

High Medieval Scottish-Gaelic Dress

15 years ago I started medieval re-enactment. I liked to wear skirts and therefore started “being” a Scot – without having much knowledge about this topic. I’ve been wearing a kilt and a belted plaid and learned that both aren’t medieval at all. That was where I started to search ...

I’m writing this in English – despite of being German – because this article’s topic is only of interest for a few people and I need your response to get better every day.

Last update: Manfred Sorg, 2016-10-24

Still to read:

- Gesta Dei per Francos (ready to print, 4 on 1)
- Itinary of Richard I (ready to print, 4 on 1)
- A SMALLER SOCIAL HISTORY OF ANCIENT IRELAND (P. W. Joyce 1906)
<http://www.libraryireland.com/SocialHistoryAncientIreland/Contents.php>
(ready to print in Ireland folder, 4 on 1)
- The Pictorial History of Scotland from the Roman Invasion to the close of the Jacobite Rebellion. A.D. 79-1646, 2 vols, vol. i, (London, 1859, Google), (printed)
- Catalogue History Great Britain 1066-1200 (Longman 1865, Google books).pdf (read);
Result:
 - Annales Hibernici, sive Annales Tigernachi (Tigernach’s Annals) – (ready)
 - Vita Margaretae, Scotorum Reginae, auctore Theodorico (Turgoto)
 - Mariani Scoti Chronica interpolate et continuata ad annum 1087
 - Descriptio Serlonis Monachi ... de Bellum inter Regem Scotiae et Barones Angliae
 - Descriptio viri venerabilis Aethelredi, Abbatis Rievallensis (Battle of the Standard)
 - MS Sloane 4792 ff. 12-26 (Maurice Regan) probably identically to The Song of Dermot and the Earl!
- History of Highland dress |a definitive study of the history of Scottish costume and tartan, both civil and military, including weapons / Dunbar, John T. / 1979 (mainly 19th century, according to Sara)
- The Chronica Gentis Scotorum or Chronicles of the Scottish People was the first substantial work of Scottish history. It was written by the priest John of Fordun, starting in 1363 until his death in 1385.[1] (see: Scottichronicon)
- http://www.maryjones.us/ctexts/index_scottish.html (“The Celtic Literature Collection)
- <http://www.ucc.ie/celt/publishd.html> (“Corpus of Electronic Texts”)
- Memoriale Fratris Walteri de Coventria "The modern kings of Scotland count themselves as Frenchmen, in race, manners, language and culture; they keep only Frenchmen in their household and following, and have reduced the Scots to utter servitude." (Walter Langton, Walter of Coventry)

- Footwear of the Middle Ages (Ireland -1000)
- Jewellery by H. Clifford Smith (New York, 1908, archive_org jewellery00smit, Excerpt) (already read – summary missing)
- Ware's, De Scriptoribus Hiberniae, was published in 1639
- 'Hibernia et Antiquitatibus ejus Disquisitiones,' first published in 1654,
- Ware's Antiquities of Ireland. Edited by Walter Harris, 1764.
- O'Curry's Manuscript Materials of Irish History.
- Moncuticon Hibemicon. Edited by Mervyn Archdall. London,
- Annals of Loch Ce, A. d. 1191“
- MacCarthaigh's Book A.D. 1114–1437
(<http://www.ucc.ie/celt/published/T100013/index.html> , still to read)
- <http://www.alia.ie/tirnanog/sochis/sochis01.html> („A much smaller social history of Ireland“)

Historical context

When I say “High Medieval” I think about the year 1200 and the Third Crusade. I think about the murder of Thomas Beckett, William the Lion imprisoned in France, the Battle of the Standard and about the Magna Charta. Because of the scarcity of findings and sources and the slowness of development especially in Scotland in these times the period of this document is 1100 to 1300. We will need some earlier and later sources but we’ll have to use them with precaution.

When I say “Scottish-Gaelic” I think about the Irish immigrants of Scotland. In the discussed period they mixed up with the Pictish people that have been living in central Scotland all the time. I do not think about the Gallway people being British and not Irish by origin, I do not think about Lowlanders being Angles, Saxons and Normans by origin and I do not think about the Gall Gael of the Hebudes being at least partly Norse. I focus on traditional Gaelic inhabitants around Argyll.

When I say “Dress” I think about the optical appearance of men, women and children during daily work and during war-times. I do not think about furniture, houses, tents and I do not think about dishes and tools. It’s just about the seemingly simple question: “How did they look alike?”

Immigrants from Ireland

During Roman times and especially after the Romans have left Britain the Irish people came across the Irish Sea in currachs as raiders. The romanized Britons especially in Wales therefore didn’t have much love for their gaelic neighbours. They called them “scoti” which means “raider” according to some people.

Perhaps beginning in the 4th century but at least beginning in the 7th century the scoti stayed eastwards the sea and settled in Argyll. During the beginning Viking raids during the 8th and 9th century they more and more got hold of Scottish sole.

Within the 10th century they got superior about the Picts and the now known division of Scotland appeared. The Norse had taken the Hebudes and Northern Scotland, few Britons held out in Gallway and the Angle-Saxons lived in the Lowlands.

From this point in time until now the Scottish-Gaelic stayed one people. They had cultural interchanges with many other cultures in Scotland, England, Ireland and even in France but there wasn’t any major immigration of foreign people.

The Celtic-Christian Church

Beginning with the 5th century the Irish went more and more Christian. This process was not ad hoc, they didn’t get Christian by force and they went Christian nearly without influence of the Holy See in Rome. Because of these reasons they developed their own interpretation of Christian values with many celtic influences. The development was mainly monastic driven and focussed on contemplation.

This celtic way of Christianity was forced back in many steps and ended in the last decades of the 12th century.

Viking raids

Beginning around 800 the Norse Vikings entered the Irish Sea with their at this point unbeatable fleet and war-power. Firstly they came, raided and went away again. Yet beginning around 900 they stayed in Ireland at Dubh Linn and they stayed in the Hebrides and the Orkneys. They mixed up with gaelic folk and became Gall Gaels – partly Galls (foreigners) and partly Gael. The Anglo-Saxons stayed foreigners for all the years and the Irish sources did not even mention Lindisfarne being burned because it was an Anglo-Saxon monastery.

The Kingdom of Scotland

Beginning with Kenneth mac Alpin the Scottish people were one kingdom. Unfortunately the kings of Scotland happened to be Lowlanders in the described period. Depictions of kings like in the Kelso Charta therefore cannot help us in understanding how the gaelic people looked alike. Reading documents like Ailed de Rievaulx' description of the Battle of the Standard we learn that there was much of a difference. He describes the Highlanders as if they were rude barbarians coming directly from the Stone Age.

Norman invasion

After the Norman invasion of England in 1066 the higher ranks within England, Wales and Scotland have been driven out of their positions fast. During the 12th century we only find norman nobles in leading positions. For Highland scots it made not much of a difference because the Normans simply replaced the Anglo-Saxons as the leading group.

The Crusades

There is evidence that Scottish-Gaels participated in the Crusades wearing their country-specific clothing. They were called barbarian again and had a strong belief in god – and were not much help in combat.

Interpretations

Some distinct clothing styles can be recognized within the sources.

Irish Kern Dress ~400-1200

The irish upper class as described in the old tales and depicted in the Book of Kells and on St. Maedoc's Shrine wore the brat-and-leine style.

The leine is a tunic worn as sole garment upon the skin. It is usually made of linen and long and slender with long slender arms. Often it is draped over a belt and worn short. The rogart shirt is an example of this type of shirt. Silken leine are described and woollen leine are

probable. Linen cannot be dyed very well, so most of them were probably of its natural color or bleached. Mostly they are described in bright colors and from later times it is known that the Irish liked to color it yellow with saffron but some other light colors are possible as well.

There have been leine with a hood but they stayed remarkable.

The leine is worn in this form until ~1450.

We know not much about a belt but it must have been commonplace. There are few beautifully plated belt-kits (Armagh, Man) that can be used as a source of inspiration. It is probable that the Irish Kern wore a pouch with a comb in it at the belt. From other cultures we can imagine that there was a knife as well. More is not known.

Over the leine the Irish (and the Scottish) wore a brat. This is a (probably) rectangular piece of cloth worn over the shoulders. In earlier times (until ~1000) it was fastened with a brooch onto the breast. Later there are not brooches anymore. The brat was probably made of stripes of cloth sewed together parallel to the shoulders. There have been striped brats or brats with fringes but they were separately mentioned. More often there were borders in a different color. In the ancient Irish sagas one can find lots of descriptions – the people were even recognized by the combination of colors they wore. Cross-striped brats in a “tartan” style are not mentioned. They must have been developed between 1100 and 1300.

We cannot say how much material a brat is. They are depicted ones that are partly rather small but there must have been huge ones (five-folded, dragging the ground). In my opinion they should be big enough to serve as a blanket for sleeping.

Brooches were found until ~1000. Until 800 there were the beautifully styled Irish brooches with enamel, inlaid stones and gold and silver. They were usually penannular (open at one side). Only the royal golden brooches were closed. After 900 only the simple thistle brooches can still be found. Being much smaller they perhaps had another purpose than to close the brat. After 1000 no brooches can be found until around 1300 annular (closed) brooches came to Scotland as an English import.

Usually the Irish and Scots were described as barelegged and barefooted. But there is evidence for shoes. In the book of Kells you can find Lukas Type 1 shoes and there has been a law in Ireland to wear shoes. In Scotland there is written evidence around 1300 for simple brogues made of one piece of raw hide like the Pictish shoe (~800) or later rivlings.

Usually the Irish and Scots were bareheaded as well. In one source there is evidence for an Irish hat and there is one finding in the 15th century. For me it seems they wore long hair and long beard – and a fur cap when it's too grim.

In wartimes the Irish Kern was equipped with a shield, two spears and a sword. From the book of Kells we know of a small buckler but large shields with big buckles are mentioned as well. Probably the shield had one handle – the two handled targe seems to be a later development (perhaps 13th century). The spears had small points and a butt, they were mostly javelins but larger two handed spears were described, too. The sword has been probably a large late-celtic sword. The Irish wore still bronze swords when they fought against the viking invaders. In the 12th century this is not mentioned anymore.

To the Irish warrior it is deemed faint-hearted to wear armour. Probably they sometimes still wore “nothing but a torque” in the 12th century. On the other hand there is description of armour and helmet in the eldest sagas. Multiple waxed tunics have been worn as protection against blows. Chainmail is mentioned. The helmets developed from a late-celtic type to a bascinet style in 1400. It seems they never had a nasal protection.

In the 15th century the Irish still had no stirrups and the cavalry carried the spear over instead of under the arm. In early times the Irish had chariots. When they omitted this habit is unknown but probably before 800.

Irish Peasant Dress ~400-1450

The irish (and probably scottish) peasant and charioteer wore a distinct type of clothing not mentioned often. In nordic sources it is called a “dress of light clothes”. They wore tight fitting trowsers (“hose and breeches sewn together”, trews) and a kind of jacket (ionar).

The trews were sometimes short up to the knee but mostly with a ribband under the foot-soles. There are findings with complete foot-parts. At the leg the cloth was rotated 45° for more comfort (cut on the bias). The legs were sewed with a visible seam at the back. Above the legs the cloth was used straight.

The trews in the 15th century were of checkered wool – about earlier trews we do know nothing.

The ionar seems to be originally a kind of brat with arms and has been hold together with a belt. In the book of Kells you can see some examples worn with a leine – nearly not to distinguish from a brat. In one case even worn with an additional brat.

Until 1400 it developed to a jacket with buttons and coattail like seen on a depiction in the Scotichronicon. Sometimes it seems still to be worn with a brat or an Irish mantle.

After the brat-and-leine style came out of use even the nobility wore this style.

The above mentioned Irish mantle is a pure Irish development from about 1300 on. It has not been worn in Scotland. The Irish mantle was a heavily sewed object with fur and a hood. Even the French nobility imported this object.

The saffron shirt ~1450-1600

The saffron shirt was a huge yellow leine with long arms. It was worn with a jacket with open sleeves.

This development seems to be used in Ireland and Scotland and is better described elsewhere.

The belted plaid ~1550-1750

The belted plaid cannot be dated before 1500. It is a pure Scottish development and seems to be in connection to the Tudor campaign in Ireland. The Irish saffron fields were demolished and the whole interchange between Ireland and Scotland stopped. The Irish lost their own way of living and were oppressed to adopt the English way. Scotland therefore developed its own style based on the Gallgael peoples from the Hebrides.

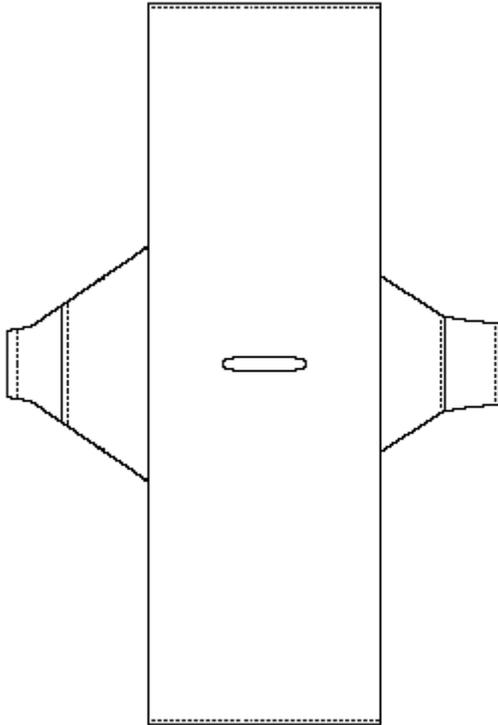
The tunic (léine)

The léine was the everyday dress of the Celtic upperclass from ancient times. Being similar to the tunic worn over all Europe it is still worn today – as a t-shirt.

The cut has been changed during the times but it was always recognized as the same garment.

The Roman tunic in general has been a wide rectangular piece of cloth sewn together at the sides.

The Rogart shirt (14th century Scotland) is still based on this pattern. It is narrower and has sleeves, but the body is still without wedges.



(Drawing is based on Henshall, Audrey S. "Early Textiles Found in Scotland. Pt. 1 - Locally Made." Proceedings of the Society of Antiquaries of Scotland (86) 1951-2 from <http://www.personal.utulsa.edu/~marc-carlson/cloth/rogart.html>)

Comparing this finding with depictions e.g. in the Book of Kells we can assume that the pattern is unchanged during the relevant times.

The length varies from ankle-length to knee-length and it is mostly worn chopped over a belt. So in the end it may have been oversized in some cases.

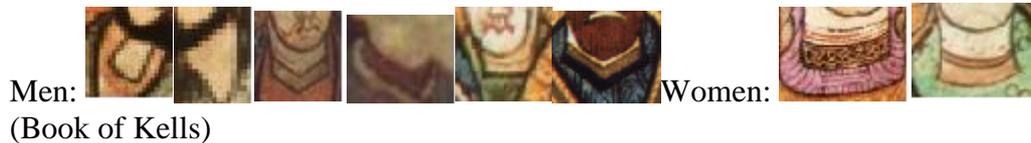
If you have to work or run with it, it is too small around the knees. This can easily be solved by chopping it further up - in this case you can very well work in water because your clothing stays dry.

The sleeve in the Rogart shirt is divided in an upper and a lower part. The same pattern you can find at the Killery Dress – there is even an angle between the upper and the lower part. In my opinion there is no reason for this but we cannot know. In the depictions you can find no evidence of a seam in this place.

The lower part of the tunic is often decorated. It can be embroidered like we can see at Breac Maedhoc () or simply enclosed with another piece of cloth like in the Book of Kells (). We find unembroidered tunics as well ().

The arm openings are usually embroidered in the same way.

There are different forms of head openings. We can find rectangular and triangular forms in one picture. There are round forms and heart-shaped ones. There are embroidered and enclosed samples – and there are simple ones.



These examples are all from Book of Kells but unfortunately the head openings aren't described and depicted very well elsewhere.

The type of cloth used is somewhat unclear. We can read of silken tunics – but they are the exception. Usually they are described as being linen (according to léine) – but in French „láine“ means wool and the rogart shirt is made of course brown wool. The tunics are often richly colored and to dye linen is very difficult and probably has not been possible in medieval times – but the saffron shirt in the 15th century has been a linen shirt.

In the end we do not know. The léine was probably mostly made of linen or wool. Probably depending on status and on the weather. Dark colored léine were surely wool or silk, light colored léine could have been linen.

We find plain cloths, but we can find cloths in different decorations. There is evidence for diamond twill in the Book of Kells, and we can find several examples of three-dot decoration:



. At Breac Maedhoc the tunic seems to be lined and at St. Gallen Codex 51 it has dots all over. Surely most of the tunics have been plain because the amount of work for a full decoration is immense.

In the written sources we can find tunics with a hood attached to it – but they must have been an exception.

In general we find a simple slender tunic with narrow sleeves. It usually is made from linen or wool and is worn with different head openings. There can be decoration but it depends on status. The length varies and the tunic is usually worn chopped over a belt.

The belt (crios)

There is nearly no evidence for belts but we know that they were worn daily. In case you wear trows you'll find the necessity to wear a second invisible belt for the trowsers.

There are few findings of belt decorations (Armagh, Isle of Man). These were worn on leather belts but it is not known whether they were Irish or Nordic.



(Isle of Man belt set, 10th century, from http://www.asgardcrafts.co.uk/make_your_own_belt.html)

In the 14th manuscript „Book of Ballymote“ we find Noah wearing jacket and belt:



It seems to be a usual belt with dot patterns. He is wearing it in a specially knotted way like we see throughout Europe in these later times. Obviously the pin does not pierce the belt.

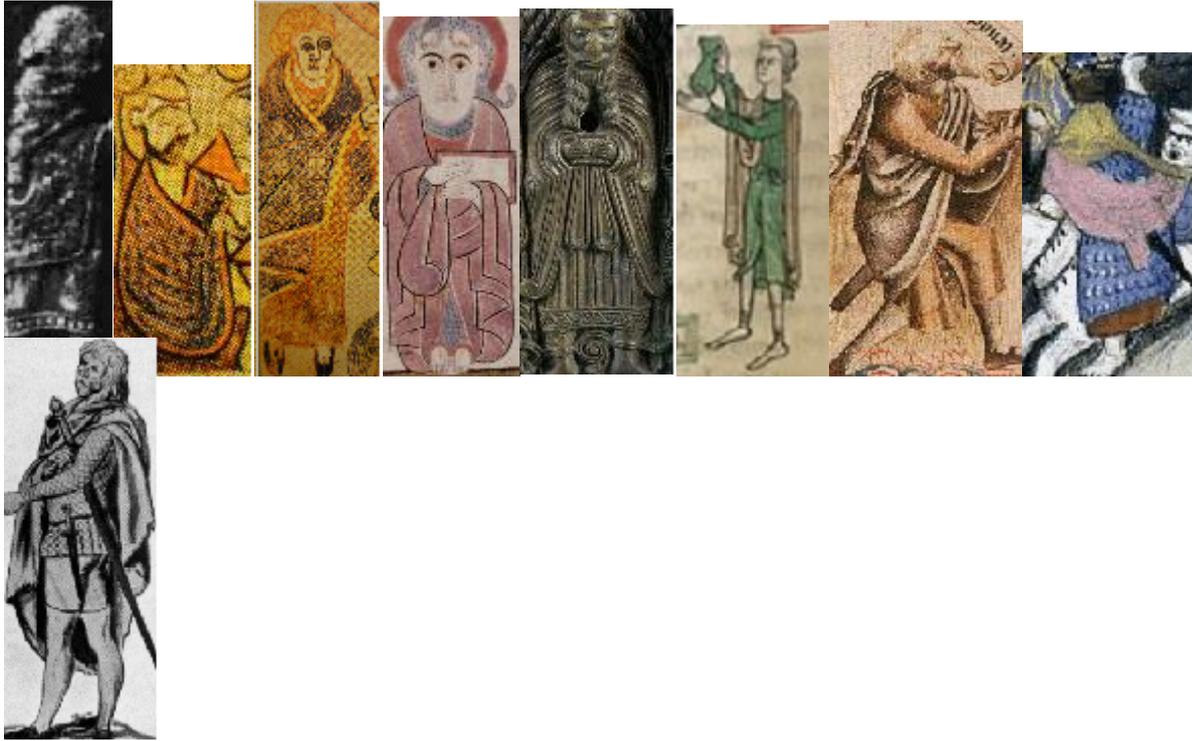
The Irish wore belts made of leather or (probably) tablet-woven – but how they were looking like and how they were worn, we do not know. The Aran-type belts we see today as traditional seem to be a later pattern.

The plaid (brat)

The Irish and Scottish wore a simple plaid as a form of mantle throughout the times – just like other peoples did and do. They even wore other overgarments (jacket/ionar and irish mantle) but the plaid stayed in use until the Scots started to wear it belted.

In early times the plaid obviously was closed with a brooch at the breast and depending on status it was huge and richly decorated. We can read several descriptions in the old sagas but we have no depiction of this.

Beginning with the Book of Kells we can find no brooches and even pins can only be supposed. But we can estimate the size to about 2,50m length and 1,50m breadth:



Assuming a historically correct breadth of cloths of about 80cm they have to be sewn together. The striping in some examples leads to the assumption that the pieces have been sewn together lengthwise.

There is a problem in recreating this: If we cut cloths we cannot get something like the historic selvedge. The selvedges could have been sewn together without any obvious seam. This is not possible if you cut the cloth! An idea could be to use a modern breadth and to set ornamental seams at the place where the pieces would have been sewn together historically.

The brat is usually made of wool. In later times there is evidence for silken brats – but it has been very unusual. McClintock states the scottish wool is finer than the irish so there could have been a difference in quality. In general we can assume that it has been homespun and homewoven fabric. There have been famous brats from special regions in the irish sagas (e.g. Aran), but we cannot know in which way they have been special.

We can find the brat in every color and often they have been edged in a different color. There are decorated brats like the above mentioned stripes but they stayed unusual. It is to be expected that the richness of the brat depended strongly on status. In the old sagas the nobles were recognized by the colors they wore.

We find striped or even checkered patterns but we can find no evidence for tartan patterns. The allusion to french „tiretaine“ leads to the assumption that the first tartans were imported from France. In this case they probably never reached Ireland and they reached Scotland not before the „Auld Alliance“ (1295). Concerning the development of the Saffron Shirt we should not wear tartan with the brat-and-leine style.

Shoes (bróga)

On the one hand we find a description of the Scots being barefooted and on the other hand we find an Irish law to wear shoes. In conclusion most of the people didn't wear shoes at all.



I am no expert in shoes (walking barefoot) but they seem to have been worn simple shoes from one piece like pampooties (or ghillies, perhaps laced) or like the Irish Lukas Type shoes (see: <http://www.personal.utulsa.edu/~marc-carlson/shoe/SLIST2.HTM>). Turnshoes have probably not been worn by the Irish and the Scots.

The easiest way is to walk barefoot or to put together a simple shoe from one piece of raw hide with the fur on the outside. Very comfortable are double shoes with a sheepskin on the inside – it is improbable to assume that they didn't have had this idea.

The jacket (ionar)

It is difficult to find any evidence about the jacket in the early sources. In the Táin we can find a reference to a dress for charioteers and in the Book of Kells we can find a first depiction of a warrior wearing a jacket.

... late medieval ollamh righ

The irish mantle (matail)

... development from poncho style in Book of Kells to kappa style in Gerald of Wales to Irish mantle.

Hood

Finding in Scotland (6th century), Gerald (1180) mentions hoods, Art mac Murrough (1400) wears a hood

Hat or cap

Mentioned in Norse saga „wears an Irish hat“, finding ~1450, rest is unclear

Armour

Many pitched or waxed tunics (Táin), no armour just linen tunics (Cogadh Gael Re Gall), Actun/Cotun/Gambeson with the Gallowglasses (13th -15th century) with Art mac Murrrough (1400)

Weapons

Javelins and swords (during all times), long axes (Gerald 1180) ...

Shields

Small bucklers (mostly), great shield (Táin), wicker shields (mentioned up to 16th century)

Sources

There are different ways to get information about a period:

- Sometimes there are primary sources i.e. findings in the right period and the right region in a context that points to the described people
- There are findings within the cultural context but out of the defined timeframe – these are primary sources, too. But they can not always be considered.
- There are contemporary secondary sources, writings and paintings, about the people of interest
- There are medieval writings and paintings about the people of interest but not within the defined timeframe – we can consider them as secondary sources but with caution
- There are modern writings about findings within or out of the defined timeframe – these are secondary sources, too
- Last there are (mostly) modern writings about the topic (like this article) – these are tertiary source in very differing qualities

Contemporary Findings

Ashaig Strap End

“This strap end was found in a rabbit burrow at the old chapel site of Ashaig on Skye. It is copper alloy, decorated on both sides with pellet, interlace and foliate based designs. The decoration suggests an 11th century date. It is a rare survival of medieval objects of this nature in the Highlands.

The strap end would have been attached to the end of a belt or strap, perhaps for clothing or perhaps for a book strap. It shows medieval use of this site, reinforcing C-14 dates of some pits which have also shown evidence of medieval metalworking from the 13th century.”



(From: <http://www.archhighland.org.uk/news.asp?newsid=104>)

Medieval Annular brooches from Speyside

“These two bronze annular (ring) brooches are recent finds from Castle Grant near Grantown and Nethy Bridge on upper Speyside. Both are decorated with lines and geometric ornament, with the larger from Castle Grant still preserving its pin. They probably date to around the 13th century. The decoration on the tiny brooch from Nethy Bridge is paralleled on several finds from Easter Ross and down into Aberdeenshire, and perhaps represents a regional style.”



(From: <http://www.archhighland.org.uk/news.asp?newsid=98>)

Other Relevant Findings

Nasal helmet

Rogart shirt

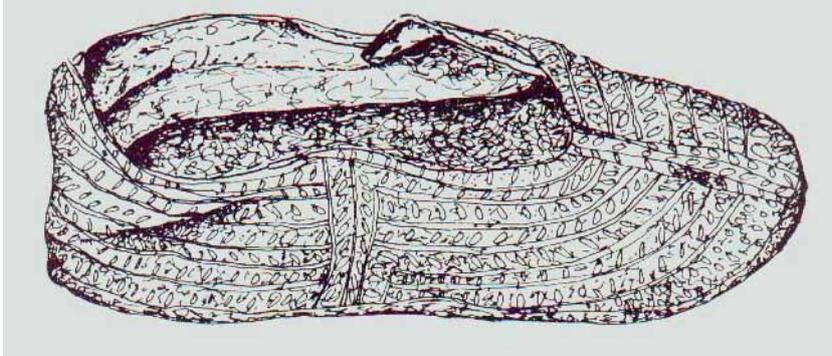
Mantle of St. Brigid

Falkirk plaid

Belt buckles

Shoe from Perthshire, Scotland

7th or 8th century leather



(From:

<http://web.archive.org/web/20011112232014/http://www47.pair.com/lindo/Scotland.htm>)

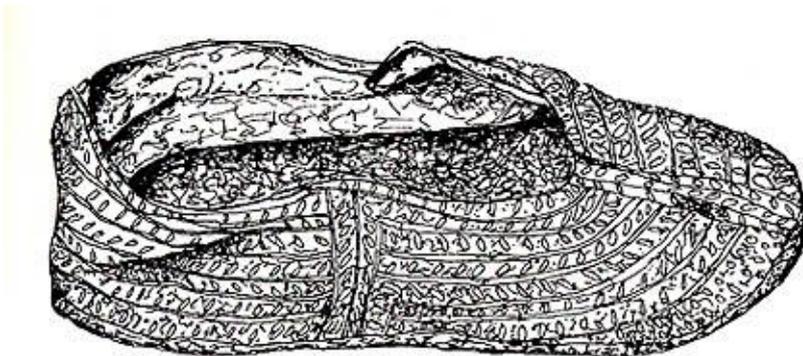


Figure 48 Decorated leather shoe, probably seventh or early eighth century. This was just one of the variety of finds resulting from the excavations at Dunduin, Perthshire. Length: 23 cm. (Drawing: Amanda Straw, after L. Alcock)

From the excavations of Dunduin, Perthshire

Anaholty Bog Shoe

10th - 12th century



(from <http://wading.blogspot.de/2008/04/evidence-of-existence-of-ancient-castle.html>)

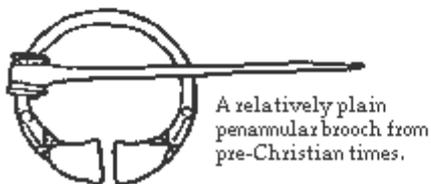
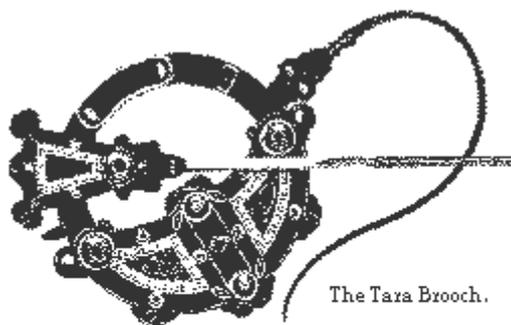
Irish Shoe



(from: Wie sie damals lebten im Irland der Hochkönige, Time-Life)

Tara Brooch

c. 8th century, Ireland



“Just as the Book of Kells is a striking example of the scribal art, so the Tara Brooch is one of the greatest treasures of Irish metalwork.

The silver-gilt brooch has some seventy-six different designs on it, and is ornamented on both front and back. [1] Its detail includes casting, enamel and filigree; amber, glass and gold; knotwork, zoomorphics and spirals. [29]

More ornamental than functional (a sign of the wealth of the owner), the eighth-century Tara Brooch is of the “annular” style. An annular brooch consists of a circle of metal, with a freely-swinging pin attached.

For function, however, a penannular style is to be preferred. The metal circle is open-ended on a penannular, so that the pin may be passed through the ring, locking the fabric into the brooch.

Penannulars date to pre-Roman times. Annulars became fashionable in the eighth century, but the form returned to the more functional penannular after the leisure-disrupting Viking raids in the ninth and tenth centuries. [14]

Despite its name, however, the Tara brooch has nothing to do with the royal seat of Tara; the name is the invention of romantic 19th century historians.”

(From Celtic Museum Website

http://whitefiles.org/b2_h/1_celtic_museum/zcm/cm3/3_vsart.htm)

Hilton of Cadboll Stone

c. 6-9th century, Hilton of Cadboll, Northern Scotland



“The Hilton of Cadboll Stone is a Class II Pictish stone discovered at Hilton of Cadboll, on the Tarbat Peninsula in Easter Ross, Scotland. It is one of the most magnificent of all Pictish cross-slabs. On the seaward-facing side is a Christian cross, and on the landward facing side are secular depictions. The latter are carved below the Pictish symbols of crescent and V-rod and double disc and Z-rod: a hunting scene including a woman wearing a large penannular brooch riding side-saddle.[1] Like other similar stones, it can be dated between the 6th to 9th centuries.”

(From Wikipedia http://en.wikipedia.org/wiki/Hilton_of_Cadboll_Stone and National Museums of Scotland

http://www.nms.ac.uk/our_collections/collection_highlights/hilton_of_cadboll_stone.aspx)

Childrens Woollen Hood

c. 6th century, Skara Brae, Orkneys



(From National Museums of Scotland
http://www.nms.ac.uk/our_museums/national_museum/explore_the_galleries/scotland/early_people/a_generous_land.aspx)

Brooch of Kilmainham

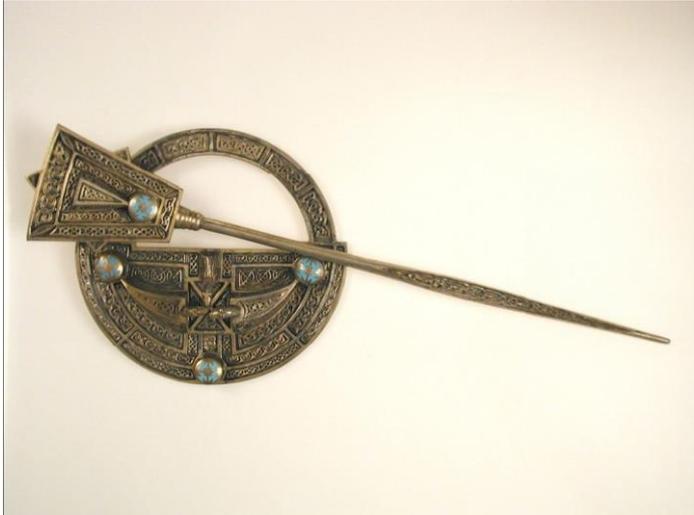
11th century, Kilmainham, Ireland (Replica)



(From: <http://www.metmuseum.org/>)

Ardagh Brooch

11th century, Ireland (Replica)



(From: <http://www.metmuseum.org/>)

Dalriada Brooch

12th century, Ireland (Replica)



(From: <http://www.metmuseum.org/>)

Hunterston Brooch

c. 700 AD, Argyll



Diameter: 122mm

Height: 36mm

Made from: Silver, gold and amber

Made in: Ireland or Western Scotland

(From National Museums of Scotland

http://www.nms.ac.uk/highlights/objects_in_focus/hunterston_brooch.aspx)

Brooches from St. Ninian's Isle treasure

8th century, Shetlands



(From National Museums of Scotland
http://www.nms.ac.uk/highlights/objects_in_focus/st_ninians_isle_treasure.aspx and the
corresponding catalogue ISBN 9781905267231 <http://shop.nms.ac.uk/products/St-Ninian%27s-Isle-Treasure.html>)

Ballyspellan Brooch

9th – 10th century, Ireland



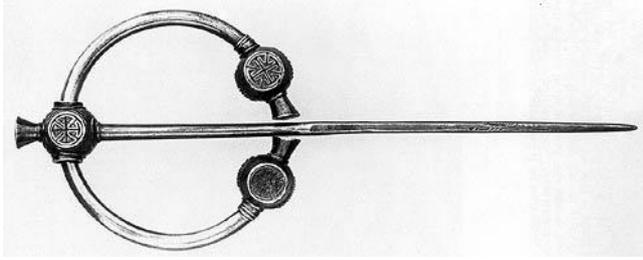
Brooch open

9th – 10th century, Ireland



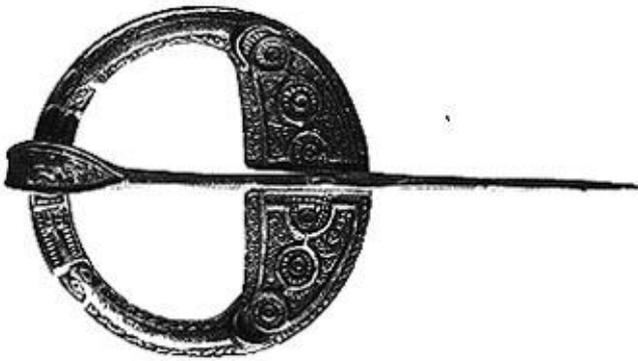
Brooch Thistle

9th – 10th century, Ireland



Pictish Brooches

8th-9th century, Rogart Hoard, Sutherland



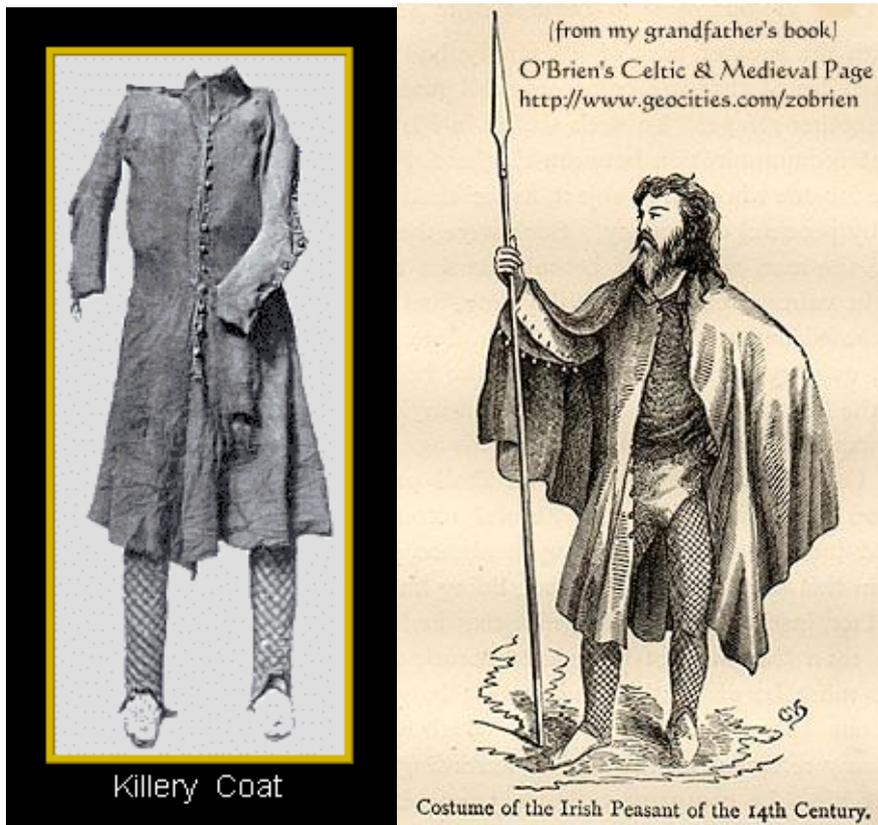
Picture © National Museums of Scotland. Licensor www.scran.ac.uk

Highland Brooches (museum.scotland.net)



Killery Coat

15th century



In 1824 human remains were found at a depth of six feet in a bog in Killery. The remains were so well preserved that an inquest was held. The clothing was in an even better state of preservation and was said to be 15th century. The Royal Academy Museum had a man dressed in the clothing to enable a woodcut artist's impression to be taken of them.

The cloak and coat were composed of a soft, brown cloth with the coat having a finer texture. The trousers had two different parts, the upper being thick and coarse and the lower a brown and yellow plaid.

Describing the coat, Sir William Wilde said:

"It's a sort of frock or tunic, it is single breasted and has fourteen circular buttons ingeniously formed of the same material as the coat itself. The sleeve has two portions, joined at an angle across the elbow, below which it is open with twelve small buttons along the outer flap."

The ancient Killery costume is housed at the National Museum in Dublin.

(from: <http://www.sligozone.net/Killery.htm>)

Contemporary Depictions

The Kelso Charter 1159



Depicted is the scottish king. Being an Anglo-Saxon we cannot take the clothing as an example.

Maths Lesson at Glendalough

Glendalough, Ireland, 1106 (British Library Egerton 3323 f18)



(from <http://musicandthestars.wordpress.com>)

“It came as a surprise to find a queen reclining on a couch in the middle of a maths class in the monastic school at Glendalough in 1106. A definition of Infinity also came as a bit of a jolt. I hadn’t expected any of this when I started to look at British Library, Egerton 3323, f. 18 – this folio is associated with Glendalough because of a marginal note.”

Breac Maedhóc

a bronze house-shrine from the 11th or 12th century



(From <http://web.archive.org/web/20011031022601/http://www47.pair.com/lindo/Earlyirl.htm>)



(From http://www.cavanmuseum.ie/Default.aspx?StructureID_str=4&guid=6)



(From: Wie sie damals lebten im Irland der Hochkönige, Time-Life)



(From <http://www.earlygaelicharp.info/mogue/>)

Bronze figure of a bishop

(early medieval, irisharchaeology.ie from Treasures of Early Irish Art 1977)



(From:

<https://www.facebook.com/#!/photo.php?fbid=416102975108462&set=a.287849447933816.11109.184244351627660&type=1&theater>)

Cross of the Scriptures in Clonmacnois

10th century



(From <http://www.albanach.org/kilt.html>)

Cross of Muiredach, Monasterboice

9th - 10th century



(From <http://www.albanach.org/leine.html>) (From <http://books.google.de> A Military History of Ireland)



(From:

<http://web.archive.org/web/20011031022601/http://www47.pair.com/lindo/Earlyirl.htm>)



(“Musician from of a Cross in Clonmacnoise”, [@fb](http://carrowkeel.com))

St Boden's Cross, Clonca Monastic Site

10th - 11th century



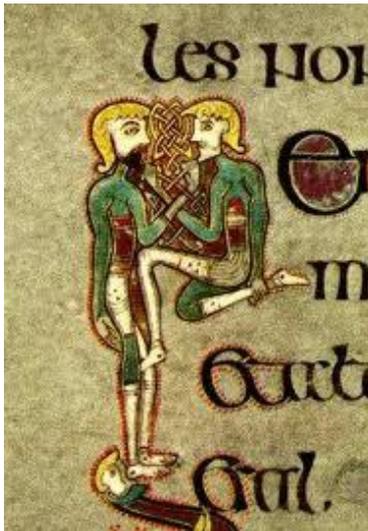
(From: <http://www.megalithicireland.com/Clonca%20Monastic%20Site.html> and <http://georgebrennan2.files.wordpress.com/2012/04/dscf0073.jpg>)

Book of Kells

800AD, Ireland



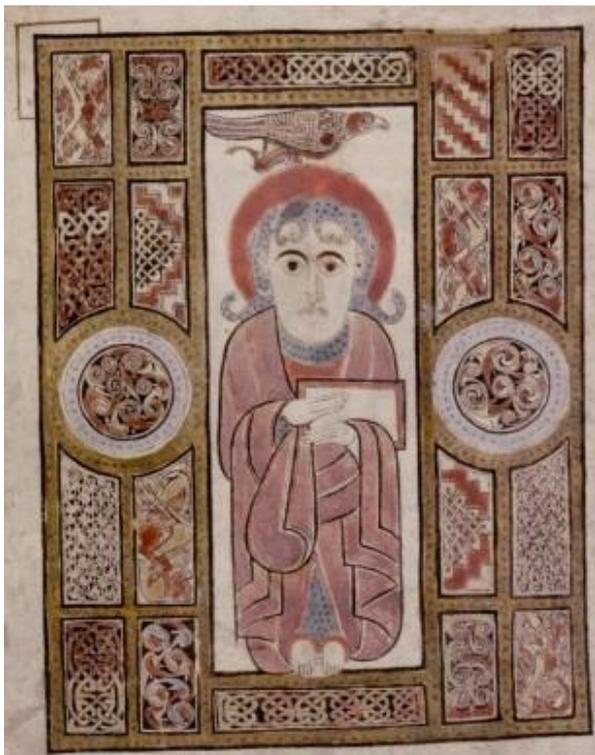
(From: fol 32v, 200r, 292r, 29r – photo from studio edition isbn 1-85891-004-8)



(From: <http://dianstimpanalley.blogspot.de/2011/09/inspiration-from-book-of-kells.html>)

Codex 51, St. Gallen

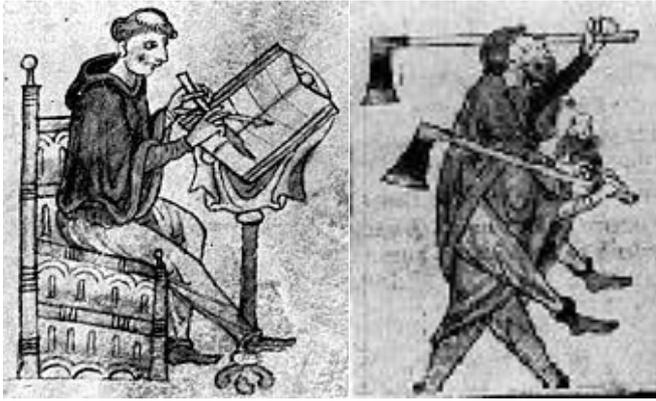
8th century



(from "bild der wissenschaft" 8/2012)

Illustrations from Gerald of Wales

unfortunately probably inaccurate (according to McClintock), Roche and Dunlevy show much more



(from: <http://ceallachan.users.50megs.com>)



Gerald of Wales - Topographia Hibernia - Irish axemen fighting

(from <http://books.google.de> "A Military History of Ireland" Thomas Bartlett)



(from: *Wie sie damals lebten im Irland der Hochkönige*, Time-Life)

Domnach Airgid Reliquary

6th - 12th century



„Domnach Airgid“-Reliquiar, Kat. 85, s. S. 176

(from: *Irische Kunst aus drei Jahrtausenden*, Römisch-Germanisches Museum, Köln, 1983)

St. Molaise

Oak, ~1200, Inishmurray, National Museum of Ireland



(from: *Irische Kunst aus drei Jahrtausenden*, Römisch-Germanisches Museum, Köln, 1983)

Stowe Missal Reliquary

1023, Ireland



Reliquiar für das Stowe Missale, Kat. 76, Ausschnitte aus den Schmalseiten

(from: *Irische Kunst aus drei Jahrtausenden*, Römisch-Germanisches Museum, Köln, 1983)

Contemporary Nordic and European Descriptions

Heimskringla: Saga of Sigurd the Crusader...

(Fagrskinna 1230)

skyrtu (Hemd), ilbandabroekr (Hose mit Fußband), stuttan möttul (kurzer Mantel), hött irskan (irische Mütze)

35. RACE BETWEEN MAGNUS AND HARALD GILLE.

"Harald Gille ... wore generally the Irish dress of short light clothes. ...

When Harald came he was dressed thus. He had on a shirt and trousers which were bound with ribands under his foot-soles, a short cloak, an Irish hat on his head, and a

... spear-shaft in his hand. ..."

(From: <http://omac1.org/Heimskringla/crusaders.html>)

Original Text: "En er hann kom, var hann svá búinn: hafði skyrtu ok ilbandabroekr, stuttan möttul, hött írskan á höfði, spjótskapt í hendi."

(From:

http://www.heimskringla.no/wiki/Saga_Sigur%C3%B0ar_j%C3%B3rsalafara%2C_Eysteins_ok_%C3%93lafs)

Heimskringla: Magnus Berfaet's Saga

About 1093 AD, written in 1230:

Tunic (Kyrtil). [described in the saga as being short]

Overgarment (probably a mantle).

Barelegged.

(From:

<http://web.archive.org/web/20011112232014/http://www47.pair.com/lindo/Scotland.htm>)

“People say that when King Magnus came home from his viking cruise to the western countries, he and many of his people brought with them a great deal of the habits and fashion of clothing of those western parts. They went about on the streets with bare legs, and had short kirtles and over-cloaks; and therefore his men called him Magnus Barefoot or Bareleg. Some called him Magnus the Tall, others Magnus the Strife-lover.”

(Norway 1096, From: <http://sunsite.berkeley.edu/OMACL/Heimskringla/>)

Original Text: “Svo segja menn að þá er Magnús konungur kom úr vesturvíking að hann hafði mjög þá siðu og klæðabúnað sem títt var í Vesturlöndum og margir hans menn. Gengu þeir berleggjaðir um stræti og höfðu kyrtla stutta og svo yfirhafnir. Þá kölluðu menn hann Magnús berfætt eða berbein. Sumir kölluðu hann Magnús háva en sumir Styrjaldar-Magnús. Hann var manna hæstur.“

(From: <http://www.snerpa.is/net/snorri/heimskri.htm>)

Saga of Eric the Red

Written in 13th-14th century

Kjafal (Poncho with a hood?)

„... two Scotch people, the man called Haki, and the woman called Hækja. ... they were swifter than wild beasts... They were dressed in such wise that they had on the garment which they called biafal. It was made with a hood at the top, open at the sides, without sleeves, and was fastened between the legs. A button and a loop held it together there; and elsewhere they were without clothing....“

(From: http://sagadb.org/eiriks_saga_rauda.en)

Original Text: „Þau höfðu þat klæði, er þau kölluðu kjafal. Þat var svá gert, at höttr var á upp ok opit at hliðunum ok engar ermar á ok kneppt saman milli fóta með knappi ok nezlu, en ber váru þau annars staðar.“

(From: http://sagadb.org/eiriks_saga_rauda.on)

Guibert de Nogent - Gesta Dei per Francos

11c

“There you would have seen the military formations of Scots, savage in their own country, but elsewhere unwarlike, their knees bare, with their shaggy cloaks, provisions hanging from their shoulders, having slipped out of their boggy borders, offering as aid and testimony to their faith and loyalty, their arms, numerically ridiculous in comparison with ours.“

(From: The Project Gutenberg Etext of The Deeds of God through the Franks, by Guibert of Nogent)

“You might have seen a crowd of Scots, a people savage at home but unwarlike elsewhere, descend from their marshy lands, with bare legs, shaggy cloaks, their purse hanging from their shoulders; their copious arms seemed ridiculous to us, but they offered their faith and devotion as aid.”

(From: http://en.wikipedia.org/wiki/Scotland_in_the_High_Middle_Ages)

Original Latin:

"Videres Scotorum apud se ferocium, alias imbellium, cuneos crure intecto, hispida chlamyde, ex humeris dependente sytarchia, de finibus uliginosis allabi, et quibus ridicula, quantum ad nos, forent arma copiosa, suae fidei ac devotionis nobis auxilia praesentare."

(From: <http://medievalscotland.org/clothing/refs/gestadeiperfrancos.shtml>)

Aelred of Rievaulx

Vita Davidis Scotorum regis 1153.

Relatio de standardo (also: De bello standardii), 1153–54

(siehe http://en.wikipedia.org/wiki/Cambridge,_Corpus_Christi_College,_MS_139)

Richard of Hexham

Historia de gestis regis Stephani ci de bello Standardii ~1140

“A.D. 1138. The king rushed with his whole force to devastate Northumberland. that army, more atrocious than the whole race of pagans, murdered everywhere persons of both sexes, of every age and rank, and overthrew, plundered, and burned towns, wherever they met with them, they put to the edge of the sword, and transfixed with their . That infamous army received accessions from the Normans, Germans, and Eng-

lish, from the Northumbrians and Cumbrians, from Teviotdale and

Lothian, from the Picts, commonly called Galwegians, and the

Scots.

whence those lines of Hugh Sotevagina,' archdeacon of York :—

" Our gallant Hand by aU confest.

Be this the Standart fight;

Where death or victoxy the test,

That proyed the warriors' might."

take fright at the shouting and uproar of the Scots. the king and almost all his followers were on foot, their horses being kept at a distance. In front of the battle were the Picts; in the centre, the king with his knights and English;^ the rest of the barbarian host poured roaring around them.

For numberless Picts being slain immediately on the first attack, the rest, throwing down their arms, disgracefully fled.

To these we subjoin the judgment of pope Nicholas, who says, "as it is disgraceful that a laic perform mass, or administer the sacrament of the Body and Blood of Christ, so it is absurd and improper for a cleric to bear arms or engage in "

"we forbid nuns to use skins of vair or gris, sable, marten, ermine, or beaver, to wear gold rings, or to practise curling or braiding of the hair"

(Excerpt from <http://books.google.com/> : The Church historians of England, tr. by J. Stevenson 1856 (incl Richard of Hexham ~1140))

(siehe auch Illustrations of Scottish history, from the twelfth to the sixteenth century 1834 (openlibrary_org).txt)

(siehe auch Catalogue History Great Britain 1066-1200 (Longman 1865, Google books).pdf in Z:\e_book\Mittelalter)

Jordan Fantosme

Chronicle of the War between the English and the Scots in 1173 and 1174

“Many a good buckler pierced, many a hauberk broken.

Many a shield lined white and red and grey.

It was Matthew the warrior, on whom came the lance ;

Down to his spurs of gold the red blood runs :

Put on their hauberks and breastplates, lace their ornamented helms.

Take by the handles the Vianese shields.

Now has the king of Scotland his host prepared

At Caldenle/ there they were assembled.

More than three thousand Scots he had in his command.

There were so many naked people, I know not what more to tell you.

[Robert de Vaus ' will never have such a good sable.

When he sees so many fine shields, so many Poitevin helmets.

The master- wall pulled down with your pickaxes of steel,

But before they return to their wild country.

They will have made such dami^ among die English of En^and

That a thousand will leave their heads there for their own hostage.

For they are fierce in war and of very rash courage :

The swords clash, and the steel crashes,

Scarcely a hauberk or helmet remained whole.

the people of Dunwich shoot with bows, others to cast darts ;

Than with a hammer of war strike a knight).

Now has David of Scotland to England come

With hauberks and with helmets and with fine painted shields.

When the king of Scotland came to attack Wark,

They came to Berwick on Tyne ^ to their lodgings.

For they are rich in cattle, oxen and horses

And in fine cows, sheep and lambs,

In clothes and money, in bracelets and rings.

Then sent the king of Scotland for his Imights,

The earb of his land, all the best warriors ;

He wished to have the castle by Flemings and archers.

By good stone-bows, by his engines very strong

And by his slingers and his cross-bow-men.

And we shall take the outer fortification without any delay."

Hear, lords, of the stone-bow how it went on :

They go to Robert de Vans where he was ;

He was dressed in a hauberk, leaning on a battlement.

And held in his hand a keen sword

With a sharp edge, he handled it gently ;

When they heard news of the king at London,
Each equipped himself richly for his own part;
In rich stuns of silk they were variously dressed.”

(Excerpt from <http://books.google.com/> : The Church historians of England, tr. by J. Stevenson 1856 (incl Richard of Hexham ~1140))

(See also: http://en.wikipedia.org/wiki/Jordan_Fantosme)

Giraldus Cambrensis

Topographia Hibernica 1187

Expugnatio Hibernica 1188

Descriptions of Irish people:

- Woollen clothing, mostly black
- Small, close-fitting hoods, hanging below the shoulder, parti-colour, sewn together
- Under these: woollen rugs instead of cloaks
- Breeches and hose of one piece, dyed of some colour
- Always carry an axe instead of a staff
- Go to battle without armour
- Weapons: battle-axes, short spears, darts, slings

In comparison: Description of Welsh people in The Description of Wales, Book I, Chapter 10:

„They go all to bed together. They keep on the same clothes which they have worn all day, a thin cloak and a tunic, which is all they have to keep the cold out.“

(Gerald of Wales, The Description of Wales, Penguin Classics, ISBN 0-14-044339-8, p237)

Citations:

“THE TOPOGEAPHY OF IEELAND;

men, who are clothed in white by the merits of their virtues,

small missal-book, suspended from his neck, under his garment, after the fashion of the country.

they wear but little woollen, and nearly all they use is black, that being the colour of the sheep in this country. Their clothes are also made after a barbarous fashion.

Their custom is to wear small, close-fitting hoods, hanging below the shoulders a cubit's length, and generally made of parti-coloured strips sewn together. Under these, they use woollen rugs instead of cloaks, with breeches and hose of one piece, or hose and breeches joined together, which are usually dyed of some colour.

Moreover, they go to battle without armour, considering it a burthen, and esteeming it brave and honourable to fight without it.

But they are armed with three kinds of weapons: namely, short spears, and two darts ; and they also carry heavy battle-axes of iron, exceedingly well wrought and tempered. These they borrowed from the Norwegians and Ostmen. But in striking they use only one hand, instead of both, clasping the haft firmly, and raising it above the head.

gold, which the people require in large quantities,

their hair and beards (barbis) to grow enormously in an uncouth manner,

From an ancient and wicked custom, they always carry an axe in their hands instead of a staff.

ecclesiastical men, have wives, and wear long hair hanging down below their shoulders, but only do not bear arms, wear for their protection, fillets on the crown of their heads, as a mark of distinction.

HISTORY OF THE CONQUEST OF IRELAND.

casting down from the battlements large stones and beams,

the broad-axes of the Irish foot soldiers

a man, holding a stake in his hand; he was rather tall, appeared to be about forty years old, and wore a white tunic fitting close and girded about him, descending to his ankles ; it was girded about him with a belt, and his feet were bare. This man addressed the king in the Teutonic tongue

the Irish armed with two edged broad-axes

the Irish making a fierce attack, armed with slings and darts,

the Irish rushed out of the wood, with their broad-axes. Irish Bpears stuck in his horse, and two in his shield.

Irish battle axes arrows and darts, spears, swords and battle-axes

the Irish people becoming gradually expert in the use of arrows and other weapons

to wear armour is found to be cumbersome

[the broad-axe], which, by an ancient but accursed custom, they constantly carry in their hands instead of a staff.”

(Excerpt from <http://openlibrary.org> : The Historical Works of Giraldus Cambrensis, Bell 1905)

(see also http://en.wikipedia.org/wiki/Topographia_Hibernica)

The Annals of Roger de Hoveden

1201

Interesting report mostly about Richard Lionheart's crusade. „...from the year 1192, his circumstantiality is such that we might almost imagine ourselves reading a newspaper account of events which happened nearly seven hundred years ago.“

But unfortunately not much on Scotland.

“1138. ... Scotland ... attempts to show resistance, displaying a temerity not warranted by her arms, more fitted

indeed for rioting than for battle. These are people, in fact, who have no knowledge of military matters, no skill in fighting, no moderation in ruling. ... They know not how to arm themselves for battle.

... Cover your heads then with the helmet, your breasts with the coat of mail, your legs with the greaves, and your bodies with the shield ... Marching then against them ... thus, unarmed and wavering, why should we

hesitate ?

... men of Lothian ... hurling their darts and presenting their lances of extraordinary length ... the archers of the ... English ... pierced those who were not protected by armour.

... the king's troop, which king David had formed of several clans, “

(From: <http://elfinspell.com/HovedenMyIntro.html>)

(From The History of England and of Other Countries of Europe from A.D. 732 to A.D. 1201, Translated from the Latin with Notes and Illustrations by Henry T. Riley, Esq., Volume I+II, London: H.G. Bohn, 1853; pp. Oxford University Press, New York, 1853

At <http://openlibrary.org/>)

Nennius: Historia Brittonum

England, 8th century

No information about this topic.

(See: <http://www.fordham.edu/halsall/source/nennius.html>)

De expugnatione Lyxbonensi

1148

"Who would deny that the Scots are barbarians?" was a rhetorical question posed by the author of the De expugnatione Lyxbonensi (i.e. "On the Conquest of Lisbon")

http://en.wikipedia.org/wiki/Scotland_in_the_High_Middle_Ages

Dio Cassius

2nd century roman author about the British queen Boudicca:

"She was huge of frame, terrifying of aspect, and with a harsh voice. A great mass of bright red hair fell to her knees: She wore a great twisted golden necklace, and a tunic of many colors, over which was a thick mantle, fastened by a brooch. Now she grasped a spear, to strike fear into all who watched her....."

(from: Dio Cassius, Dudley and Webster, 54 - Keltio@fb)

Contemporary Scottish and Irish Descriptions

Caradoc of Llangarfan: Life of Gildas (Schottland, 1130-50)

No information about this topic.

(See: <http://www.fordham.edu/halsall/sbook.html>)

Táin Bó Cúalnge from the Book of Leinster

Ireland, compiled in 12th century, story based in pagan times

Lots of descriptions of brat-and-leine style.

The usual description of a ranked warrior is

- Cloak with a brooch above his breast
- Tunic next to his skin
- Sword, shield and two spears

There is one description of a charioteer. He wears an "inar" (translated as tunic) and a "bratt".

Some accessories are mentioned: wooden cups etc., rings, bracelets and thumb-rings, flock-beds, wine and mead, huts and tents and so on.

"There were brought to them their wooden cups and their vats and their iron vessels, their cans, their washing-basins and their tubs. There were brought to them their rings and their bracelets and their thumb-rings, their treasures of gold and their garments, as well purple as blue and black and green, yellow and vari-coloured and grey, dun and chequered and striped."

"he shook himself so that the seams of the flock-beds beneath him burst asunder"

“Green cloaks about them with silver brooches in them. Next to their skin they wore shirts of gold thread with red insertions of red gold. They carried swords with white grips and handles of silver.”

(“Bruit úanidi impu. Delggi argait intib. Lénti órshnaith fria cnessaib ba tórniud do dergór. Claidib gelduirm léo co n-imdurnaib argit.”)

“They wore grey cloaks and pure white shirts next to their skins. They carried swords with round guards of gold and silver handles.”

(“Bruitt forglassa uli impu. Lénti glégela ... fria cnessaib. Claidib co muleltaib óir & co n-imdurnib argait léo.”)

“They wore purple embroidered cloaks with golden inset brooches over their breasts. They had smooth, long, silken shirts reaching to their insteps.”

(“Bruitt chorcra cumtaichthi impu. Delgi órdai ecorthi ós ochtaib dóib. Lénti sémi setai sítaidi co tendmedón traiged dóib. I nn-óenfecht dostorgbaitis a cossa & dofairnitis arís.”)

“She wore a spotted, green-speckled cloak, with a round, heavy-headed brooch in the cloak above her breast.”

“He wears a red mantle with clasps.”

“His two spears across the wheel-rim of his battle chariot.”

“The king put on his light travelling garb”

“he would tear their thrice fifty mantles off them and all of them together were unable to take even the brooch out of his cloak”

“Conchobor gave him two spears and a sword and a shield.”

“He wore a green mantle in which was a silver pin, and a tunic of thread of gold.”

(“Brat úanide imme, delg n-argait indi. Léni órsnáith immi.”)

“he cast a stone from his sling”

“in Crúachu ... wine and mead shall be served to him.”

“The men ... of Ireland encamped ... But neither huts nor tents were set up”

“A fine brown cloak about him, a bronze pin in his cloak. A strong, plaited shirt next to his skin. Two shoes between his feet and the ground. He carries a staff of white hazel in one hand and in the other a one-edged sword with guards of ... those are the tokens of a messenger.”

(“Bratt dond ... derscaigthech immi, bruthgae umaidi 'na brut. Tarbléni trebraid fria chness. Dá bernbróic etera dá choiss is talmain. Mátadlorg findchuill issindara láim. Claideb lethfáebair co n-eltaib déit 'sind láim anaill dó. ... comartha n-echlaige sin”)

“He wears a purple, fringed mantle wrapped around him with a golden, inlaid brooch in it. A broad, grey spear flashing in his hand. A bossed, scalloped shield over him with a boss of red gold. A long sword, as long as a ship's rudder, firmly fixed and resting on the two thighs of the great, proud warrior who is within the chariot”

(“Fúan corcra corrtharach inaithi immi. Delg n-órda n-ecortha 'sin brut. Manaís lethanglas ar derglassad 'na láim. Sciáth cobradach ... condúalach co cobraid óir deirg úasu. Claideb fata sithlaí co n-ecrasaib serrda for díb sliastaib sudigthi dond óclaíg móir borrfaid fail isin charput ar medón.”)

“Each man wore a mantle wrapped around him.”

“short spears”

“the boss of his shield”

“Láiríne flung himself about so that the seams of the flockbeds under him burst and the green before the camp was strewn with their feathers.”

“the clothing of twelve men in garments of every colour”

“He seized his two spears and his shield and his sword.”

“He has a green mantle wrapped about him with a brooch of white silver in the mantle above his breast. He wears a tunic of royal satin with red insertion of red gold next to his white skin and reaching to his knees. he carries a black shield with a hard boss of white bronze. In his hand a five-pointed spear and beside it a forked javelin.”

(“Bratt úanide i forcipul imme. Cassán gelargit isin brutt úasa bruinne. Léne de sról ríge fo derggindliud do derggór i custul fri gelchness co glúnib dó. Dubscíath co calathbúali finndruini fair. Sleg cóicrind ... ina láim.”)

“Then the charioteer arose and put on his hero's outfit for chariot-driving. Of the outfit for chariot-driving which he put on was his smooth tunic of skins, which was light and airy, supple and of fine texture, stitched and of deerskin, which did not hinder the movements of his arms outside. Over that he put on his outer mantle black as raven's feathers. ... The same charioteer now put on his helmet, crested, flat-surfaced, four-cornered, with variety of every colour and form, and reaching past the middle of his shoulders. ... His hand brought to his brow the circlet of red-yellow like a red-gold plate of refined gold smelted over the edge of an anvil, as a sign of his charioteering, to distinguish him from his master. ... Then he put on his horses the iron inlaid breastplates which covered them from forehead to forehead, set with little spears and sharp points and lances and hard points, so that every wheel of the chariot was closely studded with points and every corner and edge, every end and front of that chariot lacerated in its passage.”

(“IS and sin atracht in t-ara & ro gab a fianeirred araidechta immi. Ba dond ... fianeirriud aradachta sin ro gabastar-som imbi a **inar** bláith bíannaide, is é étrom aérda, is é súata srebnáide, is é úaigthe osslethair, conná gebeth ar lúamairecht lám dó anechtair. Ro gabastar-som **forbratt** faing taris-sein anechtair doringni ... Ro gabastar in t-ara cétna a chathbarr círach clárach cetharchoir co n-ilur cech datha & cacha delba dara midgúallib sechtair. Ba somaissi dó-som sin & nírbó thortrommad. Tarraill a lám leis in ... gipni ndergbuide marbad land dergóir do bronnór bruthi dar or n-indeóna re étan do indchomartha araidechta secha thigerna. Ro gab idata aurslaicthi a ech & a del intlaissi ina desra. Ro gabastar a éssi astuda ech ina thúasri .i. aradna a ech ina láim chlí, re imchommu a araidechta.”) – irish version does not fit exactly

“Cú Chulainn, put on his battle-array of fighting and contest and strife which he put on were the twenty-seven tunics worn next to his skin, waxed, board-like, compact, which were bound with strings and ropes and thongs close to his fair skin ... Over that outside he put his hero's battle-girdle of hard leather, tough and tanned ... apron of filmy silk with its border of variegated white gold, against the soft lower part of his body. Outside ... with his battle-girdle of cows' skin about it. ... his ivory-hilted, bright-faced sword ... five-pronged spear ... javelin ... darts ... with his curved, dark-red shield into the boss of which a show-boar could fit, with its very sharp, razor-like, keen rim all around it which would cut a hair against the stream, so sharp and razor-like and keen it was ... his crested war-helmet of battle”

“fair mantle, well-fitting, purple, fringed, five-folded. A white brooch of white silver inset with inlaid gold over his white breast ... A tunic of silk next to his skin, bordered with edges and braidings and fringes of gold and of silver and of white bronze, reaching to the top of his dark apron, dark-red, soldierly, of royal satin. A splendid dark-purple shield he bore with a rim of pure white silver around it. He wore a golden-hilted ornamented sword at his left side. In the chariot beside him was a long grey-edged spear together with a sharp attacking dagger, with splendid thongs and rivets of white bronze.”

“equipment of twelve men in garments of every colour”

“the golden brooch in Medb's mantle”

“many bracelets”

“satin richly variegated”

“Medb ... my circular brooch”

“breastplate”

“They put on two shields marked with emblems and took their eight ocharcles and their eight javelins and their eight ivory-hilted blades and their eight battle-darts ... curved surfaces and bosses of the shields”

“our great long spears”

“two broad, strong shields”

“great, long shields”

“heavy, hard-smiting swords”

“Of that battle equipment was his filmy satin apron with its border of variegated gold which he wore next to his fair skin. Outside that he put on his apron of supple brown leather ... strong, deep, iron apron made of smelted iron ... crested helmet of battle which was adorned with forty carbuncle-gems, studded with red enamel and crystal and carbuncle and brilliant stones from the eastern world. In his right hand he took his fierce, strong spear. He set at his left side his curved battle-sword with its golden hilt and guards of red gold. On the arching slope of his back he put his huge, enormous fair shield with its fifty bosses into each boss of which a show boar could fit, not to speak of the great central boss of red gold.”

“butt-ends of their spears”

“shields and bucklers, of spears and swords”

“girdle, supple and ornamented”

“shield with its golden rim”

“He wore a blue cloak wrapped around him. A silver brooch in the cloak over his breast. He carried a curved shield with scalloped edge; in his hand a five- pointed spear and beside it a small pronged spear.”

(“Bratt gorm i filliud imme. Delg n-argit isin brutt ása bruinne. Crommscíath go fáebur chondúalach fair. Sleg chúicrind inna láim. Faga faegablaige ... 'na farrad. Dobert in fuil sain.”)

“She wore a crimson, hooded cloak with a golden brooch over her breast. A straight, ridged spear blazing in her hand.”

(“Bratt corcra gen daithi impi. ... Eó óir isin brutt ósa brunni. Sleg díriuch ... drumnech ar derglassad 'na láim.”)

“Two blue cloaks wrapped about them. Silver brooches in the cloaks above their breasts. A necklace of pure white silver round the neck of each of them”

(“Dá bratt gorma i filliud impu. Delgi argait isna brattaib ósa mbrunnib. Munchobrach argit óengil im brágit ... chechtar n-aí díb.”)

“Two green mantles wrapped about them. Two brooches of white silver in the mantles over their breasts. Two five-pronged spears in their hands”

(“Dá bratt úane i forcipul impu. Dá chassán gelargit isna brattaib ása mbrunnib. Dá sleig cúicrinni inna lámaib.”)

“Dark-grey, fringed cloaks wrapped about them. Leaf-shaped brooches of white bronze in the mantles over their breasts. Broad, shining spears in their hands.”

(“Bruitt dubglassa fá loss i forcipul impu. Delgi duillecha do findruinu isna brattaib ósa mbrunnib. Manaísi ... lethanglassa 'na lámaib.”)

“Two green mantles were wrapped around them and two brooches of bright silver were in the mantles over their breasts, Two shirts of smooth, yellow silk next to their skin. Bright-hilted swords at their girdles. Two bright shields they carried, ornamented with animal designs in silver. Two five- pronged spears with rings of pure white silver they bore in their hands.”

(“Dá bratt úanide i forcipul impu. Dá chassán gelargit isna brattaib ása mbrunnib. ... Dá léni di slemainsíta buide fria cnessaib. Claidbi gelduirn ara cressaib. Dá gelscíath co túagmílaib argit findi foraib. Dá sleig cúicrind go féthanaib argit óengil ina lámaib.”)

“he took up his rough, dark-coloured, iron shield with the rim of hard silver around it. On his left side he put his rough, heavy-smiting sword with grey guard. He took his two gapped, shaky-headed spears in the chariot beside him”

“pure-white linen cloths”

“shock of shields and the smiting of spears and the loud striking of swords, the clashing of helmets, the clangour of breastplates”

“beautiful, shapely, ornamented helmets”

“A purple mantle fringed, five-folded, about him and a golden brooch in the mantle over his breast. A pure- white, hooded shirt with insertion of red gold he wore next to his white skin. He carried a white shield ornamented with animal designs in red gold. In one hand he had a gold-hilted, ornamented sword, in the other a broad, grey spear.”

(“Eó óir isin brutt ósa bruinne. Léine gléigel chulpatach ba dergintliud do dergór fria gelchness. Gelsciath go túagmílaib dergóir fair. Claideb órduirn intlaisi isindara láim dó Manaís lethanglass isin láim anaill.”)

“A green mantle wrapt around him. A pure silver brooch in the mantle over his breast. A dark-red, soldierly tunic with insertion of ... red gold next to his fair skin and reaching to his knees. A spear like the torch of a royal palace in his hand, with bands of silver and rings of gold.”

(“Bratt úanide i forcipul ... imme. Cassán gelargit isin brut ósa brunni. Léni donderg míleta ba dergindliud do dergór frá gelchness i caustul go glúnib dó Caidell ríghaige 'na láim go féthanaib argait & co fonascaib óir.”)

“He bore a smiting shield with scalloped rim. On his left side a sword with guards of ivory and ornament of gold thread.”

“A dark-grey, fringed cloak wrapt about him. A leaf-shaped brooch of white bronze in the cloak over his breast. A white- hooded shirt next to his skin. A white shield with animal ornaments of silver he carried. A sword with rounded hilt of bright silver in a warlike scabbard at his waist. A spear like the pillar of a palace on his back.”

(“Bratt dubglass ba loss i forcipul imme. Delg duillech de findruine ... 'sin brutt ósa bruinne. Léne gelchulpatach frí chness. Gelscíath co túagmílaib argait inti fair. Máeldorn findargait i n-intiuch ... bodba fá choimm.”)

“Their garments were all cast back. ... A yellow mantle of the breadth of five hands around him. A pin of yellow gold in the mantle over his breast. A yellow, bordered shirt next to his skin. In his hand a rivetted spear, broad-bladed and long-shafted”

(“Fer find fata mór ... Bratt forglass i filliud imme. Delg argit isin brutt ósa ... brunni. Léni gel manaísech fri chness. Cromscíath comfaebur chondúalach fair. Sleg cúicrinni 'na láim.”)

“A dun-coloured mantle of curly wool around him. A brooch of white gold in the mantle over his breast. A plaited shirt of silk next to his skin. A sword with guards of ivory and ornament of thread of gold over his garments on the outside”

(“Brat odorda bachuaslae imme. Bretnas bánóir isin brut ósa bruinne. Léine threbraid síte fria chnes. Claideb co n-eltaib déit & co n-imdénam órsnáith ... ara étaig immaig anechtair”)

“A round, red shield he bore aloft, with a rim of hard silver around it. In his hand a broad-bladed, long-shafted spear. A striped cloak he wore with a brooch of bronze in the cloak over his breast. A hooded shirt reaching to his calves. An ivory-hilted sword on his left thigh”

(“Crundscíath derg co mbil chaladargait ina imthimchiull úasu. Gae slindlethan slegfota 'na láim. Bratt riabach imme. Eó uma isin brutt ása ... brunni. Léni chulpatach i caustul gá fornib dó. Colg déit iarna chossliasait chlí”)

“A purple cloak wrapt about him ... A golden brooch in the cloak over his breast. A shirt of royal silk with a hem of red gold next to his white skin. A white shield with emblems of animals in red gold on it he bore. At his left side an ornamented sword with golden hilt. In his hand a long spear with shining edge and a sharp aggressive javelin with splendid thongs, with rivets of white bronze”

(“Cassán gelderg i fadi úasu. Eó óir isin brutt ósa brunni. Léne de sról ríge ina dergfilliud de dergór fri gelchness. Gelscíath co túagmílaib dergóir fair. Claideb órduirn intlassi fora chlí. Gae fata fáeborglass re faga féig fóbarta co súanemnaib ... loga co semmannaib findruine ina láim”)

“Next to his skin a fine, fringed garment of blue cloth with plaited, intertwined fine loops of white bronze and strong, splendid buttons of red gold on its slashes and its breast. A mantle of many pieces with the choicest of colour wrapt about him. Five concentric circles of gold, to

wit, his shield, he bore. At his left side a sword, hard, tough and straight, held in a high heroic grasp. A straight, ridged spear blazing in his hand”

(“Gormanart cáel corrtharach go stúagaib fithi figthi féta ... findruini, go cnappib dílsi delighthi derggóir for bernadaib & brollaigib dó fri chness. Bratt bommannach co mbúaid cach datha thariss. Caechruth óir ... fair .i. a scíath fair. Claideb crúaid catut colgdíriuch i n-ardgabáil churad bara chlíu. Sleg díriuch drumnech ar derglassad 'na láim.”)

“A rimmed shield he bore. At his left side a gold-hilted, ornamented sword. In his hand a five-pronged spear which flashed above the whole host”

(“Scíath búaledach fair. Claideb órduirn intlassi bara chlíu. Sleg cúicrind confaittnedar darin slúag uile ina láim.”)

“Two green cloaks wrapt about them and two brooches of white silver in the cloaks over their breasts. Two shirts of smooth, yellow silk next to their skin. Swords with white hilts at their girdles. Two five pronged spears with bands of pure white silver in their hands.”

(“Dá ... bratt úanide i forcipul impu. Dá chassán gelargait isna brattaib ása mbrunnib. Dá léne di slemunsítu buide fria cnessaib. Claidbi gelduirn fora cressaib. Dá sleig cúicrind co féthanaib argait óngil ina lámaib.”)

“A striped cloak he wore and in that cloak over his breast an iron stake which reaches from shoulder to shoulder. A rough, plaited shirt next to his skin. Along the side of his back a sword of refined iron, tempered seven times in the heat. A brown mound, to wit, his shield, he carried. A great, grey spear with thirty rivets through its socket in his hand.”

(“Bratt ríabáin imme. ... Cúalli iairn isin brutt ósa brunni congeib ón gúalaind go araile dó. Léne garb threbraid fri chness. Claideb secht mbrattomon do iurn athlegtha iarna tháebdruimm. Tilach dond fair .i. a scíath. Líathga mór co tríchait semmand trina cró 'na láim.”)

“A black swinging mantle he wore with a round brooch of bronze in the mantle over his breast. A splendid shirt next to his skin. A very long sword at his waist. A large spear in his right hand. A grey buckler, to wit, his shield, he bore”

(“Bratt dublúascach imme. Roth créda 'sin brutt ása brunni. Léni derscaigthi fri chness. ... Claideb urfota fá choim. Manáis murnech ina deiss. ... Líathboccóit fair .i. a scíath.”)

“A variegated mantle he wore. A grey shield he carried. A slender blue spear he held aloft.”

(“Bratt brecc imme. Scíath glass fair. Gae gorm ... tanaide úasa.”)

“He wore a red cloak of curly wool with a brooch of pale silver in the cloak over his breast. A linen shirt next to his skin. A blood-red shield with a boss of gold he carried. At his left side a sword with hilt of silver, and aloft he carried an angular spear with socket of gold”

(“Bratt derg fa chaslaí ... imme. Brettinas bánargait isin brutt ósa brunni. Léni línidi frí chness. Scíath chróderg co comraid óir fair. Claideb co n-irdurn argait bara chlú. Sleg uillech órchrúí úasu.”)

“A blue shield with golden boss he carried. At his left side a gold-hilted sword. In his hand a five-pronged spear with gold. A golden diadem on his head”

(“Scíath gorm co ... cobraid óir. Claideb órduirnd bara chlú. Sleg cóicrind co n-ór ina láim. Mind óir úasu.”)

“Some wore red mantles and some grey. Some wore blue mantles and others green. Overmantles of white and yellow, beautiful and brilliant, above them. There is in their very midst a little freckled lad in a crimson cloak with a golden brooch in the cloak over his breast. A shirt of royal satin with insertion of red gold next to his white skin. A white shield with animal designs in red gold he bore and on the shield was a boss of gold and around it a rim of gold. A small sword with golden hilt he had at his waist. Aloft he held a light sharp spear which shimmered”

(“Aill bruitt deirg. Aill bruitt ... glaiss. Aill bruitt guirm. Aill bruitt úane. Bláe bána buide it íat álle étrochta úasu. Undseo mac mbec mbrecderg co mbrutt chorcra eturru bar medón badessin. Eó óir ... isin brutt ósa brunni. Léne de sról rí ba derggintliud de dergór fri gelchness. Gelscíath go túagmílaib dergóir fair. Taul óir barsin scíath, bil óir ina imthimchiull. Claideb órduirn bec bá choimm aice. Gae áith étromm co foscathaib úasu.”)

“Shining, beautiful garments they wore. Wonderful, golden brooches on their bright- hued arms. Silken, fine-textured shirts. Shining, blue spears they carried. Yellow, smiting shields. Gold-hilted ornamented swords are set on their thighs.”

(“Étaige lígda lendmassa. Deilge órda airegda iar ndótib dendglana. Lénti síti srebnáide. Slega ... gorma glainidi. Scéith buide bémnecha. Claidbi órduirn intlassi iarna sliastaib sudigthir.”)

(From: <http://www.ucc.ie/celt/published/T301035/index.html> and <http://www.ucc.ie/celt/published/G301035/index.html>)

Chronicon Scotorum

Ireland, 1292

No information about this topic.

(From: http://www.schottenhof.de/geschichte_chroniconscotorum.html and <http://www.ucc.ie/celt/published/T100016/>)

The Destruction of Da Derga's Hostel

Ireland, ~1100

“Part I

Once upon a time he came over the fairgreen of Bri Leith, and he saw at the edge of a well a woman with a bright comb of silver adorned with gold, washing in a silver basin wherein were four golden birds and little, bright gems of purple carbuncle in the rims of the basin. A mantle she had, curly and purple, a beautiful cloak, and in the mantle silvery fringes arranged, and a brooch of fairest gold. A kirtle she wore, long, hooded, hard-smooth, of green silk, with red embroidery of gold. Marvellous clasps of gold and silver in the kirtle on her breasts and her shoulders and spaulds on every side. The sun kept shining upon her, so that the glistening of the gold against the sun from the green silk was manifest to men. On her head were two golden-yellow tresses, in each of which was a plait of four locks, with a bead at the point of each lock.

There she was, undoing her hair to wash it, with her arms out through the sleeve-holes of her smock.

... mantles of close cloth ...

... three horsemen ... frocks ... mantles ... bucklers ... spears ...

Part II

Gray spears over chariots: ivory-hilted swords on thighs: silvery shields above their elbows. Half red and half white. Garments of every color about them.

... having a long head of hair to the hollow of his polls, and a short cloak to their buttocks. Speckled-green drawers they wore, and in their hands were ... great clubs of thorn with bands of iron.

As long as a weaver's beam was each of her two shins, and they were as dark as the back of a stag-beetle. A greyish, wooly mantle she wore.

A brooch of silver in his mantle, and in his hand a gold-hilted sword. A shield with five golden circles upon it: a five-barbed javelin in his hand.

Thin rods of gold in their mantles. Bent shields of bronze they bear. Ribbed javelins above them. An ivory-hilted sword in the hand of each.

The Picts. round heads of hair on them, even, equally long at nape and forehead. ... short ... cowls about them reaching to their elbows: long hoods were on the cowls. ... huge swords they had, and ... shields they bore, with ... javelins above them.

Part III

A wooden shield, dark, covered with iron

striplings ... silken mantles ... golden brooches ... golden-yellow manes

He wore a tufted purple cloak. ... A gold hilted sword in his hand; a blood-red shield which has been speckled with rivets of white bronze between plates of gold. A long, heavy, three-ridged spear

mantle red, many-coloured, ... a huge brooch of gold, ...

green mantles about them: tin brooches at the opening of their mantles

Earrings of gold around his ears. A mantle speckled, coloured, he wore.

short aprons they wore, of grey linen embroidered with gold: ... crimson capes about them: ...
goads of bronze in their hands

Part IV

he wears a shirt and a bright-red mantle, with a brooch of silver therein

capes they wore, with a purple loop

Englishmen. ... linen frocks somewhat short were round them: ... purple plaids over them
without brooches therein. ... broad spears, ... red curved shields above them

... mixed plaids they wore. A pin of silver in the mantle of each of them. ... suits of armour

grey, floating mantles about them: ... pins of gold in their mantles. ... rings of crystal round
their arms. A thumb-ring of gold round each man's thumb: an ear-tie of gold round each man's
ear: a torque of silver round each man's throat. ... bags with golden faces above them on the
wall. ... rods of white silver in their hands.

bedgowns girt around them. Four cornered shields in their hands, with bosses of gold upon
them.

blue mantles around them, and ... bedgowns with red insertion over them

speckled mantles about them: ... linen shirts with red insertion: ... golden brooches in their mantles: ... wooden darts above them on the wall."

curved shields they had, and two great pointed swords. Red kilts they wore, and in the mantles pins of white silver.

short aprons they wore and spotted capes: they carried smiting shields. An ivory-hilted sword ...

He wore a green cloak and a shirt with a white hood and a red insertion.

of Britain. ... Each of them wore a black cape, and there was a white hood on each mantle, a red tuft on each hood, and an iron brooch at the opening of every mantle, and under each man's cloak a huge black sword, and the swords would split a hair on water. They bore shields with scalloped edges."

(Excerpt from: <http://www.fordham.edu/Halsall/source/1100derga.asp>)

Buile Suibhne

Ireland, 13th century

"His wife Eorann, daughter of Conn of Ciannacht, in order to hold him, seized the wing of the **fringed, crimson**

cloak which was around him, so that the **fibula of pure white silver, neatly inlaid with gold, which was on his cloak over his breast**, sprang through the house. Therewith, leaving his cloak with the queen, he set out stark-naked

[p.11] Then on the day fixed for the great battle Suibhne came to battle before the rest. In this wise did he appear. **A filmy shirt of silk was next his white skin, around him was a girdle of royal satin**, likewise the tunic which Congal had given him the day he slew Oilill Cedach, king of the Ui Faolain, at Magh Rath; a

crimson tunic of one colour was it with a close, well-woven **border of beautiful, refined gold** set **with** rows of fair gems of **carbuncle** from one end to the other of the border, **having** in it **silken loops** over beautiful, **shining buttons for fastening and opening** it, with variegation of pure white silver each way and

each path he would go; there was a slender-threaded hard fringe to that tunic.

In his hands were two spears very long and (shod) with broad iron, a yellow-speckled; homy shield was on his

back, a gold-hilted sword at his left side.

he placed his finger on the string of the riveted spear that was in his hand, and hurling it

He made another cast with the edged, sharp-angled dart

[p.53] after having been in garments of silk and satin on splendid steeds from foreign lands

Many cups and goblets and carved buffalo horns for pleasant-flavoured and enjoyable liquors were yours also

[p.87] though I am without mantle or smock.

[p.91] May a raid of the blue-coated Norsemen take thee!

[p.105] a tunic with gold and a splendid girdle of chequered silk

[p.113] Oilill Cedach the combative? Wild and angry the man, huge his shield and his spear,

[p.139] Moling: Move hither that thou mayest eat what thou deemest sweet.

Suibhne: If you but knew, cleric, more grievous is it to be without a cloak.

Moling: Thou shalt take my cowl or thou shalt take my smock.”

(from: <http://www.ucc.ie/celt/online/T302018/>)

Cáin Lánamna

No information about this topic.

(See: <http://www.ucc.ie/celt>)

Letters of Columbanus

Compiled in 1346

No information about this topic.

(See: <http://www.ucc.ie/celt>)

Lebor na gCert - The Book of Rights

Probably c11 (compiled 1378 and later)

I.1

“A hundred horns, a hundred swords from Cashel,” (“Céd corn, cét claideam a Caisil,”)

“a hundred horses, a hundred **tunics** besides,” (“cét n-each, cét n-**inar** ria ais,”)

“Twenty **bracelets**, twenty sets of chess,” (Fichi **falach**, fichi fichthill,)

◇ celtic board game, not “chess”

“fifty properly harnessed horses” (“caeca each glésta co gnáth”)

“Eight **coats of mail** to the prince of Airgialla” (“Ocht **lúirecha** do flaith Airgiall”)

“A hundred horns, a hundred swords, a hundred **cloaks** to the soldier of Boirche,”

(“Céd corn, cét claideb, cét **matal** do mílid Boirchi”)

Norse loan-word! (<http://dil.ie/>)

“Thirty **coats of mail** to the warrior of Tara,” (“Trícha **lúireach** do laech Themrach”)

I.2

“a hundred **green mantles** from the Arae”

(“cét **leand n-uaine** a hAraib”)

brat = lenn pl. leand (<http://dil.ie/>) ??? ◇ leinte?

“a thousand **cloaks** from Boirenn” (“míli **brat** a Boirind”)

I.3

“to three hundred **suits of cloth** at Samain,” (“trí cét n-**édach** ar Samain”)

“a hundred **cloaks from Umall.**” (“cét **mbrat do brataib Umail**“)

I.4

„Thirty **curly cloaks**...—purple has dyed them—“

(“Trícha **casbrat cetluaitte** — is corcair nos cum,”)

“a thousand coloured cloaks.“ (“míle brat nach bán.”)

“a thousand white-fringed cloaks,” (“míli brat co mbánchosair,”)

“a hundred white cloaks to bright Cashel,” (“cét brat find co find-Chaisil,”)

I.5

“ ten swords, ten **shields**, ten **hides**,“ („deich claidim, deich **scéith**, deich **scing**,“)

„ eight shields, eight **swords for smiting**,“ (“ocht scéith, ocht **claidim re guin**”)

“Five horses, five **mantles trimmed with gold**,

and five **drinking horns**,

five **swords for slaying**,”

(“Cúic eich, cúic **matail co n-ór**
& cúic **cuirn re comól**,
cúic **claidim re cor each áir**”)

“ten shields, ten **valiant swords**,

ten **martial coats of mail**.“

(“deich scéith, deich **claidim chalma** ,

deich **lúireacha lánbadba** .”)

“Seven horses, seven red tunics,” (“Seacht n-eich, seacht n-inair derga”)

“seven shields with the brilliance of the sun,
seven curved swords of battle,”

(“seacht scéith co scáth na gréni
seacht claidmi croma catha,”)

I.6

“Ten **gilded horns** each Samain,” (“Deich **cuirn co n-ór** each Samna”)

“and **harness** from over the sea.”

(“ is **errid** tar ard-moir.”)

“ten purple cloaks and ten blue cloaks” (“deich mbruit chorcra, deich mbruit guirm.”)

“and his fine satin hood.” (“s a chochall seang sróll-étaig.”)

“ten dark red tunics” (“deich n-inair donna derga“)

„and six purple **mantles**“ („is sé **leanda** lán-chorcra.”)

II.1

“Sixty crimson cloaks” (“Seasca brat dearg”)

“and sixty royal cloaks,” (“& trí fichit rí-g-brat,”)

II.2

“six horses, **six tunics embroidered with gold**,” (“sé heich, sé **hinair co n-ór**”)

“seven scarlet tunics.” (“is seacht n-inair urrderga”)

III.1

“fifty cloaks with white borders.” (“caeca brat co mbán-bilib .”)

“and fifty coloured cloaks” (“la caeca brat ndatha dó”)

III.2

“Fifty slaves, fifty **suits of armour**, fifty **cloaks**, and fifty **coats of mail**”

(“Caeca mogaid & caeca **errid** & caeca **brat** & caeca **lúireach**”)

“six green cloaks, and six blue cloaks.” (“sé bruit uaine, sé bruit guirm.”)

“three shields, three pointed swords,” (“trí scéith, trí claidmi catha,”)

“three tunics with gold borders, three fine mantles”

(“trí hinair co n-órfáithim, trí matal chaema chána,”)

IV.2

“is fives purple cloaks and a **fine brooch** (?),” (“cóic bruit chorera is **caemchasair**,”)

“eight purple fleecy cloaks, eight shields,” (“ocht mbruit chorera bus caem-ló,”)

“six **polished horns for ale**” (“sé **cuirn lánglana im lind**”) ◇ drinking horns !

V.1

“Fifty swords, fifty shields, fifty cloaks, fifty grey horses,
fifty hoods, fifty hides (?), and fifty well-fitting coats of mail;”

(“Caeca claideam, caeca sciath, caeca brat, caeca ech liath,
caeca cochall, caeca scing is caeca lúireach lángrind.”)

“Twenty cloaks, no small matter,
twenty mantles of soft colour,”

(“Fichi brat breac, ní bec ní ,

fichi matal, maeth a lí,”) ◇ brat and matal seem to be different

VI.1

“five **fleecy cloaks**, five horses,” (“cóic **bruit chasa** & cóic eich,”)

“A hundred **fine cloaks** from the Saithne,” (“Cét **sárbrat** óna Saithnib ,”)

VII.1

“Thirty **rings**, fifty swords,
a hundred brown horses with **sheltering cloths**,
fifty **hoods**—not mere spoil—
ten horns, and ten **royal mantles**.”

(“Trícha **falach**, cóica claideam,
cét n-each ndond co **ndínbrataib**,
caeca **cochall**, nírbat athfuidb ,
deich rachuirn , deich **rígmatail**.”)

VII.2

“There are due from the best of them
scarlet and purple of good strength,
red thread, white wool,
I shall not conceal it, yellow madder and bindén (?).”

(“Dleagar don lucht is fearr díb
ruu is corcair co caínbríg,
snáth dearg, oland find, ní chél,
blaan buidi & bindén.”)

VIII

“Dublin is thrice plundered on account of it by the Gaedil of the bright shields.”

(“airether fo thrí ind Áth Cliath ó Gaeidelaib na nglainsciath”)

X

“twelve **garments** of many colours” (“dá édach déc **cach** datha”)

“to eight coloured cloaks, two ships and a gleaming shield for each shoulder,”

(“ocht mbruit datha & dá luing co sciath ngel ar gach ngualaind.”)

“to seven coloured cloaks for every goodly **mantle**(?),”

(“seacht mbruit datha im **cach** deiglind“)

„eight **brooches** of findruine.“ („co n-ocht **ndeilgib** findroine.”)

“to a breastplate and a **spear** for battle,” (“lúireach & **ga** i comlonn,”)

“eight ships, and eight coats of mail.” (“ocht longa is ocht lúireacha.”)

“Four red **shields**,

four coloured **helmets**,

four **coats of mail** in addition,

and four **spears** for battle.”

(“Ceithri **scéith** dearga datha,

ceithri **cathbairr** chomdatha,

ceithri **lúireacha** 'na ndiaid,

ceithri **sleaga** ri sár-gliaid.”)

(Excerpts from: <http://www.maryjones.us/index.html> and
<http://www.ucc.ie/celt/published/G102900/index.html>)

Summary:

A type of tunic: inar

Four types of cloaks or mantles: brat, lenn, matail, cach

(In different sorts (fleecy, curly, fine, royal) in different colors with or without borders)

Hoods: cochall

Three types of armour: luireach, errid, edach

Several sorts of swords (claidim), spears (sleaga, ga) and shields (sceith)

Brooches (deilgib, caemchasair), bracelets/rings (falach), drinking horns (cuirn)

The Annals of Ulster AD 431-1201

Compiled during 16c

„was beheaded by a battle-sword” (U738.4)

“That it is I who plied a sword” (U810.3)

“in battle with swords” (U841.5)

“A generous prudent man of shields

Who brought plenty to landed Temair,

Against iron-tipped spears a buckler

From the forge-fire of the land of the sons of Mil” (U879.1)

„the foreigners with their axes” (U895.6)

“was killed by the ‘Torc’ in Brigit's church” (U1007.4)

“The 'Torc,' king of Ulaid” (U1007.8)

“Maelán i.e. of the large spear, king of Uí Dorthainn” (U1009.3)

“the foreigners of Scandinavia, i.e. to the number of 1,000 breastplates” (U1014.2)

“A lord in the abundance of cloaks and food bestowed ... Shall never die from a spear-point.” (U1022.3)

“Aed of the gapped spear” (U1067.4)

“And there were given to him [Ua Lochlainn] many treasures, including the sword of the son of the Earl” (U1165.10)

“Donnchadh Ua Cerbaill, arch-king of Airgialla, was mangled with the [battle-]axe of a serving gillie of his own” (U1168.4)

“save **the tunics and the capes** which were upon them at that hour” (U1170.6)

(Excerpts from: <http://www.ucc.ie/celt>)

Cogadh Gael Re Gall (~1110)

Description of the wars between the Irish and the viking, written soon after the Battle of Clontarf 1014

Contains few descriptions but a very detailed description of the soldiers of Erin.

„INTRODUCTION. xcvii

Niall Glundubh, the hero of the Leather cloaks.

INTRODUCTION. p?

The Irish swords of this period were short, and of bronze. The Danish swords were long, and of steel.

INTRODUCTION. clxii

He [Maelmordha] had on a tunic of silk, which Brian had given him, with "a border of gold around it, and silver buttons."

WARS OF THE GAEDHIL WITH THE GAILL

p79

They [the Gael] carried off their [The Gall] jewels and their best property, and their saddles beautiful and foreign ; their gold and their silver ; their beautifully woven cloth of all colours and of all kinds ; their satins and silken cloth, pleasing and variegated, both scarlet and green, and all sorts of cloth in like manner. They carried away their soft, youthful, bright, matchless, girls; their blooming silkclad young women ...

p143

whereupon the king himself, Maelmordha, put his hand to the mast of the Ui Faelain, having a silken tunic which Brian had previously given him, which had a border [of gold] round it, and silver buttons ; the tunic was on him, and one of its buttons broke with the exertion.

p153

Danmarkians:

And there was not one villain or robber of that two thousand who had not polished, strong, triple-plated, glittering armour of refined iron, or of cool uncorroding brass, encasing their sides and bodies from head to foot.

p157

... three score and ten banners over them, of red, and of yellow, and of green, and of all kinds of colours; together with the everlasting, variegated, lucky, fortunate banner, that had gained the victory in every battle ...

p161f

soldiers of Erinn:

And these had for the purposes of battle and combat, above their heads, spears glittering, well riveted, empoisoned, with well-shaped, heroic, beautiful handles of white hazle; terrible sharp darts with variegated silken strings; thick set with bright, dazzling, shining nails, to be violently cast at the heroes of valour and bravery. They had on them also, long, glossy, convenient, handsome, white, neat, well-adjusted, graceful shirts. They had on them also, beautiful, many-coloured, Well-fitting, handsome, well-shaped, well-adjusted, enfolding tunics, over comfortable long vests. They had with them also, great warlike, bright, beautiful, variegated shields, with bosses of brass, and elegant chains of bronze, at the sides of their noble, accomplished, sweet, courteous, eloquent clansmen. They had on them also, crested golden helmets, set with sparkling transparent brilliant gems and precious stones, on the heads of chiefs and royal knights. They had with them also, shining, powerful, strong, graceful, sharp, glaring, bright, broad, well-set Lochlann axes, in the hands of chiefs and leaders, and heroes, and brave knights, for cutting and maiming the close well-fastened coats of mail. They had with them, steel, strong, piercing, graceful, ornamental, smooth, sharp-pointed, bright-sided, keen, clean, azure, glittering, flashing, brilliant, handsome, straight, well-tempered, quick, sharp swords, in the beautiful white hands of chiefs and royal knights, for hewing and for hacking, for maiming and mutilating skins, and bodies, and skulls!

p298 APPENDIX D.

small islands south of Iceland ... received the name of Vestmanna-eyer [Westmen, or Irishmen's islands].

--> Landnama, Part I., chap. 3-7.

(ancient connexion between Ireland and Iceland)“

(from: „CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND DURING THE MIDDLE AGES. THE WAR OF THE GAEDHIL WITH THE GAILL.“, 1857, Digitized by Google)

Song of Dermot and the Earl (~1220)

Carew Manuscript No. 596

Chanson about the Norman invasion in Ireland written by a Norman-Irish scribe of french origin based on a contemporary report before 1230.

„line 670ff:

For most of us [Normans] are well armed,

Bold vassals and combatants,

While the traitors are quite naked.

They wear neither hauberks nor breast-plates;

line 970ff:

A Phantasm came upon them [Normans] in the night,

Which each one took for true.

A vast and marvellous host

Through the midst of the huts suddenly

Came upon them, well armed
With hauberks and with banded bucklers.

line 2425ff:

And the Irish thereupon
Went in all directions slaying:
Slaying they went in all directions
With their javelins and their darts

line 3330ff:

And the Irish who had no armour“

(from: The Song of Dermot and the Earl, G.H. Orpen 1892, digitized by Google)

poem of Gilla Bhrighde MacConmidhe

13th century, Misc. Celt. Soc. p. 15a:

„Unequal they engaged in the battle.
The foreigners and the Gaeidhil of Teamhair,
Fine linen shirts on the race of Conn,
And the foreigners in one mass of iron.“

(from: Appendix to The Song of Dermot and the Earl, G.H. Orpen 1892, digitized by Google)

The Annals of Tigernach (~1200)

Annales Tigernachi, 12th century, probably Clonmacnoise, Ireland

„T618.3

... When he shakes his shield

He terrifies his foes.

Though 'tis a little thing on his back,

It is a shelter for West Munster.

T1054.2

three mantles and two shirts

T1156.4

Toirdhealbhadh Ó Conchobhair, king of all

Ireland ... died

... He ... offered all his treasures except sword or
drinkinghorn or shield or weapon,

... both horses and cattle and raiment, and
draughtboards, and draughtmen, and bows
and quivers and slings

T1166.20

... as a tax ... ten ...

score coloured garments, and to the men of
Munster forty coloured garments.

T1171.9

The Earl and Miles Cogan entered the camp of

Leth Cuinn and killed a multitude of their
rabble, and carried off their
provisions, their armour, and their sumpter-
horses.“

(from: CELT edition, <http://www.ucc.ie/celt/published/T100002A/index.html>)

Later Relevant Descriptions and Depictions

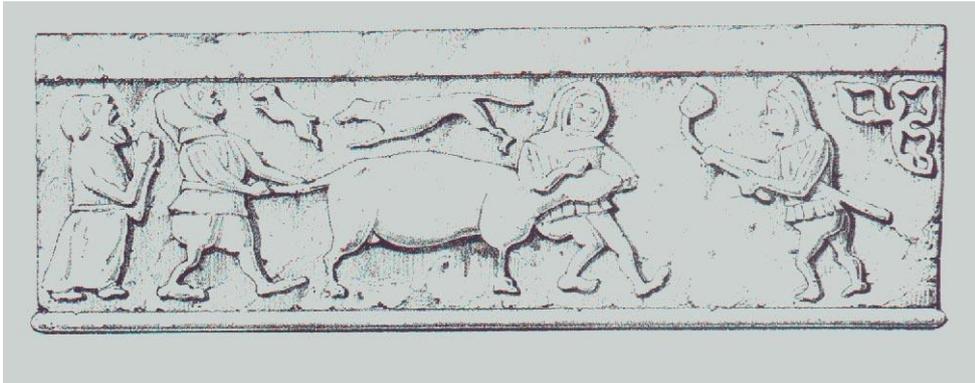
Norse-Gael_Warrior (late medieval)



Depicts a Gaelic warrior (with galley in background). Late medieval graveslab of Domhnall Mac Gill'easbuig, from Finlaggan of which this is a cast copy. Museum of Scotland, 2005.

http://en.wikipedia.org/wiki/File:Norse-Gael_Warrior.PNG

Stonework from Iona Cathedral

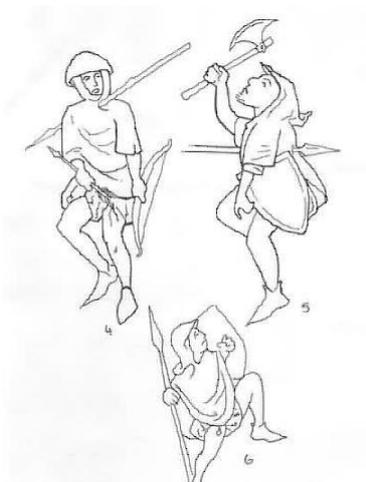


(From:

<http://web.archive.org/web/20011112232014/http://www47.pair.com/lindo/Scotland.htm>)

Highland caterans, Carlisle Charter

14th century, unclear whether it is really highland dress



(From: <http://ceathairne.blogspot.de>)

Scotichronicon

1440 by the Scottish historian Walter Bower



Description

Coronation of King Alexander III. (1249) on Moot Hill, Scone. He is being greeted by the ollamh rìgh Alban, the royal poet of Scotland, who is addressing him with the proclamation "Benach De Re Albanne" (= Beannachd Dé Rígh Albanaich - "God Bless the King of Scots"); the poet goes on to recite Alexander's genealogy. Malcolm II, Earl of Fife, depicted holding the sword standing beside King Alexander.

(Albannaich is the plural form of Albannach, "Scot" or "Scotsman" and refers to the Scots collectively [as a nation]. The unique title of the Scots monarchs has long been "King of Scots" rather than "of Scotland" as opposed to the monarchs of England and other countries, who are titled "King [or Queen] of England" etc.. This style is ancient, and reflects the Gaelic tradition of the chief as "father" of his "clann" [lit. children]. As the monarch is the "Chief of Chiefs" he or she is the "father" or "mother" of the people, not merely the ruler of the land.)

Source

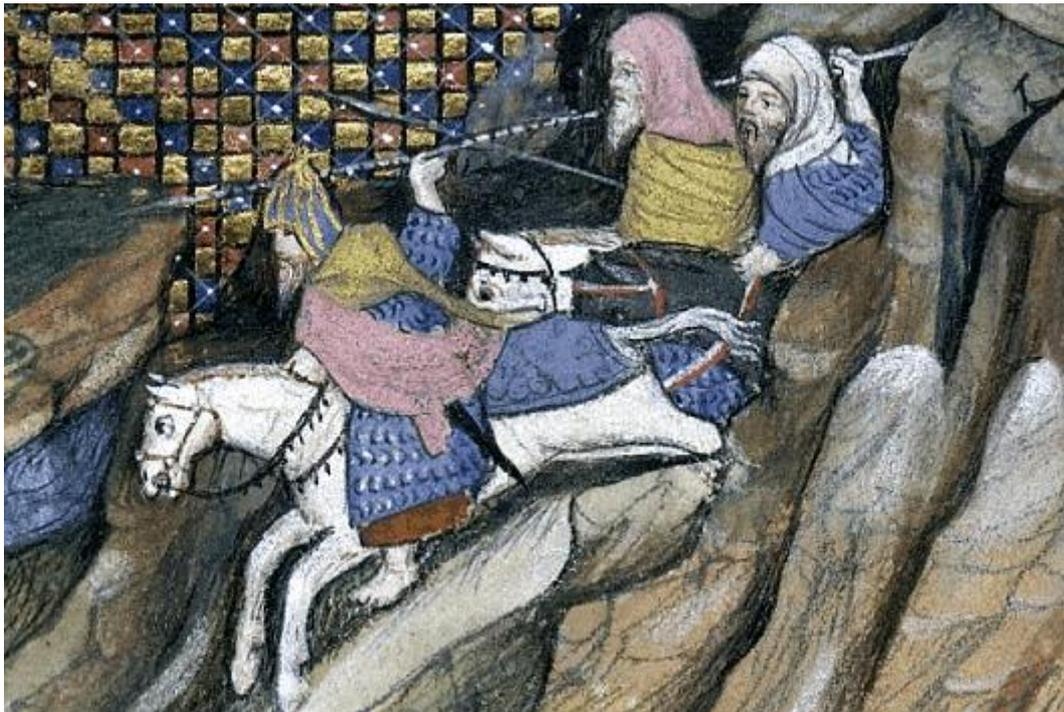
Late medieval manuscript of the Scotichronicon by Walter Bower. From folio 206 in Corpus Christi College Cambridge MS 171; it is included in D.E.R. Watt, Simon Taylor and Brian Scott (eds.), Scotichronicon by Walter Bower in English and Latin, volume 5, (Aberdeen, 1990), illus 1, facing p. 288.

<http://en.wikipedia.org/wiki/Scotichronicon> 15th-century chronicle or legendary account, by the Scottish historian Walter Bower <http://digital.nls.uk/scotlandspages/timeline/1454.html>
[Adv.MS. 35.1.7](#)

The Scotichronicon is a 15th-century chronicle or legendary account, by the Scottish historian Walter Bower. It is a continuation of historian-priest John of Fordun's earlier work Chronica Gentis Scotorum

Jean Creton, Histoire du roy d'Angleterre Richard II

British Library Harleian ms 1319 (1405) written in Paris



(Quelle:

http://commons.wikimedia.org/wiki/File:Art_M%C3%B3r_Mac_Murchadha_Caomh%C3%A1nach.jpg)

15th c. Scottish Gallowglasses

(mercenary soldiers), as shown on a tomb in Co. Roscommon, Ireland



(From:

<http://web.archive.org/web/20011112232014/http://www47.pair.com/lindo/Scotland.htm>)

Major - 1521.

Saffron shirt.

Mantle or plaid ('chlamys').

"Panneus lineus" worn in battle and daubed with pitch. Probably a quilted and padded linen coat serving the purpose of armour.

Barelegged from middle of thigh.

(From:

<http://web.archive.org/web/20011112232014/http://www47.pair.com/lindo/Scotland.htm>)

The King's Highland Suit - 1538.

Short Highland jacket of velvet.

Tartan trews.

Long Highland shirt. [this was the one made of only 7-1/2 ells]

(From:

<http://web.archive.org/web/20011112232014/http://www47.pair.com/lindo/Scotland.htm>)

Jean de Beaugue - 1548 - 9.

Dyed shirt.

Mantle or plaid ('couverture') of several colours.

Otherwise unclothed.

(From:

<http://web.archive.org/web/20011112232014/http://www47.pair.com/lindo/Scotland.htm>)

Putscottie - 1573.

'Mantle' (sic).

Saffron shirt.

Barelegged to the knee.

(From:

<http://web.archive.org/web/20011112232014/http://www47.pair.com/lindo/Scotland.htm>)

Bishop Lesley - 1578.

Plaid or mantle ('chlamys'). Nobles' vari-coloured, Peasants' plain.

Also shaggy rugs ('villosae stragulae') like those of the Irish.

Short woolen jacket ('tunicella') with sleeves open below.

Very large pleated shirts made of linen, flowing loosely to the knees and with wide trailing sleeves, dyed with saffron among the rich, smeared with grease among the poor. [Lesley also says, 'In the manufacture of these, ornament and a certain attention to taste were not altogether neglected, and they joined the different parts of their shirts together very neatly with silk thread, chiefly of a red or green colour.']

(From:

<http://web.archive.org/web/20011112232014/http://www47.pair.com/lindo/Scotland.htm>)

Buchanan - 1581.

'Variegated' and 'striped' garments. Plaids ('sagum') sometimes many coloured, but more generally of a dark colour matching the heather.

(From:

<http://web.archive.org/web/20011112232014/http://www47.pair.com/lindo/Scotland.htm>)

D'Arfeville - probably 1547 - not published until 1581. [The Western Isles]

Large, wide saffron shirt.

Coarse woolen coat to the knees, like a cassock, over the shirt.

Bareheaded with very long hair.

Barelegged and generally barefooted, occasionally high boots reaching to the knee.

(From:

<http://web.archive.org/web/20011112232014/http://www47.pair.com/lindo/Scotland.htm>)

History of the Gordons - 1591 (date of event).

"Yellow war coat, which amongst them is the badge of the Chieftaines."

(From:

<http://web.archive.org/web/20011112232014/http://www47.pair.com/lindo/Scotland.htm>)

Gordon of Straloch. 1594 (Date of period described).

Tartan plaid. ('Loose Cloke of several ells, striped and parti-color'd').

Short linen shirt, which 'the great' sometimes dyed with saffron.

Short jacket.

Trews (in winter).

Short hose (stockings) at other seasons.

Raw leather shoes.

(From:

<http://web.archive.org/web/20011112232014/http://www47.pair.com/lindo/Scotland.htm>)

Lughaid O'Cleirigh. 1594.

Tartan plaid, fringed, with a belt over it. ('mottled cloaks of many colours')

(From:

<http://web.archive.org/web/20011112232014/http://www47.pair.com/lindo/Scotland.htm>)

The Manners and Customs of Ireland

Oxford, Corpus Christi College Library, MS 94.

Fynes Moryson, A History of Ireland from the year 1599 to 1603

"Generally ... the men go bare-headed, except they wear a steel helmet; ... The men wear long and large shirts, coloured with saffron, ... The men wear short coats and straight trousers, or

breeches, and both men and women wear long mantles for the uppermost garment, ... The women wear many yards of linen upon their heads, as the women do in Turkey; and wear so many bracelets and necklaces, as rather load than adorn."

(From: <http://www.ucc.ie/celt/published/T100073/index.html>)

DeHeere's drawing of a Scottish Highlander (1577)



(From: <http://web.archive.org/web/2001112232014/http://www47.pair.com/lindo/Scotland.htm>)

Holinshed's Chronicle, 1577

Scene of Scottish Highlanders hunting, from Holinshed's Chronicle, 1577. As you can see, the clothing worn is very similar to that worn in Ireland in the same period.



(From: <http://web.archive.org/web/20011112232014/http://www47.pair.com/lindo/Scotland.htm>)

woodcut of Scottish soldiers from 1641



(From <http://www.albanach.org/kilt.html>)

17th century portrait of a Campbell chief



Earliest Illustration
of a Belted Plaid

(From <http://www.albanach.org/kilt.html>)

Derricke's Image of Ireland

published in 1581



“Their shirts be very strange.

Not reaching past the thigh.

With pleats on pleats they pleated are

As thick as pleats may lie.

Whose sleeves hang trailing down.

Almost unto the shoe . . .”



The Irish Karne, or soldier





(From <http://www.albanach.org/kilt.html> and <http://www.albanach.org/leine.html>)

Life of Red Hugh O'Donnell

“The truth of the matter is that only one document has yet been found that dates from before 1600 and without a doubt describes a belted plaid, the earliest form of the kilt. It is an Irish source, written in Gaelic. In the Life of Red Hugh O'Donnell written by Lughaidh O'Clery, we read of a group of hired mercenaries from the Scottish Hebrides, employed by O'Donnell in 1594.

“These were recognized among the Irish by the difference of their arms and clothing, their habits and language, for their exterior dress was mottled cloaks to the calf of the leg with ties and fastenings. Their girdles were over the loins outside the cloaks.”

(From <http://www.albanach.org/kilt.html>)

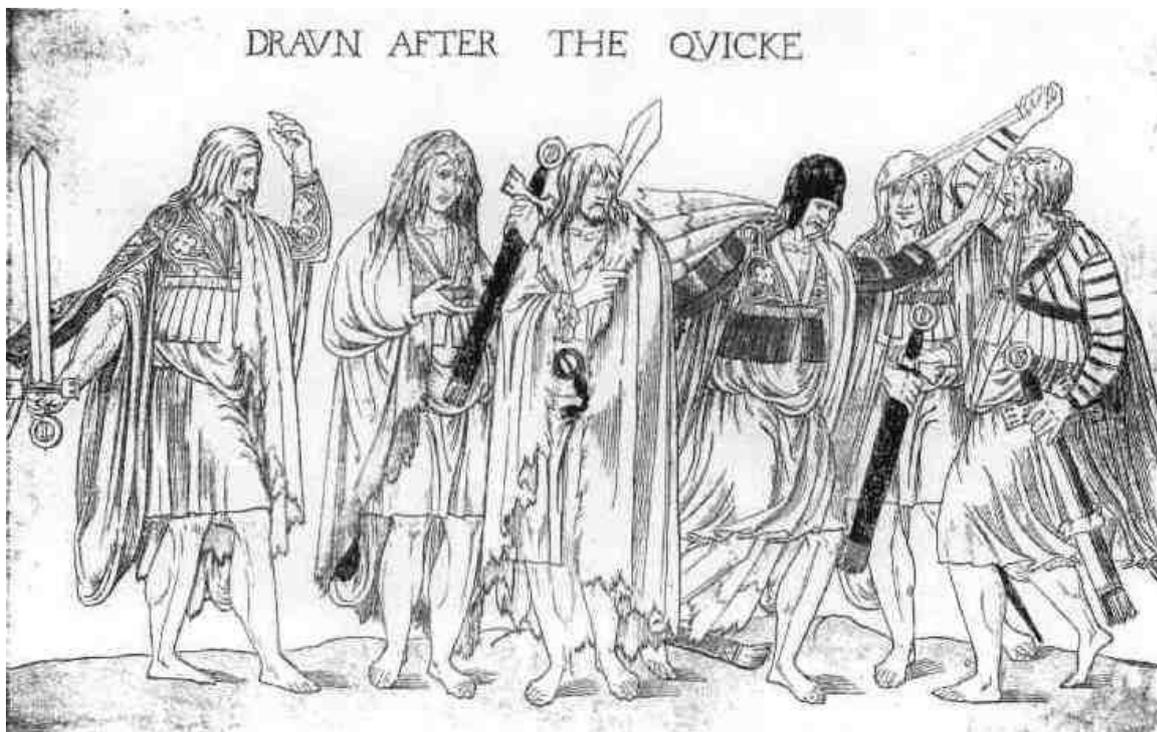
Corte beschryvinghe van Engeland, Scotland ende Ireland

Dutch book from 1574



(From <http://www.albanach.org/leine.html>)

woodcut from around 1550 of Irish men



(From <http://www.albanach.org/leine.html>)

Dürer "Iren"

1521



(from: <http://irisharchaeology.ie>)

Illustrations of Scottish history

from the twelfth to the sixteenth century 1834 (openlibrary_org)

Lots of work to read (latin, old French, old English) and nothing on this topic.

Tomb of Alexander MacLeod

Rodel, Harris (1528)



(From: <http://ceathairne.blogspot.de>)

Useful Interpretations

H.F. Clintock

Gael Agus Gall - kit guidelines

Nasalhelm nach einem Fund bei Hull in Schottland (muhod.de)



Concord – Ancient Celts

By Tim Newark and Angus McBride

© 1997 Concord Publications Co., Hong Kong

ISBN 962-361-623-6

McBrides illuminations mainly show celtic warriors throughout the whole period of ancient and medieval times (6th century BC till 14th century AD). Being partly high speculative he founded the pictures on sound considerations.

The book is for sale e.g. at specialized book stores (just google) and online at Scribd (<http://www.scribd.com/doc/56177701/Concord-6003-Ancient-Celts>).

Illustrated History of Ireland From 400AD

By Donnette E Davis

© 2009 St. Aidens Homeschool

A complete description of Christian Irish history; not much on this topic but valuable as a background

Available online at Scribd and on <http://www.staidenshomeschool.com/ireland/scribd-ihs555.html>

The Vikings in Ireland

By Anne-Christine Larsen

© 2001 Viking Ship Museum, Roskilde

ISBN 87 85180 42 4

Catalogue for an exhibition in Roskilde; not much on this topic

Not available online

<http://www.vikingeskibsmuseet.dk/en/exhibitions/previous-exhibitions/the-vikings-in-ireland/>

Library Ireland

A valuable source on old articles about Irish history, dress, weaponry and so on.

Online at <http://libraryireland.com/>

The Scottish Gael

Or Celtic Manners as preserved among the Highlanders

(James Logan, 1831)

I tried to read this book ... but it is full of misconceptions (see: <http://de.wikipedia.org/wiki/Ossian>), nationalism and racism.

“Instead, most ordinary soldiers fought semi-naked and carried only their weapons and a small round shield—Spenser wrote that these shields were covered with leather and painted in bright colours.”

(from: http://en.wikipedia.org/wiki/Gaelic_Ireland#Warfare)

<http://www.electricscotland.com/history/gael/scottishgaelindx.htm>

CELT – Corpus of Electronic Texts

An invaluable source of original texts of irish origin.

Online at <http://www.ucc.ie/celt>

Articles on the Web

There have been some websites containing articles about Irish or Scottish Dress. Partly they were of excellent quality – but mostly they are lost in cyberspace.

If you find something like this: make a local copy!

These local copies are my most valuable resource for this article.

<http://coblaith.net/EarlyGaelicDress/default.html>

<http://homepage.eircom.net/~gael/gaelweb/kit.html>

http://whitefiles.org/b2_h/1_celtic_museum/zcm/cm7/7_sclstdys.htm

<http://www47.pair.com/lindo/Scotland.htm> (at <http://web.archive.org>)

<http://www.geocities.com/Athens/Parthenon/5923/cloth/rogart.html> (completely lost)

<http://www.albanach.org/articles.html>

<http://www.celticarb.org/>

<http://www.marariley.net/celtic/SentToKass/Scotland.htm>

<http://www.reconstructinghistory.com/irish/Legendary.htm>

http://www.myarmoury.com/feature_armies_irish.html

<http://www.personal.utulsa.edu/~marc-carlson/shoe/SHOEHOME.HTM>

<http://web.archive.org/web/20091026214339/http://geocities.com/zobrien/>

Thanks to all these authors – unfortunately the web doesn't save everything forever.