mentioned in the Dindsenchas texts … neither there nor in *Coir Anmann* are we told the reason for his peculiar epiclesis." (**source**: Macalister, LGE, **Vol. 4**, p. 81)

Loch Laiglinne – "*Ui mac Cūais* (or Ūais) *Breg* is the region S.W. of Tara, but it contains no conspicuous lake to be identified with *Loch Laiglinne* (but see Gwynn, MD iv 256 and notes thereon)." (**source**: Macalister, LGE, **Vol. 3**, p. 84)

Loch Rudraige – "has been identified with Dundrum Bay, but if this be sound it was a mere name to the writer of the narrative before us, for that sea-bight could hardly have suggested to anyone the notion of a lake-burst at the digging of a grave. See Gwynn's comments, MD iv, p. 455)." (**source**: Macalister, LGE, **Vol. 3**, p. 84)

Mag Cirba – "is not mentioned in *Dindsenchas*, and may be mythical" (**source**: Macalister, LGE, **Vol. 4**, p. 299)

Mag Fea – "There is no justification for O'Donovan's identification of *Mag Fea* with the barony of Forth, Co. Carlow. Dindsenchas transfers it further west, apparently to somewhere in the neighborhood of Slievenaman, and tells an entirely different story of the origin of the name (MD iii 198)." (**source**: Macalister, LGE, **Vol. 3**, p. 84, 85, 91; **Vol. 4**, p. 299)

Mag nItha – In ¶383 and 384 there is "a list of four places, known to the glossator, bearing the name *Mag nItha*, and explaining it after the manner of *Dindsenchas*." (**source**: Macalister, **Vol. 5**, p. 5)

Mag Treitherne - "is not mentioned in *Dindsenchas*, and may be mythical" (**source**: Macalister, LGE, **Vol. 4**, p. 299)

Mod-linn – "is presumably Clew Bay; at least in the Metrical Dindsenchas (ed. Gwynn, iii, p.442) this name is used in correspondence to Insi Mod (= Clew Bay Islands) in the prose text." (**source**: Macalister, LGE, **Vol. 4**, p. 81)

Partholon – "Thurneysen considers the Dindsenchas element to be so prominent in this narrative as to be primary: the various personages after whom lakes and mountains are named having been invented to explain those names, and not *vice versa*." "The sufferings of Partholon on the sea at this period is based upon the Dindsenchas material referred to above." (**source**: Macalister, LGE, **Vol. 2**, p. 254; Vol. 3, p. 98, 102)

Rath Chennaig – "*Raith C(h)eltchair* must be wrong: the only known fort of that name was somewhere in the neighborhood of Downpatrick (but is not to be identified with the large Norman earthwork within the city). The Dindsenchas reading *R. Chennaig* is certainly preferable." (**source**: Macalister, LGE, **Vol**. **4**, p. 88)

Slīab Emor – "Their [the Fomoraig] place of origin is called *Sliab Emor* (*Amor* in Dindsenchas, *Ughmōir* corruptly in Keating). This cannot be anywhere within Ireland: there is nothing to commend the suggestion (in Hogan's *Onomasticon*) that it was somewhere near Loch Da Caech, based on a Dindsenchas poem (MD, iii, 184) which the editor of the *Onomasticon* has misunderstood." (**source**: Macalister, LGE, **Vol. 2**, p. 258)

Slīab Fraech – "Dindsenchas knows of two women, companions of Cessair, Fraechnat who is buried in Sliab Fraech and Eba … (Gwynn, Metrical Dinds., iv, p. 254) (**source**: Macalister, LGE, **Vol. 2**, p. 173, 173*n*)

Slīab Slanga – "has been identified with Slieve Donard in the Mourne Mountains: for an expansion of the story connecting the mountain with its eponym, see MD iv 300. (**source**: Macalister, LGE, **Vol. 3**, p. 84)

Tailltiu – "The *Dindsenchas* material regarding Tailltiu, interpolated in all three redactions of LG (¶311, 330, 363) is essentially an account of the traditional origin of his [Lug] cult, and of its chief centre." (**source**: Macalister, LGE, **Vol. 4**, p. 101)

Topa – Topa is slain by Partholon. "It is interesting to note that in the Dindsenchas version (MD iv, p. 290) "he was driven out to flee at random," till he was devoured by dogs and birds. In other words, he became the *katharma*, the scape-goat of the community, and he met the fate which was the common lot of such unfortunates." (**source**: Macalister, LGE, **Vol. 3**, p. 99)

Traig Eba - "Dindsenchas knows of two women, companions of Cessair, Fraechnat … and Eba, a she-leech who rashly went to sleep on the shore called Traig Eba and was drowned in the rising tide. (Gwynn, Metrical Dinds., iv. 292) (**source**: Macalister, LGE, **Vol. 2**, p. 174, 174*n*)

Verse LI – This verse begins "Know ye the history whence it is". "This poem has been published by … Gwynn, Metrical Dindsenchas, iii, p. 440) … and is based upon a different recension of the text, and

admittedly ignores the LG version." In quatrain 10, "*Benaim* "to smite, to draw" and a variety of other meanings, might signify either they "trekked" to the west, or "squatted" there. The sense is vague. The Dindsenchas version, *gabsat*, is more definite." In quatrain 22, "Cing, the reading of the Dindsenchas tradition, is preferable to Rind, as the latter name does not appear among the clann of Umor."(**source**: Macalister, LGE, **Vol. 4**, p. 88, 89, 90)

Verse LXVII – This verse begins, "The chiefs on the expedition oversea" and offers "the explanation of certain geographical details, after the manner of *Dindsenchas*, by the names of the several leaders. Possibly this turns the document into a sort of Domesday Book, suggesting that the descendants of the owners of those personal names had some sort of territorial claim over the regions bearing the geographical names." (**source**: Macalister, LGE, **Vol. 5**, p. 6, 7)

Hanauer, J.E. – Hanauer is the author of Folklore of the Holy Land, London, 1907. On page 9 of this book he relates a Muslim legend which says that "Allah formed Adam out of a handful of dust … which … had been collected from different parts of the world, and consisted of various kinds of soil, which accounts for the diverse colours of men and women. When Allah had formed Adam, He left the figure lying lifeless forty days – some say forty years while notice was sent to the Angels, the Jinn and the Jan, to be ready to worship and do him honour as soon as Allah had put breath into his nostrils" (**source:** Macalister, LGE, **Vol. 1**, p. 261, 262, 262*n*)

Hardiman – The Hardiman-O'Reilly recension of the LGE is taken by Carey to mean the two 19th century copies in the British Library MSS Edgerton 101 and 105, which were intended to be a part of the second volume of Macalister and Mac Neill's Leabhar Gabhála – The Book of the Conquests of Ireland: The Recension of Mícheál Ó Cléirigh. (**source**: Carey, 1993, p. 9)

Harris, J.R. – Harris is the author of The Dioscuri in the Christian Legends. "It is shown in the notes to ¶168 that the Capa story is primarily dioscuric. According to Poem XXII [which begins "Capa and Laigni and pleasant Luasad"] one of these persons was a wright, and another a leech – two of the chief occupations of the Dioscuri. See J.R. Harris, … p.61) (**source:** Macalister, LGE, **Vol. 2**, p. 174, 174*n*)

Hartland, E.S. – Hartland is the author of Ritual and Belief which includes an essay "The Boldness of the Celts" (p. 61) regarding the "curious idea that the Celts would take up arms against the flowing tide, and feared not the rising ununndation" (**source**: Macalister, LGE, **Vol. 3**, p. 116*n*)

Hennessey – Hennessey is the editor, with Kelly, of the Book of Fenagh. ¶167 tells the story of the invasion of Banba. "It also dates her arrival 200 years before the Flood, assigns to the colony a stay of 40 years in Ireland, and brings them to an end by means of an epidemic." The Book of Fenagh contains a long poem which *inter alia* recapitulates the legendary history of Ireland (ed. Kelly and Hennessey). Poem CXI which begins "Three free (companies) of Ireland, it is sung" contains the line, "Conn who had a music-pillow of hides" [*Conn dian ceoladart codal*]. Macalister acknowledges that the translation of this l line is uncertain, and that Hennessey in his translation of the Book of Fenagh (p.30) translates the line as "for whom assemblies are dear"; "but no book of reference at my [Macalister] disposal provides me with any justification for such a translation." (**source**: Macalister, LGE, **Vol. 2**, p. 231*n*; **Vol. 5**, p. 477,) (**See Also**: Authors; Muirges mac Paidin ua Maoil-Chonaire)

Herodotus – "Coronis is the Cyraunis of Herodotus, identified with the little island of Cercina off the Libyan coast." (**source**: Macalister, LGE, **Vol. 2**, p. 138)

Hesiod – "with the mighty literary engine of Greek hexameter at his disposal, he did not succeed in making a divine genealogy exciting." (**source:** Macalister, LGE, **Vol. 4**, p. 91)

Hichens, Capt. William – author of "Demon Dances in East Africa", Discovery, vol. xvii, 1936. "In a paper by Capt. Wm. Hichens, entitled "Demon dances in E. Africa" he says that "The inhabitants of the neighborhood of Mombasa and Zanzibar live in life-long terror of many kinds of demons, and a hysterical "possession" by these beings is a frequent phenomenon. Among these demons there is a group of one-armed, one-legged and one-eyed spirits called *milhoi*, who are "of stealthy habits and great malevolence."

(**source**: Macalister, LGE,**Vol. 2**, p. 260*n*) (**See Also**: Africa, Peoples; Fomoraig)

Hieronymus - Hieronymous made a Latin translation of the Chronicles of Eusubius. The word "*Fecit*" in ¶1 shows "that ∞ R[1] [∞ = compiler] worked on an ante-Hieronyman text of Genesis." " In ¶5 is the phrase "he shall not obtain satisfaction without labor". "Sabatier in his notes quotes an identical version from Hieronymous *In Isaiam*." "We can hardly doubt that the name "Tat" has been borrowed from Eusebius. *Tat filius Hermetis Trismegisti* is recorded in the version of Hieronymous as flourishing in the 19th year of the reign of Amintes, king of Assyria." "¶198 is the first paragraph of one of several tracts in which Irish "history" is placed in a setting of world chronology, based on the compilation of Eusebius, as it is preserved for us at second-hand in a Latin translation by Hieronymous." Also in ¶198 there is "Zaineus, the alternative name of Ninias, [which] we should read *Zames* … Hieronymous has *Zameis*." "Unsuccessful efforts by Hieronymous and Isidore to find the etymology of the name of the apostle Bartholomew have in one way or another influenced the treatment of the saga [of Partholon] in the hands of the native historians." "Neither the Hieronyman nor the Armenian version [of Eusebius] gives any authority for Ascaidias and Panatcer". In ¶301 "The explanation of the Hebrew words is probably from Hieronymous *in Danielem*." "the list of the Egyptian kings is taken from the Chronicle of Eusebius; the names are here given as they appear in the Latin text of the translation of Hieronymus, from which our compiler drew his information" (**source**: Macalister, LGE, **Vol. 1**, p. 200, 208; **Vol. 2**, p. 129, 241, 242, 253; **Vol. 3**, p. 88, 92, 96, 199; **Vol. 4**, p. 83; **Vol. 5**, p. 51*n*) (**See Also**: Authors; Eusebius)

Hogan – Hogan edited the *Onomasticon Goidelica*.

Carn Cesra – "Carn Cesra is sometimes used, as more or less synomymous, for Cul Cessrach, see Hogan, *Onomasticon, s.v. Carn Cesra*. Carn is such a common place-name in Ireland that it gives no real help in the discussion of the topography of the story." (**source**: Macalister, LGE, **Vo. 2**, p. 248)

Cnamros – "is probably, as Hogan suggests, Camross near Taghmon, Co. Wexford, and about midway between Wexford Harbor and Bannow Bay." (**source**: Macalister, LGE, **Vol. 3**, p. 191)

Cnoc Droma Asail - Druim nAsail is identified by Hogan with Tory Hill near Croom. (**source**: Macalister, LGE, **Vol. 4**, p. 81)

Cnoc uachtair Erca – "*Cnoc Uachtair Archae* is another name for the Hill of Uisnech (See Hogan, *Onomasticon*, s.v. *Cnoc uachtair Erca*). (**source**: Macalister, LGE, **Vol. 4**, p. 303, 303*n*)

Dail Idnu – "Hogan takes it as an otherwise unrecorded place-name, apparently more or less equivalent to Ui Niallain." (**source**: Macalister, LGE, **Vol. 3**, p. 202)

Delginis – "Hogan, *Onom.* s.v. "*Delinis*" translates *iar suilgi* as "West of Suilge", but makes no attempt to identify the supposed place." (**source**: Macalister, LGE, **Vol. 2**, p. 163)

Dun na mBarc – "None of the other references to Dun na mBarc in Hogan's *Onomasticon* have any light to throw upon the topographical problem …" (**source**: Macalister, LGE, **Vol. 2**, p. 235)

Luachra Lia – "has evaded Hogan's Onomasticon". Macalister suggests that it is a mythical place. (**source**: Macalister, LGE, **Vol. 4**, p. 440)

Mag nAsail – is identified by Hogan as Rathconrath barony in Co. Westmeath. (**source**: Macalister, LGE, **Vol. 4**, p. 81)

Mag Meidi – "doubtfully identified by Hogan with Forth Barony (hardly to be called a *Mag*). (**source**: Macalister, LGE, **Vol. 4**, p. 332)

Oilre – "or Oilri of Mag Fea is not identified: Hogan's equation to Ullard, Co. Kilkenny, is based on O'Donovan's erroneous identification of Mag Fea …" (**source**: Macalister, LGE, **Vol. 3**, p. 91)

Sid Buidb – The Sid of Bodb has been identified with *Sliab na mBan ffin* (Slievenaman) near Clonmel: See Hogan's *Onomasticon*, s.v.v. Sid Buidb, Sid Femen." (**source**: Macalister, LGE, **Vol. 4**, p. 300)

Slīab Emor – "Their [the Fomoraig] place of origin is called *Sliab Emor* (*Amor* in Dindsenchas, *Ughmōir* corruptly in Keating). This cannot be anywhere within Ireland: there is nothing to commend the suggestion (in Hogan's *Onomasticon*) that it was somewhere near Loch Da Caech, based on a Dindsenchas poem (MD [Metrical Dindsenchas], iii, 84) which the editor of the *Onomasticon* has misunderstood." (**source**: Macalister, LGE, **Vol. 2**, p. 258)

Tradraige Muigi Inis – "Cathbad (in its original form Cathub) the druid is several times spoken of as "Cathbad of Tradraige Muigi Inis." See Hogan, *Onomasticon*, under the place-name). (**source**: Macalister, LGE, **Vol. 3**, p. 98)

Homer – "The tale of the Sirens, outwitted by waxing the ears of the ships' crew, can be nothing more than an adaptation of the familiar Homeric tale of Odysseus: the druid Caicher, who invents the pre-cautionary expedient, is merely a compound of the seer Calchas of Troy and the sorceress Circe, to whose suggestion it is ascribed by Homer." (**source**: Macalister, LGE, **Vol. 2**, p. 1)

Hooke, S.H. – Hooke is the author of Myth and Ritual, Oxford, 1933. Hooke provides a formula for rituals including a) the dramatic representation of the death and resurrection of the god, b) the recitation or symbolic representation of the myth of creation, c) the ritual combat, in which the triumph of the god over his enemies was depicted d) sacred marriage, and e) triumphal procession, in which the king played the part of the god, followed by a train of lesser gods or visiting deities." (**source**: Macalister, LGE, **Vol. 2**, p. 263, 263*n*)

Horstmann - Editor of *Sammlung altenglischer Legenden*, the old English text The Lyff of Adam and Eve. "God as his wille was behihte to make liht: and þo he made angelus." (p. 220ff). "In the Old English versions, it is commonly said that the instrument [used to slay Abel] was an ass-bone: thus, in the Lyff of Adam and Eve we read "wiþ þe cheke-bon of an asse he smot him on þe hed." The story of the mission of the angels to find a name for Adam appears in the Old English Lyff of Adam and Eve – "þo after he made mon of erþe in flesch and bon, in þe vale of Ebron … þeraftur God bade foure angelus þat heo shulden seche þulke monnes nome þat he hedde imaad. Seint Mihel wente in to þe est: he seih þer a sterre þat was swiþe briht, Anatalim was þat sterre ihote, wiþ þe furste letter A …" The mark of Cain was that "he wagged alwey forþ wiþ his heued" as the Old English Lyff of Adam and Eve puts it. "That the "sons of God" were the Sethites, and the "daughters of men" the Cainites … was set forth in the Lyff of Adam and Eve." (**source:** Macalister, LGE, **Vol. 1**, p. 201, 209, 227, 237, 241)

Hull, Vernam

  "De Gabail in tSida" – edited and translated by Hull and published in *Zeitschrift fur celtische Philologie* 19 (1933) 53-8. He wrote explicitly of the tradition that the first Gaels in Ireland made peace with the gods of the land in order to successfully raise their crops and herds. (**source**: Carey, 1993, p. 2, 2*n*)

Nemed – "This fragment [¶270-1], on an isolated leaf of the MS. Here called H [Trinity College Dublin MS H.2.15 no.1], presents a different version of the Nemed saga. It has been edited already by Dr. Verman Hull in Modern Philology, xxxiii, 1935, p. 120. (**source**: Macalister, LGE, **Vol**. 3, p. 199, 199*n*)

Hyde, Douglas – Hyde wrote A Literary History of Ireland, London, 1901. On p.576 n. 1 he "noted the existence of "several large fragments of other 'Books of Invasions' in the Book of Leinster and other old vellum MSS.", but added that "when the Book of Invasions is now referred to, O'Clery's compilation is the one usually meant". (**source**: Carey, 1993, p. 7, 7*n*)

Irenaeus - "The gloss *isin Mac*, which has entered the text of M [Book of Lecan, second text] as an interpretation of *ar tūs* or *in principio* (critical note no. 5), is an exegesis as old as Irenaeus, who saw what

he presumably thought was the Hebrew word *bar*, "son" (it is really Aramaic), in the opening words of Genesis, *B'rēshīth barā.* (**source**: Macalister, LGE, **Vol. 1**, p. 223)

Isidore [Isidorus] – "The encyclopedic *Etymologiae* or *Origines* of Isidore of Seville (lived *circa* 560-636) … had a formidable impact on medieval Ireland." In his book, *Le cycle mythologique irlandais et la mythologie celtique*, "Arbois [Henri d'Arbois de Jubanville] undertook to reconstruct a mythological as opposed to a (pseudo) historical basis for almost every feature of the text, and proposed a multitude of comparanda in Greek, Roman, and Indian mythology while neglecting the influence of such continental sources as the Bible, Orosius, and Isidore of Seville." (**source**: Carey, 1993, p. 3, 7)

Alania – According to Isidore (*Etym.* [Etymologiae] XIV, iii, 3) Alania was a territory between the Maeotic Marshes and Dacia" (**source**: Macalister, LGE, **Vol. 2**, p. 147)

Amazons – "The details as to the manners of the Amazons are a common-place of Classical tradition, and may have reached the Irish compilers through Isidore (*Etym.* IX, ii, 64) (**source**: Macalister, LGE, **Vol. 2**, p. 146)

Angels – Isidore discusses the creation of angels in his *Etym.* V 39: *Prima aetas in exordio sui continet creationem mundi. Primo enim die Deus in lucis nominee condidit angelos.*" Isidore lists the classes and orders of the angels in *Etym.* VII. V. 4) (**source**: Macalister, LGE, V**ol. 1**, p. 201, 205)

Ark – The information on the building and construction of the Ark is taken from Comestor, who in his turn seems to have taken this from Isidore (*Etym.* XVI, ii, 1). (**source**: Macalister, LGE, **Vol. 1**, p. 242)

Cain – "The interpretation of the name of Cain is borrowed in the first instance from Isidore: *Cain possessio interpretatur, unde etymologiam ipsius exprimens pater eius ait "Cain" id est "Possedi hominem per Deum." Idem et lamentatio, eo quod pro interfecto Abel interfectus sit, et poenam sui sceleris dederit. Abel luctus interpretatur* (*Etym.* VII. Vi. 7) (**source**: Macalister, LGE, **Vol. 1**, p. 234)

Dardanus – "That he was the son of Jove (= Zeus) must have been ascertained by our historians from some other source (probably Isidore, *Etym.* Xiv, iii, 41) (**source**: Macalister, LGE, **Vol. 3**, p. 198)

Elamites – "The details about the Elamites come from Isidore (*Etym.* IX ii 3 (*filii Sem … quorum primus Elam, a quo Elamitae principes Persides*) (**source**: Macalister, LGE, **Vol. 4**, p. 83)

Genesis – "The figures in Chapter V … could have come from Isidore (Etym. V. 39)". "In the ages of the Patriarchs [in ¶45-49] Tr. [Translator] follows the authority of LXX (and Isidore) as against Vulg. [Vulgate] (**source**: Macalister, LGE, **Vol. 1**, p. 5, 9, 104)

Gallograeci – "Why is the seed of Gomer son of Iafeth called "Gallograeci"? They were fundamentally Galli, says Isidorus; and the ruler of the land called Bithynia gave to the Greeks a portion of his land for giving him help. They stayed with him to oppose his brethren; and for that reason they are called Gallo-graeci, because they were fundamentally in part Greeks, in part Galli …" "*Grecus* and *Essbainus* correspond to the Biblical *Javan* and *Tubal*. Isidore helps us to link them together: "*Iauan a quo Iones qui et Graeci, Thubal a quo Iberi, qui et Hispani*" (*Etym.* IX, ii, 28-29). Gomer according to Isidore (loc. cit.) is the ancestor of the Galatae or Galli, so it is natural to affiliate to him two personages, Emoth and Ibath, who are in the traditional Teutonic and Celtic ancestry respectively; even although these have no warrant in either Genesis or in Isidore." (**source**: Macalister, LGE, **Vol. 1**, p. 153, 215, 250, 251, 252)

Goths – "The identification of the Goths and the Gaedil follows from the historical sojourn of the former and the legendary sojourn of the latter, in the land of the Scythians …" Isidore is quoted as writing "*Magog, a quo arbitrantur Scythas et Gothos traxisse originem* and further remarks "*Gothi a Magog filio Iaphet nominati putantur de similitudine ultimae syyabae, quos ueteres magis "Getas" quam "Gothos" uocauerunt* (IX, ii, 89)." (**source:** Macalister, LGE, **Vol. 1**, p. 252, 253)

Hibernia - ¶101 discusses how Hibernia gets its name which is an interpolation derived from Isidore

(XIV, vi, 6) … but is not reproduced quite correctly. The true readings of Isidore are given here in foot-notes to the text. There are two glosses, one explaining the corrupt *Hiberniam* (for *Hiberiam*) and the other contradicting the oft-quoted statement, disseminated by Solinus, as the absence of bees. *Scoti autem a Scota … adnotentur* is an additional interpolation, suggested by the reference to the *Scotorum gentes* in the excerpt from Isidore." (**source**: Macalister, LGE, **Vol. 1**, p. 256, 257)

Languages - "The world was supposed, on the basis of the data supplied in Genesis x, to have been divided into 72 nations or linguistic groups: see for instance Isidore, *Etym*. IX ii.". ¶91 says that "the number of those peoples increased beyond the numbers of the languages …" This paragraph seems to be based on Isidore (IX ii 39) "The names [of the languages] have all been extracted from the description of the world and its geography in Isidore (*Etym*. Book XIV). This poem [XI] begins "The languages of the world, see for yourselves" is primarily a menemonic list of places, extracted from Isidore, and put into verse form with especial attention to alliteration." (**source:** Macalister, LGE, **Vol. 1**, p. 213, 249; **Vol. 2**, p. 148, 149, 152, 152*n*, 155)

Names of God – "The ten names of God are thus enumerated by Isidore (*Etym*. VII. i. 1); El, Eloi, Eloe, Sabaoth, Elion, Eie, Adonai, Ia, Tetragrammaton, Saddai." (**source**: Macalister, LGE, **Vol. 1**, p. 240)

Ninus – This paragraph [¶105] deals with the reign of Ninus son of Belus and his attempt to bring "the multitude of nations under one hand, and under tax and tribute" (**See also**: Isidore, *Etym*. Xviii. 1) (**source**: Macalister, LGE, V**ol. 2**, p. 127)

Paradise – "Some hints at the characters attributed to the Rivers of Paradise are given by Comestor (borrowing from Isidore XIII. Xxi, 7) (**source**: Macalister, LGE, **Vol. 1**, p. 228)

Partholon - "Unsuccessful efforts by Hieronymous and Isidore to find the etymology of the name of the apostle Bartholomew have in one way or another influenced the treatment of the saga [of Partholon] in the hands of the native historians." (**source**: Macalister, LGE, **Vol. 2**, p. 253; **Vol. 3**, p. 88)

Jerome – Jerome translated The Chronicles of Eusebius. (**source:** Carey, 1993, p. 2, 3) (**See Also**: Authors; Eusebius)

Johnson, W. – He is the author of Byways of British Archaeology. "The sunless north, out of which come the cold blasts of boreal winds, is credited with a nature demonic and uncanny; a number of references bearing on this belief may be found in W. Johnson. *Byways of British Archaeology*, chap. viii. (**source**: Macalister, LGE, **Vol. 4**, p. 292)

Josephus - Ham son of Noe made 3 four-sided columns on which he wrote the history of the world before the Flood; the columns were made of either lime, clay or wax; the columns of lime and clay were destroyed, but the column of wax survived. The source of this story is apparently Josephus who said that there were two pillars, built by Seth, one of brick, one of stone. If the destruction of the world came by water, the stone pillar would survive, if by fire, the pillar of brick. (**source**: Macalister, LGE, **Vol. 1**, p. 254, 255)

Keating, Geoffrey – Geoffrey Keating was the author of *Foras Feasa ar Érinn* ; ed. and trans by David Comyn and P.S. Dineen, Irish Texts Society vols. 4 (1902), 8 (1908) and 15 (1914); reprinted with a new forward by Breandán ÓBuachalla in 1987. The Lebor Gabála Érenn "text is found [also] in two 19th century MSS. in the British Museum (Edgerton , 101, 105), which give us O'Clery's version with some of the difficulties cut out and easy bits of Keating's History substituted." (**source:** Carey, 1993, p. 6, 6*n*; Macalister, LGE, **Vol. 1**, p. xxv)

Banba – "Keating knows of the Banba story, and of its origin in the Quire of Druim Snechta ." (**source**: Macalister, LGE, **Vol. 2**, p. 231)

Brug Bratruad – "Brug Bratruad is identified with Brug na Boinne – Keating tells us that it was at the latter place that Rudraige was slain: but I [Macalister] have found no story to account for the name

"Palace of the Red Cloaks". (**source**: Macalister, LGE, **Vol. 4**, p. 78)

Caicher - ¶129 says that Míl left Egypt "because his druids had promised to obtain kingship and territory for him." Keating refers it to the prophecy of Caicher at the Rhipaean mountain: this, however, cannot be justified, as that event does not appear in the antecedents of the story in the present version." (**source:** Macalister, LGE, **Vol. 2**, p. 137)

Cessair - "Earnest believers in a universal Flood are faced with the difficulty of accounting for the perpetuation of antediluvian history across the catastrophe; and they dream of inscriptions on imperishable materials (as in Keating, I, v.4). Perhaps the Irish expedient of resurrecting Fintan and giving him a measure of immortality is as good as any, though Keating … recognises that it is contrary to the infallible testimony of Scripture." "… the predecessors of Cessair were originally enumerated, and have been editorially excised … including, perhaps Adna son of Bith, who according to Keating (I.vi.l) was an early post-diluvian; but whose parentage obviously connects him with Cessair, although Keating's authorities link him with Ninus son of Belus." (**source**: Macalister, LGE, **Vol. 2**, p. 174 , 232)

Cynocephali – In the story of Partholon, Keating ignores the Cynocephali. (**source**: Macalister, LGE, **Vol. 2**, p. 231)

Fir Bolg – "Keating adds nothing further to the details [of the Fir Bolg story] except a set of verses giving an outline of the course of the voyage of the Fir Bolg from Greece, *via* the Torrian Sea and Spain, to Ireland (I.T.S. [Irish Texts Society] edn. Vol. 1, p. 192) (**source**: Macalister, LGE, **Vol. 4**, p. 4)

Flood – "The list of four persons who survived the Flood, one in each of the four quarters of the world, is set forth with a scepticism born of orthodoxy in a set of verses quoted by Keating (1 v 4) – Fionntain, Fearón, Fors, Andóid mac Eathóir." (**source**: Macalister, LGE, **Vol. 3**, p. 87)

Fomoraig – "Keating has misunderstood the story, and has supposed that the Fomorians arrived 200 years before Partholon, the diet of fish and fowl being consumed in Ireland." (**source**: Macalister, LGE, **Vol. 2**, p. 259)

Gaedel – Keating ascribes the fashioning of the Gaelic language to Gaedel son of Ethor, who is unknown in the LG. In Keating, the serpent attacked Gaedel when he was swimming (a detail borrowed from Poem XVIII); and a chronological disquisition assumes that Gaedel was not a young boy, but was eighty years of age. (**source**: Macalister, LGE, **Vol. 2**, p. 5)

Languages – With regard to Verse V, quatrain 53, and the city of Ibitēna where the school of languages was held after the fall of the Tower of Nemrod , "Keating gives another version, Eathēna, and quotes this quatrain as from Cin Droma Snechta which seems to suggest that this poem was contained in that important manuscript." (**source**: Macalister, **Vol. 1**, p. 195, 268)

Liag – "Keating knew nothing of Relbeo: but he has borrowed from *Dindsenchas* another woman, one Liag, who, though a sister of Morc, has a genealogy all to herself, and who aids in collecting the tax imposed upon the Nemedians." (**source**: Macalister, LGE, **Vol. 3**, p. 118)

Nel – Nel is decended from Magog in Keating. (**source**: Macalister, LGE, **Vol. 2**, p. 5)

Partholon – "Keating gives an estimate of the length of time between the Flood and Partholon as 278 years; Keating accepts the 300, and specifically rejects the 1002 of previous authorities. Keating brings him [Partholon] from Mygdonia, and writes that "Partholon slew his parents, seeking the kingdom *from* (not *for*) his brother. Keating has Partholon land at Inber Scéne on May 14th with a retinue of 1,000. Keating abbreviates the Topa-Delgnat incident, omitting the *retoriccs*, naming the erring attendant Todhga, and omitting Partholon's vengeance upon him." Partholon's four "unorthodox" sons are enumerated by Keating. Keating borrows the story of Agla son of Partholon (I.T.S. [Irish Texts Society] edn., I, 174) but neither he nor anyone else, so far as I [Macalister] am aware, tells us anything about this personage. He can hardly be dissociated, however, from Adna son of Bith, whom Keating mentions as an

alternative post-diluvian invader. (I vi 1)." (**source**: Macalister, LGE, **Vol. 2**, p. 267; **Vol. 3**, p. 193, 194)

Refloir – In Keating, the slayer of Refloir was Agnomain. (**source**: Macalister, LGE, **Vol. 2**, p. 5)

Rifaith Scot – That Rifaith Scot brings "Scotic" [language] from the Tower is rejected by Keating. (**source**: Macalister, LGE, **Vol. 2**, p. 5)

Scota – Unlike other versions of the LGE, Keating does not say that Scota accompanied her descendants to Scythia. (**source**: Macalister, LGE, **Vol. 2**, p. 5)

Sirens – "The earlier texts merely say that the Sirens caused the mariners to sleep; that they subsequently devoured them is left to be understood, but is set forth in black and white by K (O'Clery) and Kg (Keating)." (**source**: Macalister, LGE, **Vol. 2**, p. 7)

Sliab Emor – This is the place of origin of the Fomoraig, but is corruptly given as Sliab *Ughmōir* in Keating. (**source**: Macalister, LGE, **Vol. 2,** p. 258)

Sru – Sru is the fourth descendant from Nel, who is contemporary with the Red Sea disaster, according to Keating. Keating quotes a poetical extract specifying four ships that were had by Sru. (**source**: Macalister, LGE, **Vol. 2**, p. 5)

Three Daughters of Cain – Keating relates the story of the Flood and the flight to Ireland to escape it. "Is it possible that we have lost a story of the appearance of a *piast* which robbed the country of its state of grace? Has Keating's queer story of the visit of the "three daughters of Cain" got any bearing upon this possibility?" "… the predecessors of Cessair were originally enumerated, and have been editorially excised … including the three daughters of Cain …" (**source**: Macalister, LGE, **Vol. 2**, p. 169, 232)

Túatha Dé Danann – Keating establishes the children of Bethach as settling in "Boeotia in the north of Europe", even though he accepts the "testimony of Pomponius Mela to the effect that the place was Achaia" (**source:** Macalister, LGE, **Vol. 4**, p. 292)

Tuir – Keating calls Pharaoh Tuir, "*Intuir*" and interpolates five Egyptian kings between him and the previous Pharaoh Cincris. (**source**: Macalister, LGE, **Vol. 2**, p. 5)

Verse XIII – This poem begins with the line "Gaedel Glas, of whom are the Gaedil." Keating presents no complete copy of the poem, but quotes several of its quatrains as occasion arises." (**source**: Macalister, LGE, **Vol. 2**, p. 157, 158, 159, 160)

Verse XVIII – The opening line of this poem is "Gaedel Glas – it is convenient to give the name." "The last two quatrains [4 and 5] are omitted by Keating. In the first quatrain, the word "*crithir*" has been translated by Dinneen as "brilliant' in Keating, but Dinneen does not acknowledge such a meaning in his dictionary. The second quatrain appears in Keating with slight changes. "The story of the serpent is obviously quite different from that in the prose text of LG. Keating takes it into his history as an alternative version." (**source**: Macalister, LGE, **Vol. 2**, p. 164)

Verse XXVI – "Cessair daughter of enduring Bith" is the opening line of Poem XXVI, which also appears in Keating (I.v.l) with slight verbal differences, the most important of which is the substitution of *Nionuaill* for *Manuail*." (**source**: Macalister, LGE, **Vol. 2**, p. 248)

Kelleher, John V. – For the term "pseudo-history" see Kelleher's article "Early Irish history and pseudo-history", *Studia Hibernica* 3 (1963) 113-27. "It appears already in the writings of Eoin Mac Neill, who also uses the designation "synthetic history" for material of this kind." (**source:** Carey, 1993, p. 1*n*)

Kelly – Kelly was the editor, with Hennessey, of the Book of Fenagh. (**See:** Hennessy)

Kembel - Kembel was the editor of The Dialogue of Salomon and Saturnus, Aelfric Society, 1848.

According to this source, Adam was created from 8 pounds of materials (p.180). In this text, "Noah's wife is called Dalila: those of Ham and Japhet are respectively Jatarecta and Catafluuia, but, the author adds, "by other names are they named, Olla, Ollina, and Ollibana." (p. 184). On pp. 178, 194 we find "Whence are the names of Adam formed? – of four stars. How are they called? – Arthox, Dux, Arotholem, Minsymbric." (**source**: Macalister, LGE, **Vol. 1**, p. 204, 211, 227, 228)

Lehmacher, G. – Lemacher edited Verse LIII which begins "Ireland with pride, with weapons" in ZCP [Zeitschrift für celtische philology], xiv. 174. (**source:** Macalister, LGE, **Vol. 4**, p. 314)

Lewis, T.– Regarding the term *Fir i mBolgaib* "it is not unlikely that this expression led to the evolution of the idea that men in *braccae* = Men in Bags = Men in (leather), Bags = Men in hide covered canoes." For another view see T. Lewis "Bolg, Fir Bolg, Caladbolg" is in the book *Feilsgribhinn Eoin mhic Neill* on p. 46. (**source**: Macalister, LGE, **Vol. 4**, p. 85)

Lindsay – Lindsay was the editor of the works of Isidore. "The names [of the anguages] in italics are those in Isidore, references to chapter and section of book XIV (ed. Lindsay) being added." *Saraceni* is spelt that way in Isidore, ed. Lindsay. (**source**: Macalister, LGE, **Vol. 2**, p. 149, 152*n*) (**See Also**: Authors; Isidore)

Lizeray, Henri – Henri Lizeray, together with William O'Dwyer, in 1884 produced the first translation of LGÉ, "a rendering of Ó'Cléirigh's version based on the contemporary copy in Dublin, RIA MS 23.K.32. Their book was Leabar Gabála: Livre des invasions, traduit de l'irlandais pour le première fois par Henri Lizeray et William O'Dwyer (Paris, 1884).

Criticism of: "Despite the spirit of headlong amateurism to which it owes its existence, it must be conceded that the Lizeray-O'Dwyer translation gives a reasonable approximation of the sense of Ó'Clérigh's prose. Its renderings of the verse are however unreliable, and it cannot be said to fill any scholarly need. In the English speaking world it has attracted little attention. (**source**: Carey, 1993, p. 8, 8*n*)

Lucian – Ogma, the brother of Bress, "is presumably to be identified with the Gaulish god Ogmios, of whom some enigmatical details are preserved for us in Lucian's well-known essay on "Herakles": that he was the inventor of the Ogham alphabet is of course a mere etymological *Spielerei*." (**source**: Macalister, LGE, **Vol. 4**, p. 100,)

Macalister, R.A. Stewart

Biography of – Based on the chronology provided by Carey, a portion of Macalister's biography includes:

1900 – 1909 - He was the Director of Excavations in Palestine.

1902 - The Irish Texts Society reported that "The Council have accepted an offer made to them by Mr. R.A. Stewart Macalister, M.A., to edit for them the well-known Leabhar Gabahála, or "Book of Invasions", which has never yet been made accessible to the public. The text will deal with the three most important versions, viz. the pre-O'Clery recension, O'Clery's recension, and the later versions"

1908 - The 10th annual report of the Irish Texts Society, 1908, "mentions that "Mr. Macalister has kindly offered the Society … an edition of Leabhar Gabhála, and that the offer is being considered by the Council, as if the project had just then come forward for the first time. It is not mentioned again."

1909 - He became the first occupant of the chair of Celtic Archaeology at University College Dublin.

1910 – Macalister was elected a member of the Royal Irish Academy and became editor of the Journal of the Royal Society of Antiquaries of Ireland.

1916 – Michael Tierney in his book, Eoin Mac Neill: Scholar and Man of Action 1867 – 1945, Oxford, 1980, p. 204-5 relates the story of Macalister bringing the proofs of the Leabhar Gabhála to Eoin Mac Neill on the day before the Easter Rising. Macalister was imprisoned following the Easter Rising. This year saw the publication of the Leabhar Gabhála – the Book of Conquests of Ireland: The Recension of Mícheál Ó Cléirigh - the joint work of R.A. Stewart Macalister and Eoin Mac Neill, Dublin, Hodges, Figgis & Company.

1920 - He became chairman of the National Monuments Advisory Council.

1921 – Macalister published his book Ireland in Pre-Celtic Times.

1923-24 – Macalister was back in Palestine.

1924-28 – He was president of the Royal Society of Antiquaries of Ireland.

1925 – Macalister published his book, A Century of Excavations in Palestine.

1926-31 – He was president of the Royal Irish Academy.

1927 – He published his book The Archaeology of Ireland.

1931 - Tara: a Pagan Sanctuary of Celtic Ireland was published.

1932 – Macalister "published a note announcing his discovery of the remainder of the text of LGÉ whose fragmentary beginning forms part of the Book of Fermoy (F in the present edition)."

1932-5 – He was president of the Cambrian Archaeological Association.

1937 - "The council [of the Irish Texts Society] are pleased to announce that arrangements are being made for the publication of Lebor Gabála"

1939-42 - Volumes 1, 2, 3, and 4 [of the LGÉ] were distributed to the membership of the Irish Texts Society.

1943 - He retired from his position at UCD [University College, Dublin] and moved to Cambridge to live with his sister.

1946 - Macalister reported that he was at work on the last part of the volume [Volume 5, LGÉ] and the index (this last was never to appear).

1948 - "Dr. R.A.S. Macalister's typescript [for Vol. 5] was handed to the printers in November, 1948, but they were unable to start printing for various reasons, including the necessity for new machinery.

1950 – death of R.A. Stewart Macalister.

(**source:** Carey, 1993, p. 1, 8, 9, 9*n*, 10, 10*n*, 12, 13; Macalister, LGE, **Vol. 4**, p. 293; **Vol. 5**, into.)

Writings of

Corpus Inscriptionum Insularum Celticarum – Damian McManus has said in his A Guide to Ogham, Maynooth, 1991, xi-xii, "regarding Macalister's Corpus Inscriptionum Insularum Celticarum: "As Macalister's *Corpus* has been criticized so often, I should mention that there were many times when, confronted with an extremely badly worn inscription I could only admire his keen eye and obvious perserverence in establishing a reading. His greatest fault was perhaps his reluctance to be defeated by an inscription, even when it presented insuperable difficulties, and he was justifiably criticized for failing, especially in the introduction to the *Corpus*, to take stock of the works of more

linguistically oriented scholars, like Thurneysen. Nevertheless the *Corpus* continues for the present to be an indispensable work for all interested in Ogham inscriptions" (**source**: Carey, 1993, p. 16*n*)

Leabhar Gabhála – the Book of Conquests of Ireland: The Recension of Mícheál Ó Cléirigh - the joint work of R.A. Stewart Macalister and Eoin Mac Neill, Dublin, Hodges, Figgis & Company, no date, but actually 1916. In the [Irish Texts] Society's report for 1904 Macalister was stated to have finished his work, "so far as he can complete it away from libraries". A first volume presenting "the main text" (meaning apparently Ó Clérigh's *Leabhar Gabála*) was possibly to appear that autumn, while the next year was to see the publication of a second volume containing "the old texts from the great MSS., the variants from O'Clery's readings in other MSS, and the readings of the Hardiman-O'Reilly recension, represented by the MSS in the British Museum, besides the introduction and notes." In 1916 "a transcript of the first portion of the copy of O'Cleirigh's *Leabhar Gabhála* appeared accompanied by a translation but without a critical introduction or notes, appeared in 1916 as the joint work of Macalister and Eoin Mac Neill. (**source**: Carey, 1993, p. 9, 10)

Criticism of

Osborn Bergin - "A scathing anonymous review in the *Freeman's Journal*, Saturday, February 24, 1917, p. 3, apparently the work of Osborn Bergin, criticized the choice of so late a manuscript as the starting point for a study of LGÉ, objected to the editors' reliance on scribal glosses in translating the poetry, and lamented numerous inaccuracies and errors in transcription, expansion of abbreviations, and translation." (**source**: Carey, 1993, p. 10, 11, 11*n*)

Julius Pokorny - A notice of publication was made by Julius Pokorny in ZCP [Zeitschrift für celtische philology] 13 (1921) p. 386. (**source**: Carey, 1993, p. 10, 11, 11*n*)

Joseph Vendryes - "A more charitable review by Joseph Vendryes, which repeated some of Bergin's strictures, appeared in Revue celtique 37 (1917-19) 376-80. (**source**: Carey, 1993, p. 10, 11, 11*n*)

Lebor Gabála Érenn, The Book of the Taking Of Ireland, London, Irish Texts Society, 5 volumes, 1939, 1940, 1941, 1942, 1956 - There must be few groups of ancient traditions in the world that have been so completely messed up by the well-intentioned tinkering as the scraps of genuine folklore underlying the Book of Invasions. (**source**: Macalister, LGE, **Vol. 4**, p. 4)

Liber Occupationis Hiberniae – Possibly preceeding the text of the Lebor Gabála Érenn, Macalister postulates the existence of a text such as Liber Occupationis Hiberniae; a sort of quasi-historical romance, with no backing either of history or tradition; an artificial composition, professing to narrate the origin of the Gaedil onward from the Creation of the World (or the Flood), their journeys and their settlement in Ireland. The imagined text began to be taken seriously and by adding the parallels with Biblical history, it turned into a history of Ireland, rather than the history of the people then dominant in the country." "*Liber Occupationis* was originally composed, not in Irish, but in Latin. Its contents were taught … by oral instruction … The interspersed verses were mnemonics, which the students learnt by heart as a preliminary framework …"; "…*Liber Occupationus* is merely a quasi-learned parody of the story of the conquest of Canaan by the Israelites." (**source:** Macalister, LGE, **Vol. 1**, p. xxx, xxxii, 1; **Vol. 2**, p. 147; **Vol. 4**, p. 4, 323, 341; **Vol. 5**, p. 1, 2)

Liber Originum – Liber Originum is the name assigned by Macalister to the composite book of the tale of Cessair which contains, Liber Praecursuorum and Pericope Antediluvianorum. (**source**: Macalister, LGE, **Vol. 2**, p. 166; **Vol. 4**, p. 341)

Liber Praecursorum – This is the name assigned by Macalister to the second part of the Cessair tale which deals with the invasions of Ireland after the flood. It is presumably the second of two originally independent narratives which break into the middle of the history of the Milesian invasion and is "a document produced by a conscious act of literary effort." (**source:** Macalister, LGE, **Vol. 2**, p. 166, 249, 250, 251, 253, 257; **Vol. 3**, p. 190, 194; **Vol. 4**, p. 1, 5, 309, 323; **Vol. 5**, p. 1, 2, 4)

Pericope Antediluvianorum – This is a name assigned by Macalister to the first part of the Cessair tale which deals with the invasions of Ireland before the flood; even its in oldest available form it is obviously a composite, consisting of different elements very loosely flung together. (**source:** Macalister, LGE, **Vol. 2**, p. 166, 167)

Criticism of

D.A. Binchy – For Volume 4 of LGE – D.A. Binchy took Walsh's review of the third volume as a model, assembling long lists of errors under a series of general headings. But his criticisms were even more voluminous and damning, concluding with the verdict that Macalister had "failed lamentably" to provide "a reliable text and translation" of LGE (Celtica 2, pt. 1(1952) 195-209). (**source**: Carey, 1993, p. 15)

John Carey – "It cannot be denied that the book is a disappointment, particularly when viewed against the background of Macalister's own his expectations and sometimes over-bearing self-confidence. Errors in transcription, expansion, and translation are sufficiently numerous that the text cannot be relied upon as the basis for any close analysis or argumentation; (cf. R. Mark Scowcroft's comments in "Leabhar Gabhála – Part I: The growth of the text", Eriu, 38 (1987) 82-3). "Other considerations go some way toward modifying the bleak picture painted by its critics. It is impossible to read Macalister's discussion of the text, especially in the early volumes of the edition, without sensing his broad learning, enormous energy, and lively and relentless curiosity … I have repeatedly been struck by the painstaking care of which his own transcriptions and notes give evidence … Macalister's edition is unlikely to be supplanted in the readily foreseeable future. No one has come forward to tackle the text again on anything like the scale which he attempted." … Macalister's edition provides us with a point of departure and a nearly complete collection of the data. All those who study LGE have benefited from his titanic undertaking, and will continue to do so in the years ahead." (**source**: Carey, 1993, p. 15, 15*n*, 16, 17, 20)

Myles Dillon - "… in an article by Myles Dillon ("Lebor Gabala Erenn", JRSAI 86 (1956) 62-72: 72.) he sketched briefly the contents of LGE and some of its scholarly history. Myles Dillon "curiously, never described or discussed Macalister's treatment (of LGE), although he did allude to it dismissively." (**source**: Carey, 1993, p. 17)

Paul Walsh - "In a review of the first two volumes, Father Paul Walsh lamented the fact that Macalister's *sigla* differed from those of Thurneysen and van Hamel (although it should in fairness be noted that the symbols employed by those two scholars differed also from one another), and complained that Macalister's aim of supplying "a complete apparatus criticus, comprising even minor orthographical variations" had resulted in a cumbersome and confusing treatment, swollen with trivia." Irish Historical Studies 2 (1940) 89-91. Volume 3 – "Walsh subject(ed) the third volume to even harsher criticism, tabulating his observations "under the following headings: (1) misreadings; (2) mistranslations; (3) inaccurate editorial alterations of manuscript readings; (4) wrong extensions of Roman numerals; (5) short vowels marked long, etc.; (6) inaccurate comment on the text including place-names"; Irish Historical Studies 2 (1941) 330-3. (**source**: Carey, 1993, p. 14, 14*n*)

Rejoinders to Criticism - "With great astonishment I have observed, in certain criticisms of the preceeding volumes [Vol. 1, 2, 3] evidence of an unwillingness to admit the presence of mythological matter in this text: I cannot imagine why. I have been challenged – rather illogically – to prove that such matter exists, before proceeding to discuss the document from a point of view which gives it its paramount, and its only value: apparently in unconsciousness of the obvious fact that the proof required proceeds automatically from the discussion. I must respectfully assure such critics that, in colloquial phrase, the boot is on the other foot. There is not a human being in all the world, from the lowliest Arunta of Central Australia to the most sublimated product of European civilization, from the most abject slave of superstition to the most fanatic sceptic, who cannot provide the comparative mythologist with ample materials for a life-long study. If they believe that the people whose ideas find expression in the text before us were exempt from this universal law, it is for them to prove it, if they

can. But they must be prepared to accept the inevitable nemesis: for they will *ipso facto* have proved that their protégés were not human beings at all!" (**source:** Macalister, LGE, **Vol. 4**, p. 341, 342)

Secret Languages of Ireland – "The retoricc [of Delgnat] itself is laid out on a sort of "parallelism" basis, possibly due to the influence of the Psalter upon early Christian literature in Ireland (p.46)." (**source**: Macalister, LGE, **Vol. 3**, p. 100, 100*n*)

Tara, a Pagan Sanctuary of Ancient Ireland (p.134 ff.) he identifies the Lia Fail with a pillar-stone standing on Tara Hill (**source**: Macalister, LGE, **Vol. 4**, p. 293)

MacCarthy – He was the editor of Leabhar Brecc in the Todd Lecture Series, III, and also the editor of the Codex Palatino-Vaticanus.

Leabhar Brecc - "For Garad, Arabia, Lodain, Agoria the homily on Creation in *Leabhar Brecc*. (Ed. McCarthy, Todd Lectures, iii, p.48) substitutes Malon, Arton, Biblon, Agore respectively." God created his [Adam] breast out of the land of Arabia. "Verses which appear to be a rather remote variant of these quatrains, found in Codex Palatino-Vaticanus (Todd Lectures, III, p. 24) revert to the prose version … Arabion [or Aradon, or Adilon]…" "According the the Leabhar Brecc homily, Adam was created nine months before Eve." "Our text knows nothing of the refusal of Lucifer to do homage to Adam: a very common incident in Creation stories. It is related in the Leabhar Brecc homily." The name of Lucifer appears in Leabhar Brecc as Ethiar. (**source**: Macalister, LGE, **Vol. 1**, p. 204, 204*n*, 206, 207, 261)

Codex Palatino-Vaticanus - "McCarthy prints the reading *'s a cadhail* with a translation "and his fame" (Cod. Pal.-Vat. p. 428), for which I [Macalister] can find no justification in any book or reference." "MacCarthy translates lines 1, 2, 4 of quatrain B in Verse CXXXVI "In a time unpropitious, late, which foraying kings are spending … without injustice to the nobles of Ireland." This is peppered all along with queries by subsequent critics, and certainly it does not look convincing. No recent lexicographer will allow a word *amlaib* = "unpropitious", or suggest a rendering for the word *dealghnus*. For the latter I [Macalister] must be content with leaving a blank; for the former I [Macalister] suggest a reminiscence of the kings of Dublin named Amlaib, who, as being pirates from oversea, might well be called *eatrach* and *ri cercach*. The second line begins with *imalr*, which MacCarthy expands *imaleter*. I [Macalister] should rather suppose it to be meant for some form of *malartaid*, and I [Macalister] render the line accordingly." (**source**: Macalister, LGE, **Vol. 5**, p. 557, 564, 565)

McCone, Kim – "… some contemporary scholars have attempted to find Biblical antecedents for virtually every feature of the system." For a vigorous formulation of this position see Pagan Past and Christian Present in Early Irish Literature (Maynooth, 1990) in particular the chapter "Pagan 'myth' and Christian 'history." (**source**: Carey, 1993, p. 3*n*)

Mac Firbis – He wrote the Chronicum Scotorum. "Banba is a well-known by-name of Ireland: Mac Firbis, in his preface to *Chronicum Scotorum*, calls her *Heriu no Berba no Cesar*." (**source**: Macalister, LGE, **Vol. 2**, p. 173)

Mac Liag – Mac Liag is the composer of verse LI which begins "Know ye the history whence it is". In quatrain 27 he writes: "May the Lord save from every vexation, Mac Liag of the Poets Pool". (**source**: Macalister, LGE, **Vol. 4**, p. 73, 88)

McManus, Damian – McManus has said in his A Guide to Ogham, Maynooth, 1991, xi-xii: "regarding Macalister's *Corpus Inscriptionum Insularum Celticarum*: "As Macalister's Corpus has been criticized so often, I should mention that there were many times when, confronted with an extremely badly worn inscription I could only admire his keen eye and obvious perserverence in establishing a reading. His greatest fault was perhaps his reluctance to be defeated by an inscription, even when it presented insuperable difficulties, and he was justifiably criticized for failing, especially in the introduction to the Corpus, to take stock of the works of more linguistically oriented scholars, like Thurneysen. Nevertheless the *Corpus* continues for the present to be an indispensable work for all interested in Ogham inscriptions." (**source**: Carey, 1993, p. 16*n*)

Mac Neill, Eoin - The concept of "pseudo-history" was used by Mac Neill in his writings, although he called it "synthetic history" in Celtic Ireland (Dublin, 1921), 40. In 1916 he published, jointly with R.A. Stewart Macalister, Leabhar Gabhála – the Book of Conquests of Ireland: The Recension of Mícheál Ó Cléirigh, Dublin, Hodges, Figgis & Company. In his acknowledgements, Macalister thanked Professor Mac Neill "for permitting me to consult him on various linguistic and other questions that arose during the progress of the work". (**source**: Carey, 1993, p. 1*n*, 10, 10*n*, 12, ; Macalister, LGE, Vol. 1, p. xxxiv)

Banba - "The latter part of ¶187 [regarding the story of Banba] (from *I cind 300 bliadan*) is the first fragment of the synchronistic tract isolated by Professor MacNeill." (**source**: Macalister, LGE, **Vol. 2**, p. 240, 242)

Partholon – In the Ó Clérigh version of ¶224-5, "the text ends with the first long installment of the ancient synchronistic chronicle, to which Professor MacNeill first called attention. (Proceedings, Royal Irish Academy, xxviii, C, p. 123). ¶227-8 deals with the synchronism of the Taking of Partholon. "Professor MacNeill has shown that this forms part of an early chronicle, once separately existing, and preserved by having been cut up and distributed through the text of R^2R^3 (see vol. ii, p. 240). It is based upon the synchronistic canons of Eusebius; but many of its facts (using the word in an alastic sense) have suffered in transmission." (**source**: Macalister, LGE, **Vol. 2**, p. 256, 256*n*; **Vol. 3**, p. 95)

Macpherson – "In this interpolation [about the birth of Lug] the walls of partition between the various epic cycles are breaking down – a process completed in the rubbish called Macpherson's Ossian", where we see the final degradation of Gaelic tradition." "No doubt there is a folklore basis throughout LG, as throughout the whole of the Romantic elements in Celtic literature: but it has been transformed and, if we may so express it, Macphersonised by successive generations of literary redactors to such an extent, that the appearance of what sounds like something that might come more or less directly from the lips of a rustic story-teller …" (**source**: Macalister, LGE, **Vol. 4**, p. 101, 301)

Máel-Mura Othna [Máel Muru Othna] – He wrote the poem that begins "Can a mbunadas na nGaedel". "The only edition [of this poem] is that of J.H. Todd, included as an appendix to his The Irish Version of the Historia Brittonum of Nennius (Dublin, 1848), 220-71; a new treatment of this important poem is badly needed. The version in the Book of Leinster, with a few variant readings, is printed by R.I. Best and M.A. O'Brien, eds., The Book of Leinster, vol. 3 (London, 1957), lines 15990-16158." "Máel Muru's poem covers the same ground as the second of the accounts in the Historia Brittonum, going into considerably greater detail: the adventures of the Gaels between their departure from Egypt and their arrival in Spain are described at length, as are the circumstances of their conquest of Ireland …" Gilla Coemain's poem "Gaedel Glas o tat Gaidil" (numbered XIII by Macalister) seems to have been drawn on Máel Muru's poem. "Túathal Techtmar "broke twenty-five battles against the Ulaid, twenty-five against the Laigen, twenty-five against Mumu,and twenty-five against the Connachta; as Máel-Muru Othna reckoned them, in the preface of the poem by Flann son of Máel-Sechlainn." Máel-Mura died in 887. (**source:** Carey, 1993, p. 4, 5, 5*n*; Macalister, LGE, **Vol. 5**, p. 327)

Maimonides - Maimonides is the **a**uthor of Beit Abachria, in which he specifies Mount Moria as the source of the earth from which Adam was created. (**source**: Macalister, LGE, **Vol. 1**, p. 204)

Manetho – In the MB version of LGE the name of Pharaoh Istoiges "evidently represents a peculiar idea of √M as to the personality of the Pharaoh of the Exodus. Nothing that can be reasonably be identified with this name can be found among the perversions of Pharaonic names recorded by Manetho and Eusebius." (**source**: Macalister, LGE, **Vol. 2**, p. 140)

Mangan, Clarence – Mangan provided an English metrical version of Verse XLVIII, which begins "Make thou my confutation, my son", in the Ossianic Society's publication, Vol. V, p. 250 ff. "the only value of which is to illustrate the uselessness of such literary amusements – except as a cloak under which to shirk linguistic difficulties." (**source:** Macalister, LGE, **Vol. 4**, p. 85)

Maro – Maro is cited by Macalister to show that "contrasts of a current and a learned language are

common: we find them in *Auraicept na n-Ēcces*, in *Maro*, in *Hisperica Faminia* (where "Hisperic" and "Ausonic", i.e. normal Latin, are contrasted, to the disadvantage of the latter.)" (**source**: Macalister, LGE, **Vol. 2**, p. 126)

Meyer, Kuno

Abhandlungen der königlichen Gesellschaftder Wissenschaften zu Göttingen – Preuss. Akad. Der Wiss., 1913. "We find the list [of languages] in an imperfect form, in two seventh century poems published by Kuno Meyer, which in the present note we shall call Y and Z. The poems begin *Enna Labraid* (Y) at p. 27, and *Cu cen mathair* at p. 53, of Meyer's publication." "There was thus no motive for making the number [of languages] 73 exactly; and it is therefore unnecessary to assume with Meyer that any of the strophes of the early verse lists are missing (p. 27)." In Verse XI "is a metrical re-grouping of the names [of the languages] in another verse list, written in a different metre, like those published by Meyer …" (**source**: Macalister, LGE, **Vol. 2**, p. 148, 149, 156)

Archiv Für Celtische Lexicographie – In the Book of Fermoy "an irrelevant anecdote about King David and a beggar has at some later time been scribbled into the empty space." (See also K. Meyer in *Arch. Fur Celt. Lex*. iii 321 for a different version.) (**source**: Macalister, LGE, **Vol. 1**, p. xiii, xiii*n*)

Contributions to Irish Lexicography – In ¶215 "The cheville *cen brōn* is more than usually meaningless here if we give the word *brōn* its ordinary meaning "sorrow." K. Meyer, *Contribb*. Gives (with a query) an alternative meaning "burden" which helps slightly, but not much." In ¶190, "The answer of Noah to Ladra has become corrupted. *Nī leam do comus* should be *Nī liom* [or, as in R^2, *nīmtha*] *a chomas*. The *a* has become *do*; and we must now translate *comas* "control" [See Meyer, *Contribb*. s.v. *commus*] – "I have no control of thee, am not thy keeper." Kuno Meyer's explanation (first given in his Contributions to Irish Lexicography s.v. "bolg") is by far the most reasonable: that Fir Bolg = Fir I mBolgaib (an expression used in poem XLIX, quatrain 5) = bracti or breeches-wearers. Thus interpreted it becomes a term of contempt for the "lower orders"; applied, by those who wore the dignified flowing costumes which the sculptures of the "High Crosses" depict for us, to those who found it convenient, in the life of activity in which their lot was cast, to have each leg separately clothed. .. it is intended to be an explanation of how the "plebeians" … came to Ireland; prepared for the benefit of the "patricians" for whose information the history was compiled." "For [the use of the word] *cuscle* see K. Meyer, *Contributions* and references there." "Following the precept of Kuno Meyer I [Macalister] treat "*ninsa*" as a mere punctuation mark, avoiding the clumsy and foolish "not difficult" of early editors." (**source**: Macalister, LGE, **Vol. 1**, p. 267; **Vol. 2**, p. 240; **Vol. 4**, p. 2, 85; **Vol. 5**, p. 15*n*)

Merugud Uilix – "The incident of a bursting lake is common in Irish mythology: in the version of the story of Ulysses called *Merugud Uilix* a lake bursts out of the perforated eye of Polyphemus! (ed. Meyer, pp. 4,5) (**source**: Macalister, LGE, **Vol. 3**, p. 84)

Scél Tuáin meic Chairill [The Story of Tuán son of Cairell] edition by Kuno Meyer, added as an appendix to Alfred Nutt, The Celtic Doctrine of Rebirth (London, 1897), 285-301. (**source**: Carey, 1993, p. 5*n*)

Verse CXXXV – begins with the line "Five battles of the Foreigners, he broke them." Line 3 reads "Lifi perished by him without death (?)". "Bu" is translated death in K. Meyer, Coutiss., but queried by Hassen. MacCarthy renders this line "by him perished its sway," which appears equally unsatisfactory." (**source:** Macalister, LGE, **Vol. 5**, p. 539, 539*n*)

Voyage of Bran – "As for Tuan, see, in addition to the introduction to this section, the remarks in Meyer and Nutt's *The Voyage of Bran*, ii, p. 76 ff. (**source:** Macalister, LGE, **Vol. 3**, p. 86)

Zeitschrift für celtische philologie – In Verse XIII, quatrain 17 the first line reads "*Maithi na toisig, ba dia*." "*Dia* is apparently the word glossed *lōr* in an obscure poem in artificial jargon editied by Meyer (ZCP v. 484) (**source**: Macalister, LGE, **Vol. 2**, p. 158)

Moling – Moling of Luachra composed a song for Finnachta Fledach the 136th king of Ireland, which may have been the reason for the remission of the Borama Tribute. Moling died during the reign of Loingsech, the 137th king of Ireland. (**source**: Macalister, LGE, **Vol. 5**, p. 329, 383)

Molyneux – He wrote a Discourse concerning the Danish mounts, forts and towers in Ireland, Dublin, 1725. On p. 203 he has an illustration and description of New Grange. (**source:** Macalister, LGE, V**ol. 2**, p. 238*n*)

Mommsen, Theodor – "The oldest summary of Irish pseudo-history to survive … is the *Historia Brittonum*, written in Wales in 829-30. For the text see: Theodor Mommsen's 1894 edition, "*Historia Brittonum cum Additamentis Nennii", Monumenta Germaniae Historica,Auctores Antiquissimi* 13.111-222; translation by John Morris, Nennius: British History and the Welsh Annals (London and Chichester, 1980)." (**source:** Carey, 1993, p. 3*n*,) (**See Also**: Nennius)

Morris – edited the 14th century Cursor Mundi. The story of the Fall of the Angels "appears in most early paraphrases of the Biblical history, as for instance in *Saltair na Rann*, no. vi, and in the fourteenth century *Cursor Mundi* (ed. Morris, E.E.T.S., line 473 ff.)." "There are numerous speculations as to the instrument of Abel's murder … in *Cursor Mundi* (1073) we are told – "Wit the chafte ban of a ded has, Men sais Þat Þar wit slan he was." Regarding the finding of a name for Adam, "In *Cursor Mundi* we read (line 592):

   In this nam er four letters laid
   That o the four ɔates er said:
    Sua micul es Adam for to muth
    Als est and west and north and south.
    And thou mai ask, wit-outen blam,
    Qui God him gaue sua mikel a nam …
    It takens Adam and his sede
    Ouer al the werld than suld thai spred.

  "…in an analogy between the four strems [of Paradise] and the four evangelists: *Cursor Mundi* at line 21,293, likens the words of the Evangelists to water, wine, milk, and honey respectively." "That Naamah was a weaver or embroideress was a commonplace of medieval aprocryphal speculation. … in *Cursor Mundi* (line 1523) –

   A sister had this brether alsua,
   And seo was heiten Noema:
   Scho was the formest webster,
   That man finds o that mister.
   That fader was the first o liue,
   That bigam was, wit dubul vijfe.

(**source**: Macalister, LGE, **Vol. 1**, p. 204, 209, 226, 228, 238)

Morris, Henry

  Cessair – Morris argued very persuasively for fixing the site [of Dun Na mBarc] on the Sligo coast, north of the Rosses promontory; and he has shown that there is acutually a complex of identifiable Cessair topography in that neighbor-hood." (See: Journal Royal Society of Antiquaries of Ireland, lxiii, 69 ff.) (**source**: Macalister, LGE, **Vol. 2**, p. 234)

  Cūl Chesra – This site "has been identified more reasonably by Mr. Morris with a large mound overlooking the town of Boyle, called Knockadoobrusna." (**source**: Macalister, LGE, **Vol. 2**, p. 235, 236)

  Tory Island - "Since the publication of O'Flaherty's *Ogygia*, it has been a commonplace to identify Torinis, the site of Conaing's Tower, and the scene of the Fomorian defeat, with Tory Island, north of Donegal. The identification was attacked by Mr. Henry Morris in 1927 (Journal R.S.A.I., lvii, p. 47) with great skill, and he brought together a very impressive mass of evidence, historical and topographical, for identifying it with a small island off the Sligo coast called *Dernish*." (**source**: Macalister, LGE, **Vol. 3**, p. 118, 188*n*)

Morris, John – For the text of Nennius' Historia Brittonum see : Nennius: British History and the Welsh Annals (London and Chichester, 1980) translation by John Morris of Theodor Mommsen's 1894 edition, "Historia Brittonum cum Additamentis Nennii", Monumenta Germaniae Historica, Auctores Antiquissimi 13.111-222. (**source**: Carey, 1993, p. 3*n*)

Muirges mac Pāidin ua Maoil-Chonaire - He is the scribe of MS. Stowe D.4.3 in the Royal Irish Academy, and he made the transcript of the Book of Fenagh in the Royal Irish Academy in AD 1517. He died in AD 1543. Maclister's analysis of the Stowe MS provides some insight into his personality. He is a grumbler. He complains that his ruler is too broad, the light is bad, he has mislaid his cailc (pumice with which he smoothed his vellum). (**source**: Macalister, LGE, **Vol. 1**, p. xvii)

Book of Baile ui Maoil-Chonaire (**See**: Book of Fenagh)

Book of Fenagh - This MS. which is in the Royal Irish Academy Library, was made in 1517 by Muirges mac Paidin ua Maoil-Chonaire. Macalister infers that this MS is the same as the "Book of Baile ui Maoil-Chonaire, written by Muirgehes mac Paidin ui Maoil-Chonaire out of Leabhar na Huidri", which Micheal O' Cleirigh specifies as one of the sources of his own work. (**source**: Macalister, LGE, **Vol. 1**, p. xvii, xviii) (**See Also**: Authors; Hennessey, Kelly)

Capa, Laigne and Luasad – The Book of Fenagh, p. 50) is the source for the 3 handfuls of green grass taken from Ireland by the 3 fishermen from Spain. In the printed text of this document is a note that says "they are stated to have carried away with them a sod cut from the soil of Ireland as if in token of a right of possession." (**source**: Macalister, LGE, **Vol. 2**, p. 174)

Cessair - The Book of Fenagh contains a long poem which *inter alia* recapitulates the legendary history of Ireland (ed. Kelly and Hennessey, pp. 46-111) (**source**: Macalister, LGE, **Vol. 2**, p. 231*n*)

Conn – Verse CXI has as its third line, "Conn who had a music-pillow of hides" [*Conn dian ceoladart codal*]. Macalister acknowledges that the translation of this line is uncertain, and that Hennessey in his translation of the Book of Fenagh (p.30) translates the line as "for whom assemblies are dear"; "but no book of reference at my disposal provides me [Macalister] with any justification for such a translation." (**source**: Macalister, LGE, **Vol. 5**, p. 477)

Ladra – "The lacuna … in the passage describing the death of Ladra, is hardly to be attributed to a sense of prudishness such as induced the translator of the parallel text in the *Book of Fenagh* to render *atbath do fhurail banaich* by "he died of female persecution"! (**source**: Macalister, LGE, **Vol. 2**, p. 241)

Stowe MS D.4.3 (D) – This MS. is in the Royal Irish Academy Library. "The MS. is of considerable critical value, and has some remarkable readings: the scribe's name, Muirges (or Muirgius) mac Pāidin, appears in scribbles at 17 *y* bottom, 25 β 14, and 35 *δ* bottom. In the last place only has he given his father's name, and this has been partly burnt away." (**source:** Macalister, LGE, **Vol. 1**, p. xvii)

Muirges ó Maoil Conaire, - The scribe of the Book of Fenagh and Stow MS. #D.4.3; "It must be admitted that this peculiar way of writing a sequence of "a"'s and "t"'s in any combination, is a trick of Muirges ó Maoil Conaire, the scribe of D [Stowe D.4.3], and that it reappears in the Book of Fenagh, another of his productions.It is not, however, a regular habit: it looks more like an artificial affectation, in which he indulges whenever he remembers to do so…" (**source:** Macalister, LGE, V**ol. 1**, p. 266, 267)

Muriges ruadh ua Maoil-Chonaire - A note at the bottom of folio 9 verso claims ownership for him, of MS E.3.5, (written by Tōrna ō Maeil-Chonaire) now in Trinity College, Dublin. This is a different person from the scribe of MS. Stowe D.4.3. (Muirges mac Paidin ua Maoil-Chonaire). (**source:** Macalister, LGE, **Vol. 1**, p. xv)

Müllenhoff - The Frankish Table of Nations with an extensive *apparatus critcus* was published by Müllenhoff as "Die fränkische Völkertafel" in *Abhandlungen der Ak*. Zu Berlin. 1862, p. 532. "This

document must date from the year 520, as Müllenhoff has shown – basing his conclusions on the names included and (what is equally important) omitted." (**source**: Macalister, LGE, **Vol. 1**, p. 216, 216*n*)

Murphy, Gerard – "… parts of LGÉ's account of the arrival of the Túatha Dé Donann were added to the Old Irish tale *Cath Maige Tuired* ("The Battle of Mag Tuired") in order to anchor it within a larger context." See "Notes on Cath Maige Tuired", Éigse 7 (1954) 191-8: 195. (**source**: Carey, 1993, p. 6, 6*n*)

Nennius [Nemnius] – Nennius wrote Historia Brittonum in Wales about 829-30. Macalister assumes "the historical existence of Nennius": after all, *someone* must have written the book which bears his name." For the text see Theodor Mommsen's 1894 edition, "Historia Brittonum cum Additamentis Nennii", Monumenta Germaniae Historica, Auctores Antiquissimi 13.111-222; translation by John Morris, Nennius: British History and the Welsh Annals (London and Chichester, 1980). The date is discussed by David Dumville, "Some aspects of the chronology of the Historia Brittonum", Bulletin of the Board of Celtic Studies 25 (1974) 439-45." The work was also edited in Irish by Todd and known as the Irish Nennius. "It is worth underlining the fact that the story of Ireland and the story of the Gaels are treated separately in the Historia Brittonum." "The unknown author of LGÉ made … a structural decision of fundamental importance. He united the two accounts which had been separate since the time of Historia Brittonum by inserting the sequence of settlements (Sections III-VII) into the middle of the story of the Gaels (Sections I-VIII)." (**source**: Carey, 1993, p. 3, 3*n*, 4, 6; Macalister, LGE, **Vol. 1**, p. xxviii*n*)

    Cessair - The Cessair tale was well-known to Nennius as a separate and independent document which was not part of the original text of the Taking of Ireland. (**source**: Macalister, LGE, **Vol. 2**, p. 166)

    Damhochtor – Nennius wrote of the invasions of Ireland that "Last of all came Damhoctor (into Britain) [and dwelt there until this day with his whole progeny]." Nennius mistakenly understood "Damhochtar" as a personal name denoting the leader of one of the invading troops whose progeny was supposed to be still in Ireland at the time that Nennius wrote. But evidently it is nothing but the Irish for 'a company of eight persons': this misunderstood word is a valuable testimony that for this part of the history Nennius had a written text in the Irish language at his elbow." (**source**: Macalister, LGE, **Vol. 1**, p. xxix, xxxi, xxxiii; **Vol. 2**, p. 250; **Vol. 3**, p. 89)

    Iafeth – The progeny of Iafeth, son of Noe are enumerated in ¶9 of LGÉ. "It is also found in Nennius." "In Nennius, "the Burgundians and Langobardi are transferred to "Airmen" or Erminius, and the Vandals given to "Negua" or Inguo in exchange." "The ancestry of "Alainius" as given by Nennius is practically identical with that …" in ¶16. (**source**: Macalister, LGE, **Vol. 1**, p. 214, 216, 217, 221)

    Mael Muru – "Mael Muru's († 887) poem [Can a mbunadas na nGaedel] covers the same ground as the second of the accounts in Historia Brittonum. (**source**: Carey, 1993, p. 5)

    Milesians – Of them, Nennius wrote "Afterwards there came three sons of a Spanish soldier (*militis Hispaniae*) having thirty ships and thirty wedded couples in each ship, and they remained there for a space of one year. Afterwards they behold a tower of glass in mid-sea, and they were beholding men on the tower, and were seeking to speak with them, but these would never answer: so in one year they set out to assault the tower with all their ships and with all their women, except for one ship which suffered wreck, and in which there were thirty men and as many women. The other ships sailed to capture the tower: and when they had all alighted upon the shore which surrounded the tower, the sea came upon them and they were drowned; not one of them escaped. Of the crew of the ship which was abandoned by reason of the wreck, all Ireland was filled unto this day. Afterwards people came, little by little, from regions of Spain, and occupied many territories." "Nennius obviously shows confusion with that [the invasion] of the Milesians (*militis Hispaniae* = Mil of Spain); it must, however, correspond to the Fir Bolg." "The tale of dispersion with which this paragraph closes can be no more than a bad memory of the story of the scattering of the Fir Bolg into various islands." "The golden tower is, in some forms as old as Nennius" (**source**: Macalister, LGE, **Vol. 2**, p. 249, 250; **Vol. 3**, p. 194)

    Nēl – "In LGE "the children of Nēl are delivered by the son-in-law of the Egyptian king. This deliverer meets and almost joins forces with his prototype Moses." "Some portions of this incident are probably

due to later interpolation: it is in essence, however, at least as old as Nennius." (**source:** Macalister, LGE, **Vol. 1**, p. xxvii, xxvii*n*)

Nemed – In the Historia Brittonum, Nennius wrote of the Nemedian invasion saying, "Secondly N*imeth*, a certain son of Agnomen, came to Ireland, who is said to have sailed for a year and a half upon the sea: afterwards he took harbor in Ireland, having suffered shipwreck, and he remained there for many years: and once more he put to sea with his followers and returned to Spain." "The incident of the Tower of Glass is a mixture of the two doublet stories, of the Tower of Gold and the Tower of Conaing, which appear in the Nemed section." (**source**: Macalister, LGE, **Vol. 2**, p. 249, 250)

Partholon – In the Historia Brittonum, Nennius wrote "Now first came *Partholomus* with 1000 persons, both men and women, and they increased until they were 4000: and an epidemic came upon them, and in one week they all died, and not even one remained of them." [as translated from the Harleian text and printed by Faral in *La Legende arthurienne*, iii, p. 11) "Among the wonders of Ireland there was a wedded couple living in the east of Clonard called Bablu and Bibliu (Irish Nennius ed. Todd, p. 212); but unfortunately the compiler of this exasperatingly summary catalogue has onitted to tell us wherein their singularity consisted. The names are similar to those of Partholon's merchants …" (**source**: Macalister, LGE, **Vol. 2**, p. 249; **Vol. 3**, p. 109, 109*n*)

Pictish Interpolations – Fragments of these interpolations which are culled from *a Chronicle of the Picts* are scattered through the Irish version of the History of Nennius. (**source**: Macalister, LGE, **Vol. 5**, p. 143, 147 (**See Also**: Authors; Todd)

Tuan – Nennius apparently had no knowledge of Tuan or disbelieved in him." (**source**: Macalister, LGE, **Vol. 2**, p. 257*n*)

Nicolson – He is the author of the Irish Historical Library. On page 38 he provides a description of the "first text of the Book of Lecan … which is at the beginning of the book, and has lost the first nine folios: they were already gone in 1724." (**source**: Macalister, LGE, **Vol. 1**, p. xviii*n*)

Nutt, Alfred – Nutt was the author of The Celtic Doctrine of Rebirth (London, 1897). *Scél Tuáin meic Chairil* [The Story of Tuán son of Cairell] edition by Kuno Meyer, was added as an appendix to Nutt's, The Celtic Doctrine of Rebirth (London, 1897), 285-301. Nutt was also author with Kuno Meyer of the Voyage of Bran. (**source**: Carey, 1993, p. 4, 5*n*, ; Macalister, LGE, **Vol. 3**, p. 86)

O'Brien, M.A. – Together with R.I. Best, he edited The Book of Leinster, formerly Lebar na Núachongbála, Dublin, 1957. He also wrote Corpus Genealogiarum Hiberniae, Dublin, 1976. (**source:** Carey, 1993, p. 2*n*, 4*n*, 5*n*)

Ó Buachalla, Breandán - Foras Feasa ar Érinn by Geoffrey Keating; ed. and trans by David Comyn and P.S. Dineen, Irish Texts Society vols. 4 (1902), 8 (1908) and 15 (1914) was reprinted with a new forward by Breandán Ó Buachalla in 1987. (**source:** Carey, 1993, p. 6, 6*n*)

Ó Buachalla, Liam – In his article "The Lebor Gabála or Book of Invasions of Ireland: Notes on its construction", Journal of the Cork Historical and Archaeological Society, 67 (1962) 70-79, he proposed the idea that the "pre-Milesian" and "Milesian" sections of LGÉ mirror one another … arguing that the first and second halves of LGÉ are doublets reflecting two early codifications of a single historical scheme." (**source**: Carey, 1993, p. 18)

ō Clērigh, Micheāl (O'Clery; Míchél Ó Cléirigh) – Throughout Macalister's work he refers to the possessive of the name of ō Cléirigh as O' Clery saying, "I use the anglicised form here, because the genetive case of the native form cannot be accomodated to an English context: "*ō Clēirigh's*" is gibberish." (**source**: Macalister, LGE, **Vol. 1**, p. xi)

Leabhar Gabhála – "Several manuscripts of LGÉ were used as sources by the Franciscan scribe and historian Michel Ó Cléireigh when he wrote his own *Leabhar Gabhála* in 1631." Henri Lizeray and

William O'Dwyer made, in 1884, the first translation of LGÉ, "a rendering of Ó Cléirigh's version based on the contemporary copy in Dublin, Royal Irish Academy MS 23.K.32." In 1901, Douglas Hyde wrote in his *Literary History of Ireland*, London, p. 576n.1.) that "when the Book of Invasions is now referred to, O' Clery's compilation is the one usually meant." In the report of the Irish Texts Society for 1902, R.A.S. Macalister offered to edit for them the *Leabhar Gabahála* … which would deal with the three most important versions, viz. the pre-O'Clery recension, O'Clery's recension, and the later versions." This work finally appeared as the joint work of Macalister and Eoin Mac Neill, in 1916 as *Leabhar Gabahála – The Book of the Conquests of Ireland: The Recension of Mícheál Ó Cléirigh* (Dublin, Hodges, Figgis & Company). In Macalister's 1938 version of LGÉ he abbreviates his notations to the "modernized version of Micheal ō Clēirigh" as K. (**source**: Carey, 1993, p. 6, 7, 8, 9, 10; Macalister, LGE, **Vol. 1**, p. xxxiv) (**See Also**: Authors, Macalister)

Agnomain – Agnomain killed Refloir in the ō Clēirigh version (**source**: Macalister, LGE, **Vol. 2**, p. 5)

Amazons – ō Clēirigh "suppresses the Amazon episode, probably because he considered it inconsistent with the dignity and prowess of Míl." (**source**: Macalister, LGE, **Vol. 2**, p. 7)

Cessair - The Book of Fenagh contains a long poem which *inter alia* recapitulates the legendary history of Ireland (ed. Kelly and Hennessey, pp. 46-111). In a transcript of this compilation by Micheal ō Clēirigh, now in the BibliothequeRoyale at Brussels, there is a variant reading of the third quatrain which combines the plague with the forty-day story." (**source**: Macalister, LGE, **Vol. 2**, p. 231*n*)

Conaing's Tower – ō Clēirigh enlarged on the tale of the assault on Conaing's Tower and introduced an embassy sent for reinforcements to Greece which were obtained. The reinforcements include a number of venomous beasts and a female spy called Relbeo. (**source**: Macalister, LGE, **Vol. 3**, p. 117; **Vol. 5**, p. 8)

Criticism of: Macalister – "It is of little critical value, having been much manipulated editorially, but there is enough to show that its compiler had access to MSS. no longer extant. … The chief importance of this version is its rich glossarial matter. ō Clēirigh "had opinions of his own about some of the matter which he copied, and we know from his own pen that only the command of his ecclesiastical superiors prevented him from altering whatever seemed to him incorrect or disagreeable. This admission throws a shadow of doubtfulness over all his work". "These absurd additions [to the story of Conaing's Tower] are quite without any authority, and their only value is as a danger signal to warn the scientific enquirer to use a prudent caution in approaching Micheál ō Clēirigh and all his works. Even in his lifetime his superiors objected to his habit of tampering with his texts." (**source**: Macalister, LGE, **Vol. 1**, p. xxv; **Vol. 2**, p. 7; **Vol. 3**, p. 117)

Gaedel Glas – He is not acknowledged by ō Clēirigh as having fashioned the Gaelic language. "The serpent does not bite, but winds itself around Gaedel, and the green mark is left by the coils." (**source**: Macalister, LGE, **Vol. 2**, p. 5)

Lamfhind – ō Clēirigh compares Lamfhind's hands, not to candles, but to the more dignified "lamps" (*lochranna*). (**source**: Macalister, LGE, **Vol. 2**, p. 7)

Language of – "The O'Clery's … affect(ed) an archaistic style, which (t)he(y) presumably thought was more consistent with the dignity of the text …" (**source**: Macalister, LGE, **Vol. 1**, p. 15)

Mag nItha – ""If this is to be identified with the present village of Tallaght a short distance south of Dublin (a mere unproved assumption or etymological guess, for which later writers like O' Clery and O'Flaherty are responsible), the plain must have extended south of the Liffey." (**source**: Macalister, LGE, **Vol. 3**, p. 86)

Mil – In his text, ō Clēirigh regularly changes "*Milid*" back to "*Golamb*" and makes a number of other minor verbal alterations." (**source**: Macalister, LGE, **Vol. 2**, p. 7)

Nēl – Nēl is descended from Magog according to ō Clēirigh. "Nēl reports to his own people his intention to succour the Israelites." (**source**: Macalister, LGE, **Vol. 2**, p. 5)

Nenual – ō Clēirigh is unique in stating that the simultaneous deaths of Sru and Nenual were due to a plague, and in supplying the Scythian king with a brother, Baath. (**source**: Macalister, LGE, **Vol. 2**, p. 5)

Rifaith Scot – is rejected by ō Clēirigh for bringing the Scotic language from the Tower. (**source**: Macalister, LGE, **Vol. 2**, p. 5)

Scota – ō Clēirigh agrees that Scota accompanied her descendants to Scythia in their flight from Egypt and that she died immediately after landing. (**source:** Macalister, LGE, **Vol. 2**, p. 5)

Sirens – "The earlier texts merely say that the Sirens caused the mariners to sleep; that they subsequently devoured them is left to be understood, but is set forth in black and white by K (O'Clery) and Kg (Keating)". (**source**: Macalister, LGE, **Vol. 2**, p. 7)

Sources for – ō Clērigh specifies as one of the sources of his own work, "The Book of Baile ui Maoil-Chonaire, written by Muirges mac Paidin ui Maoil-Chonaire out of Leabhar na Huidri." "Assuming that D [Stowe D.4.3] was one of the sources followed by O Clēirigh, A [Stowe A.2.4] was probably prepared for his use – not, however, by him, as it is not in his handwriting. Some leaves of a different text, which though roughly scribbled appear actually to be in O'Clery's writing, are bound up in the same volume." "H [H.2.15 no. 1 in T.C.D.]is a fragment of five folios … the fifth has a version of the end of the Nemed section, cognate with that in K [ō Clēirigh], and differing from every other text of this part of the book." (**source**: Macalister, LGE, **Vol. 1**, p. xviii, xix, xxii)

Sru – According to ō Clēirigh, "Sru is the fourth descendant from Nēl." (**source**: Macalister, LGE, **Vol. 2**, p. 5)

Tuir – ō Clēirigh agrees that Tuir immediately follows Cincris as King of Egypt. (**source**: Macalister, LGE, **Vol. 2**, p. 5)

Verse LXV – This verse opens with the line "Let the pleasant company of knowledge harken". In quatrain 51, "*As e Uchadan cerd do fearaibh Cualann ceidfear do terb no **do** deiligh ór dia urd la hobriugadh iomlan aoibinn amail aisneidhim.*" "***do***" [in bold type] is dittographed in O'Clery's MS. (**source**: Macalister, LGE, **Vol. 4**, p 335, 335*n*)

Verse LXXXVII – The first line of this verse is "In the time of Erímón the wise". The 7th quatrain was difficult for Macalister. He said of his translation: "I cannot make any better sense of this quatrain. There is a slightly more intelligible but clearly not authoritative version in O'Clery's recension which, with its associated glosses, makes it clear that the queen referred to is Tea, foundress of Temair." (**source**: Macalister, LGE, **Vol. 5**, p. 423*n*)

Verse CXXXVI – "Virgin Ireland, island of the saints" is the opening line of this verse. In quatrain 78, Macalister follows O' Clery's version for *Daiminis*. (**source**: Macalister, LGE, **Vol. 5**, p. 563*n*)

O'Clery – O'Clery compiled a Glossary, in which he provides the following guidance:

Cenntair – for ¶234, line 21: Cenntar ard-lesa ar nanaib ("A hundred lofty planks upon lambs") "Unless centhair be a corruption of *cengailter*, we must have recourse to the *cenntar* of O'Clery's Glossary." (**source**: Macalister, LGE, **Vol. 2**, p. 40, 101)

Clodh – For Verse LXV, line 2367: fear ro chlāi, ba rāth rīgda ("a man who won, it was a royal grace"). "O' Clery's Glossary gives "change" as the meaning for *clodh* with which presumably *chlai* in 2365 (*sic*) is to be identified." (**source**: Macalister, LGE, **Vol. 4**, p. 270, 334)

Comagh – "*Commach*, a word in the fourth of the list of erics, is doubtless = *comagh*, explained in O'Clery's Glossary as = "brisead". (**source**: Macalister, LGE, **Vol. 4**, p. 303)

Dibeoil – for Verse LVI, line 2014: cēt-serc don ingen dibēl ("the first love of the aged woman"). "*Dibēl* is presumably the *dibeoil*, "balb" of O' Clery's Glossary, not *dibell* (with doubled *l*), which he renders *aosta*." (**source**: Macalister, LGE, **Vol. 4**, p. 234, 320)

Fearonn sona – for Verse LIII, line 1794: gabsat slūaig siabra sonann ("goblin hosts took the fertile land"). *Sonann* is explained in O'Clery's Glossary as *fearonn sona*." (**source**: Macalister, LGE, **Vol. 4**, p. 212, 314)

Fot .i. fuireachar – for Verse LXI, line 1286: cen fōit, ba tiamda temel ("without a guard, it was dark obscurity") (**source:** Macalister, LGE, **Vol. 3**, p. 168, 201)

Fuaman .i. gile – for Verse LVI, line 2021: Fuamnach fuam ba ben Midir ("Fuamnach the white (?) who was wife of Midir"). "I [Macalister] do not understand *fuam*: O' Clery's Glossary gives us *Fuaman .i. gile*, "whiteness", which may possibly be relevant." (**source**: Macalister, LGE, **Vol. 4**, p. 236, 320)

Glanáobhda – for Verse LXV, line 2379: is ē gaibthe im gluair nglanma ("It is he who is harnessed about beauty of pure grace"). "*Glanbhda* is defined in O'Clery's Glossary as = *glanáobhdha*, "pure grace" (**source**: Macalister, LGE, **Vol. 4**, p. 270, 335)

Gliocas – for Verse LIII, line 1827: Nemaind na forand fāthach (Neman of ingenious versicles"). "*Fāthach* is explained in O' Clery's Glossary by *gliocas*." (**source**: Macalister, LGE, **Vol. 4**, p. 216, 315)

Imeal – for Verse LXV, line 2248: gaibais for medaib Muman ("he took it, over the balances of Mumu"). "That *Mūma*, not *Mumain*, is correct is shown by *hūra* in the next line. *Imeal* is one of the meanings given in O'Clery's Glossary for *ūr*." (**source**: Macalister, LGE, **Vol. 4**, p. 258, 328)

Infisi .i. at no lionadh – for ¶233, poem, line 5: Hi cridi arg infisi ("In the heart of champions a swelling") (**source**: Macalister, LGE, **Vol. 2**, p. 38, 100)

Iomat – for Verse LXI, line 1326 : for fein Fomore falgais ("against the warriors of Fomoire of much sharpness"). "Fāl is explained as *iomat* in O'Clery's Glossary." (**source**: Macalister, LGE, **Vol. 3**, p. 172, 203)

Mon .i. cleas – for ¶233, poem, line 8 : Monugud mi-chira ("The practice of illicit love") (**source**: Macalister, LGE, **Vol. 2**, p. 38, 100)

Taodbhalc .i. ro láidír – for Verse LXI, line 1271: ni tesaig a treb taotbailc ("none warmed her very powerful household") (**source**: Macalister, LGE, **Vol. 3**, p. 166, 201)

O'Curry, Eugene – The translation [by Lizeray and O'Dwyer] of the Leabhar Gabhála based on Ó Cléirigh's version in MS 23.K.32, Royal Irish Academy, Dublin, presented "innumerable difficulties" and "had deterred the scholars O'Donovan and O'Curry." (**source**: Carey, 1993, p. 8)

Writings of

Battle of Magh Leana, The – O' Curry discovered by analyzing the handwriting, that MS# D.3.5. no 2 at Trinity College, Dublin was written by Tōrna ō Maeil-Chonaire, the poet and historian to the earls of Desmond at the beginning of the 15th century (*Battle of Magh Leana*, p. 35, footnote). Dūn na mBarc in Corco Duibne is associated with the Skelligs "as was seen long ago by O'Curry (*Battle of Magh Leana*, p. 34-5, footnote) who therefore sought to establish Dūn na mBarc in Ballinskelligs Bay". (**source**: Macalister, LGE, **Vol. 1**, p. xv; **Vol. 2**, p. 234)

Book of Leinster - In 1852, O' Curry made a transcript (L.5.20 in T.C.D.) of the first 115 pages of the

Book of Leinster, line for line and page for page which was useful to Macalister in restoring writing that had become illegible since that time. However, Macalister wrote that "it cannot be trusted with full confidence, and he has shirked the task of trying to decipher the first page, where his help would have been of the utmost value." (**source**: Macalister, LGE, **Vol. 1**, p. xii)

Courtship of Momera, The – edited by O'Curry. "None of the other references to Dun na mBarc in Hogan's *Onomasticon* have any light to throw upon the topographical problem: they are all either one version or another of the Cessair story, or else (as in the *Courtship of Momera*, ed. O'Curry, p. 159) are obviously derived from it." (**source**: Macalister, LGE, **Vol. 2**, p. 235)

Manuscript Materials – by O'Curry contains the story *Baile an Scáil* (printed from a Harleian MS. In O'Curry, *MS. Materials*, p. 618), which narrates the discovery of the stone's [Fal's Heart] properties by Conn of the Hundred Battles." (**source**: Macalister, LGE, **Vol. 4**, p. 295)

O'Davoren – O'Davoren compiled a Glossary, which was edited by Whitley Stokes and published in the Archiv für Celt. Lex. Macalister consulted this Glossary for help with the following terms:

Corrguinecht – "Persons casting spells are sometimes represented as putting themselves, so far as possible, into the same state – standing on one foot, gesticulating with one hand, closing one eye, and speaking a formula in one breath. … See Also O'Davoren's Glossary, ed. Stokes in *Archiv für Celt. Lex.*, ii, s.v., *corrguinecht*, and references there." (**source**: Macalister, LGE, **Vol. 2**, p. 260)

Fēth – "The expression *Fēth Fio*, otherwise (and more correctly) spelt *Fēth fiada*, appears to mean "a god's hedge" – *fēth* is explained as meaning "hedge" in O'Davoren's Glossary." (**source**: Macalister, LGE, **Vol. 4**, p. 306)

Gnathugad - For consideration of the word Lugnasad "O'Davoren's Glossary explains *nasad* by *gnathugad*." (**source**: Macalister, LGE, **Vol. 4**, p. 297)

I nabraib .i i ndorchaidetu – For Verse LXI, line 1274: Fintan, fri abru irend ("Fintan, with darkness of the land"), see O'Davoren's Glossary, no. 29. (**source**: Macalister, LGE, **Vol. 3**, p. 166, 201)

Tindrem – For Verse LIII, line 1831: tindrema aga amnuis ("sources of bitter fighting") "*tindrem* may mean either "beginning" or "consummation" (see O'Davoren's Glossary s.v.). It refers to the function of the beings named in this quatrain as furies inciting and attending upon battles." (**source**: Macalister, LGE, **Vol. 4**, p. 216, 315)

O'Donovan – O'Donovan was the editor of The Annals of the Kingdom of Ireland by the Four Masters, from the Earliest Period to the Year 1616, ed. and trans. by John O' Donovan (Dublin, 1848-1851) 7 vols. The translation [by Lizeray and O'Dwyer] of the Leabhar Gabhála based on Ó Cléirigh's version in MS 23.K.32, Royal Irish Academy, Dublin, presented "innumerable difficulties" and "had deterred the scholars O'Donovan and O'Curry." (**source**: Carey, 1993, p. 6, 8) (**See Also:** Authors; Four Masters)

Carn Conaill – in Aidne: Aidne is the district surrounding Kilmacduagh, in the S.W. of Co. Galway, and the name of Ballyconnell near Gort has been supposed by O'Donovan to contain a reference to the name of the carn." (**source**: Macalister, LGE, **Vol. 4**, p. 81)

Mag Fea – "There is no justification for O'Donovan's identification of Mag Fea with the barony of Forth, Co. Carlow. Dindsenchas transfers it further west, apparently to somewhere in the neighborhood of Slievenaman." (**source**: Macalister, LGE, **Vol. 3**, p. 84, 85, 91)

Moin Conain – "The identification of Moin Conain with Anglesey (Mon) seems to be a mere guess of O'Donovan's (*Annals Four Masters*, Index)." (**source**: Macalister, LGE, **Vol. 3**, p. 193)

Murbolg – is somewhere in the north of Co. Antrim. According to a passage quoted by Hogan, Dunseverick is in it; it must therefore be what is now called Whitepark Bay, not Murloch as identified by

O'Donovan." (**source**: Macalister, LGE, **Vol. 3**, p. 191)

Sliab Betha – "is identified with "Slieve Beagh" at the junction of Counties Fermanagh, Tyrone and Monaghan. A presumably bronze-age carn, on top of the mountain, is referred to by the Four Masters (A.M. 2242) as the grave of Bith. The carn was still in existence in O'Donovan's time, though it has since been injured by quarrying." (**source**: Macalister, LGE, **Vol. 2**, p. 235)

Sliab Cailce – is in the same district [Cuince, Quin, also in Co. Clare] whether or not we follow O'Donovan in identifying it with Mount Callan." (**source**:; Macalister, LGE, **Vol. 4**, p. 338)

O'Dwyer, William - together with Henri Lizeray in 1884 produced the first translation of LGE, "a rendering of O'Cleirigh's version based on the contemporary copy in Dublin, RIA MS 23.K.32. his book was Leabar Gabála: Livre des invasions, traduit de l'irlandais pour le première fois par Henri Lizeray et William O'Dwyer (Paris, 1884). (**source**: Carey, 1993, p. 8, 8*n*) (**See**: Authors; Lizeray for criticism)

O'Flaherty – author of Ogygia.

Mag nItha – ""If this is to be identified with the present village of Tallaght a short distance south of Dublin (a mere unproved assumption or etymological guess, for which later writers like O'Clery and O'Flaherty are responsible), the plain must have extended south of the Liffey." (**source**: Macalister, LGE, **Vol. 3**, p. 86)

Torinis - "Since the publication of O'Flaherty's *Ogygia*, it has been a commonplace to identify Torinis, the site of Conaing's Tower, and the scene of the Fomorian defeat, with Tory Island, north of Donegal. The identification was attacked by Mr. Henry Morris in 1927 (Journal R.S.A.I., lvii, p. 47) with great skill, and he brought together a very impressive mass of evidence, historical and topographical, for identifying it with a small island off the Sligo coast called *Dernish*." (**source**: Macalister, LGE, **Vol. 3**, p. 118)

O'Grady, Standish Hayes – O'Grady was the editor of the Book of Fermoy from two other MSS.; see *Mélusine* iv (1888), col. 163. He also edited the book Silva Gaedelica in which "the identity of Cessair with Ēriu is underlined in the story of the Advantures of Tadg mac Cēin (see O'Grady, *Silva Gaedelica*, I, 348, ii 391). (**source:** Macalister, LGE, **Vol. 1**, p. xiii *n*; Macalister, LGE, Vol. 2, p. 173, 173*n*)

O'Looney, Brian – Regarding the death of Ith "The three texts [R^1, R^2, R^3] tell the same story, but with verbal differences which confirm the thesis that the prose developed in several forms out of a Latin original. The Latin compiler may have borrowed from an independent saga with some such title as *Aided Itha meic Bregoin*; no such tale is enumerated in the official lists, but its existence is suggested by a quotation in the R^2R^3 versions." See also Brian O'Looney, "On the ancient historic tales in the Irish language"; Proceedings, R.I.A., vol. xv (1872), p. 215." (**source:** Macalister, LGE, **Vol. 5**, p. 5, 5*n*)

O'Mahony – According to K [o Clēirigh] the children of Bethach settled "in the northern islands of Greece," wherever that may be. Kg [Keating] establishes them "in Boeotia in the north of Europe," a place which O'Mahony (as quoted by Dinneen I p. 203) endeavors to identify with Bothnia …" (**source**: Macalister, LGE, **Vol. 4**, p. 292)

O'Neachtain, Tadhg - About 1745 he made a copy of the Book of Ballymote based on the copy previously made by Richard Tipper in 1728. On the title page of his copy is written *Psaltair na Teamhrach*, "The Psalter of Tara", though the binding is more soberly labeled "Miscellania Hibernica, transcribed by T.O'Naghtan". (**source:** Macalister, LGE, **Vol. 1**, p. xx)

O'Rahilly – He wrote Early Irish History and Mythology. "The crucial importance of Túathal Techtmar, as marking the beginning of a new era, is emphasized in Prof. O'Rahilly's recently published *Early Irish History and Mythology*. Following his guidance, we can almost see the genealogies being artifically adapted, to further the interests of the foreign invasion which Gaelicized Ireland, and whose leadership is embodied in the legendary Túathal." (**source:** Macalister, LGE, **Vol. 5**, p. 137*n*)

O' Raithbheartaigh - He edited Genealogical Tracts. "The concluding part of ¶99 is a condensed (and confused) genealogy of the Aithech-Túatha of Connacht. Tindi s. Conri, Eochu Dala, and Fidheg s. Fēg, who is not here mentioned, divided Connacht between them after the coming of the Fir Bolg, taking respectively the East, West and South of the Province. See *Genealogical Tracts*, I under the various names in the index, where further aspects of the relationships of these communities will be found." (**source:** Macalister, LGE, **Vol. 1**, p. 255, 256)

O'Reilly – He compiled an "incomplete" dictionary which was used by Lizeray and O'Dwyer in translating the *Leabhar Gabhála*. The dictionary was also used by Macalister in translating difficult words in the verse text. In Verse XIV, line 514 "*Glas* is glossed by K (ō Cléirigh) *gleo uais*, which is further glossed in a quotation in O'Reilly's Dictionary, s.v., "i.e., *gleo doiligh*, difficult combat." In Verse XLI, line1327, "*Gais* is presumably = *guis*, of which O'Reilly gives numerous substantival and adjectival meanings; the least inappropriate of these is "sharpness." In Verse XLVIII, line 1546, Macalister said "I follow O'Reilly in translating *co l-leic* "with strength", but can find no other authority for the word." In Verse LIX, Macalister said "I do not understand *arnuagaid*: "to get assurance (cf., O'Reilly's word *arnaidh*, 'bond, security') without treachery would make sense, but can hardly be extracted from the text as we have it." (**source**: Carey, 1993, p. 8; Macalister, LGE, **Vol. 2**, p. 161; **Vol. 3**, p. 203; **Vol. 4**, p. 85, 321)

O'Reilly, Edward – In his book A Chronological Account of Nearly Four Hundred Irish Writers with a Descriptive Catalogue of their Works, by Edward O'Reilly, (Dublin, 1820), "The first stirrings of a fuller awareness of LGÉ's textual history can be traced as far back as 1820 when O'Reilly referred to "the *Leabhar Gabhaltus*, or Book of Conquests, compiled in the fourteenth century, from much more ancient books". O'Reilly here applies the title to that version of the text which Macalister called the Third Redaction, preserved in the Book of Ballymote and at the end of the Book of Lecan." (**source**: Carey, 1993, p. 7, 7n, 8)

Orosius – "The newly converted peoples of western Europe were faced with the challenge of finding places for themselves among the progeny of Noah's sons, and co-ordinating their own traditions with the universal system which had been elaborated on the basis of Biblical authority and Greco-Roman historiography. One of the most important expositions of this system was the *Historiae adversum paganos* of Orosius (417)." (**source**: Carey, 1993, p. 2, 7)

Amazons, The - the names of the alleged Amazonian queens come from Orosius I xv 4 ff. (**source**: Macalister, LGE, **Vol. 3**, p. 200)

Barchu, The – "But on the whole it is most probable that the corruption [of the name Barchu] is more deeply seated than appears at first sight, and that in the Barchu, Langobardi, and Toiseno of LG we are to see the Vaccaei, Celtiberi, and Oretani, the three peoples of Spain mentioned by Orosius (I, ii. 74). (**source**: Macalister, LGE, **Vol. 2**, p. 133)

Gaedil, The – with regard to the jouney of the Gaedil (in ¶112) "it may be said in general that their inventors borrowed the place-names which they used more or less at random, chiefly if not entirely from the geographical prolegomena of the *History* of Orosius." (**source**: Macalister, LGE, **Vol. 2**, p. 130)

Inber Scéne – Orosius [has supplied] the "Inber Scéne" with which he has pestered Irish historical tradition. "Scéne has been evolved, to account for Orosius's version of the name of the Shannon estuary!" (**source**: Macalister, LGE, **Vol. 2**, p. 254; **Vol. 5**, p. 9)

Libyan Sea – "The Libyan Sea, according to Orosius (I, ii, 97), is an alternative name for the Adriatic, but he extends the meaning of the term so far as to make the sea so designated wash the southern coast of Crete." (**source**: Macalister, LGE, **Vol. 2**, p. 159)

Ninus – This paragraph [¶105] deals with the reign of Ninus son of Belus and his attempt to bring "the multitude of nations under one hand, and under tax and tribute" (See also: Orosius i. 1, ii. 2.) (**source**:

Macalister, LGE, **Vol. 2**, p. 127)

Paradise – "It may be further suggested that the Latin preface to Min, where a parallel is drawn between Ireland and Adam's Paradise, and where there are obvious reminiscences of Orosius, is actually the preface of the original *Liber Occupationis* …" (**source**: Macalister, LGE, Vol. **1**, p. xxxiii)

Sardanapalus – "The tale of the effiminancy of Sardanapalus (Assur-bani-pal) is familiar from Greek sources, though it is needless to say that there is no authority for the alleged transformation of the king into a hag: this has probably arisen from a careless reading of Orosius I xix, 2." (**source**: Macalister, LGE, **Vol. 3**, p. 199, 200)

Three-cornered Spain – "*Trē-uillech*, the stock epithet for Spain, comes from the *Hispania trigona* of Orosius (I, ii. 69) (**source**: Macalister, LGE, **Vol. 2**, p. 138)

Tower of Breogan - "The germ which suggested the idea [of the Tower of Bregon] to the writer was undoubtedly the passage in Orosius (I.2.81), wrongly understood as meaning that Ireland was first seen from Brigantia in Spain, where (ibid., ¶71) there was a very lofty watch-tower." (**source**: Macalister, LGE, **Vol. 1**, p. xxxi)

Orpen, G.H. – "Ptolomy knew of a people somewhere in the N.E. corner of Ireland called *Robogdii*, and it was suggested long ago (G.H. Orpen, *Journal* R.S.A.I., 1894, p.117) that there may be some connexion between this name and *Roboc*." (**source**: Macalister, LGE, **Vol. 3**, p. 190)

Pausanias – Pausanias was the author of A Description of Greece. In the story of Partholon ¶225 intro-duces "Rimead the tail-ploughman and Tairrle the head-ploughman … and the two plough irons: Fead was the name of the coulter and Fodbac the name of the share." "The personification of the plough-irons is a very primitive trait … Here we are quite definetly in the presence of a rustic pastoral poly-daemonism: these beings are kin to the Roman animistic *numina*. Compare the mysterious Echetlus, apparently a personification of the ploughshare who according to Pausanias (Description of Greece I; 15, 4: 32, 4) who appeared on the side of the Greeks at Marathon." (**source:** Macalister, LGE, **Vol. 3**, p. 94, 94*n*)

Petrie – Petrie was the editor of Historia Nennii which appeared in Materials for the History of Great Britain. In his work he uses the term "*Clamhoctor*" instead of *Damhoctor* for "a company of eight persons." (**source:** Macalister, LGE, **Vol. 1**, p. xxviii*n*, xxix*n*)

Phrygius – "In the history of Dares <Phrygius> it is related that Penthesilea (of the Amazons) was on the side of the Trojans in fighting against the Greeks. (**source**: Macalister, LGE, **Vol. 3**, p. 161)

Plummer – Plummer wrote the article "Colophons and Marginalia of Irish Scribes" which appeared in Proceedings, British Academy, xii, p.31 (1926). In his article he speaks of ō Clēirigh who "had opinions of his own about some of the matter which he copied, and we know from his   own pen that only the command of his ecclesiastical superiors prevented him from altering whatever seemed to him incorrect or disagreeable. (**source**: Macalister, LGE, **Vol. 2**, p. 7, 7*n*)

Pokorny, Julius - Leabhar Gabhála – the Book of Conquests of Ireland: The Recension of Mícheál Ó Cléirigh, Dublin, Hodges, Figgis & Company, no date, but actually 1916; a notice of publication was made by Julius Pokorny in ZCP [Zeitschrift für celtische philologie] 13 (1921) p. 386. (**source**: Carey, 1993, p. 11, 11*n*)

Pomponius Mela – He attests that the children of Bethach settled in Achaia. (**source:** Macalister, LGE, **Vol. 4,** p. 292)

Powell – With Vigfusson, wrote the Corpus Poet. Boreale. "Rævil's steed" – is a kenning for "a ship" (Rævil being the name of a sea-lord) in the Western Volsung-lay (Vigfusson and Powell, *Corpus Poet. Boreale*, i, p. 156). (**source:** Macalister, LGE, **Vol. 2**, p. 145)

Pseudo-Cyprian - De Montibus Sina et Syon, iv, offers a story about the naming of Adam. (**source**: Macalister, LGE, **Vol. 1**, p. 226)

Psuedo-Methodius - Wrote a work, Revelationes, in which he claims that Adam and Eve remained virgin in Paradise and "that the "sons of God" were the Sethites, and the "daughters of men" the Cainites." Cain was born to Adam before the first year of Adam was complete. Cain had a twin sister, Calmana, who was the cause of the rivalry with Abel and his subsequent murder. "The comment regarding the age of Adam seems to come from this passage of Comestor, quoting Pseudo-Methodius: *Et anno creationis uitae Adam decimo quinto natus est ei Cain et soror eius Chalmana. Et si enim factus est Adam quasi in aetate triginta annorum tamen fuit unius siei et anni* (Hist. Schol. xxv)" "Comestor here follows Pseudo-Methodius, whose alleged "Revelations" popularized this personage [Ionitus, the fourth son of Noah] in Europe." (**source**: Macalister, LGE, **Vol. 1**, p. 234, 241, 248, 254, 254*n*) (**See Also**: Authors; Evelyn, C. D', The Revelations of Methodius)

Ptolomy [Ptolomeus] – He was the son of Lagus, and one of the four prominent followers of Alexander the Great. Ptolomy ruled the Egyptian portion of the Alexandrian empire for 40 years. He knew that the Caspian Sea was an inland lake, and he knew of a people called the *Robogdii* in the north east corner of Ireland. (**source**: Macalister, LGE, **Vol. 2**, p. 234; **Vol. 3**, p. 190; **Vol. 4**, p. 207, 312)

Raglan

The Hero – Published in London, 1936, Raglan proposes similar ideas to those of S.H. Hooke. Hooke, the author of Myth and Ritual, Oxford, 1933, provides a formula for rituals including a) the dramatic representation of the death and resurrection of the god, b) the recitation or symbolic representation of the myth of creation, c) the ritual combat, in which the triumph of the god over his enemies was depicted d) sacred marriage, and e) triumphal procession, in which the king played the part of the god, followed by a train of lesser gods or visiting deities." (**source**: Macalister, LGE, **Vol. 2**, p. 263, 263*n*)

Jocasta's Crime – "The appearance of Aife, as daughter of Partholon and wife (of her brother) Laiglinne is a further contribution of value …On the magical importance of brother-sister marriages, see Lord Raglan, *Jocasta's Crime*, passim. (**source**: Macalister, LGE, **Vol. 3**, p. 90)

Rees, Alwyn and Braiinly Rees – In Celtic Heritage: Ancient Tradition in Ireland and Wales; 1961, they "applied to the Celtic literatures the approaches of such comparativists as Mircea Eliade, Georges Dumezil, and Ananda Coomaraswamy" and have been "enormously influential both inside and outside the discipline of Celtic studies." (**source:** Carey, 1993, p. 17)

Reeves – Reeves was the author of Adamnan. "Domnall Brecc [the 131st king of Ireland] was slain in the battle of Srath Caruin by Owain king of the Britons; or it is of plague that he died, in Congbail, when he was opposing Colum Cille." "On Domnall Brecc, king of Dál Riada, see the references in the index to Reeves' Adamnan." (**source:** Macalister, LGE, **Vol. 5**, p. 378, 379, 379*n*)

Ridgeway – "The immunity of the descendants of Gaedel Glas from serpent bites is undoubtedly totemistic in origin: for parallels see Ridgeway, Early Age of Greece, vol. ii, p. 456) (**source**: Macalister, LGE, **Vol. 2**, p. 134)

Roscher – "Amazons were said to have been established in many regions (see the particulars collected in Roscher, or any other dictionary of Classical Mythology): but I [Macalister] have not discovered the source of the statement that there were 32 clans of them." (**source**: Macalister, LGE, **Vol. 2**, p. 146)

Rose, H.J. – Rose was the author of 'A suggested explanation of ritual combat' in Folklore, xxxvi, p. 322. "The ritual combat is very prominent, the hideous Fomoraig being the enemies with whom the vegetation-god has to contend. In one illuminating passage (¶216) we are told that no one was killed in the combat, for it was a druidical battle: this is a more or less contemptuous way of saying that it was a religious ceremony which took the form of a sham fight." On such ceremonies see H.J. Rose …" (**source:**

Macalister, LGE, **Vol. 2**, p. 266, 266*n*)

Roux, Françoise Le – In her article, "La mythologie irlandaise du Livres des Conquêtes", *Ogam* 20 (1968) 381-404, she provides a fresh overview of the LGÉ with "a detailed summary of the LGÉ narrative with mythological commentary supplied in footnotes." (**source**: Carey, 1993, p. 18, 19, 19*n*)

Sabatier – "Sabatier's restoration of the OL of the second quotation is *In sudore faciei edes panem tuum*: Vulg. has *In sudore uultus tui uesceris pane*. Our text lies between the two; but Sabatier in his notes quotes an identical version from Hieronymus *In Isaiam*." (**source**: Macalister, LGE, **Vol. 1**, p. 207, 208)

Scaliger – Scaliger was the editor of the Chronicle of Eusubius [based on the Hieronymian version] which was published in 1606 at Leyden. (**source**: Macalister, LGE, **Vol. 2**, p. 149*n*, 241*n*) (**See Also**: Authors; Eusebius)

   Assyrian Kings – "Scaliger's distinction between *Belochus* and *Bolochus* is not echoed in the Armenian version (of Aucher)" "Further errors, in the latter part of the list, are Armamitres 16 years (instead of 38), Belochus 30 (instead of 35), and the transposition of Manchaleus and Spherus… *Sic* Scaliger: in Migne Machaleus." As printed by Scaliger "*Ascaithius*" (= Astacades) King of Assyria." "The Latin synchronisms with Lampares, set forth in this paragraph [¶376] are suggested by a note in Eusebius. Under A.A. 839 he notes *Primus rex Latinorum post captam Troiam Aeneas: ante cum Ianus, Saturnus, Picus, Faunus regnauerunt annis circiter 150"* (*Sic*. Scaliger)." (**source**: Macalister, LGE, **Vol. 3**, p. 33*n*, 96, 96*n*, 195, 195*n*, 312, 312*n*, 313, 313*n*)

   Languages, List of – "Another version of the list will be found in the document correctly described by Scaliger as *Excerpta utilissima ex priore libro chronologico Eusebii, etc. latine conversa ab homine barbaro, inepto, hellenismi et latinitatis imperitissimo* (Scaliger's ed. of the Chronicle of Eusebius, 1606, part ii, p. 44 ff.)" (**source**: Macalister, LGE, **Vol. 2**, p. 149*n*)

Schröder – The Gaedil found a spring with the taste of wine on the promontory north of the Rhipaean Mountain. "The soporific fountain is certainly borrowed from an incident in the legend of the *Voyage of Brendan*: see Schröder, *Sanct Brandan*, p. 18; Water, *Anglo-Norman Voyage of St.Brendan*, p. 42". (**source**: Macalister, LGE, **Vol. 2**, p. 130)

Scowcroft, R. Mark – "In a 1982 article "Miotas na gabhála I Leabhar Gabhála", Leachtai Cholm Cilli 13 (1982) 41-75, he traced certain recurring patterns which underlie the text. In particular he presented evidence for a sequence of oppositions analyzable in terms of the structural anthropology of Claude Levi-Strauss, and proposed that much of the narrative in LGÉ had been modeled on a limited number of Biblical templates."

   Criticism of Macalister - "It cannot be denied that the book is a disappointment, particularly when viewed against th background of Macalister's own high expectations and sometimes over-bearing self-confidence. Errors in transcription, expansion, and translation are sufficiently numerous that the text cannot be relied upon as the basis for any close analysis or argumentation; (cf. R. Mark Scowcroft's comments in "Leabhar Gabhála – Part I: The growth of the text", Ériu, 38 (1987) 82-3. Scowcroft presents guidelines for future presentations of LGE in Ériu 38, 135-138. (**source:** Carey, 1993, p. 15, 15*n*, 16, 19, 19*n*)

Senchán Torpéist – In the Roll of the Kings, under Rudraige the 75th king of Ireland, it is said that Senchán Torpéist chanted verse CXII, which begins with the line "Fergus fought fifty battles." (**source:** Macalister, LGE, **Vol. 5**, p. 291, 293)

Seymour[1] – "A convenient abstract will be found in Seymour's Tales of King Solomon, p. 156 ff., regarding "the irresistible attraction of honey for women." (**source:** Macalister, LGE, **Vol. 3**, p. 111)

Seymour[2]– The Venerable Archdeacon Seymour provided help to Macalister with questions on Apocrypha which arose in the criticism of the Biblical prologomena in Part I. Seymour wrote a paper,

"The Book of Adam and Eve in Ireland", which was published in the Proceedings of the Royal Irish Academy, xxxvi, section C, p. 121. In this piece there is an abridged translation of quatrains 10-13, 15 [of Verse V] "which should be in constant reference in studying the aprocryphal Adam matter in this compilation." For references to the tale of how Lamech accidently slew Cain, see Seymour, p. 130. (**source**: Macalister, LGE, **Vol. 1**, p. xxxiv, 262, 262*n*, 264)

Sin – Sin the daughter of Sige of the sid mounds of Breg recited verse CXXIII, which begins "Sighing, Moaning, Blast without reproach". (**source:** Macalister, LGE, **Vol. 5**, p. 363)

Siret, L. – "it is quite reasonable to maintain that the person, or rather the object, which bore the name *FerCaille*, "man of wood, " was a famous fetish, originally discovered in some wood or sacred grove …" "For suggestions as to the possibility of natural features in trees provoking cults of the kind, see L. Siret's article, "La dame de l'erable"in the journal L' Anthropologie, xxx. (**source:** Macalister, LGE, **Vol. 2**, p. 263, 263*n*)

Skene – The Chronicles of the Picts and Scots was edited by Skene, Edinburgh, 1867, from a Paris MS. With regard to the discussion of the name "Iardobar" "the indexer of Dinneen's edition of Keating, "found the reference "Sk. i. 166" in Hogan's Onomasticon, and did not take the trouble to ascertain from the table of abbreviations in that work what "Sk" actually meant: forgetting at the same time that the "Chronicles of the Picts and Scots" is in one volume only." The Pictish Interpolations in the Roll of the Kings are culled partly from this book and also from the Irish version of the History of Nennius. The catalogue of Pictish kings is an excerpt from the Pictish Chronicle, edited from a Paris MS. By Skene. (**source**: Macalister, LGE, **Vol. 3**, p. 192, 192*n*; **Vol. 5**, p. 143, 145)

Skinner – He wrote a Commentary on the Bible. In ¶15, "the figures are not accurate: the Hebrew reckoning should be 390, not 292; the Septuagint reckoning 1170, not 842. (See the table in Skinner's Commentary on Genesis, p. 233.) On the bracketed words of the translator of ¶20 [*creauit*, not *fecit*] "It may be worth noting, as a coincidence, that the *sense* of the paraphrase resembles the possible alternative reading of the well-known syntactic ambiguity at the beginning of Heb. (on which see any standard commentary, such as Driver's or Skinner's)." "The rendering of "angels" [in ¶31] is a piece of Jewish exegesis, possibly conveyed to Tr [translator] by some commentary. Skinner quotes Abraham ibn Ezra, † c. 1167." (**source**: Macalister, LGE, **Vol. 1**, p. 52, 78, 221)

Solinus – In ¶101 "there are two glosses, one explaining the corrupt Hiberniam (for Hiberiam) and the other contradicting the oft-quoted statement, disseminated by Solinus as to the absence of bees [in Ireland]." (**source:** Macalister, LGE, **Vol. 1**, p. 256)

Stallybrass - Provided the English translation of Grimm's Teutonic Mythology. (**source:** Macalister, LGE, **Vol. 1**, p. 215)

Stokes, Whitley - Stokes observed that the formula "*alt fri halt 7 feith fri faith*" appears to be a healing spell in R.C. [Revue celtique], xii, 67. (**source**: Macalister, LGE, **Vol. 4,** p. 296)

Acallamh na Senorach – From Acallamh na Senorach, ed. Stokes, p. 31, we gather that when "Saint Patrick took part in them [tomb-robbing], he was well able to look after himself." (**source**: Macalister, LGE, **Vol. 4**, p. 306)

Boroma Tribute – The text was edited by Whitley Stokes (Revue Celtique, xiii, 32 ff.) without any reference to the extracts here incorporated, although they contain numerous *variae lectiones* worthy of the attention of an editor." (**source**: Macalister, LGE, **Vol. 5**, p. 308, 308*n*, 320)

Fēilire of Oengus – "As there are variant readings *Beōáin, Mellāin*, recorded, it seems possible that Stokes, in editing the text, was misled by these glosses into taking *Nassad* or *Nassan* as a proper name, and that we should read *Nassad Beōáin, Mellāin*, "the festival (?) of Beoan and Mellan." (**source**: Macalister, LGE, **Vol. 4**, p. 297)

Glossary of O'Davoren - O'Davoren compiled a Glossary, which was edited by Whitley Stokes and published in the Archiv für Celt. Lex.

Corrguinecht – "Persons casting spells are sometimes represented as putting themselves, so far as possible, into the same state – standing on one foot, gesticulating with one hand, closing one eye, and speaking a formula in one breath. … See Also O'Davoren's Glossary, ed. Stokes in *Archiv für Celt. Lex.*, ii, s.v., *corrguinecht*, and references there." (**source**: Macalister, LGE, **Vol. 2**, p. 260)

Dinnsenchas – "The text [of Emain Macha] has been published in Stokes's several editions of Dinnsénchas, and will necessarily be contained in any other edition that may be published hereafter …" (**source**: Macalister, LGE, **Vol. 5**, p. 263)

Manuscript P – "formerly in the Phillips Collection at Cheltenham, now in the National Library of Ireland, class-marked P. 10266. It has been described by Whitley Stokes [in the Martyrology of Oengus (Henry Bradshaw Soc. Edition), p. ix ff.] who has, however, not observed that the fragment of LG (which he does not appear to have identified as such) is only by accident a part of the book." (**source**: Macalister, LGE, **Vol. 1**, p. xv)

Manuscript R – This "is the only MS. of the older versions not in Dublin, and is an early fifteenth century copy contained in the well-known miscellany, Rawl. B. 512, in the Bodleian Library. This MS. has been described, and its contents catalogued, by Whitley Stokes in The Tripartite Life of St. Patrick (Rolls Series), vol. I, p. xiv ff." (**source**: Macalister, LGE, **Vol. 1**, p. xvi)

Second Battle of Mag Tuiread - "The grotesque story of the battle, edited by Stokes (Revue Celtique, xii, p. 52), appears to be a mere farce, designed to bring ridicule upon the ancient gods, and, though using some traditional material, is hardly of as much value for the history of cult as has been supposed." "The passages omitted by Stokes (see *ante*, vol ii, p. 263) are given in ZCP [Zeitschrift für celtische philologie] xii, p. 401." (**source**: Macalister, LGE, **Vol. 4**, p. 298, 298*n*)

Three Irish Glossaries - has parallels to the ideas in LGE of the materials from which Adam was made (on p. xl: idem, *Man Octipartite* in R.C.[Revue celtique], I, p. 261) (**source**: Macalister, LGE, **Vol. 1**, p. 203)

Stoll – He was the author of Suggestion und Hypnotismus. "In connexion with such stories as this of Tuan, it may be worthwhile recalling the legends of the exploits of certain Indian fakirs. In Stoll, *Suggestion und Hypnotismus*, p. 76 ff., we read of such a person who simulated death and was buried for forty days, after which he revived: and at pp. 82-3 there is a tale of another, found buried and ressurected in the same way, "who told many tales out of the ancient life." (**source:** Macalister, LGE, **Vol. 2**, p. 257)

Strabo

Caspian Sea – "The author [¶130] believes with Strabo (VII, ii.4, etc.) that the Caspian was an inlet of the Northern Ocean, not a closed inland lake." "Evidently the scholars of the R^1 tradition, followed blindly by R^3, held by the ancient idea, perpetuated by Strabo, that the Caspian was an inlet of the northern ocean; those of R^2 (following the poem) were aware of its true nature as an inland lake." (**source**: Macalister, LGE, **Vol. 2**, p. 138, 234)

Sea – The story of the Nemedians assault on Conaing's Tower and their subsequent drowning in the sea, or a similar tale, "becoming known to observers from the "Classical" lands, started a curious idea that the Celts would take arms against the flowing tide, and feared not the rising inundation. (See Strabo, vii, 2, 1). (**source**: Macalister, LGE, **Vol. 3**, p. 116)

Swift, Jonathan - The author's name was not cited by Macalister, but is actually Jonathan Swift. With regard to "the monstrous bird called "An Liath-charraig". Obviously this is the old friend of our childhood, the sailor Sindibad's *roc*: the author, or rather the cook, of *Lomnochtán* must have borrowed it from some vanished chapbook adaptation of Galland's French version, which first introduced the

"Nights" to Europe, mixing it up in his stew with all sorts of things, including snippets from *Gulliver's Travels*." (**source:** Macalister, LGE, **Vol. 3**, p. 118)

Syncellus – Syncellus wrote the Chronography.

  Adam – "Syncellus, Chronography, gives the dates and incidents of Adam's life thus: 1st day of the week [3rd day of Creation of Adam, 8th of Nisan, 1st of April, 6th of Phamouthi] Adam named wild beasts: 2nd day, named cattle: 3rd day, named fowls: 4th day, named creeping things, etc. etc." (**source**: Macalister, LGE, **Vol. 1**, p. 262)

  Sosarmus - ¶272-3 in LGE states that Sosarmus ruled for 19 years. In Syncellus he reigned for 22 years. (**source**: Macalister, LGE, **Vol. 3**, p. 199, 199*n*)

  Zames – "For Zaineus, the alternative name of Ninias, we should read *Zames*, as we find it in the relevant fragment of the Greek, preserved by Syncellus …" (**source**: Macalister, LGE, **Vol. 2**, p. 241)

Tacitus - Tacitus was the ruler of the Romans after Aurelianus and before Florianus. He ruled for just 5 months till he was slain in Pontus. Tacitus is the oldest authority for the Frankish Table of Nations, which dates to about the year 520. (**source**: Macalister, LGE, **Vol. 1**, p. 216; **Vol. 5**, p. 575)

Tanaide o Dubsailech ua Maoil-Chonaire – He was the historian and poet, who composed Verses XLVII. LIV, LXXXVI, and a poem that appears only in ō Cléirigh. Tanaide "died circa 1075?" (**source**: Carey, 993, p. 5, 5*n*)

  Verse XLVII – Composed in Debide scáilte metre, the first line of which is "The Fir Bolg were here for a season" (**source**: Macalister, LGE, **Vol. 4**, p. 23, 27, 47, 84)

  Verse LIV- Composed in Dechnad fota metre. The first line is "The Túatha Dé Danann under obscurity" (**source**: Macalister, LGE, **Vol. 4**, p. 127, 131, 185, 221, 317)

  Verse LXXXVI – The first line of this poem begins with "Ye sages of Banba with fame" (**source**: Macalister, LGE, **Vol. 5**, p. 161, 419)

  Other – "The only poems admitted by K [ō Cléirigh] are XLVI and XLVII, and a heavily glossed composition also attributed to Tainaide ō Maoil-Conaire in 23 quatrains beginning *Ēre āras na n-iorghal*. This does not appear in any of the earlier texts." (**source**: Macalister, LGE, **Vol. 4**, p. 90)

Theodotian – "The idea expressed in y^3, following many ancient commentators and versions, that the acceptance of Abel's offering was indicated by fire from heaven, seems to go back to the version of Theodotian." (**source**: Macalister, LGE, **Vol. 1**, p. 235)

Thespis – "The difficult retorices put into the mouth of the chief actors (in the Partholon tale), and preserved with greater or lesser accuracy by both M and K, look like excerpts from a rudimentary drama such as some Thespis might produce at a Dionysiac festival." (**source**: Macalister, LGE, **Vol. 3**, p. 99)

Thurneysen, Rudolph

  Fomoraigh – Cicul is the leader of the Fomorians. "Cicul, turned feminine, appears in the story of Da Derga's Hostel as the wife of a certain Fer Caille. Van Hamel and Thurneysen have both called attention to this fact." "Van Hamel reminds us that there was a god Cicollos (so Thurneysen corrects the name) of whom several altars have been found in the Cote d'Or." (**source**: Macalister, LGE, **Vol. 2**, p. 260, 267)

  Lebor Gabála – In his review of the evidence, Henri D'Arbois de Jubanville "listed eight medieval manuscripts of LGÉ besides a number from the seventeenth to the nineteenth centuries: it was on this inventory that Rudolf Thurneysen was to base his seminal analysis some decades later." (**source**: Carey, 1993, p. 7)

Mittelirische Verslehre – "The suggestion in the verse [verse XXX, quatrain 16] is, that every literary tiro writes in honour of the rivers specified. The *diana senga* are classed as *dian airseng* ($7^1 + 7^3$) *d. iarsenf* ($7^2 + 3^2$) *d. midseng* ($8^2 + 7^3$) and a number of subordinate forms, for which, and for the corresponding subdivisions of the *diana tromma*, reference may be made to Thurneysen's Mittelirische Verslehre (Irische Texte III, p. 1 ff.)" (**source**: Macalister, LGE, **Vol. 3**, p. 106)

Oidheadh Clionne Tuireann – "adds a number of details to the list of "erics" there found, and though irrelevant to the narrative of LG, it is of some value in cult-history. The text before us, with the appended poem, has already been edited, with chief reliance on the R text, and enriched with valuable observations by Thurneysen (ZCP, xii, p.239) (**source**: Macalister, LGE, **Vol. 4**, p. 301, 302)

Partholon – "The articles of Van Hamel (*RevueCeltique*, 1, 217) and Thurneysen (Z.C.P., xx, 375) summarize all the available literature possessing any value; and although in details of interpretation they take opposite views, these articles collectively produce the impression that what we have is a drastically artificial elaboration, by scholastic pedants, of primary folk-traditions." "Thurneysen considers the *Dindsenchas* element to be so prominent in this narrative as to be primary: the various personages after whom lakes and mountains are named having been invented to explain those names, and not *vice versa*." "This ¶ [206] is obviously out of place, notwithstanding the great authority of Professor Thurneysen, who regards the enumeration of the sons of Partholon which it contains as the original version of the family record. I cannot see it as such." "Thurneysen (ZCP xiii 141) has suggested that Partholon may have seemed to the synthetic historians a suitable person for leading the first post-diluvian invasion, by reason of the (ridiculous) etymology for the name "Bartholomeus" given by Hieronymous and Isidore." (**source**: Macalister, LGE, **Vol. 2**, p. 253, 254; **Vol. 3**, p. 87, 88)

Sera – Thurneysen edited and translated "Das Gedicht der vierzig Fragen con Eochaid ua Cerin" in ZCP 13 (1921) 130-6: 132-3: 135-6. "In a remarkable "poem" of historical conundrums, attributed to the obscure Eochaid ua Cērin, this parentage [Partholon s. Sera s. Sru s. Esru] is said to mean "kin-murderous son"; *sera* being equated to *cera* (one of numerous illustrations of the early softening of the Latin *c* before *i* and *e* in Ireland): this is doubtless an adaptation of the Greek "fate, doom" as Thurneysen has noted (ZCP xx 378)." (**source**: Macalister, LGE, **Vol. 3**, p. 89)

Túatha Dé Danann – "the enumeration of the women of the Túath Dé who took Gaelic husbands in "Das Gedicht der vierzig Fragen von Eochaid ua Cerin", ed. and trans. Rudolf Thurneysen, Zeitschrift fur celtische Philologie 13 (1921) 130-6: 132-3, 135-6." (**source**: Carey, 1993, p. 2*n*)

Verse XXXII – Line 1107, Ōl ngūala. "the expression has been discussed by Professor Thurneysen (ZCP viii 65) with the unsatisfactory result that it is a stock expression, which doubtless meant something to the unknown person who used it at the first, but which has been copied from story to story by writers who had quite forgotton, if they ever knew, what that meaning was. It can be, and usually is, translated "coal-drink" which is such utter nonsense that it condemns itself." (**source**: Macalister, LGE, **Vol. 3**, p. 111)

Verse LXVI – This poem has been edited (from the Λ text) by Professor Thurneysen (ZCP, xii, p. 245), with a German translation. In quatrain 5, "the discovery of the culprits differs totally from that in OCT [Oidheadh Cloinne Tuireann]. Thurneysen emends *imbrīg* (in both MSS.) to *mī-brīg*." In quatrain 9, line 2531: *Regda guis* is translated by Thurneysen, with a mark of doubt, *welche Stürmischkeit erlangen werden*."In quatrains 14 and 15, Thurneysen points out that these two quatrains have been combined by the prose narrator, who has made the two whelps into one." (**source**: Macalister, LGE, **Vol. 4**, p. 339, 340)

Zu irischen Handschriften und Litteratur-denkmälern "In 1913 Thurneysen had published a brief study of the text [LGE] in the second series of his studies *Zu irischen Handschriften und Litteratur-denkmälern*. (*Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen*, Philologisch-historische Klasse, Neue Folge, Bd. 14, Nro. 3 (1913) 3-9). This paper represented an enormous stride forward in the textual criticism of LGE, and the stemma proposed by Thurneysen has

provided the foundation upon which all subsequent scholars have built." In ¶101 *Ethre I mbeolo aissneisem* "an end (or tail) in a mouth of relation" rendered by Thurneysen (Zu ir. Handschr. U. Lit. ii, 5) as "recapitulation perhaps might rather be supposed to refer to the end of a chain of oral transmission, and be translated "tradition". (**source**: Carey, 1993, p. 11, 11*n*; Macalister, LGE, **Vol. 1**, p. xxix, xxx, 256)

"**Zum Lebor Gabala**" - "Zum Lebor Gabala" ZCP, 10, 1915, p. 384-95 is Thurneysen's rebuttal to van Hamel's article. This is "a rather acerbic rebuttal by Thurneysen, in which he conceded some of the points made by van Hamel but objected strongly to his overall analysis. This negative assessment has been seconded by subsequent students of the text." (**source**: Carey, 1993, p. 12, 12*n*)

Tierney, Michael – Eoin Mac Neill: Scholar and Man of Action 1867 – 1945, Oxford, 1980, p. 204-5 relates the story of Macalister bringing the proofs of the Leabhar Gabhála to Eoin Mac Neill on the day before the Easter Rising. (**source**: Carey, 1993, p. 10*n*) (**See Also**: Authors; MacNeill)

Timothy – He was the Archbishop of Rakoti and author of The Discourse of Abbatōn the Angel of Death which contains a Coptic tradition "to the effect that the clay of which Adam was made was brought by the angel Mûrîêl "from the land of the East". (**source:** Macalister, LGE, **Vol. 1**, p. 203)

Tipper, Richard - In 1728 he wrote a copy of the Book of Ballymote, which Macalister abbreviates β and says that it "is fairly good, though not perfect; and it is of great value for restoring the text of the missing folio. It is labelled on the binding "Book of Ballymote", and class-marked H.2.4 in T.C.D. Library (Gwynn's Catalogue 1295)." (**source:** Macalister, LGE, **Vol. 1**, p. xx)

Todd, J.H. – Todd edited The Irish Version of the Historia Brittonum of Nennius (Dublin, 1848). "Mael Muru's poem [Can a mbunadas na nGaedel] covers the same ground as the second of the accounts in the *Historia Brittonum*, going into considerably greater detail …" "The only edition [of this poem] is that of J.H. Todd, included as an appendix to his *The Irish Version of the Historia Brittonum of Nennius* (Dublin, 1848), 220-71; a new treatment of this important poem is badly needed. The version in the Book of Leinster, with a few variant readings, is printed by R.I. Best and M.A. O'Brien, eds., *The Book of Leinster*, vol. 3 (London, 1957), lines 15990-16158." "Among the wonders of Ireland there was a wedded couple living in the east of Clonard called Bablu and Bibliu (Irish Nennius ed. Todd, p. 212); but unfortunately the compiler of this exasperatingly summary catalogue has omitted to tell us wherein their singularity consisted." The Pictish Interpolations in the LGE have been culled from a Chronicle of the Picts and fragments of these are sscattered through the Irish version of the History of Nennius. (**source:** Carey, 1993, p. 5*n*,; Macalister, LGE, **Vol. 3**, p. 109; **Vol. 5**, p. 143)

Tōrna ō Maeil-Chonaire – He was the poet and historian to the earls of Desmond at the beginning of the 15th century CE. His handwriting of MS# E.3.5. no. 2, now at Trinity College, Dublin, was recognized by O'Curry. This is confirmed by a scribal note at the bottom of folio 2 *y*. "He wrote carelessly; haplo-raphies are frequent, usually corrected in the margin by himself or by a later reader." (**source**: Macalister, LGE, **Vol. 1**, p. xv)

Tozer – He was the author of History of Ancient Geography. "Evidently the scholars of the R^1 tradition, followed blindly by R^3, held by the ancient idea, perpetuated by Strabo, that the Caspian was an inlet of the northern ocean; those of R^2 (following the poem) were aware of its true nature as an inland lake …" "See Tozer, *History of Ancient Geography* (index s.v. "Caspian") for history of knowledge regarding this sea." (**source:** Macalister, LGE, **Vol. 2**, p. 234, 234*n*)

Trogus Pompeius – This paragraph [¶105] deals with the reign of Ninus son of Belus and his attempt to bring "the multitude of nations under one hand, and under tax and tribute." "This ¶ has been adapted from Augustine (Civ. Dei iv. 6) by whom it has been borrowed from Trogus Pompeius or his summarizer Justin." (**source:** Macalister, LGE, **Vol. 2**, p. 127)

van Hamel, A.G. – He wrote "On Lebor Gabala" in ZCP, 1915, 97-197. Two years after Thurneysen's article on LGE A.G. van Hamel published "a far more extensive and wide-ranging study of LGE, in which

he undertook to put forward his own views regarding not only the evolution of the text's several versions in the medieval period, but also the roots and phases of the pseudo-historical tradition which had produced it." van Hamel "had originally written his article as the introduction to a critical edition of LGÉ which he was himself preparing. However, he abandoned the project upon learning "that this will be undertaken before long in Dublin on a larger scale than I could ever aim at." (**source:** Carey, 1993, p. 11, 11*n*, 12; Macalister, LGE, **Vol. 1**, p. xxix, xxx)

Fomoraigh – Cicul is the leader of the Fomorians. "Cicul, turned feminine, appears in the story of Da Derga's Hostel as the wife of a certain Fer Caille. Van Hamel and Thurneysen have both called attention to this fact." "Van Hamel reminds us that there was a god Cicollos (so Thurneysen corrects the name) of whom several altars have been found in the Cote d'Or." (**source**: Macalister, LGE, **Vol. 2**, p. 260, 267)

Partholon – "The articles of Van Hamel (*Revue Celtique*, 1, 217) and Thurneysen (Z.C.P., xx, 375) summarize all the available literature possessing any value; and although in details of interpretation they take opposite views, these articles collectively produce the impression that what we have is a drastically artificial elaboration, by scholastic pedants, of primary folk-traditions." "The *retoricc* [of Delgnat's speech] itself is laid out on a sort of "parallelism" basis, possibly due to the influence of the Psalter upon early Christian literature in Ireland: for that these scraps of folk-drama have been re-written in Christian times is shown by the "modernization" of some of the verbal forms (to which Van Hamel calls attention, R.C. [Revue Celtique] 1, p. 225)." (**source**: Macalister, LGE, **Vol. 2**, p. 253; **Vol. 3**, p. 100)

Picts – "Errors [in the list of Pictish kings] appear in the version used by the Irish translator of Nennius (ed. Van Hamel, p. 82), in which, besides minor orthographical variants, we find the further errors of omitting "Brude Ur-Gart", and extending the list of Brudes into a subsequent dynasty of kings of Alba." (**source**: Macalister, LGE, **Vol. 5**, p. 147)

Vendryes, Joseph – Vendryes wrote a review of Leabhar Gabhála – the Book of Conquests of Ireland: The Recension of Mícheál Ó Cléirigh, Dublin, Hodges, Figgis & Company, no date, but actually 1916; "A more charitable review by Joseph Vendryes, which repeated some of Bergin's strictures, appeared in Revue Celtique 37 (1917-19) 376-80. (**source**: Carey, 1993, p. 10, 11, 11*n*)

Vergil – Vergil wrote the Aeneid. The phrase in ¶10, "*Tancatar Ērinn*", in which the verb of motion is used without a preposition, is a favorite construction in this text, and may possibly indicate the influence of a text originally in Latin (as in Vergil's *Italiam uenit*). "For the burning of the ships [of the Túatha Dé Danann] compare the action of the women of the followers of Aeneas (*Aeneid* v 604 ff), who by a similar device endeavor to compel their leader to remain in Sicily, and so to save themselves from further toil-some wandering." "That some learned glossator should identify the Picts with the Agathyrsi was inevitable, in view of Vergil's *Picti Agathyrsi* (*Aen*. Iv 146) taken in connexion with the *Pictos Gelonos of Georg*. ii 115." (**source:** Macalister, LGE, **Vol. 1**, p. 217; **Vol. 4**, p. 294; **Vol. 5**, p. 145)

Vigfusson – With Powell, wrote the Corpus Poet. Boreale. "Rævil's steed" – is a kenning for "a ship" (Rævil being the name of a sea-lord) in the Western Volsumg-lay (Vigfusson and Powell, *Corpus Poet. Boreale*, i, p. 156). (**source:** Macalister, LGE, **Vol. 2**, p. 145)

Walsh, Paul

Criticism of Macalister - "In a review of the first two volumes, Father Paul Walsh lamented the fact that Macalister's sigla differed from those of Thurneysen and van Hamel (although it should in fairness be \ noted that the symbols employed by those two scholars differed also from one another), and complained that Macalister's aim of supplying "a complete *apparatus criticus*, comprising even minor orthographical variations" had resulted in a cumbersome and confusing treatment, swollen with trivia." (Irish Historical Studies 2 (1940) 89-91). "Walsh subject(ed) the third volume to even harsher criticism, tabulating his observations "under the following headings: (1) misreadings; (2) mistranslations; (3) inaccurate editorial alterations of manuscript readings; (4) wrong extensions of Roman numerals; (5) short vowels marked long, etc.; (6) inaccurate comment on the text including place-names" (Irish Historical Studies 2 (1941) 330-3). (**source**: Carey, 1993, p. 14, 14*n*)

Waters – He is the author of The Anglo-Norman Voyage of St. Brendan. The Gaedil found a spring with the taste of wine on the promontory north of the Rhipaean Mountain. "The soporific fountain is certainly borrowed from an incident in the legend of the *Voyage of Brendan*: see Schröder, *Sanct Brandan*, p. 18; Waters, *Anglo-Norman Voyage of St. Brendan*, p. 42". (**source**: Macalister, LGE, **Vol. 2**, p. 130)

Wheeler, T.V. and R.E.M. – The Wheelers wrote Report on the Excavation of the Prehistoric, Roman and Post-Roman sites in Lydney Park, Gloucestershire (London, Society of Antiquaries, 1932). The temple at this site may have been associated with Nuadu. Macalister writes: "This being is doubtless to be identified with Nodons, or Nodens, a diety whose chief sanctuary known to us is the Romano-British temple at Lydney Park, Gloucestershire". See also" W.H. Bathurst, Roman Antiquities at Lydney Park, Gloucestershire (London, 1879) (**source**: Macalister, LGE, **Vol. 4**, p. 97, 97*n*)

Wilken – Willen was the editor of the Prose Edda [Die Prosaische Edda]; Refill is the name of a sword in *Skálskaparmál* (Prose Edda, ed. Wilken, p. 116). The pigs of Essach in OCT [Oidheadh Cloinne Tuireann] belong to "Esal king of the Golden Columns." In their capacity for enduring alternate butchery and resurrection relates them to Sæhrimnir, the boar of Valhalla, which presented the same economical convenience." (Gylfaginning, in *Die Prosaische Edda*, ed. Wilken, p. 48). (**source:** Macalister, LGE, **Vol. 2**, p. 145; **Vol. 4**, p. 302*n*)

Windisch

Fēth Fio – "It is the spell (or perhaps the instrument, corresponding to the *tarnkappe* of Teutonic mythology) whereby such beings made themselves invisible (cf. *Tāin Bō Cūalnge*, ed. Windisch, p. 550)." (**source:** Macalister, LGE, **Vol. 4**, p. 307, 307*n*)

Lugnasad – "O'Davoren's glossary explains *nasad* by *gnathugad*, and in another glossary quoted by Windisch s.v. the word is explained by *clū*." (**source**: Macalister, LGE, **Vol. 4**, p. 297)

Verse XLIX – "The five parts of Ireland" is the opening line of this poem. In quatrain 3 "*Ruthach* seems to mean "wave-resounding" according to a gloss quoted s.v. by Windisch." (**source**: Macalister, LGE, **Vol. 4**, p. 87)

Zimmer, Heinrich – Zimmer wrote Nennius Vindicatus: Uber Entstehung, Geschichte und Quellen der Historia Brittonum, Berlin, 1893. "A pioneering attempt to understand the relationship between LGÉ and the Irish material in *Historia Brittonum* appeared in Heinrich Zimmer's *Nennius Vindicatus*, published in 1893. His analysis was based on the LGÉ texts in the Book of Leinster, the Book of Ballymote and Bodleian Rawlinson B 512." "The table [Frankish Table of the Nations] also appears in *Sex Actates Mundi* and in Nennius; the latter version, as Zimmer has shown, must have been taken from an Irish source. But we cannot follow Zimmer in concluding that that source must have been either LG or *Sex Actates* – Zimmer prefers the former hypothesis." (**source:** Carey, 1993, p. 8, 9, 9*n* ; Macalister, LGE, **Vol. 1**, p. 217)

Criticism of: "An accurate overview was scarcely possible with only three manuscripts to work from, and Zimmer probably tried too hard to harmonize the Historia's testimony with that of LGÉ. His brief discussion is however vigorous and insightful, and several of his suggestions have proved to be of lasting value." (**source**: Carey, 1993, p. 8, 9, 9*n*)

Autumn (**See**: Measurements; Time)

Avoca Estuary (**See**: Rivers)

Axe (**See**: Tools)