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Some correlations between henge enclosures and *oenach* sites

Ronald Hicks

While Hogan's Onomasticon and the recent efforts to update it being carried out by the Locus Project at University College Cork have provided us with much information on the locations of the places mentioned in early Irish literature, that information has often been general (e.g. 'in Muirthemne'). Only rarely have attempts been made to correlate the places with evidence present on the ground in the form of earthworks or other monuments. As part of an ongoing project whose aim is such identifications, a study was made of remains known to correlate with assembly places. Based on the types of monument associated with well-known oenach locations, it has been possible to show that such associations occur near a number of other sites as well.¹

Edmund Hogan's *Onomasticon*, a compilation of places mentioned in Old and Middle Irish manuscripts, lists over sixty names of traditional assembly sites known as *oenai*ge, while Pádraig Ó Riain *et al.* list seventy-five.² Both sources make it clear that they consider a number of these to be alternative names for some of the same places. If one closely examines Hogan's proposed locations for the sites in his list, it quickly becomes apparent that nearly a third of the names must indeed either refer to sites known by more than one name or to clusters of sites lying quite close to one another.

Hogan offered a reasonably precise location in only a few cases and for seven of the sites no hint of location at all. For a further thirteen he suggested only a province or a list of possibilities that are too scattered to offer much hope of identification. For those that remain, however, we have at least an approximate location. Ó Riain *et al.* provide some additional identifications, but many are prefaced by 'probably' or 'perhaps'.³ This discussion will focus on Hogan's list, supplementing it with information from that of Ó Riain *et al.* when appropriate.

Hogan's listing misses a few *oenach* sites known from early sources or place-names, and the distribution of the sites he does list is far from even. In his list, nearly half of Ireland's thirty-two counties (thirteen) have none. Generally speaking, the counties farthest north and south are not well represented. Of the northern counties, Cavan, Donegal, Leitrim, Londonderry, Monaghan and Tyrone all lack sites, while Fermanagh has only a single example. Armagh with four and Antrim with two hold the bulk of the Ulster sites, although an additional four appear to lie somewhere in Ulster. Ó Riain *et al.* add only a site each for Donegal and Monaghan. In Munster and Leinster in the south and south-east, the largest of the counties, Cork, has none, as is true also of Carlow, Dublin, Kerry, Laois, Waterford and Wexford, while Kilkenny and Wicklow have only one each. Once again there are four sites in Munster and Leinster whose

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locations are unknown. The overall pattern thus is one of *oenach* sites mentioned in the early manuscripts being concentrated in the central and western parts of the island.

Some of the sources quoted by Hogan make it clear that three of the *oenae* were considered of much more importance than the others: Oenach Tailten, Oenach Cruachan, and Oenach Colmáin. He stated that, in his opinion, Oenach Colmáin was to be identified with Oenach Carman. This would link all three with known assemblies at the festival marking the beginning of the harvest, Lughnasa. These three also can be seen to represent three of the five ancient provinces — Meath, Connacht, and Leinster — with Oenach Tailten, or Tailtiu, the site associated with the founding of the Lughnasa festival in the early manuscripts, located about 15km north-west of Tara in Meath. Oenach Cruachan was at Rath Cruachan, the royal site for Connacht. And Oenach Colmáin seems to have been somewhere near the Leinster royal site of Dún Ailinne. Although not listed as one of the three primary sites, there was also a Lughnasa assembly associated with the Ulster royal site, Emain Macha. Máire MacNeill, in her *Festival of Lughnasa*, stated her belief that all *oenae* named after female figures, as these four are, had originally been Lughnasa assemblies and that it seems likely all *oenach* sites may have been associated with the festival.⁴ Of the *oenae* for which a date is mentioned, only one is not at Lughnasa, that of Oenach Airbi Rofir. Mention of that site appears only in connection with Cú Chulainn, as the burial-place of his son and as the site of an assembly he planned to host at the end of harvest, at Samhain, which he was prevented from convening because of a spell cast upon him by two women of the *sidhe*.⁵

For Tailtiu and Carman, we have detailed information about the activities associated with the Lughnasa assembly preserved in the compilation of place-name tales known as the *Dindshenchas*, dating to between the tenth and the twelfth centuries.⁶ They make it clear that these assemblies in many ways resembled historical fairs, but with political and ritual overtones. They lasted for a week and were a time of funeral games — perhaps primarily horse races — to honour the memory of the local goddess, who can probably be seen as representing the grain about to be harvested. That of Tailtiu was called the chief *oenach* of Ireland. The descriptions state that holding the games ensured that all would have food and peace. Failure to hold them would bring evil.

While there are hints as to their nature in the tales, there is no clear description of an *oenach* site. Perhaps because of the two descriptions I have just mentioned, such sites are usually thought of as open areas. But there is evidence in Hogan's listing that at least in some cases the term may refer to an enclosed area or a structure.⁷ He lists two manuscript sources, the Book of Armagh (183 b a) and the Book of Leinster (331) where the term *oenach* is glossed as a *theatrum*, *spectaculum*, or *circus*. *Theatrum*, of course, indicates a theatre, though this may well take the form of an outdoor amphitheatre rather than a building. And while *circus* most often refers to an oval racecourse, it can also be used more generally for something in the form of a ring or circle that resembles such a racecourse. *Spectaculum* refers to the seating area in a theatre or circus. The implication is that the term *oenach* refers to an area where people could gather to watch something. This may provide a vital clue in identifying these sites more precisely.

An example of a natural amphitheatre associated with an *oenach* site can be found at Magh Adhair in Co. Clare. Here the natural amphitheatre surrounds a mound that was the site of the inauguration rite for the local kings. The timber enclosure at Lismullin, part of the complex of monuments at Tara, lay within a somewhat similar natural amphitheatre, in a depression surrounded by higher ground.

The suggestion that the *oenaege* at least sometimes had seating for an audience is further supported by the *Dindshenchas* tales describing the assemblies of Tailtiu and Carman, which also make it clear that these included areas set aside for different purposes. Both do mention enclosures, with nine at Tailtiu including the raths of Lugaid, Cú, and Canu, although it is not clear what role these played.⁸ The most important of those at Tailtiu is described as the 'triple rampart of Tailtiu', where numbers of women were buried and where kings, laymen, and clerics gathered to fast in order that disease would not visit Ireland. For Carman the tale speaks of 120 enclosures as well as seven mounds, seven plains, three markets (for food, livestock, and foreign traders), and three 'slopes' for horses, cooking, and women doing embroidery. This description implies that the area devoted to the *oenach* was quite extensive. It is probably relevant that for Tailtiu it says that no man should go into the seats (*forud*, which could also mean 'platform' or 'mound') of the women, nor women into the seats of the men. For Carman, there is no mention of *forud*, but no man is to go into a gathering of women, nor woman into a gathering of men. There is one further curious passage in the Tailtiu legend, where it is noted that there is a grave site (*fert*, which could also simply mean 'mound') with one door for a man of learning, one with two doors for a woman, and grave sites without doors for lads and maidens.

This brings us to consideration of a type of prehistoric enclosure long considered as being of a sacred nature. These are the circular embankments described as henge monuments, a name based on the embankment surrounding Stonehenge. Henge monuments began to appear in Britain and in Ireland in the late Neolithic, around 2800 B.C. Whether it is appropriate to use that term for morphologically similar monuments dating to the Iron Age is open to debate, and some in Ireland prefer to use the term 'embanked enclosure' or 'ceremonial enclosure' for the later examples, but in both the early and the late cases it appears that the intent of the structures was to demarcate an area set aside as sacred. And as has been pointed out by J. C. Barrett, once such a monument becomes part of the landscape, it inevitably plays a role in later concepts about that landscape and may well influence later ideas about the form a sacred monument should take.⁹

Various investigators have suggested that the embankments at such monuments could have served as seating or standing areas for spectators at rituals while the internal ditch, where it exists, would have clearly separated them from the sacred area. Henge-like enclosures typically have either a single or two opposed entrances, and there are a number of earthworks that otherwise resemble henges but that have no entrances at all, leading scholars to assume that they are simply large burial sites (ring barrows). The passage from the Tailtiu description mentioned above suggests that the number of entrances may be a clue to the users or deities to whom a site is dedicated.

Such earthen enclosures are associated with several of the known *oenach* sites. I hope to show that they also correlate closely with the approximate locations identified by Hogan for others.

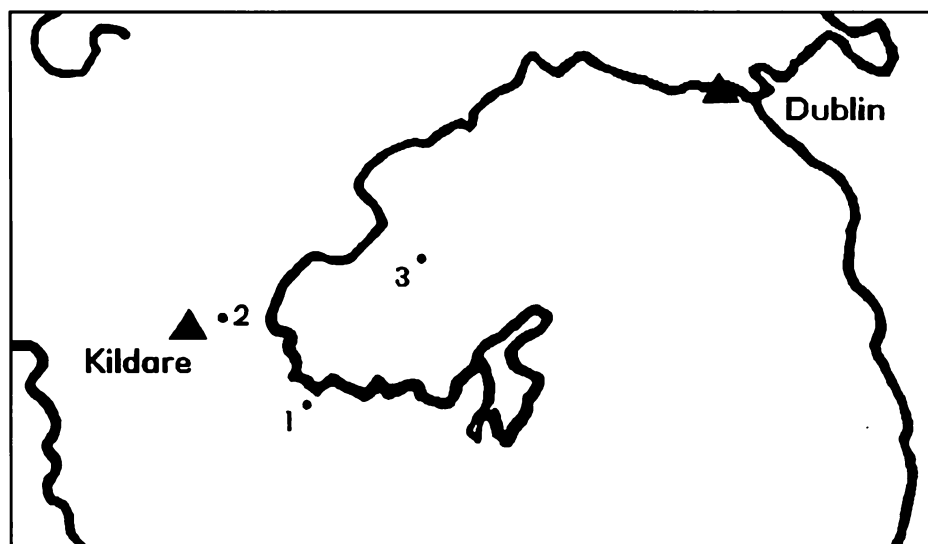
While the passage describing Oenach Tailten suggests that the overall site was the *oenach*, with more than one enclosure within it, the information on the area near Dún Ailinne can be interpreted as indicating that more than one assembly place might lie in proximity. Unfortunately, today little is easily seen of the earthworks at Tailtiu aside from Rath Dubh (which seems to have been originally surrounded by a ditch and outer bank),¹⁰ a pair of linear banks called the Knockans, and the triple-ramparted Rath Airthir. There are, however, a number of henge-like enclosures on the Curragh in Co. Kildare, an area that, from the description, seems likely to have been the site of Oenach Carman, although Ó Riain *et al.*, whilst accepting the Curragh as the site of Oenach Colmáin, place Oenach Carman in the next civil parish to the east, Carnalway.¹¹

One of the henge-like enclosures in the Kildare complex surrounds a hill-top at the south-eastern end of the Curragh. This is Dún Ailinne. At Dún Ailinne, using the embankment for seating seems unlikely, since the embankment lies on the slopes of the hill, distinctly limiting the view. That site, however, provides us with an alternative possibility. In excavations carried out between 1968 and 1975 the excavator, Bernard Wailes, found that at the top of the hill, near the centre of the enclosure, a series of massive circular wooden structures had been built in the early centuries of the Iron Age, each larger than its predecessor and the final version some 43m in diameter. He felt that the pattern of posts within these was such that they could not have supported a roof. Instead, he suggested that they had served as the base for tiered seating.¹²

Dún Ailinne itself is listed as Oenach Ailend, described as an ‘assembly place of warriors’ or young men, a description that once again calls to mind the passage from the Tailtiu *Dindshenchas*, since the enclosure has but a single entrance.¹³ Even though overlooking the Curragh, Oenach Ailend does not seem to be identical with Carman or Colmáin, mentioned earlier; for one thing, it does not seem to be a suitable location for horse races. The Curragh, however, is known for just that, and MacNeill does list a Lughnasa assembly as having been held there.¹⁴

In the Curragh complex (Fig. 1), whether it is the site of Oenach Carman, Colmáin, or both, we can perhaps begin to discern the nature of at least some of the *oenach* more clearly. In Hogan’s listing, there are seven *oenach* names given that seem to lie in this general vicinity — Ailbi, Alend, Carman, Clochair, Colmáin, Lethchraich and Sengormain.¹⁵ Although Hogan thought that most of the names may refer to a single site, and Ó Riain *et al.* suggest that there may have been as many as four, it is certain that there are at least two.¹⁶ This is shown most clearly by the fact that Alend and Carman have separate, though successive, listings in the prose *Dindshenchas*.¹⁷ And in two listings of the burial-places of the kings, Ailbe and Carman appear to be alternative names for that of the kings of Laigin or Leinster, which is also given as Colmáin.¹⁸ Further support for the Curragh as an *oenach* site is the presence, extending to the north-west of Dún Ailinne on a rough alignment towards the summer solstice sunset, of a line of ten smaller henge-like enclosures.

Fig. 1: Enclosures near the River Liffey in Co. Kildare:
1. Dún Ailinne; 2. the Curragh group; 3. Longstone Rath.



Some of these Curragh earthworks appear much too small to have served as gathering places, suggesting they may well indeed be grave sites, and in the report of his investigations on the Curragh, S. P. Ó Riordáin referred to the entrance-number distinction for graves that I mentioned earlier.¹⁹ There are also a considerable number of small enclosures without an entrance in the vicinity.²⁰ On the other hand, one of those that meets the criteria for a henge, Site 4, proved to contain the grave of a young woman who appeared to have been buried alive, presumably as a ritual sacrifice.²¹ This would indicate that it is not a simple grave site and would most likely have involved a gathering to observe the ritual. As might be predicted from the Tailtiu passage, it had two entrances.

It is therefore tempting to assume that at least some of the *oenach* sites just listed, with the clear exception of Alend, refer to the Curragh, with its accumulation of what appear to be ritual enclosures. Further support lies with the name Curragh, which seems to be derived from an Old Irish word for a racecourse. Even today the Curragh is very closely associated with horse racing, with several stud farms nearby and much of it being taken up by racehorse exercise areas and by one of Ireland's primary modern racecourses. *Oenach Colmáin*, which Hogan and Ó Riain *et al.* agree in linking with the Curragh, is referred to in one source as *Circus Colmáin*, suggesting that it, at least, included an area suitable for horse races.

As noted earlier, Ó Riain *et al.*, following Diarmuid Ó Murchadha, have suggested that *Oenach Carman* was actually at the eastern end of the Curragh, across the River Liffey in the vicinity of Kilcullen, about 3km north of Dún Ailinne, within the civil parish of Carnalway, which Ó Murchadha shows was originally called *Carn Ailbe*.²² Ó Riain *et al.* believe that the assembly one would immediately associate with the place, *Oenach Ailbi*, took place instead at the southern end of the county, on Magh Ailbhe. Incidentally the name *Ailbe* has other interesting implications. Besides being the name of the hound in 'The story of Mac Dathó's pig', *Ailbe* is mentioned in the tale of Dún

Ailinne as that of Ailend's lap-dog; at Tailtiu there is a Rath Cú, or 'enclosure of the dog'. And I have already mentioned the association of Cú Culainn, 'the hound of Ulster', with Oenach Airbi Rofir. Thus both horses and dogs seem to be associated with the *oenai*ge.

Leaving aside the question of how many *oenai*ge might lie in proximity to one another, let us look at other definitely identified *oenach* sites. The one most similar to Dún Ailinne is Emain Macha, near Armagh, where there is reason to believe the assembly was held on the neighbouring plain to the south.²³ Emain Macha dates to about the same time as Dún Ailinne and in aerial photographs the two could be twins, although the hill-top enclosed by the Emain Macha earthwork is much lower relative to the bank, with the result that much of the interior can be observed from that enclosure.

Whilst excavations of the interior of Emain Macha have not yet revealed any structures resembling those at Dún Ailinne, there were circular structures there whose exact nature remains somewhat unclear.²⁴ Excavations of the large mound within the site produced evidence for a structure dated by dendrochronology to early in the first century B.C. that was filled with stones and burnt as soon as it was finished, pointing to a clearly ritual event.²⁵

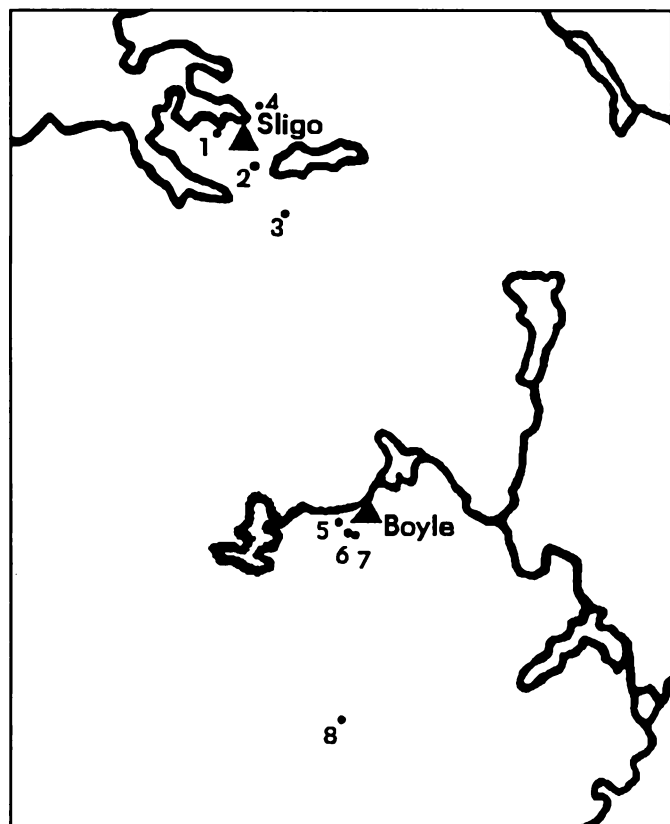
Henge-like enclosures are by no means common in Ireland, although examples outnumber *oenai*ge by perhaps two to one. This estimate is based on my field reconnaissance work over nearly four decades, much of it directed at identifying henges

among the 40,000 or so circular prehistoric earthworks known. Since henge-like enclosures have been identified at or near the known *oenach* locations already discussed, it seemed worthwhile to see if other known examples lay within the vicinities where *oenai*ge are thought to have occurred. Consequently, I began comparing my list of henge locations with Hogan's listing of the *oenach* sites. This quickly produced some very interesting results.

The first of these was at the third of the royal sites, Rath Cruachan in Co. Roscommon, home of the goddess Medb, where a small henge known as Dathi's Monument is included among the earthworks in that complex, as are some ring barrows (Fig. 2).²⁶ Remote sensing work carried out there in recent years, however, has revealed that the mound now known as Rath Cruachan was once surrounded by a circular enclosure 360m in diameter, very much in keeping with the size of the enclosures at Emain Macha and Dún Ailinne.²⁷ Traces have also been found of another large enclosure to the east of this with a mound in its centre.

Hogan also listed another *oenach* in Co. Roscommon, near the town of Boyle, which lies about

Fig. 2: Counties Sligo and Roscommon enclosures:
1. Cummeen; 2. Tonaforres;
3. Knockatober; 4. Lisnalgur;
5. Ballinphuill;
6. Knockadoobrosna A;
7. Knockadoobrosna B;
8. Rath Cruachan.



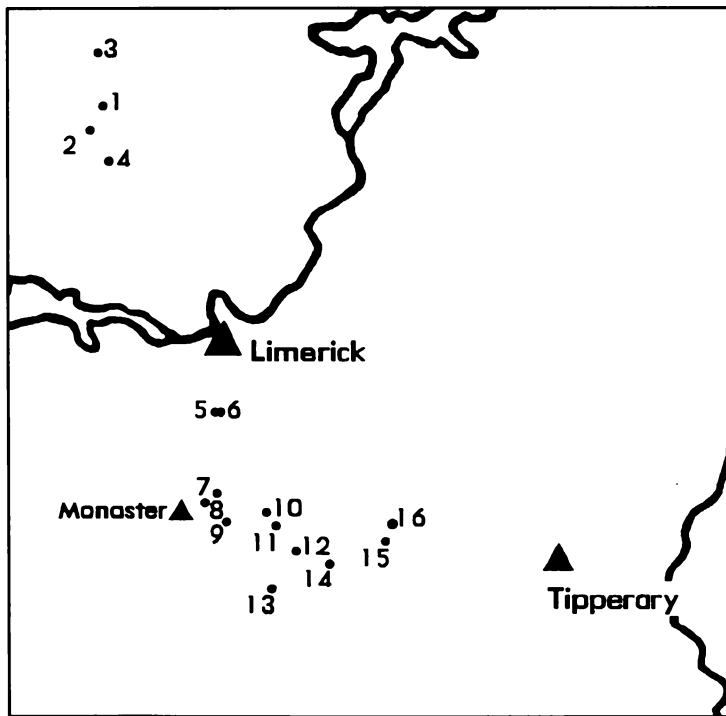


Fig. 3: Enclosures in Co. Clare and surrounding Lough Gur:
 1. Magh Adair; 2. Coogaun;
 3. Rylane; 4. Knopogue;
 5. Friarstown A; 6. Friarstown B;
 7. Mortgage; 8. Rathmore North;
 9. Boherageela; 10. Grange;
 11. Ballynagallagh;
 12. Knockainy Hill;
 13. Bulgadenhall; 14. Kilfrush;
 15. Ballymacree; 16. Cullen Longstone.

group of *oenai*ge, listing ten names (Fig. 3). Three of these seem to be variants of a single name — Oenach Aine Cliach — which refers to a known location, Knockainy. The hill is named after a goddess feared in the west of Ireland at the time of harvest. Atop Knockainy is a line of four small henges or ring barrows (only about 25m in diameter), now so worn down that the first time I visited the hill-top I did not see them at all, although three show up clearly on Google Earth.

The hill of Knockainy overlooks an area to the south where there are three examples of henge-like enclosures lying in a west-south-west to east-north-east line spaced approximately 8km apart — in Bulgadenhall, Kilfrush and Ballymacree townlands, from west to east. These range in diameter from approximately 40 to 80m. Ballymacree actually lies in Co. Tipperary, and the alignment points toward the hill where the Cullen Longstone stands in another small henge.

Hogan placed six of the names on his list a few kilometres further west, near the town of Monaster (civil parish of Manisteranenagh, i.e. ‘monastery of the *oenach*’). These included Mbecc (‘the small’), Cairpri, Clochair, Senchlochair (‘old Clochair’), Setach Senchlochair, and Cúli Mná Nechtain (another of the prime cemeteries of Ireland). Again it is unclear to what extent some of these may be alternative names for individual sites in the group, but Ó Riain *et al.* agree that Mbecc and Cairpri are located there. Lying within 5km east and east-south-east of Monaster is a cluster of three other henge-like earthworks, in the townlands of Mortgage, Boherageela, and Rathmore North. Of these, Rathmore North lies within the civil parish of Monasteranenagh. The enclosures range from 45 to 66m in diameter, comparable in size to the largest of the post enclosures at Dún Ailinne.

20km north of Rath Cruachan. Based on what is known of the tribal territories of Iron Age Ireland, this is about the right distance for it to represent the next territory to the north. Hogan placed this assembly in the townland of Enagh.²⁸ Not far to the north-west of this townland, still within the barony of Boyle, lie three large henge-like enclosures, two in Knockadoobrosna townland and the third in Ballinphuill.²⁹ One of these is only partly preserved in a golf course. Golf courses seem to be the bane of Irish henges! Another large henge — 130m in diameter — on the northern edge of Dundalk, probably part of the site of Oenach Airbi Rofir, has also been replaced in this way.³⁰ And one of the small examples on the Curragh has been utilised as a green.

Perhaps the most interesting example of an association between henges and *oenach* sites occurs near the ancient sacred area of Lough Gur in Co. Limerick, where Hogan placed his largest

While Hogan was quite clear in placing Oenach Clochair at Manisteranenagh and equating it to Culi, Cuile mná Nechtain, Senchlochair, and Sétach Senchlochair, Ó Riain *et al.* instead suggest that Oenach Clochair may perhaps have been held at Clogher Hill in the parish of Knocklong, south of Knockainy. This location is 4km to the south of the Kilfrush henge. Hogan identified Senchlochair as one of the prime cemeteries of ancient Ireland and placed it between Lough Gur and Temair Luachra. This mention of Temair Luachra is interesting because E. P. Kelly and Tom Condit have recently argued that the name refers to Friarstown Hill, some 10km north of Monaster, where there are two substantial henges (130 and 150m in diameter), now nearly ploughed down.³¹ Others, however, would place it farther to the west.

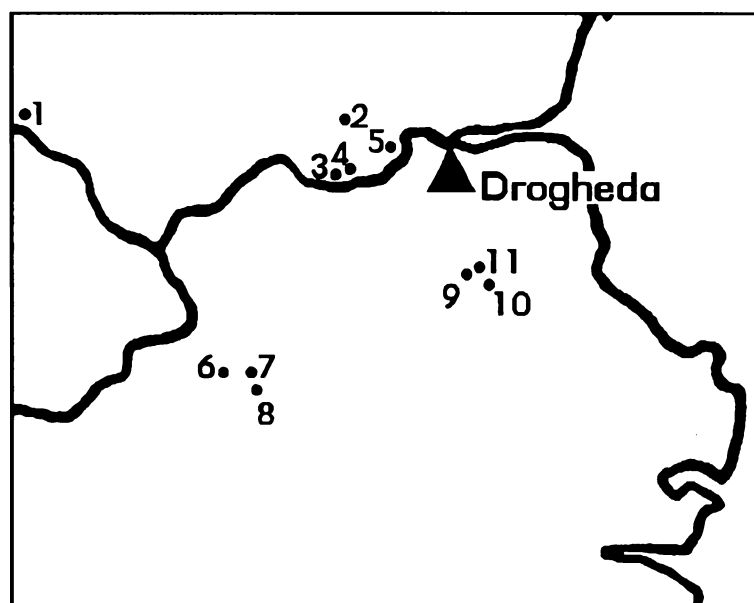
Nearer Lough Gur, where a Lughnasa assembly is known to have been held though not mentioned by Hogan, we also find the impressive embanked stone circle/henge known as the Grange circle as well as a smaller circle in the next field and an earthen henge-like enclosure slightly over a kilometre to the south-east in Ballynagallagh townland, between the Grange circles and Knockainy.³² The first *oenach* site that I mentioned, at Magh Adhair, which is at least partly natural rather than constructed, also lies within a group of enclosures, the others nearby being the sites of Coogaun, Knopoge and Rylane. Coogaun lies about 2km south-west of Magh Adhair, but the other three again form a line, spaced some 5km apart, with Rylane to the north and Knopoge to the south of Magh Adhair.

There are several other cases where henges are known to exist in the vicinity of *oenae*. These include three assemblies, two of them considered the same by Hogan but separate by Ó Riain *et al.*, occurring near Lough Gill, in Co. Sligo, where four henge-like enclosures are known (Fig. 4). The largest of these enclosures, Lis na Lurg, lies 5km north of the lake and is truly impressive, with high banks 126m in diameter that would have provided a very good view of anything occurring in the centre. The

other three, in Cummeen, Tonafores and Knockatober townlands, form an irregular line some 11km long that passes within 2km of the western tip of Lough Gill, with Tonafores lying closest to the lake.³³ They range in diameter from 55 to 80m.

Henges, or clusters of henges, do occur in several places where there is no mention of an *oenach*, although other sorts of gathering are sometimes said to have occurred. In at least some of these cases, there is mention of one of the calendrical festivals other than Lughnasa — either Beltaine or Samhain. I have already mentioned the connection of Oenach Airbi Rofir with Cú Chulainn's failed attempt to convene an assembly at Samhain, at the end of harvest. Other henge groups with a Samhain connection

Fig. 4: Enclosures in the Newgrange, Tara and Fourknocks complexes:
1. Tailtiu; 2. Monknewtown;
3. Boyne O; 4. Boyne A;
5. Dowth Hall; 6. Rivertown;
7. Rath na Riogh; 8. Rath Maeve;
9. Micknans town; 10. Heath town;
11. Fourknocks.



include those around the seat of the high-king at Tara and around Newgrange in the bend of the Boyne. According to the *Dindshenchas* the feast of Tara was held at Samhain, and the tale called *Tochmarc Étaíne* emphasises events at that time of year at Newgrange, otherwise known as the Brugh, home of Oengus.³⁴ There is another location associated with Samhain in the *Dindshenchas* that may include a henge, Fornochts.³⁵ It is unclear whether this tale refers to Forenaughts (Furness) near Naas, where one finds the henge called Longstone Rath, to Fourknocks in Co. Meath, near which there is a group of four enclosures (in Fourknocks, Heathtown, Micknanstown and Mullaghteeelin townlands), or to some other location. It does seem to be near Dublin.

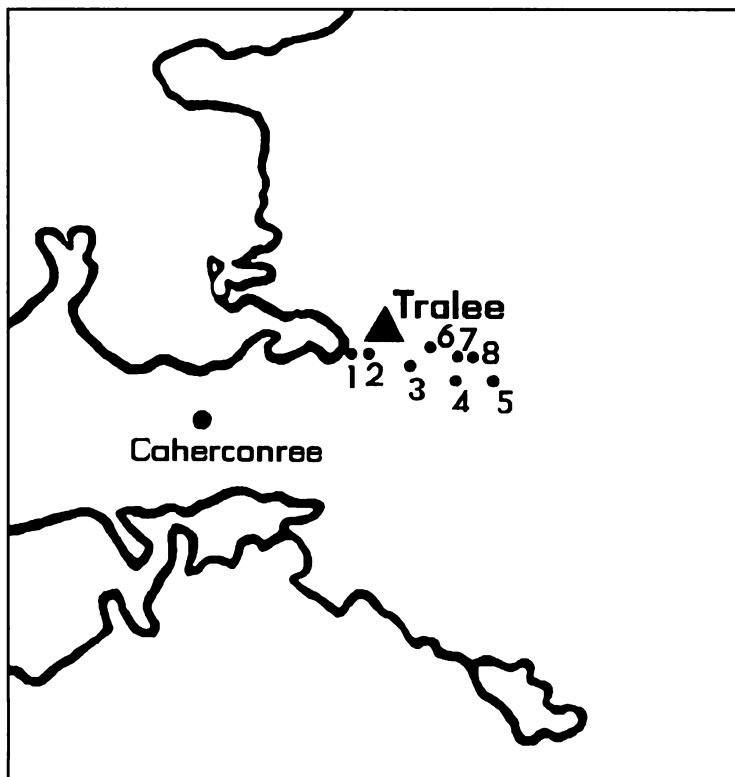
The cluster of henges near Tralee (Fig. 5) lies near — and in some cases within sight of — Caherconree, the supposed site where Cú Chulainn killed Cú Roi, also at Samhain. In the Tralee group there is another alignment of three roughly equidistant sites: Tonevane, Caherweesheen and Lissardboola, from west to east. There is also what appears to be a ploughed-out group in Annagh townland, whose name perhaps again indicates an assembly site.

A few henges seem also to be connected with Beltaine, the festival at the beginning of May when herds and flocks were driven between two fires and off to the summer pastures. Leaving Ireland for a moment, one of the earliest mentions of Stonehenge, by Geoffrey of Monmouth, associates that monument with a gathering on May Eve. While not unambiguously a henge, though having a slight embankment, Beltany Stone Circle in Co. Donegal is named after the festival. And the small henge in Lissyviggeen

townland on the edge of Killarney has a stone circle whose stones are said to be seven sisters turned to stone by a druid on May Eve.³⁶ It is interesting that, with the possible exception of the Grange circle, only the henges with Beltaine associations enclose stone circles.

There is much work still to be done, both in identifying henges/embanked enclosures and in more precisely locating the assembly sites. Field reconnaissance and perhaps aerial remote sensing will take care of the one, while continuing study of early Irish documents may provide clues for the other. With luck, a combination of these sources of information will prove most helpful of all. One intriguing question raised by the results of this study is whether the lines of three enclosures are coincidental or, given the significance of groups of three in Irish myth, indicative of planning with some symbolism in mind. What seems clear is that henge-like enclosures are frequently found near places associated with the calendrical festivals.

Fig. 5: Tralee area enclosures:
1. the Annagh group;
2. Tonevane; 3. Caherweesheen;
4. Lissardboola; 5. Flemby;
6. Manor East; 7. Ballyseedy;
8. Ballycarty.



NOTES

- 1 Earlier versions of this paper were presented at the Thirty-ninth International Congress of Medieval Studies, Kalamazoo, Michigan, on 6 May 2004, and at the Thirteenth International Congress of Celtic Studies, Bonn, on 27 July 2007.
- 2 Pádraig Ó Riain, Diarmuid Ó Murchadha and Kevin Murray (eds), *Historical dictionary of Gaelic placenames. Fascicle 1* (London, Irish Texts Society, xxii, 2003).
- 3 Ibid., pp 60–7.
- 4 Máire MacNeill, *The festival of Lughnasa* (Oxford, 1962), pp 348–9.
- 5 Whitley Stokes, ‘The prose tales in the Rennes *Dindsenchas*’ in *Revue Celtique*, xvi (1895), p. 46; Myles Dillon (ed. and trans.), *Serglige Con Culainn* (Columbus, 1941), p. 31.
- 6 Whitley Stokes, ‘The prose tales in the Rennes *Dindsenchas*’ in *Revue Celtique*, xv (1894), p. 313; xvi (1895), p. 51; Edward Gwynn (ed. and trans.), *The metrical Dindshenchas* (5 vols, Dublin, Todd Lecture Series, viii–xii, 1903–35), iv, 147; Kathleen Hughes, *Early Christian Ireland: introduction to the sources* (London, 1972), pp 166–7.
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- 8 Gwynn, *Metrical Dindshenchas*, iv, 157.
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