

55





TRANSACTIONS  
OF  
THE OSSIANIC SOCIETY.

LA QUI

110

110

TRANSACTIONS  
OF  
THE OSSIANIC SOCIETY

FOR THE YEAR

1855.

VOL. III.

25895

---

ТОРУШЕАЧТ ДЫЯРЭУДА АСУС ЗЬРАЙНЕ.

---

DUBLIN:  
PRINTED UNDER THE DIRECTION OF THE COUNCIL,  
FOR THE USE OF THE MEMBERS.  
1857.

PB

1397

F4A4

v. 3

ТОРУШЕАЧТ ДИЈАРМУДА АСУС ШРАЈННЕ;

OR,

THE PURSUIT AFTER  
DIARMUID O'DUIBHNE, AND GRAINNE

THE DAUGHTER OF

CORMAC MAC AIRT,

KING OF IRELAND IN THE THIRD CENTURY.

EDITED BY

STANDISH HAYES O'GRADY, ESQ.

25895

---

DUBLIN:

PRINTED FOR THE OSSIANIC SOCIETY,  
BY JOHN O'DALY, 9, ANGLESEY-STREET.

1857.





THE PUBLICATIONS OF THIS SOCIETY ARE NOT SOLD; BEING STRICTLY  
LIMITED TO MEMBERS.

25895

665443

25. 9. 57

---

PRINTED BY GOODWIN, SON, AND NETHERCOTT, 79, MARLBOROUGH-STREET, DUBLIN.



# The Ossianic Society,

FOUNDED ON St. Patrick's Day, 1853, for the Preservation and Publication of MSS. in the Irish Language, illustrative of the Fenian period of Irish History, &c., with Literal Translations and Notes.

OFFICERS ELECTED ON THE 17TH MARCH, 1856.

## President :

STANDISH HAYES O'GRADY, Esq., *Erinagh House, Castleconnell,*

## Vice-Presidents :

REV. ULICK J. BOURKE, *St. Patrick's College, Maynooth.*

REV. EUSEBY D. CLEAVER, A.B., *Witney, Oxon.*

JOHN O'DONOVAN, LL.D., M.R.I.A., *Dublin.*

REV. THADDEUS O'MAHONY, A.B., *24, Trinity College, Dublin.*

## Council :

REV. JOHN CLARKE, C.C., *Louth.*

PROFESSOR CONNELLAN, *Queen's College, Cork.*

REV. SIDNEY L. COUSINS, *Tivoli Hall, Kingstown.*

REV. JOHN FORREST, D.D., *Bray.*

REV. JAMES GOODMAN, A.B., *River View, Skibbereen.*

WILLIAM HACKETT, Esq., *Midleton, Cork.*

REV. PATRICK LAMB, P.P., *Newtownhamilton.*

MICHAEL J. MAC CARTHY, Esq., *Derrynanoul, Mitchelstown.*

M. M'GINTY, Esq., *Bray.*

CONOR MAC SWEENEY, Esq., *Passage West, Cork.*

JOHN O'DALY, Esq., *O'Daly's Bridge, Kells.*

JOHN O'DUFFY, Esq., *Dublin.*

REV. JOHN L. O'FLYNN, O.S.F.C., *24, Blackhall-street, Dublin.*

JAMES O'MAHONY, Esq., *Bandon.*

REV. DANIEL A. O'SULLIVAN, P.P., *Enniskean, Bandon.*

JOHN T. ROWLAND, Esq., *Drogheda, and Abbey-street, Dublin.*

ANDREW RYAN, Esq., *Gortkelly Castle, Borrisoleigh.*

JOHN WINDELE, Esq., *Blair's Castle, Cork.*

CHARLES H. H. WRIGHT, Esq., A.B., *Trinity College, Dublin.*

## Treasurer :

REV. THADDEUS O'MAHONY, A.B., *24, Trinity College, Dublin.*

## Honorary Secretary :

MR. JOHN O'DALY, 9, *Anglesey-street, Dublin.*

THE main object of the Society is to publish manuscripts, consisting of Poems, Tales, and Romances, illustrative of the Fenian period of Irish History; and other documents illustrative of the Ancient History of Ireland in the Irish language and character, with literal translations, and notes explanatory of the text.

Subscriptions (5s per annum) are received by the Treasurer, 24, Trinity College, by any member of the Council, or by the Honorary Secretary, Mr. John O'Daly, 9, Anglesey-street, Dublin, with whom the publications of the Society lie for distribution among the members, and from whom prospectuses can be obtained.

## GENERAL RULES.

---

1. That the Society shall be called the **OSSIANIC SOCIETY**, and that its object shall be the publication of Irish Manuscripts relating to the Fenian period of our history, and other historical documents, with literal translations and notes.

2. That the management of the Society shall be vested in a President, Vice-presidents, and Council, each of whom must necessarily be an Irish scholar. The President, Vice-presidents, and Council of the Society shall be elected annually by the members, at a General Meeting, to be held on the Seventeenth Day of March, the Anniversary of the Society, or on the following Monday, in case St. Patrick's Day shall fall on a Sunday. Notice of such meeting being given by public advertisement inviting all the members to attend.

3. That the President and Council shall have power to elect a Treasurer and Secretary from the Members of the Council.

4. The receipts and disbursements of the Society shall be audited annually by two Auditors, elected by the Council; and the Auditors' Report shall be published and distributed among the members.

5. In the absence of the President or Vice-President, the Members of Council present shall be at liberty to appoint a Chairman, who will not thereby lose his right to vote. Three members of the Council to form a quorum.

6. The funds of the Society shall be disbursed in payment of expenses incident to discharging the liabilities of the Society, especially in the publication department, and no avoidable expenses shall be incurred.

7. Every member shall be entitled to receive **ONE COPY** of the Society's Publications; and twenty extra copies of each work shall be printed for contingencies.

8. The funds of the Society shall be lodged in Bank, in the name of the President, Secretary, and Treasurer of the Society, or any three members the Council may deem proper to appoint.

9. The Council shall have power to elect additional members, and fill vacancies in its own body.

10. Members of Council residing at an inconvenient distance from Dublin shall be at liberty to vote by proxy at elections.

11. Membership shall be constituted by the annual payment of Five Shillings, which sum shall become due on the 1st of January in each year.

12. The **OSSIANIC SOCIETY** shall publish every year one volume, or more, if their funds enable them.

13. No change shall be made in these Rules, except at a General Meeting, and at the recommendation of the Council; the proposer and seconder of any motion for such change, shall lodge a notice of their intention in writing, with the Secretary, twenty clear days before the day of General Meeting.

14. That all matters relating to the Religious and Political differences prevailing in this country, be strictly excluded from the meetings and publications of the Society.

## THIRD ANNUAL REPORT,

READ ON THE 17TH DAY OF MARCH, 1856.

---

The Council of the Ossianic Society, in coming before the public on this their third anniversary, have much pleasure in announcing a large increase in the ranks of the Society within the past year. On the last anniversary the number of members enrolled in the Society's books was 116, and on this day the number enrolled is 291, showing an increase of 175 members within the year.

The Council attribute this great success chiefly to the smallness of the subscription, and the style in which the publications of the Society are issued. The two books already brought out have met with the greatest approbation, and have gained high praise from some of the most influential reviews in the kingdom. It is contemplated by the Council to issue the third and fourth volumes within the present year, as both are now nearly ready for press. One of these, the Pursuit of Diarmuid and Grainne, is a curious specimen of the ancient Irish romance. The President of the Society has prepared this work from the best copies that could be procured. The other volume is still more interesting to the investigator of remote Irish history, and gives an account of the great war supposed to have been carried on between the Conacians and Ultonians, one century before the Christian era. Seanchan, the ollamh of Ireland, wrote it from the dictation of Fergus Mac Roigh, another learned ollamh, about A.D. 560. It is best known among Irish scholars by the name of *Tain Bo Chuailgne*; or, the Cattle Spoil of Cuailgne (now Cooley), a district of the county of Louth. The manuscript, from which this volume will be printed, belongs to the Rev. Patrick Lamb, P.P., Newtownhamilton, County of Armagh, a member of the Council, who has very kindly lent it to the Society. It comprises 200 folio pages of closely-written matter, and will form a very large book if it can be brought out in a single volume. It contains much interesting matter—such as mythological incidents, accounts of pillar-stones and tulachs, Ogham inscriptions, and treats of the war chariots of the ancient Irish, familiar spirits, or Leanan Sighes, &c., &c. Mr. Hackett, of Midleton, the gentleman by whom the work is to be edited, announces that it will be soon ready for the printer.

The Society's last volume referred to Ceann Sleibhe in Clare, of legendary fame, and through the zeal of Mr. Lysaght, of Ennis, who takes a warm interest in the proceedings of the Society, "Old Thomond" has responded to the call by sending in no small number of members. Mr. Rowland, of Drogheda, has also been instrumental in gaining many new members.

Within the past year an agent has been appointed in Philadelphia, United States of America, where the Society has gained ground, through the exertions of an enthusiastic Irishman, Mr. John Burton, of that



town; and from the feeling that prevails in favour of the Society, the Council calculate on having nearly 500 members before the close of the present year.

A very remarkable circumstance has characterized the Ossianic Society beyond its fellows. A large number of ladies, some of whom hold a high place in the walks of literature, have given their support as members, and it is truly gratifying to the Council to find how deep an interest they take in the Society's welfare.

The Council have to lament the heavy loss that Irish literature has sustained by the death of one of their body, the late Mr. James Hardiman, of Galway, whose literary remains will ever endear his memory to Irishmen.

While such hopes present themselves to the Society, it is requested that each individual member will feel as if the prosperity of the Society depended solely upon his own exertions, and therefore do all in his power to secure adherents.

After the support given to the Society in the brief interval since its formation, the Council deem it scarcely necessary to stimulate the patrons and admirers of Irish literature to any increased exertion, convinced as they are that no effort will be wanting to sustain a movement of so interesting a character. But they cannot avoid directing attention to a circumstance of no small significancy, as tending to prove the estimation in which the existing remnants of Irish literature are held by men most competent to form a correct opinion of their value—they allude to the fact that within the last month Dr. O'Donovan, Vice-President of the Society, whose name has been so long and so honourably associated with every effort to facilitate the access of the learned to the treasures hitherto concealed in our national historic documents, has received the high distinction of being elected a corresponding member of the Royal Academy of Berlin, on the motion of Jacob Grimm, the greatest of living philologists, and the man best capable of appreciating the importance of a knowledge of the Celtic language and literature to the philologist and the ethnologist.

When foreigners of such celebrity take so great an interest in the objects which the Ossianic and kindred Societies are endeavouring to promote, the Council can have little apprehension as to the success of the experiment which they ventured on so short a time ago, and under circumstances, at first sight, of no very encouraging character.

It only remains for the Council to add, and they do it with great satisfaction, that the financial affairs of the Society are in a most flourishing condition, and that after all its liabilities shall have been discharged, there will remain a considerable balance in the Treasurer's hands.



## BOOKS PRINTED BY THE SOCIETY.

I. *Caé Ghabhra*; or, the Prose and Poetical Account of the Battle of Gabhra (Garristown), in the county of Dublin, fought A.D., 283, between Cairbre Liffeachair, king of Leinster, and the Fenian forces of Ireland, in which the latter were conquered, and their ranks finally broken up. Edited by NICHOLAS O'KEARNEY, Esq. (*Out of print.*)

II. *Féir Tíze Chonaig Chionn Shléibe*; or, The Festivities at the House of Conan of Ceann Sleibhe, a romantic hill which is situated on the borders of the Lake of Inchiquin, in the county of Clare. Edited by N. O'KEARNEY, Esq. (*Out of print.*)

This document contains a colloquy between Fionn and Conan, in which much light is thrown on the Ancient Topography of Munster; and also on the Habits and Customs of the Fenian Chieftains.

III. *Tóruigealac Dhiarmuda Uí Dhuibhne azur Ghraíne, iníon Chornuic íneic Áine*; or, an Account of the Pursuit of Diarmuid O'Duibhne and Grace, the daughter of Cormac Mac Airt, Monarch of Ireland in the Third Century, who was married to Fionn Mac Cumhaill, from whom she eloped with Diarmuid. To them are ascribed the Leaba Caillighes (Hags' Beds), so numerous in Ireland. Edited by STANDISH HAYES O'GRADY, Esq., PRESIDENT OF THE SOCIETY.

---

## BOOKS IN PREPARATION.

I. A VOLUME OF OSSIANIC POEMS. To be edited by the SECRETARY.

II. *Ázallan na Seandóirí*; or, the Dialogue of the Sages: an Historical Work in Prose and Poetry, full of rare information on the achievements of the Fianna Eirionn; copied from a vellum manuscript of the Fourteenth Century, now deposited in the Bodleian Library, Oxford. To be edited by JOHN WINDELE, Esq.

III. *Caé Fhionn Tíraza*; or, an Account of the Battle fought at Ventry in the county of Kerry, in the Third Century of the Christian era, between Daire Donn, Monarch of the World, and the Fenians. To be edited by the REV. JAMES GOODMAN, A.B.

This Battle lasted for 366 days; the copy at the disposal of the Society is the earliest known to exist, having been copied from a vellum manuscript of the fourteenth century, now deposited in the Bodleian Library, Oxford.

IV. *Caé Chnoc*; or, the Battle of Castleknock, in the county of Dublin, fought A.D. 273, between Conn Ceadchathach, i.e., Conn of the Hundred Battles, and the Clanna Morna; by his victory in which, Conn obtained the Sovereignty of three Provinces in Ireland, viz. Connaught, Ulster, and Leinster. To be edited by the REV. THADDEUS O'MAHONY.

This tract is copied from a manuscript made by John Murphy of Carrignavar, in the county of Cork, A.D. 1725, and from the fame of the writer as a scribe, no doubt is entertained of the accuracy of the text.

V. *Ṭṁṁ b6 Chuaṙṙṙe*; or, the Great Cattle Spoil of Cualgne (Cooley), in the county of Louth, being a History of the Seven Years' War between Ulster and Connaught; in the reign of Meadhbh, Queen of Connaught, and Conchobhar Mac Nessa, king of Ulster, on account of the famous bull called *Donn Chuailgne*; and which terminated, according to Roderic O'Flaherty, the Irish chronologist, one year before the Christian era. Now editing by WILLIAM HACKETT, Esq.

This very ancient and curious tract comprises three hundred closely-written folios, and contains many interesting details of Mythological Incidents, Pillar Stones, Ogham Inscriptions, Tulachs, War Chariots, Leanan Sighes, Mice and Cat Incantations. Together with an account of the Mysterious War Weapon used by Cuchullainn, called *Gath Bolg*; also Some Account of the early Christian Missionaries in Ireland, and the privileges enjoyed by the chief bard.

VI. A TRACT ON THE TOPOGRAPHY OF IRELAND; from the Psalter Mac Richard Butler, otherwise called "*Saltar na Rann*," (which appears from the handwriting to be much more ancient than any other part of the volume), containing the Derivation of the Names, Local Traditions, and other remarkable circumstances, of the Hills, Mountains, Rivers, Caves, Carns, Rocks, Tulachs, and Monumental remains of Pagan Ireland, but more especially those connected with the deeds of Fionn Mac Chumhail. To be edited by PROFESSOR CONNELLAN.

Psalter Mac Richard Butler was originally written for Edmond, son of Richard Butler commonly called "Mac Richard," but on his defeat by Thomas, the eighth Earl of Desmond, (who was beheaded in 1467), near the banks of the River Suir, where great numbers of the Butlers' followers were drowned and slain, the book fell into the hands of this Thomas, and was afterwards the property of Sir George Carew, Elizabeth's President of Munster; but finally came into the hands of Archbishop Laud, who bequeathed it to the Bodleian Library, Oxford, where it is now preserved, and the Society have permission to make transcripts of its contents.

VII. A TRACT ON THE GREAT ACTIONS OF FINN MAC CUMHAILL, copied from the Psalter of Mac Richard Butler. To be edited by the REV. ULICK J. BOURKE, of St. Patrick's College, Maynooth.

VIII. A MEMORIAL ON THE DAL-CASSIAN RACE, and the Divisions of Thomond at the Invasion of the English, A.D. 1172; to which is annexed a Short Essay on the Fenii or Standing Militia of Ireland; also, Remarks on some of the Laws and Customs of the Scoti, or Antient Irish, by the late Chevalier O'Gorman; presented to the Society for publication by J. R. JOLI, Esq., LL.D., Rathmines.

These manuscripts contain a list of the several families of the Macnamaras, who were named from the houses or lands of inheritance they severally enjoyed; also a list of the several castles in the baronies of Bnnratty and Tulla, with the names of the persons who erected them.

## SOCIETIES IN CONNECTION.

1. THE ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY OF BUCKINGHAM. REV. A. NEWDIGATE, *Aylesbury*, Honorary Secretary.
2. THE ARCHITECTURAL SOCIETY OF THE ARCHDEACONRY OF NORTHAMPTON AND THE COUNTIES OF YORK AND LINCOLN; AND THE ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY OF BEDFORDSHIRE AND ST. ALBANS. REV. H. D. NICHOLSON, M.A. *St. Albans, Herts*, Honorary Secretary.
3. THE CAMBRIAN INSTITUTE. R. MASON, Esq. *High-street, Tenby*, Treasurer.
4. THE CAMBRIDGE ANTIQUARIAN SOCIETY. CHAS. C. BABINGTON, Esq., M.A., Fellow of St. John's College, *Cambridge*, Treasurer.
5. THE HISTORIC SOCIETY OF LANCASHIRE AND CHESHIRE. REV. A. HUME, D.C.L., LL.D., F.S.A., *St. George's, Liverpool*, Honorary Secretary.
6. THE KILKENNY AND SOUTH-EAST OF IRELAND ARCHÆOLOGICAL SOCIETY. REV. JAMES GRAVES, A.B., and JOHN GEORGE AUGUSTUS PRIM, Esq., *Kilkenny*, Honorary Secretaries.
7. THE SUFFOLK INSTITUTE OF ARCHÆOLOGY. SAMUEL TYMMS, Esq. F.S.A., *Bury St. Edmunds*, Honorary Secretary and Treasurer.
8. THE SOCIETY OF ANTIQUARIES OF LONDON. JOHN Y. AKERMAN, Esq., F.S.A., *Somerset House, London*, Secretary.
9. THE SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE. JOHN ADAMSON, Esq. *The Castle, Newcastle-upon-Tyne*, Secretary.
10. THE SOCIETY OF ANTIQUARIES OF SCOTLAND. JOHN STUART, Esq. *General Registry House, Edinburgh*, Secretary.
11. THE SURREY ARCHÆOLOGICAL SOCIETY. GEORGE BISH WEBB, Esq. 6, *Southampton-street, Covent Garden, London*, Honorary Secretary.

*An Abstract of the Receipts and Expenditure of the Society, for the Years, ending 1853 and 1854.*

Dr.	£ s. d.	Cr.	£ s. d.
To Subscriptions received for 1853	... 52 14 9	By Printing for 1853	... 36 7 10
— Do. for 1854	... 53 0 0	— Postage Do.	... 2 19 4
— Balance in hand	... £8 7 10	— Binding Do.	... 6 16 0
— Six Subscriptions due for 1853	£1 10 0	— Books bought at deceased Member's Sales	0 8 6
— Fourteen Do. 1854	3 10 0	— Advertisements for 1853	... 0 7 0
	£5 0 0	— Printing for 1854	... 33 6 10
		— Binding Do.	... 6 15 5
		— Wood-engraving	... 0 7 6
Six copies of vol. for 1853 on hand.		— Stationery & Postage for 1854 by Secretary	9 6 5
Seven Do. for 1854 Do.		— Do. Do. by Treasurer	0 12 1
		— Balance in hand	... 8 7 10
	<u>£105 14 9</u>		<u>£105 14 9</u>

We have examined the above Abstract and find it correct, and that a balance of Eight Pounds, Seven Shillings, and Ten Pence, remains in the Treasurer's hands at this date, August 19th, 1857.

JOHN BOURKE, }  
HAMILTON GERTY, } *Auditors.*

## INTRODUCTION.

---



It is not for several reasons proposed to discuss here, beyond making a few necessary remarks, the age and authorship of the various Irish compositions known by the generic name of Fenian: amongst others, because the subject is one that could not possibly be fairly handled in a mere introduction. When, therefore, Oisin is spoken of as the author of that body of poems which bears his name, it must be understood that no assumption is made, and no law laid down, but merely a tradition stated.

To the reader who has ever asked from a real desire for information that question which is all but invariably heard when mention is made of the Irish language before the uninitiated—Is there any thing to read in Irish?—it may be acceptable to learn somewhat more fully and more definitely than is often convenient in conversation, the nature and extent of at least one branch of our native literature, that which the Ossianic Society has undertaken as far as may be to rescue from obscurity.

The Fenian compositions, then, consist of prose tales and of poems. It is lawful to call them collectively



“Fenian,” since the deeds and adventures of the Fenian warriors are equally the theme of the tales and of the poems; but to these latter alone belongs the name “Ossianic,” for Oisín is traditionally regarded as their author, whereas the prose tales are not attributed to him. The poems are known among the peasantry of the Irish districts as “Sgeulta Fiannuigheachta,” Stories of the Fenians; and moreover as “Agallamh Oisín agus Phadruig,” The dialogue of Oisín and Patrick; for Oisín is said to have recited them to the Saint in the latter days, when, the glory of the Fenians having departed for ever, he alone of them survived; infirm, blind, and dependent upon the bounty of the first Christian missionaries to Ireland. We do not learn whether those pious men eventually succeeded in thoroughly converting the old warrior-poet; but it is plain that at the time when he yielded to the Saint’s frequent requests that he would tell him of the deeds of his lost comrades, and accordingly embodied his recollections in the poems which have descended to us, the discipline of Christianity sat most uneasily upon him, causing him many times to sigh and wearily to lament for the harp and the feast, the battle and the chase, which had been the delight and the pride of the vanished years of his strength. These indications of a still untamed spirit of paganism St. Patrick did not allow to pass uncorrected, and we find his reproofs, exhortations, and threats interspersed throughout the poems, as also his questions touching the exploits of the Fenians<sup>1</sup> (vid. the Battle of Gabhra); and whatever period or author be assigned to the Ossianic poems, certainly nothing can be better or more naturally expressed

<sup>1</sup> It will be for those who may at any time seek to determine the age and source of these poems, to consider whether these passages be part of the originals, or later interpolations; for on this of course much depends.

than the objections and repinings which the aged desolate heathen opposes to the arguments of the holy men.

Thus far a few words on the name and general character of these poems. As to their number here follows a list which is not indeed offered as by any means perfect or complete, but which contains the names of those which are most popular, and which are found in most manuscript collections; and though some poems be not enumerated therein, it is hoped that it will suffice for the information of those who, not being Irish scholars, yet have some curiosity in these matters, for the use of whom these remarks are intended. These, then, are the chief poems of Oisín the son of Fionn the son of Cúnhall with the number of *ranns* or stanzas in each, viz. :—

Agallamh Oisín agus Phadruig<sup>1</sup>—The Dialogue of Oisín and Patrick (199). Cath Chnuic an air<sup>2</sup>—The Battle of Knockanaur (80). Teach Mheargaigh go h-Eirinn—The coming of Meargach to Erin (237). Caoidh mhna Mheargaigh—The Lamentation of the wife of Meargach (96). Anmanna na b-priomhlaochra do bhí ar Chnoc an air—The names of the chief warriors who were at Knockanaur (26). Anmanna na g-con agus na n-gadhar do bhí ag an bh-Feinn ag fagbhail Chnuic an air—The names of the stag-hounds and hounds which the Fenians had when leaving Knocka-

<sup>1</sup> It will be remarked that this name is here assigned to a single poem; it is so called in manuscripts, because it is the opening piece of the Ossianic poems, commencing with an exhortation from Patrick to Oisín to arise and listen to the orisons of the monks, and consisting throughout of a conversation between the saint and the bard. Nevertheless, as has been said above, the whole *corpus* of Ossianic poems are called Agallamh Oisín agus Phadruig as well.

<sup>2</sup> *Cnoc an air*, i.e. *the hill of slaughter*, in the county of Kerry. It still bears the name, which is anglicised as in the text. This and the four following poems, which also relate to this battle, are perhaps the most generally admired among the people.

naur (75). Laoidh na seilge—The lay of the chace (81). Radh na m-ban—The testing of the women (120). Sealg Sleibhe Fuaid—The chace of Slieve Fuaid (198). Sealg Ghleanna Smoil—The chace of Glennasmol (83). Sealg Locha Lein—The chace at Loch Lein (56). Laoidh an Deirg—The lay of Dearth, i.e. the red one (75). Laoidh Airchinn mhic Chronnchair—The lay of Aircheann son of Cronnchar (27). Laoidh Dhiarmada Bhricce—The lay of Diarmuid of Brice (30). Laoidh an duirn—the song of the first (50). Laoidh Chab an dasain—The lay Cab an dasain (57). Laoidh Loin mhic Liamhtha—The lay of Lon mac Liamhtha (44). Marbhrann Osgair—The death-song of Oscar (77). Laoidh na Con Duibhe—The lay of the black stag-hound (57). Laoidh Oisín ar thír na n-óg—Oisín's lay of the land of the young (147). Tuarusgabhail chatha Gabhra—The account of the battle of Gabhra (88). Caoidh Oisín an-diaigh na Féinne—Oisín's Lamentation after the Fenians (159). Teachta Chonnlaoidh go h-Eirinn—The coming of Connlaoidh to Erin (28). Caoidh Chongcúlainn an-diaigh a mhic—Cúchullainn's Lamentation for his son (11). Toiteán tigh Fhinn—The burning of the house of Fionn (66). Sgeuluigheacht Chaolte d'Osgair—Caolte's narration to Oscar (82). Laoidh Thailc mhic Threoin—The lay of Talc mac Treon (23). Sealg Sleibhe g-Crot—The chace of Slieve Grot (72). Laoidh Mhaghnuis rígh Lochlainn—The lay of Magnus king of Lochlann (40). Comhrac Chuirrill agus Ghoill mhic Mhorna—The combat of Cuirrill and Goll mac Morna (38). Comhrac na Féinne agus mhic rígh na Sorcha mar gheall ar inghin rígh Thire fo thuinn—The combat of the Fenians and the son of the king of Sorcha for the daughter of the king of Tir fo thuinn (40). Comhrac Mhaghnuis mhic rígh Lochlainn—The combat of Magnus son of the king of Lochlann (32). Agallamh Eibhir re Conall Cearnach—The Dialogue of

Eibhear with Conall Cearnach (35). Cath an bhais—The battle of death (54). Cath na suirghe—The Battle of the wooing (105).<sup>1</sup>

The total number of stanzas in these poems is 2594; and as each stanza is a quatrain, we have 10,376 lines or verses.

The prose romances of the Irish were very numerous; for as Dr. O'Donovan tells us in his introduction to the Battle of Magh Rath,<sup>2</sup> it is recorded in a vellum manuscript in the library of Trinity College, Dublin, that the four superior orders of poets, that is to say, the Ollamh, the Anruth, the Cli, and the Cano, were obliged to have seven times fifty chief stories, and twice fifty sub-stories the manuscript referred to gives the names.

Of these and many other tales a number probably never were committed to writing, but lived in the mouth of the bards; whilst the manuscripts which contained others are no longer to be found, having either already perished utterly, or being even now in process of decay in some dusty corner of one or other of the vast continental libraries.<sup>3</sup>

<sup>1</sup> The Irish names of the poems have been purposely printed in the Roman character for the convenience of Scotch Gaelic scholars, should these pages chance to be seen by any such.

<sup>2</sup> Printed with translation and notes for the *Irish Archæological Society*. Dublin: 1842.

<sup>3</sup> In the story of the Battle of Magh Rath, Congal Claen in his metrical conversation with Ferdoman, boasting of the prowess of the Ultonians, mentions the following battles and triumphs, viz. The Battle of Rathain, of Ros na righ, of Dumha Beinne, of Eadar, of Finncharadh: the first day which Conchobhar gave his sons, the taking of the three Maels of Meath by Fergus, the seven battles around Cathair Conrui, the plundering of Fiamuin mac Forui, the plunedring of Curoi with the seventeen sons of Deaghaidh, the breach of Magh Muchruime, the bloody defeat by Conall Cearnach. Of the greater part of these events Dr. O'Donovan says that there is no record extant, and of one or two a short mention is made in the Book of Leinster; but as the two



Some stories, again,<sup>1</sup> are as yet known only to the reader of the Book of Leinster, the Book of Lismore, the *Leabhar na h-Uidhre* (Book of the Dun Cow), and other rare and unique manuscripts; which after many vicissitudes and narrow escapes, have at last found a safe and dignified resting place for their venerable age in the Libraries of Trinity College, Dublin, of the Royal Irish Academy, of the British Museum, and in the Bodleian.

But those stories which are as yet comparatively unknown and which relate to other than the deeds of Fionn and his men, may be for the present dismissed; and we proceed forthwith to enumerate the Fenian tales which to this day live among the people, and are known as *Eachtraidhe*, (Adventures), hence marvellous histories or legends. They are as follows, and their titles will sufficiently explain the subject of each.

An *bhruighean chaorthainn*—The Enchanted fort of the quicken tree. *Bruighean Cheise corainn*—The Enchanted fort of Ceis corann. *Bruighean bheag na h-Almhaine*—The little enchanted fort of Almhain. *Bruighean Eochaidh bhig dheirg*—The Enchanted fort of Eochaidh beag the red. *Toruigheacht Shaidhbhe inghion Eoghain oig*—The Pursuit of Sadhbh daughter of Eoghan og. *Toruigheacht an ghiolla deacair agus a chapail*—The Pursuit of the Giolla Decair

last named battles form the subject of separate romances which are well known at the present day, we may conclude that similar accounts at one time existed of all the others, the loss of which is to be accounted for as above.

<sup>1</sup> Such as *Tain Bo Cuailgne*, or the Cattle-spoil of Cuailgne, (of which very few modern copies are to be found), in *Leabhar na h-Uidhre*; the demolition of *Bruighean da Berga* in the same and in two other old manuscripts. Also the stories of the magical cauldrons at *Bruighean Blai Bruga*, at *Bruighean Forgaill Monach*, at *Bruighean mic Ceacht*, at *Bruighean mic Dathó*, and at *Bruighean da choga*. All these tales are mentioned in the battle of Magh Rath, and the information as to the books in which they are preserved is derived from Dr. O'Donovan's notes.



and his horse. *Toruigheacht Diarmuda agus Ghrainne*—The Pursuit of Diarmuid and Grainne. *Oidheadh an mhacaoimh mhoir, mac righ na h-Easpaine*—The Death of the tall youth the son of the king of Spain. *Oidheadh Chonnlaoich*—The Death of Conlaoch. *Feis tighe Chonain*—The Assembly at the house of Conan. *Eachtra Lomnochtain t-Sleibhe Riffe*—the Legend of Lomnochtan of Sliabh Riffe. *Eachtra Cheadaighd mhoir*—The Legend of Ceadach mor. *Cath thulaighe na n-each*—The Battle of Tulach na n-each (the hill of horses). *Cath Fiontraigha*—The Battle of Ventry, *Cath Chnucha*—The Battle of Cnucha (Castleknock near Dublin), *Cath Mhuighe Mhuchruime*—The Battle of Magh Muchruime. *Ionnsaighidh Mhuighe Leana*—The Attack of Magh Leana. *Brisleach Mhuighe Mhuirtheimhne*—The Breach of Magh Muirtheimhne. *Deargruathar Chonail Chearnaigh*—The Bloody defeat by Conall Cearnach. *Cuire Mhaoil Ui Mhananain go d-ti Fiannaibh Eirionn*—The Invitation of Maol the grandson of Mananan to the Fenians of Erin. *Eachtra bhodaigh an chota lachtna*—Legend of the churl of the yellow coat. *Oileamhain Chongcullainn*—The Education of Cuchullainn. *Comhrac Fheardhiaidh agus Chongcullainn*—The Combat of Feardhiadh and Cuchullainn, *Nualldubhadh Oiliolla Oluim a n-diagh a chloinne*—The Lamentation of Olioll Oluim after his children. *Bas na g-curaidheadh*—The death of the heroes. *Agallamh na Seanorach*—The Dialogue of the Sages.

Equally popular and well known are the following tales, which though written in the same style, do not relate to the Fenians:—

*Toruigheacht Cheallachain Chaisil*—The Pursuit for the recovery of Ceallachan of Caiseal (from the Danes). *Cath Chrionna*—The Battle of Crionna. *Cath Chluana tarbh*—The Battle of Cluan tarbh (Clontarf), which are embellished

accounts of historical incidents, and their age may probably be estimated relatively as the dates of the events which they record.<sup>1</sup> Oidheadh chloinne Tuirinn—The death of the children of Tuireann. Oidheadh chloinne Lir—The death of the children of Lear. Oidheadh chloinne Uisnigh<sup>2</sup>—The death of the children of Uisneach. Eachtra Thoirdealbhaigh mhic Stairn—The Legend of Turloch son of Starn (the king of Lochlan's nephew). Eachtra chloinne Thoirdealbhaigh mhic Stairn—The Legend of the children of Turloch son of Starn—These relate to the Tuatha De-Danann and their domination in Ireland, except the third, which is a story of the Milesians. The first-named three form a triad, which has for ages been known as “Tri truagha na sgeuluigheachta”—or, The three sorrows of story, i.e. the three tragical romances.

Lastly, there are some stories which seem to be mere efforts of the imagination, the name and pedigree of one or more of the chief actors indeed being historical, but all the accessory characters and incidents manifestly fictitious. In these we meet with kings of Greece, of Spain, of Gaul, of Ireland, of Scotland, of Baitain, and of Scythia, indiscriminately plundering and slaying one another, and visiting each other's territories on business or pleasure with as

<sup>1</sup> Of some of these legends no ancient copies are now known to exist; but to speak generally, the history of one may perhaps be applied to all. Thus the Battle of Magh Rath was fought A.D. 637, of which there is authentic historic record in the Annals of Tighernach, the Chronicon Scotorum, and the Annals of the Four Masters. The oldest copy of the romance of this battle is in a manuscript of the XV century; but the language and other internal evidence combine to shew that the story, as it has come to us, was compiled in the XII century, and various hints and quotations of the author leave no doubt that he again had more ancient manuscripts before him, the age of which is undetermined.

<sup>2</sup> This tale is published in the Transactions of the Gaelic Society of Dublin, 1808.

much facility as they might in the present days of improved locomotion; whilst many names occur in them which are plainly borrowed from the history of the later Roman Empire. Asia also and Africa are frequently mentioned. Such are—*Eachtra chloinne righ na h-Iorruaidhe*—The Legend of the children of the king of Iorruaidh. *Eachtra ghiolla an fhiugha*—The legend of Giolla an fhiugha. *Eachtra Chonaill Golbain*—The Legend of Conall of Golban. *Eachtra mhic an Iolair*—The Legend of the son of the eagle. *Eachtra an mhadra mhaoil*—The Legend of the cropped dog. *Eachtra Iollainn airmdheirg*—The Legend of Iollann of the red weapons.

These would seem to be the most modern of all our stories; in some of which Irish characters do not occur at all, but the chiefs and warriors of other legends are replaced by foreign knights and esquires,<sup>1</sup> that is to say, by champions so called indeed, but in thought and act so thoroughly Celtic as Fionn mac Cumhaill himself and his mighty men.

Some account having been already given in the Introduction to the Battle of Gabhra of the manner in which the Ossianic poems have been preserved, and of the pro-

<sup>1</sup> Adhering to the purpose of not deeply investigating the age of these productions, we may yet suggest one or two queries. Such legends as the last mentioned were clearly written after the Normans had made known to the Irish the institutions of chivalry, which were not indigenous to the Gael—is it fanciful to suppose, since we find such frequent mention of Europe, Asia, and Africa, also of “the three divisions of the world,” that the imaginative narrator would have introduced the New World as well had it been discovered in his day, hence that the stories were written before 1492, or at all events before 1500? Again, the Legend of the Cropped Dog is of King Arthur and the knights of the Round Table, and the name of Arthur occurs in the legend of Iollann—whence did the Irish derive their knowledge of these personages, was it from the Welsh colonists in Ireland, or from the Norman books of chivalry?

gressive changes which the language of them has undergone ; we shall say no more here on the subject, but confine the rest of our remarks to the prose tales.<sup>1</sup>

The history of Ireland may be roughly, but for our purpose conveniently, divided into three periods. The pre-historic or mythic, in which we are lost and bewildered in the maze of legends of the Firbolgs, Tuatha De Danann, and Milesians, and which may be said to extend to the Christian era ;<sup>2</sup> the elder historic, from the Christian era

<sup>1</sup> That is to those of which the names have been cited above, which are the greater part of what have remained current among the people in modern times.

<sup>2</sup> Far be it to deprive of all claim to truth such parts of our history as profess to record what happened in Ireland before the birth of our Lord ; because from the singular continuity, accuracy, and minuteness, with which annals, genealogies, and historical poems are known to have been compiled by monks and the hereditary historians of the great native chiefs, even from the Vth century until the early part of the XVIIth, thus testifying to the natural bent of the Gael to preserve their own history ; it is probable that the primitive Irish did not neglect to transmit true records of some kind to their posterity. Whether they were acquainted with the art of writing, as some maintain ; or whether by the Ogham, and poems orally preserved. Yet who shall thoroughly discern the truth from the fiction with which it is every where entwined, and in many places altogether overlaid ? The word *mythic* also applies in great measure to the earlier portion of the elder historic period. This note is appended to sooth the indignant feelings of those, (if such there be at this day), who stickle for the truth of every the most ancient particle of Irish history, and who may not relish any doubts thrown upon the reasonableness of their cherished dreams of the past. There was at one time a vast amount of zeal, ingenuity, and research, expended on the elucidation and confirming of these fables ; which, if properly applied, would have done Irish History and Archæology good service, instead of making their very names synonymous among strangers with fancy and delusion. The Irish Annalists confined themselves to bare statements of facts, never digressing ; hence we find fable set down as gravely as truth. What trouble would have been saved to their modern readers had they done as Herodotus, who in relating a more than usually great marvel, is wont significantly to tell us that he only gives it as he heard



to the English invasion, A.D. 1170 ; and the later historic from 1170 to the present time. And it is curious that the two first periods furnish all the legends which universally and most vividly prevail at this day, whilst the third is only, so to speak, locally remembered. Thus in connection with the castles and passes of Thomond, there abound amongst the natives of that district stories of the O'Briens and Mac Namaras ; but out of their own country, who remembers them ? The peasants of Innis Eoghain (Innis-howen) and Tir Chonnaill (Tirconnell) have by no means forgotten the O'Donnells and O'Neills ; but who hears of them in Munster ? And about Glengarriff O'Sullivan Beare is yet spoken of ; whilst in Leinster you will hear the praises of the O'Byrnes, O'Mores, and O'Tooles, the Butlers, Fitzgeralds, and Fitzpatrick. But even such legends as we have of all these ; of Cromwell ; and of the Revolutionary war of 1688 ; besides being localised, are mere vague and isolated anecdotes, compared to the accurate and circumstantial reminiscences which survive of those far more remote ages. How is this ? It is not that these men's deeds were confined to their own localities, for

it. It may grieve some that so many of us now hesitate to receive as valid those genealogies by means of which, thanks to the ingenious fancy of our ancient bards, (who upon the introduction of Christianity freely borrowed from the Mosaic history), every Gael living in the year 1856, be he a kilted Mac Donald, or a frieze-coated O'Neill, can deduce his descent step by step from Adam ; that is, providing the last five or six generations be remembered, for in these latter days pedigrees have been sadly neglected. There are now also many good Irishmen, who do not consider that the date or details of the various influxes from Scythia and Iberia into Ireland are as trustworthy as those of the Peninsular war, or of other modern events ; but let the destruction of these illusions be compensated by the reflection, that it is now established in the eyes of the learned world that the Irish possess, written by themselves, and in their own primitive and original language, more copious and more ancient materials for an authentic history than any nation in Europe.

the Irish chiefs were accustomed to visit their neighbours without regard to distance. O'Donnell marched from Donegal to Kinsale to fight Queen Elizabeth's forces, besides other expeditions into Munster; Red Owen O'Neill defeated the English in a general action of great importance at Benburb in 1646, as Hugh O'Neill had done before in 1597 at Druinfiuch; and O'Sullivan Beare cut his way with a small number of men from Glengarriff to a friendly chief in Leitrim in 1602.<sup>1</sup> It is not that the knowledge of these deeds was not diffused throughout the country; for Annals were kept in Irish down to 1636, when the Four Masters wrote in the Convent of Donegal; to which place was conveyed to them, by some means, accurate intelligence of all that happened in the most remote part of Ireland. Poets also continued for many years later to sing loudly in praise of their patron warriors. Perhaps it may be accounted for by the events of the later historic period not having been embodied in romances, like those of the other two. Yet still we have "Caithreim Thoiridhealbhaigh," or The Triumphs of Turlough O'Brien, being a narrative of the wars of Thomond written by John Mac Rory Mac Grath in 1459; perfectly authentic indeed, but in number of epithets and bombast of expression far outdoing any of the romances, being in fact the most florid production in the language;

<sup>1</sup> This feat is commemorated in Munster by a wild and well known pipe-tune, called "Mairseail Uí Shuillíobhain go Liathdruim", — O'Sullivan's march to Leitrim. Perhaps no chief of the latter ages enjoys a clearer or more wide-spread traditionary fame than Murrough O'Brien, Baron of Inchiquin, who sided with Queen Elizabeth in what Philip O'Sullivan calls the *Bellum quindecim annorum*. His severity and ravages earned him the name of "Murchadh an toiteain"—or, Murrough of the conflagration, and throughout Munster they still commonly say of a man who is, or appears to be frightened or amazed, "Do chon-nairc se Murchadh no an tor do b'fhoigse dho"—i.e., he has seen Murrough or the bush next him.



and it has not become popular, nor is it comparatively known. This cannot be attributed to the antiquity of the language; for in the first place, the language of 1459 written without pedantry<sup>1</sup> would be intelligible to Irish speakers of the present day, with the exception of a few forms and words which have become obsolete; and in the next place, old inflections, as they fell into disuse, would have been replaced by newer, and words which from the obsolescence of the things to which they related might have become obscure, would have been explained by tradition. All this has taken place in the case of the Ossianic poems,<sup>2</sup> and of the romances now popular; many of which are undoubtedly very old,<sup>3</sup> such as "The Three Sorrows of Story," the Battle of Magh Muirtheimhne, and the Battle

<sup>1</sup> Keating, who was born in 1570, and wrote shortly after 1600, is perfectly intelligible at this day to a vernacular speaker, his work being the standard of modern Irish in orthography and the forms of words; whereas the Four Masters, who wrote in 1636, and Duaid Mac Firbis, who wrote in 1650—1666, employ so many constructions and words which even in their day had been long obsolete, that a modern Irish speaker must make a special study of the Grammar and of glossaries before he can understand them.

<sup>2</sup> Vide p. 16 et seq. of the introduction to the *Battle of Gabhra*, where extracts from ancient manuscripts are compared with the corresponding passages of the poems now current.

<sup>3</sup> It is a pity that O'Flanagan when he published what he calls "The Historic tale of the death of the sons of Usnach," did not mention the manuscript from which he took it, and its date. However, the best authorities agree in referring the story itself to the XIIth century. The Romantic tale on the same subject, which he gives also, is the version now current; nor does he say where he got it. Some forms are in a trifling degree more old-fashioned than those of the very modern copies; the orthography very much more so than that of the oldest copies of Keating: but that may be attributed to O'Flanagan's desire to abolish the rule of "caol le caol agus leathan le leathan," (for the last three centuries the great canon of Gaelic orthography), which may have led him to spell according to his own system.

of Clontarf, which is attributed to Mac Liag the bard of Brian Borumha. In these indeed, as in all the stories, there are abundance of words no longer used in conversation; but which are understood by the context, or which in districts where such pieces are read, there is always some *Irishian* sufficiently learned to explain.<sup>1</sup> Hence the reader who speaks Irish may have often heard a labourer in the field discoursing *ex cathedra* of the laws and the weapons of the Fenians, and detailing to his admiring and credulous hearers the seven qualifications required by them in a newly-admitted comrade. But the customs of the later chiefs; their tanistry, their coigny, and livery, &c., are but dimly remembered here and there, and the terms of their art have resumed their primary sense, their technical meaning being forgotten. Thus *Caorwigheacht* at present simply means cattle, but at one time denoted those particular cattle which a chief drove from his neighbour in a *creach* or foray, together with the staff of followers who were retained and armed in a peculiar manner for the driving of them,<sup>2</sup> and *Ceatharnach*, which meant a light-armed soldier, (as distinguished from the *Galloglach*, galloglass or heavy-armed man), now signifies merely a bold reckless fellow, and as a term of reproach, or in jest, a robber and vagabond.<sup>3</sup>

<sup>1</sup> The term *Irishian* may possibly be new to some. It is among the peasantry the Anglo-Hibernian equivalent of the word *Gaoidheilgeoir*, a personal noun derived from *Gaoidheilg*, the Gaelic or Irish language; and means one learned in that tongue, or who can at all events read and write it; which simple accomplishments, in the neglected state of that ancient idiom, suffice to establish a reputation for learning amongst those who can only speak it.

<sup>2</sup> This word is anglicised to *creaght* by the English writers on Irish affairs, of the XVIth and XVIIth centuries. Dr. O'Donovan mentions in a note to the Four Masters that this latter meaning of the word is still known in the county of Donegal.

<sup>3</sup> The English writers style a light Irish soldier a *kern*, pl. *kerne*;

To end this digression, whatever it may be that has given vitality to the traditions of the mythic and elder historic periods, they have survived to modern times; when they have been formed into large manuscript collections, of which the commonest title is “*Bolg an t-salathair*,” answering to “A comprehensive miscellany.” These were for the most part written by professional scribes and school-masters, and being then lent to or bought by those who could read but had no leisure to write, used to be read aloud in farmer’s houses on occasions when numbers were collected at some employment, such as wool-carding in the evenings; but especially at wakes. Thus the people became familiar with all these tales. The writer has heard a man who never possessed a manuscript, nor heard of O’Flanagan’s publication, relate at the fireside the death of the sons of Uisneach without omitting one adventure, and in great part retaining the very words of the written versions. Nor is it to be supposed that these manuscripts, though written in modern Irish, are in the mere colloquial dialect—any more than an English author now writes exactly as he converses. The term modern may be applied to the language of the last three centuries, when certain inflections and orthographical rules obtained, which have since held their ground; and the manuscripts we speak of though admitting some provincialisms, many of which are differences of pronunciation,<sup>1</sup> (especially in the terminations

which they have taken wrongly from *ceithern*, pl. *ceitheirne*, which is a noun of multitude. In Scotland it has been better rendered by *catteran*. Cormac says that the original meaning is *one who plunders in war* (O’Reilly sub voce), and that certainly was their employment—and in peace too.

<sup>1</sup> Thus a Munster manuscript will have *chugham* (to me) where a northern one will have *chugam*; the latter being the correct form: and again, *do tugag* (was given) for the northern *do tugamh*; the literate form being *do tugadh*. But this is a mere idiosyncrasy of pronunciation, which is reproduced in manuscript from want of a knowledge of ortho-

of verbs), more than anything else, have retained the forms proper to the modern literate language as distinguished from the colloquial, such as the prepositions *fri* and *re* (by or with), *ro bha se* for *do bhi se* (he was), &c. In some manuscripts, certainly, these distinctions have not been observed; but we here speak of good ones, among which we class the two from which has been derived the text published in the present volume. The first is a book containing a number of legends and Ossianic poems, and entitled “*Bolg an t-salathair* ;” written in 1780, at Cooleen, near Portlaw, in the county of Waterford, by Labhras O’Fuarain or Lawrence Foran, a schoolmaster: and he apologises in a note for the imperfections of his manuscript, alleging in excuse the constant noise and many interruptions of his pupils.<sup>1</sup> The second is a closely written quarto of 881 pages from the pen of Martan O’Griobhtha, or Martin Griffin of Kilrush, in the county of Clare, 1842-3.

graphy in the scribe; for northern and southern will each in his own way read off the literate form in the above and all other cases, as easily as if he saw his peculiar pronunciation indicated; just as two Englishmen equally understand the words *said* and *plaid* when written, though one sound the *ai* as *ay* in *day* in both words, and the other as *e* in *red* in the first, and as *a* in *lad* in the second. These peculiarities, however, are always discarded in Irish printed works of the most modern date, e. g. The Irish *Thomas à Kempis*; except where it is desired to give a specimen of provincialism, as is partly done in “*The Poets and Poetry of Munster*,” by John O’Daly (Dublin, 1851). But it is to be regretted that the Highlanders are, even in print, regulating their orthography by the peculiarities of their pronunciation, to a much greater extent than is done in the most recent Irish manuscripts—we mean such as may be written in this very year. Thus the Scotch print *Oran* for *Abhran* (a song). Some remarks will be made on Gaelic orthography in the additional notes at the end of the volume.

<sup>1</sup> This volume was lent for collation by the Society’s Secretary, Mr. John O’Daly, of 9, Anglesea-street, Dublin, whose collection of Irish manuscripts is alone sufficient to keep the Society at work for the next forty years or more.



This manuscript, which a few years ago came into the Editor's possession, is called by the scribe "An Sgeulaidhe," i.e., The Story-teller, and is entirely devoted to Fenian and other legends, of which it contains thirty-eight; some having been transcribed from manuscripts of 1749.<sup>1</sup>

From what has been said before it will be understood that the language of these tales in their popular form, though not by any means ancient, is yet, when edited with a knowledge of orthography and a due attention to the mere errors of transcribers, extremely correct and classical; being in fact the same as that of Keating. Nor is it wise to undervalue the publication of them on the score of the newness of their language, and because there exist more ancient versions of some: that is, providing always that the text printed be good and correct of its kind. On the contrary, it seemed on this account most desirable to publish them, that there have hitherto been, we may say, no text books of the modern language,<sup>2</sup> whilst there still are at home and abroad, many Irishmen well able to read and enjoy such were they to be had. The Fenian romances are not, it is true, of so great an interest to those philologists whose special pursuit it is to analyse and compare languages in their oldest phase, as the ancient Irish remains which have been edited with so much learning and industry

<sup>1</sup> The Editor has also, written by this industrious scribe, a smaller quarto volume, in which are found nearly all the Ossianic poems that have been enumerated, good copies of the Reim rioghraidhe, of the contention of the bards, and of the Midnight Court, besides many miscellaneous poems of the last three centuries.

<sup>2</sup> Almost the only original work in correct Irish ever printed in the country, was a portion of Keating's History, published by Mr. William Haliday in 1811; which is both uninviting in appearance, and difficult to procure. Most other Irish works have been translations, of which the best undoubtedly is the translation of Thomas à Kempis, by the Rev. Daniel A. O'Sullivan, P.P. of Inniskeen, county of Cork; who is an accomplished Irish scholar and poet.

during the last twenty years ;<sup>1</sup> but they will delight those who lack time, inclinations, or other requisites for that study of grammars and lexicons which should prepare them to understand the old writings ; and who read Irish, moreover, for amusement and not for scientific purposes. It has been already said that some of these legends and poems are new versions of old ; but it is not to be supposed that they are so in at all the same degree or the same sense as, for instance, the modernised *Canterbury Tales* are of Chaucer's original work. There is this great difference, that in the former nothing has been changed but some inflections and constructions, and the orthography, which has become more fixed ; the genius and idiom of the language, and in a very great measure the words, remaining the same ; whilst in the latter all these have been much altered. Again, the new versions of Chaucer are of the present day ; whereas our tales and poems, both the modifications of older ones, and those which in their very origin are recent, are one with the other most probably three hundred years old.

The style of the Irish romantic stories will doubtless strike as very peculiar to those whom it is new, and it is to be hoped that no educated Irishman will be found so enthusiastic as to set them up for models of composition—howbeit, there is much to be considered in explanation of

<sup>1</sup> Not only in Ireland by the Rev. Dr. Todd and by Dr. O'Donovan, but on the Continent. To Zeuss belongs the honour of having exhumed and printed the oldest known specimens of our language. It is true that he was in a measure indebted for this to his more favourable situation for visiting the monasteries of Austria and of Switzerland, and the library of Milan, where these treasures lie. But for his masterly interpretation of them, and the splendid system of critical and philosophical grammar which he has built of these materials, [*Grammatica Celtica*. Lips. 1853], we have only to thank his own great science and patience. The unique philological training of Germany alone could produce such a work.



their defects. The first thing that will astonish an English reader is the number of epithets;<sup>1</sup> but we must remember that these stories were composed and recited not to please the mind only, but also the ear. Hence, adjectives, which in a translation appear to be heaped together in a mere chaos, are found in the original to be arranged upon principles of alliteration. Nor will the number alone, but also the incongruity of epithets frequently be notorious, so that they appear to cancel each other like + and — quantities in an algebraical expression. Here is an example; being the exordium of “The Complaint of the daughter of Gol of Athloich:”—

“An Arch-king, noble, honourable, wise, just-spoken, abundant, strong, full-valiant, knowledgeable, righteous, truly-cunning, learned, normally legal, gentle, heroic, brave-hearted, rich, of good race, of noble manners, courageous, haughty, great-minded, deep in counsel, lawgiving, of integrity in his sway, strong to defend, mighty to assist, triumphant in battle, abounding in children, acute, loving, nobly comely, smooth, mild, friendly, honest, fortunate, prone to attack, strong, fiercely powerful, constantly fighting, fiercely mighty; without pride, without haughtiness; without injustice or lawlessness upon the weak man or the strong; held the power and high-lordship over the two provinces of Munster, &c.”<sup>2</sup>

The confusion and contradiction which here appear would have been avoided, and a clearer notion of the king’s character conveyed, by arranging the epithets into proper groups, with a few words of explanation; somewhat in this manner:—

“There reigned over Munster an arch-king, who as a warrior was mighty, brave, fierce, &c., who as a ruler was equal, just, wise in

<sup>1</sup> These, however, are very sparingly used in the story of Diarmuid compared to some others.

<sup>2</sup> Many epithets are repeated in the translation, but this is from the want of synonyms in English; in the original they are all different words. Some also, which in the Irish are compound adjectives, have to be rendered by a periphrasis.

counsel, &c., and who to his friends and to the weak was mild, gentle, &c.

But then the writer would have been compelled to break up his long chain of adjectives which fell so imposingly in the native tongue on the listener's ear, and to forego the alliterative arrangement of them, which is this:—The first three words in the above sentence, (a noun and two adjectives), begin with vowels; the next two adjectives with *c*; then follow three beginning with *l*; five with *f*; three with *c*; three with *s*; three with *m*; three with *r*; four with *c*; three with *g*; four with *m*; two with vowels; and four with *b*.

Alliteration was practised in poetry by the Anglo-Saxons, but this seems attributable rather to the embryo state of taste amongst them, and to an ignorance of what really constitutes poetic beauty, than to the genius of their language; hence the usage did not obtain in the English, and at the present day alliteration, whether in prose or poetry, is offensive and inadmissible; except when most sparingly and skilfully used to produce a certain effect. It was, doubtless, the same want of taste which introduced, and a want of cultivation which perpetuated the abuse of alliteration amongst the Celtic nations, and prevented the bards of Ireland and Wales from throwing off the extraordinary fetters of their prosody<sup>1</sup> in this respect; and it is a great evidence of the power and copiousness of the Celtic tongues, that even thus cramped they should have been able to move freely in poetry. Impose the rules of prosody by which the mediæval and later Celtic poets wrote upon any other modern European language, and your nearest approach to poetry will be *nonsense-verses*; as the first attempts of school-boys in Latin verse are called, where their object is merely to arrange a number of words in a given metre, without re-

<sup>1</sup> Which includes minute and stringent rules of assonance as well as of alliteration.

gard to sense.<sup>1</sup> Alliteration was not only abused in poetry, but also in prose ; and indeed it may be asked whether the introduction of it at all into the latter is not of itself an abuse. But differently from many other languages, the genius of the Gaelic, apart from external causes, seems to impetuate alliteration, and its numerous synonyms invite to repetitions which, properly used, strengthen, and being abused, degenerate into jingle and tautology. The Irish speakers of the present day very commonly, for emphasis sake, use two synonymous adjectives without a conjunction, instead of one with an adverb, and these they almost invariably choose so that there shall be an alliteration. Thus a very mournful piece of news will be called “Sgeul dubhach dobronach,” or “Sgeul dubhach doilghiosach,” or “Sgeul buaidheartha bronach,” in preference to “Sgeul dubhach bronach,” and other arrangements ; all the epithets having, in the above sentences at least, exactly the same meaning. An obstinate man that refuses to be persuaded will be called “Duine dur dall,” and not “Duine dur caoch ;” “dall” and “caoch” alike meaning blind. Besides the alliteration, the words are always placed so as to secure a euphonic cadence. And this would denote that the alliteration of the Irish and further proofs of their regard for sound, have other sources than a vitiated taste : but it is to this latter that we must attribute the perversion of the euphonic capabilities of the language, and of the euphonic appreciation of its hearers, which led to the sacrifice of sense and strength to sound ; and this taste never having been corrected, the Irish peasantry, albeit they make in their conversation a pleasing

<sup>1</sup> The Spaniards use assonant rhymes, but in a far more confined sense than the Irish. We believe that Mr. Ticknor states in the preface to his “Spanish Literature,” that Spanish is the only European language which employs these rhymes. But those who will read “Cuirt an mheadhoin oidhche,” will not readily allow this.

and moderate use of alliteration and repetition, yet admire the extravagance of the bombast of these romances. Another quality of the Irish also their corrupt taste caused to run riot, that is their vivid imagination, which forthwith conspired with their love of euphony to heap synonym on synonym. It is well known how much more strongly even an English-speaking Irishman will express himself than an Englishman: where the latter will simply say of man, "He was making a great noise;" the other will tell you that "He was roaring and screeching and bawling about the place." Sometimes this liveliness becomes exceedingly picturesque and expressive: the writer has heard a child say of one whom an Englishman would have briefly called a half-starved wretch, "The breath is only just in and out of him, and the grass doesn't know him walking over it."

Had these peculiar qualifications of ear and mind, joined to the mastery over such a copious and sonorous language as the Gaelic, been guided by a correct taste, the result would doubtless have been many strikingly beautiful productions both in prose and verse. As it is the writings of Keating are the only specimens we have of Irish composition under these conditions. Of these, two, being theological, do not allow any great scope for a display of style; but his history is remarkably pleasing and simple, being altogether free from bombast or redundancy of expression, and reminding the reader forcibly of Herodotus. In poetry, perhaps the most tasteful piece in the language is, with all its defects, "Cuirt an mheadhoin oidhche," or the Midnight Court, written in 1781 by Bryan Merryman, a country schoolmaster of Clare, who had evidently some general acquaintance with literature. This is mentioned to show by an example that alliteration, when merely an accessory and not the primary object of the poet, is an ornament. These lines are from the exordium of his poem—a passage of pure poetry:—



Ba ghnath me ag siubhal le ciumhais na h-abhann,  
 Ar bhainsigh uir 's an drucht go trom ;  
 Anaice na *g-coillteadh*, a *g-cuim* an t-sleibh,  
 Gan *mhairg*, gan *mhoill*, ar shoillse an lae.<sup>1</sup>

How much the two last lines would suffer if written

Anaice na *bh-fiodhbhadh*, a *g-cuim* an t-sleibh,  
 Gan *aire*, gan *mhoill*, ar shoillse an lae.

Though the assonance is preserved, and of the two words substituted one is a synonym of the original, and the other, though of a different meaning itself, preserves the sense of the line as before.

The oldest specimens of Irish composition are perfectly plain, and Dr. O'Donovan gives it as his opinion, (See introd. Battle of Magh Rath), that the turgid style of writing was introduced into Ireland in the ninth or the tenth century ; whence it is not known. The early annalists wrote very simply, but many of the later entries in the Annals of the Four Masters are in the style of the romances.

It may be a matter of surprise to some that the taste of the Irish writers should never have refined itself, the more so that the classics were known in Ireland. But though we find, indeed, many men spoken of in the Annals as learned in Latin, there is but small mention of Greek scholars : thus it may be supposed that their acquaintance was chiefly with mediæval latinity. Fynes Moryson mentions the students in the native schools as "conning over the maxims of Galen and Hippocrates;" the latter most likely in some Latin version of the schoolmen ; but we do

<sup>1</sup> I was wont constantly to walk by the brink of the river,  
 Upon the fresh meadow-land, and the dew lying heavy ;  
 Along by the woods, and in the bosom of the mountain,  
 Without grief, without impediment, in the light of the day.



not hear that they studied Thucydides and Tacitus, Homer and Virgil, who would have been more likely to elevate their taste and style. Nor is the mere study of the classics sufficient to purify the literature of a nation; much else is required, such as encouragement, and acquaintance and comparison with the contemporary writings of other countries. These advantages the Irish authors did not enjoy. Their only patrons were their chiefs, and this fact, together with the reverence of the Celts for prescription, united with other causes to confine their efforts to the composition of panegyrical and genealogical poems, and of bare annals; the very kinds of writing, perhaps, which admit of the least variety of style, and which are most apt to fall into a beaten track. Of nature and of love our poets<sup>1</sup> did not comparatively write much, and such remains as we have of this kind cause us to wish for more. Of the effect of study of the classics, without other advantages, we have an example in the effusions of the poets of the last two centuries, numbers of whom were schoolmasters, and well read in Homer, Virgil, and Horace. The effect has been merely that innumerable poems, otherwise beautiful, have been marred by the pedantic use of classical names and allusions, *otio et negotio*.

But how can we wonder, considering all adverse influences, at the defects of Irish literature, more especially in works of fiction, when we look abroad. In the last century the French were delighted with the romances of Scuderi, and England was content to read them in translations until Fielding appeared. Slavish imitations of the classics abounded, pastorals and idyls; and until the time of Addison<sup>2</sup> the most wretched conceits passed for poetry, and bombast, which but for the nature of the language would,

<sup>1</sup> That is, down to the end of the sixteenth century.

<sup>2</sup> See Macaulay's *Essay on Addison*.

perhaps, have equalled that of the Irish romances in diction, and which many times does so in idea, for grandeur. True, this was an age of decadence; still if with learning, patronage, and opportunity, stuff can be written and admired, there is excuse for many defects where all these aids are wanting.

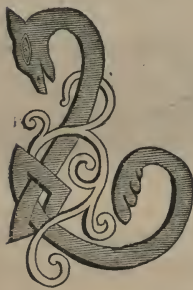
But, notwithstanding that so many epithets in our romantic tales are superfluous and insipid, great numbers of them are very beautiful and quite Homeric. Such are the following, applied to a ship, "wide-wombed, broad-canvassed, ever-dry, strongly-leaping;" to the sea, "ever-broken, showery-topped, (alluding to the spray);" to the waves, "great-thundering, howling-noisy." Some of these are quite as sonorous and expressive as the famous *πολυφλοισβοῖο θαλάσσης*.

Throughout the Fenian literature the characters of the various warriors are very strictly preserved, and are the same in one tale and poem as in the other. Fionn Mac Cumhaill, like many men in power, is variable; he is at times magnanimous, at other times tyrannical and petty, and the following story does not show him in a favourable light. Diarmuid, Oisín, Oscar, and Caoilte mac Ronáin, are every where the *καλοὶ κἀγαθοὶ* of the Fenians; of these we never hear any thing bad. There are several graphic scenes in our tale, and the death of Diarmuid and his reproaches to Fionn are very well told. Some notice of the race to which Diarmuid belonged, and of one or two other matters besides which might reasonably have found a place in this introduction, are unavoidably postponed to the additional notes at the end of the volume, and for the present we shall allow the Tale of the Pursuit of Diarmuid and Grainne to speak for itself.

S. H. O'G.

*Erinagh House, Castleconnell.*  
December, 1856.

## TORUJSheacht DhjarthuDa aZus ZhraJnne



La η-annah d'ar éiriyz Fionn mac Chumhall  
 maidean moe a η-Almuin leacah-moim  
 Laizean, azur no iud ar an b-faice  
 b-feuruaiche amuyz zan zolla zan  
 oZlac na foceair, azur do leah dir da  
 muirer e .i. Oirih mac Fhionn azur  
 Dhorraiyz mac Dhobair Uj Bhaoirz-  
 ne; no labair Oirih azur ir e no iud;

“Cneud adbar na moiceirze rin ort, a Fhionn?”

<sup>1</sup> La η-annah. This, and feact or feacturannah (once upon a time) are very commonly the opening words of an Irish story. Modern scribes frequently write la η-annah and feact η-annah, i.e. one day and one time, but that is from the obsolescence of this elliptical or absolute use ofannah.annah is used with the essential or substantive verb tair to denote the *state of existing*. Its meaning is *there*, and it corresponds exactly to the French *y*, the German *es* and *da*, and the English *there*, in such phrases as ta diaannah, il y a un Dieu, es ist ein Gott, there is a God. tair is often used in this sense by itself, as its equivalent is in English, e.g. do bi la nac deuirfad re a leceir, a day was when he would not have said such a thing; butannah is understood. On the other handannah is used in the text without the verb. La η-annah, therefore, is equivalent to la da iudannah, of a day which was or existed.

<sup>2</sup> *Almuin*. The hill of Allen, five miles to the north of the town of Kildare. Here was the chief abode of the kings of Leinster. A battle was fought here A.D. 526; and again in 722, by Fearghal son of Maelduin, son of Macfithreach, king of Ireland, against Dunchadh, son of Murchadh, and Aedh, son of Colgan, heir to the sovereignty. *Almuin* is to be distinguished from *Ailleann*, now called in English *Knockaulin*, near Old Kilcullen, in the County of Kildare, upon which there are yet the remains of an old fort. The two places are mentioned together in

## THE PURSUIT OF DIARMUID AND GRAINNE.



IN a certain day<sup>1</sup> that Fionn Mac Cumhaill rose at early morn in Almhuin<sup>2</sup> the broad and great of Laighean, and sat upon the grass-green plain<sup>3</sup> without, having neither servant nor attendant by him, there followed him two of his people; that is to say, Oisín<sup>4</sup> the son of Fionn, and Diorruiing the son of Dobhar O'Baoisgne. Oisín spoke, and what he said was: "What is the cause of this early rising<sup>5</sup> of thine, O Fionn?"

a poem on the death of Cearbhall, son of Muirigen, king of Leinster A.D. 904.

“ Ἰλαὸς Ἰσηγηὰς Ἰηος Ἀλλήλων  
 Ἀστὴρ Ἀλλελοῦν ἄνη ὄσσα.”

Sorrowful to me the hill of Allen,  
 And Ailleann without youths (i.e. warriors).

Vid. *An. Four Mast.*

Another seat of the kings of Leinster was Naas in the county of Kildare, which is also mentioned in the same poem. Modern poets have not been as panegyric, if we may judge from a rhyme of the mail-coach days:—

“The town of Naas is a horrid place, Kilcullen's twice as bad;  
 But d— me if I ever saw the like of Kinnegad.”

<sup>3</sup> *Faithche*. This word at present means a fair-green, not a plain in general.

<sup>4</sup> This name has been very correctly anglicised (Ossian) from the







quoth he. "Not without cause have I made this early rising," said Fionn; "for I am without a wife without a mate since Maighneis the daughter of Garadh glundubh mac Moirne died; for he is not wont to have slumber nor sweet sleep who happens to be without a fitting wife, and that is the cause of my early rising, O Oisín." "What forceth thee to be thus?" said Oisín; "for there is not a wife nor a mate in the green-landed island<sup>1</sup> Erin upon whom thou mightest turn the light of thine eyes or of thy sight, whom we would not bring by fair means or by foul sight to thee." And then spoke Diorrúing, and what he said was: "I myself could discover for thee a wife and a mate befitting thee." Who is she?" said Fionn. "She is Grainne the daughter of Cormac the son of Art the son of Conn of the hundred battles," quoth Diorrúing, "that is the woman that is fairest of feature and form and speech of the women of the globe together." "By thy hand, O Diorrúing," said Fionn, "there is strife and variance between Cormac and myself for a long time,<sup>2</sup> and I think

in his throat; on account of the *Siabhradh* [evil spirit] which Maelgenn, the Druid, incited at him, after he had turned against the Druids, on account of his adoration of God in preference to them." The feud between Fionn and king Cormac was this. Conn of the hundred battles had in the year 122, aided by the Luaighni of Teamhair, (a tribe in Meath), slain Cathaoir mor, king of Ireland, at the battle of Magh h-Agha; and had created Criomhthan, the son of Níachorb, king of Leinster, to the exclusion of the race of Cathaoir mor. Cumhall, grandson of Baoisgne, who was at that time chief of the Fenians of Leinster, called Clanna Baoisgne, i.e. children or tribes of Baoisgne, determined to restore the power of the race of Cathaoir mor, and accordingly, together with the men of Munster, gave battle to Conn of the hundred battles at Cnucha (now Castleknock in the county of Dublin) in Magh Life. In this battle Cumhall, who was the father of Fionn, was killed by Goll mac Morna, chief of the clanna Moirne, (children or clan of Morna) the Fenians of Connacht. Hence there was enmity between Fionn, the son of Cumhall, and Cormac, the grandson of Conn. The battle of Cnucha forms the subject of a romance.

մայրեաց կօյն յօ Ծ-շրմբած եւրած տօճայրե օրոյ, աչսր  
 Թո Բ'բարս կօյն յօ Կ-ձեաճած շրբե արաօն աչ յարմարծ  
 cleամնայր արի Կորոմաճ Ծամ; թրի Թո Բ'բարս կօյն եւրած  
 տօճայրե Թո ճաճարտ օրրաւրբե յնա օրոյ բէրոյ." "Քաճա-  
 րաօրծոյ անոյ," ար Օրրիւ, "Յոյն յօ Բ-բարս տարբե ճւրոյ  
 անոյ, աչսր նա Բթօճ բթօճ ար Ծ-տարար՝ աչ անօ Ծարե յօ  
 տեաճտ տար ար ճւրոյ արիւր."

Երբ շրմ Կօ ճլարարեաԾար ան ճիր ձեաճլաօճ շրմ Կօմքա, աչսր  
 Թո ճրօմնաԾար ճէրբեաԾար ճ'Փիօյն; աչսր յի Կ-արեւրբար  
 Կ Կ-րմեաճտ Կօ յօ ԿանճաԾար Կեամնայր. Կարևա յիճ  
 Կրեանոյ Կ Կ-ճարև անօյաճ աչսր օրրեաճտար Կօմքա ար  
 բարեճե Կա Կեամնաճ, աչսր Կարեճե աչսր Կօրմարարև Կ Կարմ-  
 շրմե Կար անօ բրար, աչսր Կօ Կարմաճ բթօրմաճօրն բարևե Կօրմ  
 Օրրիւ աչսր Կօրմ Փիօրարարն, աչսր Կօ Կարմեաճ ան Կ-անօյաճ  
 ար աճևա ան Կան շրմ, թրի բա ճարմ Երբ շրմաԾ Կե Կօրրն Կօ  
 Կե Կարմ Կիճոյն Թո ճանճաԾար ան ճիր շրմ Կա յօրրարիճիճ.  
 Կ Կ-արեճե շրմ Թո ճօրր Օրրիւ յիճ Կրեանոյ Թո Եաճտարմ ան  
 անօյաճ, աչսր Կօ յարմ Թո շրմաԾ ճ'արմարծ cleամնայր  
 ճ'Փիօյն Կաճ Կարմարևա Կարմեան ճանճաԾար բէրոյ Կօր  
 շրմ. Թո ԿաԾար Կօրմաճ աչսր յի Կօ Կարմ: "Կի բարև Կաճ  
 յիճ յնա Կօբլաճա Կարմ յնա Կարմեաճ Կ Կ-Կրմարմ Կար Կար  
 Կ' յիճյօրրա եւրած տօճայրե օրմա, աչսր յի օրմարա աճա Կ  
 օրմարմե շրմ աչ Կաճ յօ Կօրեանոյ, աչսր յի ճրմարարա բթօճ  
 բշեւ ճիրբե Կօ յօ Կ-Կարմեճ շրմ բէրոյ Թո Կաճար Կ' յիճոյն;  
 թրի յի Կարմ Կ Կշեւա բէրոյ աչսրմ յնա շրմե Թո Կարմ Կօմ-  
 ճաճ ճրմ."

<sup>1</sup> This of course should have been the first clause in the sentence. Such errors are not to be attributed to any defect in the idiom of the language, but to a total disregard of style in the writer.

<sup>2</sup> Literally, their departing, or proceeding, is not related. A constant phrase also in the Irish Annals, and which is seldom varied, where the more polished writers of other languages use many periphrases, as, to make a long story short, we next find them at such a place, &c.

<sup>3</sup> Անօյաճ աչսր օրրեաճտար. In the language of the present day անօյաճ means a fair. Օրրեաճտար, which is derived from օրրեաճտ, a clan or tribe, is still remembered (according to Dr. O'Donovan), in the county of

it not good nor seemly that he should give me a refusal of marriage; and I had rather that ye should both go to ask the marriage of his daughter for me of Cormac, for I could better bear a refusal of marriage to be given to you than to myself." "We will go there," said Oisín, "though there be no profit for us there, and let no man know of our journey until we come back again."

After that, those two good warriors went their ways, and they took farewell of Fionn,<sup>1</sup> and it is not told how they fared,<sup>2</sup> until they reached Teamhair. The king of Erin chanced to be holding a gathering and a muster<sup>3</sup> before them<sup>4</sup> upon the plain of Teamhair, and the chiefs and the great nobles of his people together with him; and a gentle welcome was made before Oisín and before Diorrúing, and the gathering was then put off until another day; for he [i.e. the king] was certain that it was upon some pressing thing or matter that those two had come to him. Afterwards Oisín called the king of Erin to one side of the gathering, and told him that it was to ask of him the marriage of his daughter for Fionn Mac Cumhail that they themselves were then come. Cormac spoke, and what he said was: "There is not a son of a king or of a great prince, a hero or a battle-champion in Erin, to whom my daughter has not given refusal of marriage, and it is on me that all and every one lay the reproach of that; and I will not certify you any tidings until ye betake yourselves before my daughter, for it is better that ye get her own tidings [i.e. tidings from herself] than that ye be displeased with me."

Donegal as meaning an assembly convened by a chief. The English writers of the sixteenth and seventeenth centuries call them "iraghtes or parles."

<sup>4</sup> This is the Irish mode of saying "they found the king holding," &c. This idiom is introduced in English by the Irish of all classes; as, "he was there before me," which does not mean he outstripped me in reaching thither, but I found him there.

Do zluairreadarí nómpa íarí ríu zo mánzadairí zriánáin na banntraícta, azur nó íuđ Coimac arí colba na h-íomđad azur na h-áirídearíca a b-foćairí Zhráinne, azur nó labairí azur ír é nó máđ: “ az ríu, a Zhráinne,” arí ríe, “ dír do íuđeírí Fhíuđ níc Chumáill az teacť dođ íarímađre marí ínaoí azur marí baínećle do, azur cneud ađ fíeazmađ do b’árl leat do ćabairíe oírca?” D’fíeazairí Zhráinne azur ír é nó máđ: “ má ća do d’íolra do ćlíamíuđ ađ, cneud arí nac m-bíad mo d’íolra d’fíearí azur d’fíearí-ćeđle ađ?” Ro bádairí rárda ađ tan ríu, azur nó đarílead íarí ríu fílead azur fíeudra d’íđ ađ ođće ríu ran ízríanán a b-foćairí Zhráinne azur na banntraícta, zo mbad íeírze meadairí-đlómáć íad; azur do ízđne Coimac íođad coíuđe íuđ azur íe Fíonđ coíđćíor d’í ođće ríu a d-Teamírađz.

A h-aićle ríu do máíuđ Oíríu azur Díoírmaíuđ ćarí a í-arí zo h-Álíuđ a z-ćíonđ Fhíuđ azur na Fíeíuđe, azur nó íuđeairí d’íđ a rzeula ó ćúír zo deíríead. Azur marí ćeđ ćađćeairí ađ zac íđ, do ćuarí ćađćeairí ran z-ćáíríde aírííe ríu; azur ađ ríu nó ćuír Fíonđ ćíonól azur ćíomíruđad arí fíeacť z-ćaćađ na zhráćfíeíuđe arí zac áíríde a íabádairí, azur ćánzadairí marí a íađ Fíonđ a í-Álíuđ íđíríleacćairí Láđžean; azur ađ la deđžeanać dođ aírííu ríu do zluairreadarí nómpa ína m’íubídeannađ, ína í-díonđađ, azur ína í-díoírmaíuđađ đíana dířzíe dođeadríanna, azur íđ h-aićírířćeairí a í-ímeacća íó zo

<sup>1</sup> *Grianan*. This word is derived from Grian, the sun. Its primary and derived meanings are thus given by Dr. O’Donovan (Battle of Magh Rath, p. 7, n.) 1. A beautiful sunny spot. 2. A bower or summer-louise. 3. A balcony or gallery. 4. A royal palace. From an extract which he gives from the *Leabhar na h-Uidhre*, a MS. of the twelfth century, it is evident that the name was given to a palace from the windows of glass with which it was furnished. The author of the Battle of Magh Rath, says, that Domhnall the son of Aedh, &c. son of Niall of the nine hostages, when building a palace in the place of his choice upon the



After that they went their ways until they reached the dwelling<sup>1</sup> of the women, and Cormac sat him upon the side of the couch and of the high bed by Grainne; and he spoke, and what he said was; "Here are, O Grainne," quoth he, "two of the people of Fionn Mac Cumhaill coming to ask thee as wife and as mate for him, and what answer wouldst thou give them?"

Grainne answered, and what she said was: "If he be a fitting son-in-law for thee, why should he not be a fitting husband and mate for me?" Then they were satisfied; and after that a feast and banquet was made for them in the Grianan with Grainne and the women, so that they became exhilarated and mirthful-sounding; and Cormac made a tryste with them and with Fionn a fortnight from that night at Teamhair.

Thereafter Oisín and Diorraing arrived again at Almhuin, where they found Fionn and the Fenians, and they told them their tidings from beginning to end. Now as every thing wears away, so also did that space of time; and then Fionn collected and assembled the seven battalions of the standing Fenians from every quarter<sup>2</sup> where they were, and they came where Fionn was, in Almhuin the great and broad of Leinster; and on the last day of that period of time they went forth in great bands, in troops, and in impetuous fierce impenetrable companies, and we are not told how they fared until they reached Teamhair.

Boyne, laid it out after the manner of the palace of Tara; amongst the buildings of which he enumerates this dwelling or palace of the women viz. *Ṣrúanán n̄n̄ eḡ ualeḡe, n̄ eḡe do n̄z̄eḡe la Cormac mac Aine ar cur eḡa n̄z̄eḡe .i. do Ṣrúan̄e*, i.e., The Grianan of one pillar, which had been first built by Cormac the son of Art for his daughter, that is, for Grainne.

<sup>2</sup> *Áird* (aird) is a point of the compass. The word is found in the Lowland Scotch dialect, as, "Of all the airts the wine can blow."—*Burns*; "Bestow on ev'ry airth a limb"—*Montrose*.



riánzadair go Teamhnaí. Ro tairla Corumac azur maíte azur mórnaairle b-feair n-Eirneann ina tímcíoll rompa ar an b-faíccé, azur d'feairadair fíoréaoin fáilte roimh Fhionn azur roimh an b-Féinn uile, azur do éuaðdair a h-aíle rín go teac meidreac miodéuarta an rí. Ro íuid rí Eirneann a n-dáil óil azur doibheara, azur a bean ar a zualairn éilí .i. Eitce iníon Acair Choricaíze, azur Tríanne ar a zualairn rín, azur Fíonn mac Chumhail ar laim deir an rí; azur ro íuid Cairbre Lífecair mac Chorumaic ar ílor an rízéize ceudna, azur Oirín mac Fhinn ar an ílor eile; azur do íuid zac aon díob do réir a uairle azur a ácaída ó íoin amac.

Do íuid diaoi azur deazduine eolac an do iníneirí Fhinn a b-fiadhuire Tríanne iníon Chorumaic, .i. Dairne duanac mac Mórna; azur níon éian zúr éiríaz caoirdear cóimraíob azur íom-azalína ídri é féin azur Tríanne. An rín d'éiríaz Dairne duanac mac Mórna ina feairíh a b-fiadhuire Tríanne, azur do zab duana azur díeucta azur deazdánta a fean azur a ríneair dí; azur an rín do labair Tríanne, azur ro íafriuz don diaoi, "creud an toirz nó an curur fá d-táiríaz Fíonn mac Chumhail don baile ro ahoct?" "Muna b-fuil a ílor rín azadra," ar an diaoi, "ní h-ionzha zan a ílor azamra." "Ír maíte íom a ílor d'fázail uairre," ar Tríanne. "Maíreab," ar an diaoi, "Ír doo íairmaídre marí mhaoi azur marí baín-éile táiríaz Fíonn don baile ro ahoct." "Ír móir an t-ionzha íomra," ar Tríanne, "nac d'Oirín íairmar Fíonn míre, díri buð córa a íacraíhail do ábaíre daíra ina feair ír

<sup>1</sup> This was the name of the banquetting hall at Tara.

<sup>2</sup> He became king of Ireland, A.D. 268. Tighernach says that he immediately succeeded his father, but the Annals of Clonmacnoise and the Four Masters state that Eochaidh Gonnat was king during 267, when he was slain by Lughaidh Meann, son of Aenghus of Ulster. Keating says that Cairbre was called "Liffeachair," having been fostered near the river Liffey. He was slain in the battle of Gabhra, and the romantic

Cormac was before them upon the plain with the chiefs and the great nobles of the men of Erin about him, and they made a gentle welcome for Fionn and all the Fenians, and after that they went to the king's mirthful house [called] Miodhchuarta.<sup>1</sup> The king of Erin sat down to enjoy drinking and pleasure, with his wife at his left shoulder, that is to say, Eitche, the daughter of Atan of Corcaigh, and Grainne at her shoulder, and Fionn Mac Cumhaill at the king's right hand; and Cairbre Liffeachair<sup>2</sup> the son of Cormac sat at one side of the same royal house, and Oisín the son of Fionn at the other side, and each one of them sat according to his rank and to his patrimony from that down.

There sat there a druid and a skilful man of knowledge of the people of Fionn before Grainne the daughter of Cormac; that is, Daire duanach mac Morna;<sup>3</sup> and it was not long before there arose gentle talking and mutual discourse between himself and Grainne. Then Daire duanach mac Morna arose and stood before Grainne, and sang her the songs and the verses and the sweet poems of her fathers and of her ancestors; and then Grainne spoke and asked the druid, "what is the thing or matter wherefore Fionn is come to this place to-night?" "If thou knowest not that," said the druid, "it is no wonder that I know it not." "I desire to learn it of thee," said Grainne." "Well then," quoth the druid, "it is to ask thee as wife and as mate that Fionn is come to this place to-night." "It is a great marvel to me," said Grainne, "that it is not for Oisín that Fionn asks me, for it were fitter to give me such as he,

account is that he fell by the spear of Oscar the son of Oisín, whom he also killed, (vid. *Battle of Gabhra*, p. 48). The Four Masters, however, say he was killed by Simeoin son of Cairb, one of the Fotharta of Leinster, (vid. *Four Masters*, A.D. 284. n. c. Ed. J. O'D.)

<sup>3</sup> *Daire duanach*, i.e., Daire of the duans or poems.



than a man that is older than my father." "Say not that," said the druid, "for were Fionn to hear thee he himself would not have thee, neither would Oisín dare to take thee." "Tell me now," said Grainne, "who is that warrior at the right shoulder of Oisín the son of Fionn?" "Yonder," said the druid, "is Goll mac Morna, the active, the warlike." "Who is that warrior at the shoulder of Goll?" said Grainne. "Oscar the son of Oisín," said the druid. "Who is that graceful-legged man at the shoulder of Oscar?" said Grainne. "Caoilte mac Ronain," said the druid. "What haughty impetuous warrior is that yonder at the shoulder of Caoilte?" said Grainne. "The son of Lughaidh of the mighty hand,<sup>1</sup> and that man is sister's son to Fionn Mac Cumhaill," said the druid. "Who is that freckled<sup>2</sup> sweet-worded man, upon whom is the curling dusky-black<sup>3</sup> hair, and [who has] the two red<sup>4</sup> ruddy<sup>5</sup>

strictly in place here, but they may be excused for the sake of exposing as widely as possible all such silly and unnational efforts to suppress native names. The prevailing taste for foreign things may, perhaps, in some degree warrant these disguises as mere tricks of trade on the parts of actors and musicians, as in the case of a worthy man who some years ago drove a good trade in Cheltenham as a dancing master, under the attractive name of *Signor Senecio*, being all the time, as was at length discovered, one *Mr. O'Shaughnessy*. He wore a foreign name as an actor wears his tinsel, for a livelihood; but the D'Arcys and others, have not this excuse.

<sup>1</sup> *Corcra*. This word, (*corcra*), is the same as the Latin *purpura*, (Welsh *porffor*, *porphor*), and affords a good example of the substitution of *c* in the Gaelic for the *p* of the Latin and Welsh, as in *clumh*, L. *pluma*, W. *pluf*. *Casg*, L. *Pascha*, W. *Pasc*. The following are a few examples of *c* and *p*. in cognate Gaelic and Welsh words; *Ceann*, W. *pen*, *Crann*, W. *pren*, *Clann*, (old form, *cland*) W. *plant*, *Mac*, W. *mab*, *Ceasachd*, W. *pas*, *Ceathair*, W. *pedwar*, *Cach*, W. *pawb*, *Gach*, W. *pob*, *Cre*, *gen. criadh*, W. *pridd*, *Cnumh*, W. *pryf*.

<sup>4</sup> *Сарѣдартъ*, i.e., berry-red. *Сарѣдартъ* is vulgarly pronounced *сѣдартъ*, and hence is often written by ignorant scribes *сѣдартъ*.



ինչ Բիլլոյ?” “Պարսմոս ծեւծեան ծրեա՛ թօլսր Աս Փոնե  
 ան քարսն նձ,” ար ան ծրաօր, “ .i. ան տ-աօր Լեանան Բան Ազար  
 Ինչոյ իր քարսն ճա Ե-քսլ րան ծոման Յօ շօրնոման.”

“Շիա րնձ ար շաւալոյն Փիարսմոս.” ար Յրանոյն. “Պօր-  
 սսոյն մա՛ ՓօԲարսն ճանարձ Այ Բիաօրչոյն, Ազար իր ծրաօր  
 Ազար ճեաճօսոյն Եալաճան ան քարսն նձ,” ար Փարսն ծառաճ.

“Պարսն ան Բարձեան րոն ան,” ար Յրանոյն, Ազար ծօ շօրն  
 Ե Կօմալ Կօրնճեաճաճա շնչօ, Ազար Ե ծԲարսն րա ան Կօրն  
 Կլօճ-ծրճա Կսնծարչճե ծօ Բի րան րչրանան ճա ԫ-Եր ծօ  
 ճաԲարսն շնչօ. Կսն ան Կօմալ ան Կօրն Լէյ, Ազար ծօ Լիօն  
 Յրանոյն ան Կօրն Ե Յ-Կեւծօրն, (Ազար ծօ ճէրճեաճ յօլ րաօր  
 րաօնԲարսն ան). Ա ծԲարսն Յրանոյն, “Բէրն Լեաճ ան Կօրն  
 րօ ճ’Բիլլոյն ար ծ-ճնր Ազար ԲԲարսն Լէր ճեօճ ճ’օլ ար, Ազար  
 րօճճ ծօ շարսն րրօ ծօ շարսն Եսչօ Ե.” Փօ րսն ան Կօմալ ան  
 Կօրն ճ’րօնրարչնձ Բիլլոյն Ազար ճ’րօնր ծօ ճաճ րնձ Ե ծԲ-  
 արսն Յրանոյն րա ծօ րաճ րր. Փօ ճլաճ Բիլլոյն ան Կօրն  
 Ազար ճ’նձ ճեօճ ար, Ազար րն ճնրչօ ճ’նձ ան ճեօճ րնձ ծօ շարսն  
 Ե ճօրնճօրն րալան Ազար րիօրնօճալաճ ար. Փօ ճլաճ Կօրնաճ  
 ան ճեօճ Ազար ծօ շարսն ան րան Կեւծոն ար, Ազար ծօ ճլաճ  
 Երճօ Բեան Կօրնաճ ան Կօրն Ազար րԲար ճեօճ ար, Ազար  
 ծօ շարսն ան րան Կեւծոն արսն անան ճաճ. Ան րոն ծօ  
 շօրն Յրանոյն ան Կօմալ Կօրնճեաճաճա շնչօ, Ազար Ե ծԲարսն  
 րա : “Բէյ ր Լեաճ ան Կօրն րօ շօ Կարսնոյն Լրբեաճարսն մա՛  
 Կօրնաճ Ազար ԲԲարսն Լէր ճեօճ ճ’օլ ար, Ազար ճաԲարսն ան  
 Կօրն ծօ րա մաճարն րիօճ նձ րա րօճարսն.” Փօ րսն ան Կօմալ

The berry which is such a favourite simile with the Irish in speaking of lips and cheeks, is that of the rowan tree, which is called րարճարն ճարն, (vid. *Battle of Magh Rath*, p. 64, and *Feis tighe Chonaine*, p. 124, where it is specified).

<sup>1</sup> The name Diarmuid, at one time anglicised Dermot, is now always translated, in speaking of one who in Irish is called Diarmuid, by Darby or Jeremiah—in the counties of Limerick and Tipperary Darby is most generally used, in Cork and Kerry, Jeremiah, (vid. additional note on Irish names and surnames.)

<sup>2</sup> An English writer would have said, “which she had left in the



cheeks, upon the left hand of Oisín the son of Fionn?" "That man is Diarmuid<sup>1</sup> the grandson of Duibhne, the white-toothed, of the lightsome countenance; that is, the best lover of women and of maidens that is in the whole world." Who is that at the shoulder of Diarmuid?" said Grainne. "Diorruing the son of Dobhar Damhadh O'Baoisgne, and that man is a druid and a skilful man of science," said Daire duanach.

"That is a goodly company," said Grainne; and she called her attendant handmaid to her, and told her to bring to her the jewelled-golden chased goblet which was in the Grianan after her.<sup>2</sup> The handmaid brought the goblet, and Grainne filled the goblet forthwith, (and there used to go into it [be contained in it] the drink of nine times nine men). Grainne said, "take the goblet to Fionn first, and bid him drink a draught out of it, and disclose to him that it is I that sent it to him." The handmaid took the goblet to Fionn, and told him every thing that Grainne had bidden her say to him. Fionn took the goblet, and no sooner had he drunk a draught out of it than there fell upon him a stupor of sleep and of deep slumber. Cormac took the draught and the same sleep fell upon him, and Eitche, the wife of Cormac, took the goblet and drank a draught out of it, and the same sleep fell upon her as upon all the others. Then Grainne called the attendant handmaid to her, and said to her: "Take this goblet to Cairbre Lifeachair and tell him to drink a draught out of it, and give the goblet to those sons of kings<sup>3</sup> by him." The handmaid took the

Grianan," or, "which was kept in her Grianan;" but the above is the Irish idiom.

<sup>3</sup> The chiefs of tribes and small territories, as well as the rulers of the whole country, were called kings by the ancient Irish. Duaid Mac Fírbis (who wrote in the middle and latter half of the seventeenth century) has the following remark in that part of his genealogical work entitled

an coru zo Cairbrie, azur n̄j maic̄ do r̄aun̄iḡ leiḡ a c̄a-  
bairc̄ don t̄e f̄a neapa do an tan do c̄urc̄ a c̄oiric̄im ruain̄  
azur r̄joric̄odalca ari f̄eḡn, azur z̄ac̄ n̄-aon daḡ z̄lac̄ an  
coru a n̄-diaḡz̄ a c̄eḡle, do c̄urc̄eadap̄ ina d̄-c̄oiric̄im  
ruain̄ azur r̄joric̄odalca.

An uain̄ ruain̄ *ḡraḡne* maḡ r̄in̄ c̄ac̄ aḡ c̄aol̄ meirze  
azur meap̄baḡl; mo eḡiḡz̄ f̄eḡn zo foḡl foḡr̄dionac̄ aḡ an  
ruḡde ina r̄aḡb̄ azur mo r̄uḡḡ ḡḡri *Oir̄in̄* azur *ḡhḡar̄muḡd*  
*O ḡhḡib̄ne*, azur mo labair̄ ne h-*Oir̄in̄* azur iḡ ē mo r̄aḡḡ:  
“iḡ ionz̄na liom̄ f̄eḡn ḡ *Fhḡionn̄* maḡ *Chun̄aḡll* mo leiḡeḡḡre  
d̄ḡar̄maḡḡ do f̄eḡn maḡ in̄naol̄, ḡri buḡ c̄ḡria do mo maḡ-  
raḡbaḡl f̄eḡn do c̄abairc̄ daḡḡra maḡ f̄eap̄ iḡa f̄eap̄ iḡ  
foḡr̄b̄c̄e ina m̄'aḡair̄.” “Na h-abaḡri r̄in̄, a *ḡhḡraḡne*,”  
aḡ *Oir̄in̄*, “ḡri d̄a z̄-cluḡḡfead̄ *Fḡionn̄* c̄urc̄a d̄a r̄aḡḡ r̄in̄  
n̄j b̄iaḡ f̄e f̄eḡn moḡ, azur n̄ mo leom̄aḡḡḡre beḡḡ moḡ.”  
“An n̄zeubair̄re ruḡiḡze uair̄re, a *Oir̄in̄*?” aḡ *ḡraḡne*.  
“N̄j z̄eubad̄,” aḡ *Oir̄in̄*, “ḡri z̄iḡ b̄e beap̄ do luad̄f̄aḡde  
ne h-*Oir̄in̄* n̄jori c̄urc̄e liom̄ra a beḡḡ azam̄ d̄a m̄-bad̄ naḡ  
luad̄f̄aḡde ne *Fḡionn̄* iḡ.” “*ḡhḡar̄ead̄*,” aḡ *ḡraḡne*, “cuḡri-  
ḡre f̄a z̄eap̄aḡb̄ aḡa azur aḡḡim̄llce c̄u a *ḡhḡar̄muḡd* .i.  
f̄a z̄eap̄aḡb̄ d̄rioma d̄riaoḡdeac̄ta muna m̄-beḡriḡ m̄e f̄eḡn  
leac̄ aḡ an teaḡz̄lac̄ ro aḡoc̄t̄ r̄ul eḡmeoc̄ur̄ *Fḡionn̄* azur iḡz̄  
*ḡriḡionn̄* aḡ an ruan̄ ina b̄-r̄uḡl̄moḡ.”

“iḡ olc̄ na z̄eap̄a do cuḡriḡ orim̄ a *ḡhḡraḡne*,” aḡ *ḡi-*

“*Duḡc̄ap̄aḡz̄ cloḡḡne f̄iac̄naḡ*,” or, “The hereditary proprietors of the  
*Clann Fiachrach*.”

*ḡraḡle* do f̄lac̄aḡb̄ ua n̄-*Dubda*, z̄ur an z̄air̄im̄ do beḡriḡ leabair̄ aḡriḡin̄  
ḡḡb̄ .i. z̄air̄im̄ moḡz̄, azur z̄iḡ cor̄iḡz̄eac̄ r̄in̄ aḡri, n̄ri b̄'ead̄ 'm̄ an aḡ r̄in̄  
aḡ z̄aoḡḡealun̄b̄, do n̄eḡ a n̄-b̄liḡz̄iḡ f̄eḡ an uain̄ r̄in̄, azur do n̄eḡ c̄riḡead̄  
ele f̄ḡr; fouc̄ n̄eḡri c̄an̄z̄acc̄ari *Clann̄ Iḡraael* zo *C̄ri* c̄air̄im̄z̄iḡne zo m̄-  
batar̄ c̄riḡocha n̄jḡz̄ i n̄-eḡ n̄e aḡ an c̄riḡ r̄in̄, azur z̄an̄ n̄j aḡ mo ina d̄a  
c̄eub̄ moḡe aḡ f̄ad̄ azur caoḡad̄ moḡe aḡ leac̄ad̄ moḡe. ḡri. i.e. *Here*  
*follow* some of the chieftains of the *O'Dubhdas* (now *O'Dowds*), with  
the title which historical books give them, namely, the title of king;  
and though strange this appears at this day, it was not so then among the  
Gael according to their own laws at that time, and according to other

goblet to Cairbre, and he was not well able to give it to him that was next to him, before a stupor of sleep and of deep slumber fell upon him too, and each one that took the goblet, one after another, they fell into a stupor of sleep and of deep slumber.

When Grainne found the others thus in a state of drunkenness and of trance, she rose fairly and softly from the seat on which she was, and spoke to Oisín, and what she said was: "I marvel at Fionn Mac Cumhaill that he should ask such a wife as I, for it were fitter for him to give me my own equal to marry than a man older than my father." "Say not that, O Grainne," quoth Oisín, "for if Fionn were to hear thee he would not have thee, neither would I dare to take thee." "Wilt thou receive courtship from me, O Oisín?" said Grainne. "I will not," said Oisín, "for whatsoever woman is betrothed to Fionn I would not meddle with her." Then Grainne turned her face to Diarmuid O'Duibhne, and what she said to him was: "Wilt thou receive courtship from me, O son of O'Duibhne, since Oisín receives it not from me?" "I will not," said Diarmuid, "for whatever woman is betrothed to Oisín I may not take her, even were she not betrothed to Fionn." "Then," said Grainne, "I put thee under bonds of danger and of destruction, O Diarmuid, that is, under the bonds of Dromdraoidheachta, if thou take me not with thee out of this household to-night, ere Fionn and the king of Erin arise out of that sleep."<sup>1</sup>

"Evil bonds are those under which thou hast laid me,

nations also. Behold, before the coming of the children of Israel to the land of promise, how there were thirty kings together in that country, and it not more than two hundred miles in length, and fifty miles in breadth, etc.—See *Tribes and Customs of Hy Fiachrach*, p. 298.

<sup>1</sup> That is, I charge thee on pain of danger and of destruction to take me, etc.

արմուծ, “աշւր շրեւծ բար շւրիւր նա շարա սծ օրոյ  
բէյո բաւ ա Բ-բւլ Ծօ նաւալ Բիօ՞՞ աշւր Բօֆլաւ ա Ծ-տաւ  
նիւծրեաւ միօծւարտա ա ն լի՞՞ աոօւտ, աշւր նաւ Բ-բւլ  
Ծյօբրա նլե յօնոնիւրե մոնա իր մարա յնա մե բէյո?”  
“Փար Ծօ Լարիւրե ա նիւ Ալ Փիւրիւրե, ոյ շա ն ածար Ծօ  
ւրիւր բէյո նա շարա սծ օրտ մար յոնորաԾ Ծւրտ աոյր.”

“Լա Ծա լալ Բի՞՞ Երիւրա ն ո-Ծալ աոնալ՞ աշւր օրո-  
ւաւտար ար բարեւ նա Եարիւրաւ, տարա Բիօն աշւր բաւտ  
Յ-ւաւա նա շոնալեբիւրե աոն ա ն Լա ի ն աշւր ու Երիւր  
յօմալոյ ւոմօրտար յօր Կարիւրե Լիւրաւար նաւ Կօր-  
մալ աշւր նաւ Լալ՞Ծաւ, աշւր ու ԵրիւրաԾար Բիւ Բիւրաւ-  
նալ՞ե աշւր Կարա, աշւր ւոնա նա տաոնա նա Եարիւրաւ  
ար տաւ Կարիւրե, աշւր Բարա Երիւրա ն ար տաւ նիւ  
Լալ՞Ծաւ, աշւր ոյ լալ նա իւրե բա նաւ ա ն Լա ի ն  
աւտ ա ն լի՞՞ աշւր Բիօն աշւր տար, ա Փիւրաւուծ. Եարա  
ա ն յօմալոյ աշ Ծւլ ար նաւ Լալ՞Ծաւ, աշւր ու Երիւրե աԾ  
բարաւ աշւր Ծօ Ծարիւր ա ւաւա ն Ծօն տե բա նարա Ծւրտ,  
աշւր ու Լիւրիւր բա Լար աշւր Լարաւա ն Ե, աշւր Ծօ ւաւալ  
բա ն յօմալոյ, աշւր ու ւրիւր ա ն Ծարե տիւ Բ-ւարե ար  
Կարիւրե աշւր ար շարա նա Եարիւրաւ. Փօ Բիւրաւ  
ա ն ւար ի ն աւ շարաւա ն շար-մաւարաւ շար-բարիւրաւ  
շարե Ծօ բարաւ, աշւր ու ւրիւրաւ ու ու ուրա աշւր  
ու մաւարա յօնաԾարա ա ն Լա ի ն, աշւր ոյ ւարա ն շար  
ի ն Ծօնաւ Ծիւ Ծ իօն աւ, աշւր ոյ ւարա շօ Բարիւր  
ա ն Բարա.”

“Եր յօնա Ծւրե ա ն շար ի ն Ծօ ւարա Ծարա տար  
ւաւ Բիւր,” ար Փարաւուծ, “աշւր նաւ Բ-բւլ ա ո-Երիւր  
բար իր ու յօնոնիւրե մոնա յնա Ե; աշւր ա ն Բ-բւլ ա իօր

<sup>1</sup> յօմալոյ ւոմօրտար. Goaling is also called *hurling* in the south of Ireland; and in the North *comman*, from *camán*, the crooked stick with which the game is played.

<sup>2</sup> *Breaghmhagh*, Latinised, Bregia, was the name anciently applied to the plain extending from Dublin to Drogheda, embracing the present counties of Dublin and Meath.

<sup>3</sup> *Cearna*. This place is mentioned in a poem upon the death of Ceallach,



O woman," said Diarmuid; "and wherefore hast thou laid those bonds upon me before all the sons of kings and of high princes in the king's mirthful house [called] Miodhchuart to night, seeing that there is not of all those one less worthy to be loved by a woman than myself?" "By thy hand, O son of O'Duibhne, it is not without cause that I have laid those bonds on thee, as I will tell thee now.

"Of a day when the king of Erin was presiding over a gathering and muster on the plain of Teamhair, Fionn, and the seven battalions of the standing Fenians, chanced to be there that day; and there arose a great goaling match<sup>1</sup> between Cairbre Liffeachair the son of Cormac, and the son of Lughaidh, and the men of Breaghnagh,<sup>2</sup> and of Cearna,<sup>3</sup> and the stout pillars<sup>4</sup> of Teamhair arose on the side of Cairbre, and the Fenians of Erin on the side of the son of Lughaidh; and there were none sitting in the gathering that day but the king, and Fionn, and thyself, O Diarmuid. It happened that the game was going against the son of Lughaidh, and thou didst rise and stand, and tookest his caman from the next man to thee, and didst throw him to the ground and to the earth, and thou wentest into the game, and didst win the goal three times upon Cairbre and upon the warriors of Teamhair. I was that time in my Grianan of the clear view, of the blue windows of glass, gazing upon thee; and I turned the light of mine eyes and of my sight upon thee that day, and I never gave that love to any other from that time to this, and will not for ever."

"It is a wonder that thou shouldst give me that love instead of Fionn," said Diarmuid, "seeing that there is not in Erin a man that is fonder of a woman than he; and

son of Flannagan, Lord of Breagh, quoted by the Four Masters at A.D. 890. Dr. O'Donovan observes that Cearna has not been identified, but the book called Dinnsenchus mentions it as being in Meath.

<sup>1</sup> That is, the strong warriors who were the support of Tara.



azad, a Shíáinne, an oíðce b'íor Fíonn a d-Teaímaíḡ zuriab aize féin do b'íor eoópaáa na Teaímaic, azur mar rín nac b-féidrii l'inne an baile d'fázbáil?" "Ata doirur euluḡḡce ar mo ḡrianaíra," ar Shíáinne, "azur zeubam amac an." "Iz gear daíra zabáil tré doirur euluḡḡce ar b'í," ar Diarmuid. "Maíread, cluḡimre," do maíḡ Shíáinne, "zo d-téid'eanḡ zac curad azur zac caic-ínlead d'úr'lanḡaib a rleaz azur do c'riannaib a z-craoir-eac tarí rounad zaca dúna azur zaca deazbáile arteaá nó amac, azur zeubadra an doirur euluḡḡce amac azur leanra mar rín mé."

Do ḡluair Shíáinne roimre amac, azur do labairi Diarmuid me n-a inuirtii, azur iz é a dubairt: "A Oirín inḡc Fhínn, cneud do deunfadra iur na gearaib úd do curread oim?" "Ní cionḡtaá túra iur na gearaib do curread oim," ar Oirín; "azur deimre leat Shíáinne do leanaímaí, azur cóim'ead tú féin zo maíḡ ar cealzab Fhínn." "A Orḡair inḡc Oirín, cneud iz maíḡ daíra do deunáin ar na gearaib úd do curread oim?" "Deimre leat Shíáinne do leanaímaí," ar Orḡair, "óir iz fearí truaḡ do cáillear a ḡeara." "Cneud an cónaíle beiriur daí a Chaoilte?" ar Diarmuid. "A deimre," ar Chaoilte, "zo b-fuil mo d'ionḡmáil féin do innaoi azamra, azur do b'fearí hóm iua maíḡ na c'riunne zur daí féin do beunfad Shíáinne an zmaá úd." "Cneud an cónaíle do beiriur daí, a Dhíor'iuinḡ?" "Deimre iuot Shíáinne do leanaímaí," ar Dhíor'iuinḡ, "zid zo d-tiocfaid do b'ar de, azur iz olc hómra é." "An í rúd b'ar z-cónaíle uile daí," ar Diarmuid. "Iz í," ar Oirín, azur ar cac a z-coitc'íunne.

Jar rín éir'gear Diarmuid ina fearaí, azur tuḡ lán

<sup>1</sup> Literally, a door for stealing away through.

<sup>2</sup> *Geas*. Sometimes the *geasa*, whether prohibitions or injunctions, were enforced by threats, as were those laid by Grainne upon Diarmuid

knowest thou, O Grainne, on the night that Fionn is in Teamhair that he it is that has the keys of Teamhair, and that so we cannot leave the town?" "There is a wicket-gate<sup>1</sup> to my Grianan," said Grainne, "and we will pass out through it." "It is a prohibited thing<sup>2</sup> for me to pass through any wicket-gate whatsoever," said Diarmuid. "Howbeit, I hear," said Grainne, "that every warrior and battle-champion can pass by the shafts of his javelins and by the staves of his spears, in or out over the rampart of every fort and of every town, and I will pass out by the wicket-gate, and do thou follow me so."

Grainne went her way out, and Diarmuid spoke to his people, and what he said was: "O Oisín, son of Fionn, what shall I do with these bonds that have been laid on me?" "Thou art not guilty of the bonds which have been laid upon thee," said Oisín, "and I tell thee to follow Grainne, and keep thyself well against the wiles of Fionn." "O Oscar, son of Oisín, what is good for me to do as to those bonds which have been laid upon me?" "I tell thee to follow Grainne," said Oscar, "for he is a sorry wretch that fails to keep his bonds." "What counsel dost thou give me, O Caoilte?" said Diarmuid. "I say," said Caoilte, "that I have a fitting wife, and yet I had rather than the wealth of the world that it had been to me that Grainne gave that love." "What counsel givest thou me, O Diorrúing?" "I tell thee to follow Grainne, albeit thy death will come of it, and I grieve for it." "Is that the counsel of you all to me?" said Diarmuid. "It is," said Oisín, and said all the others together.

After that Diarmuid arose and stood, and stretched forth

above: and sometimes merely by an appeal to the warrior's honour, in which case they were called *geasa* *na b-fúlaigh* *na b-fúlaigh*, i.e., *geasa* which true heroes endure not; that is to say, without obeying them.



his active warrior hand over his broad weapons, and took leave and farewell of Oisin and of the chiefs of the Fenians ; and not bigger is a smooth-crimson whortleberry than was each tear that Diarmuid shed from his eyes at parting with his people. Diarmuid went to the top of the fort, and put the shafts of his two javelins under him, and rose with an airy, very light, exceeding high, bird-like leap, until he attained the breadth of his two soles of the beautiful grass-green earth on the plain without, and Grainne met him. Then Diarmuid spoke, and what he said was : “ I trow, O Grainne, that this is an evil course upon which thou art come ; for it were better for thee have Fionn Mac Cumhaill for lover than myself, seeing that I know not what nook or corner, or remote part of Erin I can take thee to now, and return again to the town, and Fionn will never learn what thou hast done.” “ It is certain that I will not go back,” said Grainne, “ and that I will not part from thee until death part me from thee.” “ Then go forward, O Grainne,” said Diarmuid.

Diarmuid and Grainne went their ways after that, and they had not gone beyond a mile out from the town when Grainne said, “ I indeed am wearying, O son of O’Duibhne.” “ It is a good time to weary, O Grainne,” said Diarmuid, “ and return now to thine own household again, for I plight the word of a true warrior that I will never carry thee, nor any other woman, to all eternity.” “ So needst thou not do,” said Grainne, “ for my father’s horses are in a fenced meadow by themselves, and they have chariots ; and return thou to them, and yoke two horses of them to a chariot, and I will wait for thee on this spot till thou overtake me again.” Diarmuid returned back to the horses, and he yoked two horses of them to a chariot, and it is not told how they fared until they reached Beul, atha luain.<sup>1</sup>

<sup>1</sup> The mouth of the ford of Luan, now called in English Athlone.



Azur do labairi Djarimuid le Sraíinne, azur a dubairt :  
 “ Ir furaide d’Fhionn ar loizna leanaímhain, a Shtáinne,  
 an eacrað beic azairn.” “ Maíread,” ar Sraíinne,  
 “ fázra na h-eic ar an látairi ro, azur do béirfa cōih-  
 cōirfzēac̄t duir fearda.” Do túirlihz Djarimuid ar  
 bhuac an áta, azur do muz eac̄ leir tarf an ác anonn,  
 azur d’fázaib ar zac taob don t-ríuē jad, azur do zab  
 féin azur Sraíinne míle iur an ríuē ríar, azur do cūad-  
 dari a d-tíri do leac̄ taoib cōizib Chonhac̄t. Ní h-aic̄rír-  
 teari a n-ímtēac̄ta nō zo máhzadar Doirne dá boē a  
 z-ceairt lari cōirne Ríocairn; azur do cūaddari ran  
 doirne, azur do zēairi Djarimuid an doirne ina c̄imc̄oll,  
 azur do mízhe reac̄t n-doirne reazá air, azur no cōiruíz  
 leabað do boz-luac̄airi azur do báiri beic̄e fa Shtáinne  
 a z-ceairt-lari an doirne ríi.

Jomēura Fhionn níe Chumáill do béir rzeula ór ar. D’éiruíz a maib a d-Teairnairz amac a moē-dáil na maídhne ar n-a márac, azur fuairadar Djarimuid azur Sraíinne d’uirfearba orēa, azur do zab dozad euda azur anbfairne Fíonn. Do fuairi a loizairíde moirne ar an b-fairc̄e .i. clanna Neairnín, azur d’fuaazairi dōib Djarimuid azur Sraíinne do leanaímhain, anr ríi do muzadar an loiz leo zo Beul áta luair, azur no leah Fíonn azur Fíannv Eirnean jad; zidead níor b-féidiri leo an loiz do bneic̄ tarf an ác anonn, zuri cūz Fíonn a bmačari muna reol-fadaoir an loiz zo luac̄ zo z-croēfad jad ar zac taob don ác.

Anr ríi do zabadar clanna Neairnín a n-ažairō an t-ríuēa fuar, azur fuairadar eac̄ ar zac taob don t-ríuē; azur do zabadar míle iur an ríuē ríar, azur fuairadar an loiz az dul a d-tíri do leac̄ taoib cōizib Chonhac̄t, azur do leah Fíonn azur Fíanna Eirnean

<sup>1</sup> That is, the Grove of the two huts in Clanrickard. The territory



And Diarmuid spoke to Grainne, and said: "It is all the easier for Fionn to follow our track, O Grainne, that we have the horses." "Then," said Grainne, "leave the horses upon this spot, and I will journey on foot by thee henceforth." Diarmuid got down at the edge of the ford, and took a horse with him over across the ford, and [thus] left [one of] them upon each side of the stream, and he and Grainne went a mile with the stream westward, and took land at the side of the province of Connacht. It is not told how they fared until they arrived at Doire dha bhoth, in the midst of Clann Riocaird<sup>2</sup>; and Diarmuid cut down the grove around him, and made to it seven doors of wattles, and he settled a bed of soft rushes and of the tops of the birch under Grainne in the very midst of that wood.

As for Fionn Mac Cumhail, I will tell [his] tidings clearly. All that were in Teamhair rose out at early morn on the morrow, and they found Diarmuid and Grainne wanting from among them, and a burning of jealousy and a weakness [i.e., from rage] seized upon Fionn. He found his trackers before him on the plain, that is the Clanna Neamhuin, and he bade them follow Diarmuid and Grainne. Then they carried the track as far as Beul atha luain, and Fionn and the Fenians of Erin followed them; howbeit they could not carry the track over across the ford, so that Fionn pledged his word that if they followed not the track out speedily, he would hang them on either side of the ford.

Then the Clanna Neamhuin went up against the stream, and found a horse on either side of the stream; and they went a mile with the stream westward, and found the track taking the land by the side of the province of Connacht, and Fionn and the Fenians of Erin followed them. Then

of Clanrickard comprised six baronies in the County of Galway, viz., Leitrim, Loughreagh, Dunkellin, Kiltartan, Clare and Atheny.

iad. Ahn rih do labairi Fionn, aZur ir é no riáid: “ir maic atá a fíor aZamra cá b-fuizfeair Djarimuid aZur Tríáinne ahoir .i. a n-Doirne dá boé.” Do bí Oiríh aZur Orcair aZur Caoilte aZur Djarimuid mac Dobaair daíriáid Uí Bhaoiríne aZ éirdeacét me Fionn aZ riád na m-bréifnead rih, aZur do labairi Oiríh, aZur ir é no riáid: “ir baožal dúihh zo b-fuyl Djarimuid aZur Tríáinne ahn rúd, aZur hí fulairi dúihh riabád éizih do cúri cúize; aZur feuc cá b-fuyl Briah .i. cú Fhíhíh híc Chumáill, zo z-cuirfíhíh cúize í, óirí hí h-ahhra léi Fionn féih ihá Djarimuid; aZur a ÓrZairi, abairi léi dul le riabád zo Djarimuid atá a n-Doirne dá boé:” aZur a dubairc Orcair rih le Briah. Do cúiz Briah rih zo fíorać fíneolać, aZur d’fíll a n-deirnead ah t-rluairz maí riác b-faircead Fionn í, aZur do lean Djarimuid aZur Tríáinne ar a loirz zo riáihz Doirne dá boé, zur cúiri a ceahh a n-uét Dhjarimuda aZur é ihá cōdla.

Do bíōđz Djarimuid ar a cōdla ah tan rih, aZur do dúiriz Tríáinne maí ah z-ceudna, aZur a dubairc ihá; “aZ rih Briah .i. cú Fhíhíh híc Chumáill, aZ teacét le riabád cúzairne rióim Fhíhíh féih.” “Zabra ah riabád rih,” ar Tríáinne, “aZur teic.” “Ní zēubad,” ar Djarimuid, “óirí hí feairi hóm uairi do beuirfád Fionn orih ihá ahoir, ó riác b-fuyl dul uaird aZam.” Arí n-a élor rih do Zhriáinne do záb uairíh aZur imeazla í, aZur d’iméiz Briah uatá. Ahn rih do labairi Oiríh mac Fhíhíh aZur a dubairc: “ir baožal dúihh riác b-fuairi Briah fairll ihá fíoruairzhear ar dul zo Djarimuid, aZur hí fulairi dúihh riabád éizih oile do cúri cúize; aZur feuc cá b-fuyl Fearzōiri, coiríde Chaoilte.” “Atá aZamra,” ar Caoilte. AZur ir aihriáid do bí ah Fearzōiri rih, zac zlaōđ dá n-díohzriad do cluiriđe ir riá tiri tiriúaird ceud fá

<sup>1</sup> This idiom is abundantly introduced in English by the Irish; as,

spoke Fionn, and what he said was : “ Well I wot where Diarmuid and Grainne shall be found now, that is in Doire dha bhoth.” Oisin, and Oscar, and Caoilte, and Diorruing, the son of Dobhar Damhadh O’ Baoisgne, were listening to Fionn speaking those words, and Oisin spoke, and what he said was : “ We are in danger lest Diarmuid and Grainne be yonder, and we must needs send him some warning ; and look where Bran is, that is the hound of Fionn Mac Cumhaill, that we may send him to him, for Fionn himself is not dearer to him than Diarmuid ; and, O Oscar, tell him to go with a warning to Diarmuid, who is in Doire dha bhoth ;” and Oscar told that to Bran. Bran understood that with knowledge and wisdom, and went back to the hinder part of the host where Fionn might not see him, and followed Diarmuid and Grainne by their track until he reached Doire dha bhoth, and thrust his head into Diarmuid’s bosom and he asleep.

Then Diarmuid sprang out of his sleep, and awoke Grainne also, and said to her : “ There is Bran, that is the hound of Fionn Mac Cumhaill, coming with a warning to us before Fionn himself.” “ Take that warning,” said Grainne, “ and fly.” “ I will not take it,” said Diarmuid, “ for I would not that Fionn caught me at any [other] time rather than now, since I may not escape from him.” Grainne having heard that, dread and great fear seized her, and Bran departed from them. Then Oisin, the son of Fionn, spoke and said : “ We are in danger lest Bran have not gotten opportunity nor solitude to go to Diarmuid, and we must needs give him some other warning ; and look where Fearghoir is, the henchman of Caoilte.” “ He is with me,” said Caoilte. Now that Fearghoir was so,<sup>1</sup> [that] every shout he gave used to be heard in the three nearest

it is the way he was ; it is how he was ; it is what he said was such and such a thing.

neara do é. Anny riu do cúinneadar d'fjácaib ari tui zlaoid do léizean ari éori zo z-cluinead Diarmuid é. Do éualaid Diarmuid Fearzóir, azur do dúiriz Tríainne ar a cobla, azur ir é mo raib: “do cluim corrlde Chaoilte mhé Ronáin, azur ir a b-focairi Chaoilte atá ré, azur ir a b-focairi Fhionn atá Chaoilte, azur ir maad ro aco dá cúri cúzaimra moim Fhionn.” “Zabra an maad riu,” ari Tríainne. “Ní zeobad,” ari Diarmuid, “óir ní fúizream an doime ro zo m-beimid Fionn azur Fianha Eirnean oiriuin,” azur do záb uaiman azur imeazla móri Tríainne ari n-a élor riu di.

Dala Fhionn, do béir rzeula ór ari. Níori rzuir don lorzaimreacé nō zo raingz Doime dá boé, azur do cúri clanna na h-Eaimna arteaé do éairdroll an doime, azur do éoncadar Diarmuid azur bean ina focairi. Tanzadar tar a n-air ariir mar a raib Fionn azur Fianha Eirnean, azur d'fjárfuiz Fionn díob an raib Diarmuid ina Tríainne ir an doime. “Atá Diarmuid an,” ari riad, “azur atá bean éizir ina focairi, óir aicéimid lorz Dhiarmuda, azur ní aicéimid lorz Shíainne.” “Nari raib maic az cáirdib Dhiarmuda Uí Dhuibne ari a ionran,” ari Fionn, “azur ní fúizfid ré an doime nō zo d-tuzaid díozal daimra an zác nō dá n-deairina ré oim.”

“Ir móri an comaréta euda duitre, a Fhionn,” ari Oirín, “a éuzrir zo b-fanfá Diarmuid ari mácaime Whaenmúize azur zan do daingean an acé Doime dá boé, azur éura fá n-a cóimari.” “Ní féimide díbre riu, a Oirín,” ari Fionn, “azur ir maic d'aicéimzearra na tui zlaoid do léiz zolla Chaoilte ar, zur ríbre do cúri mar maad zo Diarmuid iad, azur zur ríb do cúri mo éu féin .i. Brian le maad oile éuize; acé ní féimide díb don maad díob rúd do cúri éuize, óir ní fúizfid ré Doime

<sup>1</sup> An *Eamhuin*, now called in English Naván, a well known town in the county of Meath.



cantreds to him. Then they made him give three shouts, in order that Diarmuid might hear him. Diarmuid heard Fearghoir, and awoke Grainne out of her sleep, and what he said was: "I hear the henchman of Caoilte Mac Ronain, and it is by Caoilte he is, and it is by Fionn that Caoilte is, and this is a warning they are sending me before Fionn." "Take that warning," said Grainne. "I will not," said Diarmuid, "for we shall not leave this wood until Fionn and the Fenians of Erin overtake us:" and fear and great dread seized Grainne when she heard that.

As for Fionn, I will tell [his] tidings clearly. He departed not from the tracking until he reached Doire dha bhoth, and he sent the tribe of Eamhuin<sup>1</sup> in to search out the wood, and they saw Diarmuid and a woman by him. They returned back again where were Fionn and the Fenians of Erin, and Fionn asked of them whether Diarmuid or Grainne were in the wood. "Diarmuid is there," they said, "and there is some woman by him, [who she is we know not] for we know Diarmuid's track, and we know not the track of Grainne." "Foul fall the friends of Diarmuid O'Duibhne for his sake," said Fionn, "and he shall not leave the wood until he give me satisfaction for every thing he has done to me."

"It is a great token of jealousy in thee, O Fionn," said Oisin, "to think that Diarmuid would stay upon the plain of Maennhagh,<sup>2</sup> seeing that there is there no stronghold but Doire dha bhoth, and thou too awaiting him." "That shall profit you nothing, O Oisin," said Fionn, "and well I knew the three shouts that Caoilte's servant gave, that it was ye that sent them as a warning to Diarmuid; and that it was ye that sent my own hound, that is, Bran, with another warning to him, but it shall profit you nothing to have

<sup>2</sup> *Maennhagh*. This was the name of a large level tract lying round Loughrea in the county of Galway.

dá boč nō zo d-tuzajð ré éiijc daíjra aij zác nð dá  
 n-deáirijna ré oim, azur aij zác marlad dá d-tuz ré  
 dáij.” “Jr mōri aij dǵččéille duijre, a Fhijij,” aij Or-  
 zar mac Oijrjij, “a íear zo b-fanfad Djarimuid aij lár  
 aij íacáijre ro, azur túra fá cóíhájri a éijij do buáij de.”  
 “Cíeud oile do zéáirij aij doijie aijlajð rjij, azur do  
 iijzije zarjida .coíhdáijzjij clučíhájri de, azur reáct  
 ij-dōijre dlúca caolcúhájzja aij? azur cja azuijijie, a  
 Dhjarimuid, azá b-fuyl aij fíijijijie, mije nð Orzar?” aij  
 Fjijij. “Níjri cáillijre t’áijie íhájč aijíháj, a Fhijij,”  
 aij Djarimuid, “azur táijre azur Tríáijijie aij ro.”  
 Aij rjij a dubáijre Fjijij le Fjijíhájč Éijieaíij teáct  
 címcíjoll Dhjarimuda azur a zábáij do féij. Ro éijijz  
 Djarimuid íja íearíháj íar rjij, azur túz tíj pózja do  
 Zhíáijijie a b-fjadhijre Fhijij azur ía Féijijie, zur záb  
 dozad euda azur aijbfeáijijie Fjijij azá fáijerij rjij do,  
 azur a dubáijre zo d-tjubíad Djarimuid a éeáij aij roij  
 ía b-pōz rjij.

Dála Aonzura aij Bhíojza, .i. oide fozlamča Dhjar-  
 muda Uí Dhujijie, do foillíjzead do aijij aij m-bíuiz ór  
 Bóijij aij zúáij íja íháj a dálda, .i. Djarimuid, aij tan  
 rjij; azur ío zluáij a z-coíhídeáct ía zaoíčé zlan-fúaíijie  
 azur íj coíhíijde do iijzije zo íáijijz Doijie dá boč. Aij  
 rjij do cúaíð ré zaij ííor d’Fhijijij íja d’Fhíajíhájč Éijie-  
 eáijij zur aij íojad íja íháj Djarimuid azur Tríáijijie,  
 azur beaííhájč do Dhjarimuid, azur jr é a dubáijre:  
 “Cíeud í aij cóíhájíle ro do iijzijr, a íijc Uí Dhujijie?”  
 “Ačá,” aij Djarimuid, “íjzjijij iijz Éijieaíij d’eulozad

<sup>1</sup> i.e. Aonghus of the Brugh.

<sup>2</sup> The Brugh, or palace, upon the Boyne (called also *Brugh na Boinne*, or palace of the Boyne; and in the *Four Masters*, A.M. 3371, simply *an Brugh*, the palace), a place near Stackallan Bridge, county of Meath. Dr. O’Donovan tells us that the Book of Leinster states that Daghdha Mor, who ruled over Ireland for 80 years, had three sons, Aenghus, Aedh, and Cormac; who with him were buried at the Brugh, where the mound called Sidh an Bhrogha was raised over them. This Aenghus was held to be the presiding fairy of the Boyne.

sent him any of those warnings; for he shall not leave Doire dha bhoth until he give me eric for every thing that he hath done to me, and for every slight that he hath put on me." "Great foolishness it is for thee, O Fionn," said Oscar the son of Oisín, "to suppose that Diarmuid would stay in the midst of this plain, and thou waiting to take his head from him." "What [who] else cut the wood thus, and made a close warm enclosure thereof, with seven tight slender-narrow doors to it? And with which of us, O Diarmuid, is the truth, with myself or with Oscar?" quoth Fionn. "Thou didst never err in thy good judgment, O Fionn," said Diarmuid, "and I indeed and Grainne are here." Then Fionn bade the Fenians of Erin come round Diarmuid and take him for himself [i.e. reserve him for Fionn]. Thereupon Diarmuid rose up and stood, and gave Grainne three kisses in presence of Fionn and of the Fenians, so that a burning of jealousy and a weakness seized Fionn upon seeing that, and he said that Diarmuid should give his head for those kisses.

As for Aonghus an bhrogha,<sup>1</sup> that is, the tutor in learning of Diarmuid O'Duibhne, it was shown to him in the Brugh upon the Boinn<sup>2</sup> the extremity in which his foster-son, that is, Diarmuid, then was; and he proceeded accompanying the pure-cold wind, and he halted not till he reached Doire dha bhoth.<sup>3</sup> Then he went unknown to Fionn or to the Fenians of Erin to the place wherein were Diarmuid and Grainne, and he greeted Diarmuid, and what he said was: "What is this thing that thou hast done, O son of O'Duibhne?" "This it is," said Diarmuid; "the daughter of the king

<sup>3</sup> Keating mentions a place called *Doire dha bhoth* (Haliday's Ed. p. 380), and there are several townlands bearing the name of Derry in the county of Galway. It is probable that *Doire dha bhoth* was situated either at Derrywee, barony of Kiltartan, or at Derryvookeel or Derradda, both in the barony of Loughrea. Some copies read *Doire dha bhoth*, which would be the locality named by Keating, and of which *Doire dha bhoth* is most probably a corruption.

lyom ð u-a h-ačarri azur ð Fhionn, azur n̄ dom ðeoin t̄arriŷ r̄i lyom.” “*Wairread, t̄izead duine azuib fá zác beinn dom b̄matra,*” do riáid Alonŷur, “azur beuirfadra lyom r̄ib ar an aic r̄iu a b̄-fuilteí z̄an f̄ior z̄an aiyuŷad d̄’Fhionn iná d̄’Fhianhaid Eirreann.” “*Beirre Tríayne leat,*” do riáid Diarmuid, “*ac̄t n̄i mac̄fadra leat zo b̄iac̄; z̄idead má b̄imre am beac̄aid do láčarri leanf̄ad t̄u, azur muna m-biad, cuirre Tríayne cum a h-ačarri azur deunad ré ole n̄ó maic̄ ði.*”

U h-aic̄le r̄iu do cúiri Alonŷur Tríayne fá beinn a b̄ruic̄, zur z̄luair rióim̄e z̄an f̄ior d̄’Fhionn iná d̄’Fhianhaid Eirreann, azur n̄i riáidteari r̄zeul or̄ic̄ta zo mánzad̄ar Rof dá r̄oileac̄ iur a riáidteari Luimneac̄ an t̄an ro.

Dala Dhjarimuda, ar u-im̄eac̄t d̄’Alonŷur azur do Zhriayne uaid d̄’éir̄iŷ iná colam̄an d̄ir̄eac̄ iná éir̄ic̄-fearam̄, azur do z̄ab a aiyu azur a éidead azur a iol-faobar̄ uime. Jari r̄iu d̄’ionn̄ruic̄z̄ dorur do na reac̄t u-d̄oir̄r̄ib feada do b̄i ar an n̄zar̄iuda, azur no f̄iaf̄ruic̄z̄ cia do b̄i ari. “*N̄i nam̄a d̄uic̄ aon duine dá b̄-fuil ari,*” ar r̄iad, “*óiri ac̄a an̄ ro Oir̄in mac̄ Fhionn, azur Or̄zar̄i mac̄ Oir̄in, azur maic̄e clann̄ Bhaoir̄z̄ne mari aon r̄iu; azur z̄ab̄ra c̄uz̄ar̄iu am̄ac̄, azur n̄i lam̄fari d̄ic̄, dočari, iná d̄ioz̄b̄ail do deunam̄ or̄ic̄.*” “*N̄i z̄eobad̄ra c̄uz̄ar̄ib,*” ar Diarmuid, “*n̄ó zo b̄-faic̄fead cia an dorur ar a b̄-fuil F̄ionn f̄éin.*” D̄’ionn̄ruic̄z̄ ré dorur feada oile, azur d̄’f̄iaf̄ruic̄z̄ cia do b̄i ari. “*Ac̄a Caoilte mac̄ Chriann̄ac̄arri m̄ic̄ Ron̄ain, azur clanna Ron̄ain mari aon iur; azur z̄ab̄ra c̄uz̄ar̄iu am̄ac̄, azur do beuirfam̄ r̄iu f̄éin ar do r̄on.*” “*N̄i z̄eobad̄ra c̄uz̄ar̄ib,*” ar Diarmuid, “*óiri n̄i cúir̄fead m̄illeán aŷ F̄ionn or̄ruib̄re fá m̄aic̄*

<sup>1</sup> Luimneach was originally the name of the lower Shannon, e.g.

“*N̄i beiri Luimnech for̄ a d̄ruim,*”

The Luimneach bears not on its bosom,

(Poem in Four Masters, A.D. 662.)



of Erin has fled privily with me from her father and from Fionn, and it is not of my will that she has come with me." "Then let one of you come under either border of my mantle," said Aonghus, "and I will take you out of the place where ye are without knowledge without perception of Fionn or of the Fenians of Erin." "Take thou Grainne with thee," said Diarmuid, "but as for me, I will never go with thee; howbeit, if I be alive presently I will follow thee, and if I be not, do thou send Grainne to her father, and let him do her evil or good [treat her well or ill]."

After that Aonghus put Grainne under the border of his mantle, and went his ways without knowledge of Fionn or of the Fenians of Erin, and no tale is told of them until they reached Ros da shoileach which is called Luimneach<sup>1</sup> now.

Touching Diarmuid, after that Aonghus and Grainne had departed from him, he arose as a straight pillar and stood upright, and girded his arms and his armour and his various sharp weapons about him. After that he drew near to a door of the seven wattled doors that there were to the enclosure, and asked who was at it. "No foe to thee is any man who is at it," said they [who were without], "for here are Oisín the son of Fionn, and Oscar the son of Oisín, and the chieftains of the Clanna Baoisgne together with us; and come out to us, and none will dare to do thee harm, hurt, or damage." "I will not go to you," said Diarmuid, "until I see at which door Fionn himself is." He drew near to another wattled door, and asked who was at it. "Caoilte the son of Crannachar Mac Ronain, and the Clanna Ronain together with him; and come out to us and we will give ourselves [fight and die] for thy sake." "I will not go to you," said Diarmuid, "for I will not cause Fionn to be angry with you for well-

but about the year 850 the name was applied not to the river but to the city. Ros da shoileach means the promontory of the two sallows, and was anciently the name of the site of the present city of Limerick (vide *O'Flaherty's Ogygia.*)

do deunáin dáin féin.” D’ionnruiz ré dorur feada oile, azur d’fíarfuiž cja do bġ aġi. “Atá aġnro Conán mac Fhionn Liaēluaćra azur clanna Mōirna marí aon ġir; azur ġr naġnde d’Fhionn ġinn, azur ġr aġnra ġinn ōo mōir ćura ġná ē; azur aġi aġ adbair ġn zabra ćuzaiġn amać, azur ġġ laġfari buaiġ ġiōt.” “Nġ ōeobad ōo deġnġ,” aġi Diaġmuġd, “ōġi do b’fēaġri le Fġionn bair zāć ġ-duġne azuġbre ġná ġiġre do lēġġion aġ.” D’ionnruiz ré dorur feada oile, azur d’fíarfuiž cja do bġ aġi. “Carā azur cōġmćēġle dūġre atā aġn, .ġ. Fġionn mac Chuađaiġ ġġc Mġhūġcāda, ġiž-fēġnġde Fġiān Mġhūġān, azur aġ Fġiān Mġhūġmġeac marí aon ġir; azur aon ćġi azur aon talaiġ dūġn féin azur dūġre, a Dġiāmuġd, azur do beuġfān aġi ō-cuġġ azur āġ ġ-aġmā oġra azur aġi do šon.” “Nġ ōeobadra ćuzaiġ amać,” aġi Diaġmuġd, “ōġi ġġ ćuġġfead šala az Fġionn ġġb šā ġaić do deunáin oġm féin.” D’ionnruiz ré dorur feada oile, azur d’fíarfuiž cja do bġ aġi. “Atā Fġionn mac Ţġhlōġi, ġiž-fēġnġde Fġiān Ullāđ, azur aġ Fġiān Ullāć marí aon ġir; azur zabra ćuzaiġn amać, azur ġġ laġfari šuġġužāđ ġná šoġġ-deaġzāđ oġt.” “Nġ ōeobadra ćuzaiġ,” aġi Diaġmuġd, “ōġi ġr carā dáin ćura azur ć’atāġi, azur ġġoġ ġaić ġom eaġzćaiġdear Fġionn do beġġ ġġbre aġi mo šon féin.” Ro ġonruiz dorur feada oile, azur d’fíarfuiž cja do bġ aġi. “Nġ carā dūġre aon dūġne dá b-šuġl aġn,” aġi ġġad, “ōġi atā aġn šo Aod beaz ōġ Eaiġuġn, azur Aod šada ōġ Eaiġuġn, azur Caol ćiōđā ōġ Eaiġuġn, azur Ţoġneac ōġ Eaiġuġn, azur Ţoćān ōġl-mēuġac ōġ Eaiġuġn, azur Aoiġe ġnġġion Ţġoćāġn ōġl-mēuġaiġ ōġ Eaiġuġn, azur Cuadāġ loġi-

<sup>1</sup> These were the commanders of the clanna Morna or Fenians of Connacht who had a feud with Fionn.

<sup>2</sup> Munster.

<sup>3</sup> Ulster.

<sup>4</sup> Short Aodh.

<sup>5</sup> Tall Aodh.

doing to myself." He drew near to another wattled door, and asked who was at it. "Here are Conan the son of Fionn of Liathluachra,<sup>1</sup> and the Clanna Morna together with him; and we are enemies to Fionn, and thou art far dearer to us than he, and for that reason come out to us, and none will dare meddle with thee." "Surely I will not go," said Diarmuid, "for Fionn had rather [that] the death of every man of you [should come to pass], than that I should be let out." He drew near to another wattled door, and asked who was there. "A friend and a dear comrade of thine is here, that is, Fionn the son of Cuadhan mac Murchadha, the royal chief of the Fenians of Munha,<sup>2</sup> and the Momonian Fenians together with him; and we are of one land and one country with thee, O Diarmuid, and we will give our bodies and our lives for thee and for thy sake." "I will not go out to you," said Diarmuid, "for I will not cause Fionn to be displeased with you for well-doing to myself." He drew near to another wattled door and asked who was at it. "It is Fionn the son of Glor, the royal chief of the Fenians of Ulladh,<sup>3</sup> and the Ultonian Fenians along with him; and come out to us, and none will dare cut or wound thee." "I will not go out to you," said Diarmuid, "for thou art a friend to me, and thy father; and I would not that ye should bear the enmity of Fionn for my sake." He drew near to another wattled door, and asked who was at it. "No friend to thee is any that is here," said they, "for here are Aodh beag<sup>4</sup> of Eamhuin, and Aodh fada<sup>5</sup> of Eamhuin, and Caol crodha<sup>6</sup> of Eamhuin, and Goineach<sup>7</sup> of Eamhuin, and Gothan gilmheurach<sup>8</sup> of Eamhuin, and Aoife the daughter of Gothan gilmheurach of Eamhuin, and Cuadan lorgaire<sup>9</sup>

<sup>1</sup> The slender brave one.

<sup>2</sup> The wounder.

<sup>3</sup> The loud-voiced white-fingered.

<sup>4</sup> The tracker.





of Eamhuin ; and we bear thee no love, and if thou wouldst come out to us we would wound thee till thou shouldst be like a *gallan*,<sup>1</sup> without respite." " Evil the company that is there," said Diarmuid, " O ye of the lie, and of the tracking, and of the one brogue ;<sup>2</sup> and it is not the fear of your hand that is upon me, but from enmity to you I will not go out to you." He drew near to another wattled door, and asked who was at it. " Here are Fionn the son of Cumhall, the son of Art, the son of Treunmhor O'Baoisgne, and four hundred hirelings<sup>3</sup> with him ; and we bear thee no love, and if thou wouldst come out to us we would cleave thy bones asunder."<sup>4</sup> " I pledge my word," said Diarmuid, " that the door at which thou art, O Fionn, is the first [i.e. the very] door by which I will pass of [all] the doors." Having heard that, Fionn charged his battalions on pain of their death and of their instant destruction not to let Diarmuid pass them without their knowledge. Diarmuid having heard that arose with an airy, high, exceeding light bound, by the shafts of his javelins and by the staves of his spears, and went a great way out beyond Fionn and beyond his people without their knowledge or perception. He looked back upon them and proclaimed to them that he had passed them, and slung his shield upon the broad arched expanse<sup>5</sup> of his back, and so went straight westward ; and he was not long in going out of sight of Fionn and of the Fenians. Then when he saw that they followed him not, he returned back where he had seen Aonghus and Grainne departing out of the wood, and he followed them by their track, holding a straight course, until he reached Ros da shoileach.

<sup>3</sup> *Hirelings*. The word *amhus* means a madman or violent person, and also a mercenary soldier and *amhsaine* is mercenary service.

<sup>4</sup> Literally, we would make opened marrow of you.

<sup>5</sup> *Sbuaz* means an arch, as is evident from the use of the word in old manuscripts where *rbuaz* is applied to the arched door of a church.

Fuair rē Aonghur azur Thráinne agh, azur boē cluētmar taobfoluir iya d-timējoll, azur toirre teirnead treaēay-  
 mōirre ar b-fadužad iya b-fiadhuirre, azur leaē tuirre ar  
 bearmab aco. Ro beannuiz Djarumud dōib, azur ir no beaz  
 nac n-deaēad briaday a beaēad tar beul Thráinne ne  
 luēzair moim Djarumud. Ro iuyir Djarumud dōib a rzeula  
 o tūr zo deirnead, azur no caiteadair a z-cuid ay oide  
 riy, azur no cūad Djarumud azur Thráinne do cōdlaē ne  
 cēile zo d-tairiyz ay la zo n-a lanetroillre ar n-a māriac.  
 Ro ēiriz Aonghur zo moē azur ir ē a dubairre ne Djar-  
 umud: “Biaē fēiy az imēaēt feara, a mēc Uj Dhuibne,  
 azur fāzbaim do cōriairre azaē zay dul a z-craiy aoy  
 cōirre do teiteam moim Fhionn, azur zay dul a n-uairn  
 talnāy nac m-biaē uirre aēt aoy doirre, azur zay dul  
 a n-oirleay mara nac m-biaē agh aēt aoy t-rhize dā ionn-  
 rāizid; azur zidbē airt iya m-buirēirre do cūid, yāriab  
 agh a caiteirre i; azur zidbē airt iya z-caiteirre, yāriab agh  
 a luirēirre; azur zidbē airt iya luirēirre, yāriab agh ēireo-  
 cāir ar n-a māriac.” Ro ēiomay cead azur cēileabmaē  
 dōib, azur no zluair moime a h-aēle riy. Agh riy no  
 zāb Djarumud azur Thráinne lairn deir rir ay Sionayuy  
 riar, nō zo manzadair Zarb-aba na b-Fiayn, rir a māid-  
 teair Leamāy ay tay ro; azur no mārib Djarumud briaday  
 ar briuac na Leamāy, azur no cūir ar biori dā briuē ē.  
 Agh riy no cūad fēiy azur Thráinne tar ay rruē aghay dā  
 caiteam, mar a dubairre Aonghur riy; azur ar riy no

<sup>1</sup> *Both* is a hut or booth, and its diminutive *bothan* is a cabin. This word enters into the composition of many names of places in Ireland, as Teampall na seanbhoithe, (Templeshanbo, county of Wexford); Rath-bhoth (Raphoe, county of Donegal). The Scotch Highlanders have anglicised it by *Bothie*.

<sup>2</sup> Aonghus meant by this that Diarmuid should change his place of sleeping during the night.

<sup>3</sup> *The Shannon*. This anglicised form is taken from the genitive case of the Irish name which is *Sionann*; it is also sometimes made *Sionainne*.

<sup>4</sup> The rough river of the Fenians. The river Leamhan is called in

He found Aonghus and Grainne there in a warm well-lighted hut,<sup>1</sup> and a great wide-flaming fire kindled before them, with half a wild boar upon spits. Diarmuid greeted them and the very life of Grainne all but fled out through her mouth with joy at meeting Diarmuid. Diarmuid told them his tidings from beginning to end; and they ate their meal that night, and Diarmuid and Grainne went to sleep together until the day came with its full light on the morrow. Aonghus arose early, and what he said to Diarmuid was: "I will now depart, O son of O'Duibhne, and this counsel I leave thee; not to go into a tree having [but] one trunk, in flying before Fionn; and not to go into a cave of the earth to which there shall be but the one door; and not to go into an island of the sea to which there shall be but one way [channel] leading; and in whatever place thou shalt cook thy meal, there eat it not; and in whatever place thou shalt eat, there lie not; and in whatever place thou shalt lie, there rise not on the morrow."<sup>2</sup> He took leave and farewell of them, and went his ways after that. Then Diarmuid and Grainne journeyed with the Siona<sup>3</sup> on their right hand westward until they reached Garbh-abha na bh-Fiann,<sup>4</sup> which is called Leamhan now; and Diarmuid killed a salmon on the bank of the Leamhan, and put it on a spit to broil. Then he himself and Grainne went over across the stream to eat it, as Aonghus had told them; and they went thence westward to

English Laune, and flows from the lake of Killarney into the sea at Castlemaine harbour. Many of the loughs and rivers of Ireland are by tradition supposed to have had a miraculous origin, or to have suddenly appeared. The Four Masters mention under A.M. 4169, the sudden breaking forth of five rivers, and amongst them of the Leamhan, viz.—"It was in the time of Sirna, also, that there happened the eruption of the Scirtach, in Leinster; of the Doailt, in Crich Rois; of the Nith, in Magh Muirtheimhne; of the Leamhan, in Munster; and of the Slaine, in Ui Creamhthainn." The Scotch have anglicised the same name, Leven.

Ըստձար ըրար զօ շօձլած. Բօ Էրրւյձ Չարարար աչար  
 Յրարրր Զօ յօձ ար յ-ա յարար, աչար յօ ձարարար ըրար  
 ձարա յ-ձրրար ձօ յարարարար Բօձար Բրրր-լԷրր, աչար ձարա  
 ձլար ձրրա ար ա յ-Բօձար, աչար Բա յարր Է ձարա աչար  
 ձարար ա յ ձլար ըրր, աձ յար յար Բա ձար Է ձարա աչար  
 ձարա ձլար ըրր յօ Բարարար Չարարար ձօ ձլար  
 ըրր աչար ձարարար ըրարա ձ. “Չլար աձ աչ յարար  
 ըրրարա յար,” ար ըր, “աչար Չարար յարար.” “Չար  
 ձօ ձարարար ձար Է ձլար?” ար Չարարար. “ձօ ձար  
 ձրրարարար րար ձօ, աչար րար րար-ձրա ձար,” ար  
 Չարար. “Ա ձարարար յար րար ա ձ-ձլար ըրր,” ար  
 Չարար, “ձր յար յար յարար ձօ Բարր ձօ րար.” Ար  
 ըրր յօ յարարար րարարար արր աչար արարար յար  
 ձար, աչար յօ ձարարար յարար ձօ յարարար ա յ  
 Չարարար; աչար յար յարարար ա յ րար, յօ յար Չար  
 ձար ար Չարարար աչար ար Չարարար ձար Է յար ձօ  
 յ-Բարար ձար ա յ րար արար ձար. “ձօ Բար յար ա յ  
 ձ-արար ձար ըրր,” ար Չարար, ար ըրր յօ արր Չար  
 արար աչար Չարար ար Է յար աչար ձօ յար ար ա յ րար  
 արար ձար. Բօ ձարարարար յարար ըրր ձօ յարարար ա յ  
 Բար, աչար յար յարարար ա յ րար ձօ յար Չարար  
 յար ա յ-արար րար, աչար ձօ արարար Է յարար արար  
 ար արա ձար Բարարար ըրր արար ձօ արար արար  
 արար, աչար յօ արարար Չարար արար ձօ արարար  
 աչար ձօ արար արար րար Բարարար աչար Չարար Է  
 յ-արարար յար արարար ըրր. Բօ արար արար րար Բ-արար

<sup>1</sup> *Finnliath*. Now the river Lea, a small rivulet rising to the east of Tralee; and being supplied by several mountain streams, it discharges itself into Tralee bay, and is navigable up to that town at high water for boats.

<sup>2</sup> Բարար, means literally to stop, but also signifies to hire, agreeing with the similar use of the French *arrêter*, and of the English *retain*.

<sup>3</sup> *Carrthack*. The river Carra, as it is called in English, rises on the mountains of Dunkerron, and passing northerly through the country called Glencare, through several romantic glens, in some of



sleep. Diarmuid and Grainne rose early on the morrow, and journeyed straight westward until they reached the marshy moor of Finnliath,<sup>1</sup> and they met a youth upon the moor, and the feature and form of that youth was good, but he had not fitting arms nor armour. Then Diarmuid greeted that youth, and asked tidings of him. "I am a young warrior seeking a lord," quoth he, "and Muadhan is my name." "What wilt thou do for me, O youth?" said Diarmuid. "I will do thee service by day, and I will watch thee by night," said Muadhan. "I tell thee to retain<sup>2</sup> that youth," said Grainne, "for thou canst not always remain without people [followers]." Then they made bonds of compact and agreement one with the other, and journeyed forth westward until they reached the Carrthach;<sup>3</sup> and when they had reached the stream, Muadhan asked Diarmuid and Grainne to go upon his back so that he might bear them across over the stream. "That were a great burden for thee," said Grainne. Then he [nevertheless] put Diarmuid and Grainne upon his back and bore them over across the stream. They journeyed forth westward until they reached the Beith,<sup>4</sup> and when they had reached the stream Muadhan did likewise with them, and they went into a cave of the earth at the side of Currach cinn adhmuid,<sup>5</sup> over Tonn Toime;<sup>6</sup> and Muadhan dressed a bed of soft rushes and of birch-tops under [for] Diarmuid and Grainne in the further part of that cave. He himself went into the next wood to

which it forms very considerable lakes; it empties itself into the bay of Castlemaine.

<sup>1</sup> *Beith*. Now the river Behy in the parish of Glanbehy, the most eastern in the barony of Dunkerron.

<sup>2</sup> *Currach Cinn Adhmuid*, i.e., the woody headland of the bog. Not identified.

<sup>3</sup> *Tonn Toime*. Now Tomes, the seat of O'Sullivan Mor, who died early in the present century, situated at the west end of Castle-Lough, near Killarney; and now occupied by his descendants.

ba cōrīnneara do, azur no bair flac nērd fāda cāorīcāirīn  
 iurte, azur no cūri muairne azur dubān ar an flurc,  
 azur no cūri caori cūlīn ar an dubān, azur no cūarīd ōr  
 ciorīn ar t-rīoča, azur tuz iarz don buille rin iur. Ro  
 cūri an daira caori ruar, azur no mārb an daira iarz;  
 azur no cūri an t-rear cāori ruar, azur no mārb an t-rear  
 iarz. Ro cūri an dubān azur an muairne fā n-a cīor,  
 azur an t-flac ir an b-poll, azur no ruz a cīrī ēirz iur  
 mar a maib Dīarimuid azur Trāirne, azur no cūri an  
 t-iarz ar beairīb. An tan fā bīurte ē, a dubairc  
 Muadān; “do beirīm iorīn an ēirz ro dūr, a Dīarī-  
 muid.” “Ir fēarīr līomra cūra dā iorīn iurā mē fēir,”  
 ar Dīarimuid. “Mairēad,” ar Muadān, “do beirīm  
 iorīn an ēirz ro dūrre, a Trāirne.” “Ir leorī līom  
 cūra dā iorīn,” ar Trāirne. “Mairēad, dā m-bad cūra  
 do iorīnre ad an t-iarz, a Dīarimuid,” ar Muadān, “do  
 beirīfā an cūr fā mō do Trāirne; azur dā m-bad ī  
 Trāirne do bīad dā iorīn, ir dūrre do beirīfā an cūr  
 fā mō: azur ōr mīre atā dā iorīn, bīod an t-iarz ir mō  
 azadra, a Dīarimuid, azur an daira h-iarz ir mō az  
 Trāirne, azur bīod an t-iarz ir luza azam fēir.” (Bīod  
 a fīor azad, a lēirteoirī, zur cōrīneud Dīarimuid ē fēir  
 zan cūmarz ne Trāirne, azur zur fāz rē bīorī d’fēoir  
 zan bīurc a n-Doirīe dā boč marī cōmarīcā d’Fhīorīn azur  
 don Fhēirīn iurī cīorīncūirz rē ne Trāirne; azur zur fāz  
 an daira fēacēt fēacēt m-bīradāirī zan bīurc ar bīurc na  
 Leairīne; zurīab arī rin do bīorīdūirz Fīorīn iurā dīarīd).  
 Ro cāirteadarī a z-cūrī an oīdce rin, azur no cūarīd Dīarī-  
 muid azur Trāirne do cōdlad a n-iarīcārī na h-uairīa,  
 azur do rīzīne Muadān fairīe azur forīcōrīneud dōirīb, zur  
 ēirīrīz an lā zo n-a lāncorīllre ar n-a māirīac.

Ro ēirīrīz Dīarimuid zo moč azur no cūri Trāirne iurā  
 rūrde, azur a dubairc iurā fairīe do deurairī ar rōn  
 Muadāirī, azur zo mārēad fēirī do rīubal na cīre iurā

him, and plucked in it a straight long rod of a quicken tree; and he put a hair and a hook upon the rod, and put a holly berry upon the hook, and went [and stood] over the stream, and took a fish that cast. He put up the second berry, and killed the second fish; and he put up the third berry, and killed the third fish. He [then] put the hook and the hair under his girdle, and the rod into the earth, and took his three fish with him where Diarmuid and Grainne were, and put the fish upon spits. When it was broiled Muadhan said: "I give the dividing of this fish to thee, Diarmuid." "I had rather that thou shouldst divide it thyself," said Diarmuid. "Then," said Muadhan, "I give the dividing of this fish to thee, O Grainne." "It suffices me that thou divide it," said Grainne. "Now hadst thou divided the fish, O Diarmuid," said Muadhan, "thou wouldst have given the largest share to Grainne; and had it been Grainne that divided it, it is to thee she would have given the largest share; and since it is I that am dividing it, have thou the largest fish, O Diarmuid, and let Grainne have the second largest fish, and let me have the smallest fish." (Know, O reader, that Diarmuid kept himself from Grainne, and that he left a spit of flesh uncooked in Doire dha bhoth as a token to Fionn and to the Fenians that he had not sinned with Grainne, and [know also] that he left the second time [i.e. again] seven salmon uncooked upon the bank of the Leamhan, wherefore it was that Fionn hastened eagerly after him.) They ate their meal that night, and Diarmuid and Grainne went to sleep in the further part of the cave, and Muadhan kept watch and ward for them until the day arose with its full light on the morrow.

Diarmuid arose early, and caused Grainne to sit up; and told her to keep watch for Muadhan, and that he himself would go to walk the country around. Diarmuid went

էմբօլլ. Բո շլուար Փարսուծ յօրնե, աչսր ու շուսծ ար  
արծ նա տւեա բա դարս ծօ, աչսր ու ի՛յ աչ քեւճարն նա  
շ-քելքե ն-արծ նա էմբօլլ; մար ա ի՛յ, բօրն աչսր բար,  
նա էար աչսր նա շուսծ. Նիօրն էլարն ծօ ի՛յ արն, շօ ն-քեւ-  
քարծ բարն արն արար շաճա ն-ծիքեճ քաբլաճ ոճրն մար-  
շարտա, աչսր լօրնքար լանարծնի՛լ աչ տեճճ էսն էլքե, աչսր  
յր է քօլսր ծօ յիճքեճարն մարնյրն արն էքաբլաճ աչ տեճճ ա  
ծ-էլն, բա նսն արն էսսր նա մարն Փարսուծ. Եանքճարն  
նաօրն նաօրնարն ծօ նարէլն արն էքաբլաճ բն ա ծ-էլն, աչսր ու  
շլուար Փարսուծ աչ յարարծ բքեւլ օրնէճ, աչսր ու նարն-  
նսլճ ծօլն, աչսր ու բարբարսլճ բքեւլա ծօլն, էճ էլն ոճ էալարն  
ծօլն.

“ Երի յիճքեւնյճե մարն ն-յօճճ բնքե,” ար բար, “ աչսր  
Բիօրն մար Կիւնարլլ ծօ էսրն բքեւլա օրնարն ծօրն ն-յար-  
արծ, .յ. բօճճ քեւճա աչսր քարն ծիքքեքեքե արն բօ էքե  
արքե, ծօ նշօրնէարն Փարսուծ Օ Փսլնքե; աչսր յր ծօ էօրն  
բն ծօ էանքարն ծօրն էօրն բօ. Աչսր արարն էրի էօրնքե  
նիքե աչսրն, աչսր լէլքքեարն արն ա լօրն յար, աչսր յր շեարն  
շօ ն-քարքեարն ա բքեւլա; նի լօրնքեարն էքեքե, աչսր նի նա-  
էանն սրքե, աչսր նի ծարնքանն արն օրնէճ; աչսր արարարն  
քեքեքե կօրն բէճէ քեւլ քարն կարնյրն նիքեճարն, աչսր յր քարն  
քօրնարնքե քեւլ շաճ քարն աչարն. Աչսր նարնքե ծիքնքե էլա  
էս քեքեքե, ոճ արն ն-քարն արն բօքալ ծօ բքեւլարն նիքե Այ

<sup>1</sup> *Muir n-Iocht*, i.e. the Iccian Sea, so called probably from the Roman town in Gaul called Portus Iccius. It is thus mentioned by the Four Masters, A.D. 405. “ After Niall of the nine hostages, son of Eochaidh Muighmheadhoin, had been twenty-seven years in the sovereignty of Ireland, he was slain by Eochaidh, son of Enna Ceinnsealach, at Muir n-Iochd, i.e. The sea between France and England.”

<sup>2</sup> *Բօճ* is an attack or plundering, hence *բօճաճ* a marauder. The term *բօճաճ քեւճա* is equivalent to *քեւճարնաճ քօլլե*, a wood kern; or as he was called later, a wood tory, and simply a tory, meaning a rebel. The term arose from the Irish soldiery being reduced by war to live by plunder, and to shelter themselves in the forests.

<sup>3</sup> *Քարն ծիքքեքեքե* means a rebel, as does *ծիքքարնաճ*, e.g. Four Masters, A.D. 1557. “ Another hosting was made by the Treasurer into



his ways, and went upon the height of the next hill to him, and he stood gazing upon the four quarters around him; that is, eastward and westward, southward and northward. He had not been long time there before he saw a great swift fleet, and a fearful company of ships, coming towards the land straight from the west; and the course that the people of the fleet took in coming to land was to the foot of the hill upon which was Diarmuid. Nine times nine of the chieftains of that fleet came ashore, and Diarmuid went to ask tidings of them; and he greeted them and enquired of them news, of what land or what country they were.

“We are the three royal chiefs of Muir n-Iocht,”<sup>1</sup> said they, “and Fionn Mac Cumhail it is that hath sent for us to seek us, [because of] a forest marauder,<sup>2</sup> and a rebellious enemy<sup>3</sup> of his that he has outlawed,<sup>4</sup> who is called Diarmuid O’Duibhne; and to curb him are we now come. Also we have three venemous hounds, and we will loose them upon his track, and it will be but a short time before we get tidings of him; fire burns them not, water drowns them not, and weapons do not wound them,<sup>5</sup> and we ourselves number twenty hundreds of stout stalwart<sup>6</sup> men, and each man of us is a man commanding a hundred. Moreover, tell us who thou thyself art, or hast thou any word of the tidings of the son of O’Duibhne?” “I saw him yesterday,”

Fircall, to take vengeance upon Art O’Molloy for his protection of the wood kerns (ἡ ἀσειρήνη κοίλη) and other insurgents (ἡ ἀσηβελίκα).

<sup>4</sup> *Outlawed*. Literally, whom he [i.e. Fionn] has hiding. This is an Irish phrase meaning that Fionn had outlawed Diarmuid, and that consequently the latter was on his keeping. Another expression for the same is βεῖρε φα̇ ἀσιρήνη ἀπὸ ἡεῶς, (vide *Caithreim Thoirdealbhaigh*), i.e. for one man to have another under the woods, hence, to reduce him to be a wood kern or outlaw.

<sup>5</sup> Literally, weapons do not become red upon them.

<sup>6</sup> ἰσφελόμενα means of full and mature strength, hence, capable of wielding arms efficiently; from ἰσ, fit for, and φεῖόμεν, an exertion or effort.

“Dhuibne aḡad?” “Do éonnaic aubéi é,” ar Djarimuid. “aḡur vj fujl ionnam féiv acé zairzidead acá aḡ rjubal an doimav me laidheacét mo laidhe aḡur me cruadar mo élojdíh; aḡur jr hjaéar daihra vac laim áijizéé Djarimuid do éavzímáil oiruib.” “Vairéad, vj fujl aon duivé ar fáḡail avv,” ar rjadrao. “Ca h-avv díb féiv?” ar Djarimuid. “Dub-éoraé, Fíom-éoraé, aḡur Tmeuv-éoraé ar v-avvavva,” ar rjad.

“Av b-fujl fíov iv báir lonzajb?” ar Djarimuid. “Aca,” ar rjad. “Da m-bad áil mjb touva fíona do éabairt avac,” ar Djarimuid, “do deuvfáiv féiv clear díb.” Ro cuivéad daoivé aḡ jairaid av touva, aḡur ar d-teacét do mo éóḡ Djarimuid ionn a dá laim é, aḡur mo íb deod ar, aḡur mo íbeadar cac av éivd oile de. Ro éóḡ Djarimuid av touva jar riv, aḡur muḡ lejr ar ínullac av éivc é, aḡur mo éuaid féiv ar a ímiv, aḡur mo léjz me fávad av éivc é vó zo máivjz av éivd íoédaraé dov évoc, aḡur do muḡ av touva mjr a v-aḡaid av éivc ruar arjr, aḡur do muḡve av clear riv tíj huavne a b-fiadhvavre va v-allíuviaé, aḡur d’fáv féiv ór éivv av touva aḡ teacét aḡur aḡ íntéacé do. A dubriadar zup duivé é vac b-feacaid aov clear ar foḡvaim arimiv, mar zo d-tuz fé clear ar av z-clear riv; aḡur mjr riv no éuaid fear díob ar av touva. Ro éuz Djarimuid buille dá éoir avv av touva, aḡur ba luaité ar láir é ívá av touva aḡ rjubal, aḡur mo rjubal av touva ar ímiv av óḡlaic riv zup léjz a abac aḡur a ionnácár me v-a éoraib. Avv riv no leav Djarimuid av touva aḡur muḡ ruar arjr é, aḡur mo éuaid av dara fear acora ar a ímiv. Vav éonnaic Djarimuid riv tuz buille dá éoir avv, aḡur íjor luaité an éuvd fear dá íarvad ívá av dara fear díob. Ro éivv Djar-

<sup>1</sup> This phrase could not possibly be literally rendered into English.

<sup>2</sup> i.e. The black-footed, the fair-footed, and the strong-footed.

said Diarmuid, "and I myself am but a warrior who am walking the world by the strength of my hand and the temper of my sword; and I vow that ye will have to deal with no ordinary man if Diarmuid meets you."<sup>1</sup> "Well, no one has been found [yet]," quoth they. "What are ye called yourselves?" said Diarmuid. "Dubh-chosach, Fioun-chosach, and Treun-chosach<sup>2</sup> are our names," said they.

"Is there wine in your ships?" quoth Diarmuid. "There is," they said. "If ye were pleased to bring out a tun of wine," said Diarmuid, "I would do a trick for you." Certain men were sent to seek the tun, and when it was come Diarmuid raised it between his two arms and drank a draught out of it, and the others drank the other part of it. After that Diarmuid lifted the tun and took it to the top of the hill, and he himself mounted upon it, and caused it to descend the steep of the hill until it reached the lower part of it, and he took the tun up against the hill again, and he did that trick three times in presence of the strangers, and remained himself upon the tun as it both came and went. They said that he was one that had never seen a good trick, seeing that he called that a trick; and with that there went a man of them upon the tun. Diarmuid gave the tun a stroke of his foot, and he [i.e. the stranger] fell to the ground before ever the tun began to roll; and the tun rolled over that young warrior, so that it caused his bowels and his entrails to come out about his feet.<sup>3</sup> Thereupon Diarmuid followed the tun and brought it up again, and the second man of them mounted upon it. When Diarmuid saw that, he gave it a stroke of his foot, and the first man had not been more speedily slain than was the second man of them. Diarmuid urged the tun up

<sup>3</sup> Either Diarmuid must have been very cunning, or the stranger very stupid. His method of killing them, though efficacious, was scarcely fair.

muio an tonna nír ruar a nír, a zúr no cúaid an tneaf fear an a mún zúr marbad é a níl các. Ácť ceana no marbad caozad dá muirneir ne clear Dhiamuda an la rín, a zúr no cúadair an méid nár marbad díob dá lon-  
zab an oíde rín. Ro zluair Dhiamuid a z-ceann a múnneir féin, a zúr no cúir Muadán a ruairne a zúr a duban an a fluit, zúr marbad ní bmadáin nír. Ro cúir an t-plac ran b-poll, a zúr an ruairne fá n-a cíor, a zúr beirneaf an t-lar zó Dhiamuid a zúr zó Tríairne, zúr cáiteadar a b-rióin an oíde rín; a zúr no córuiz Muadán leabad fá Dhiamuid a zúr fá Tríairne a n-lar-  
tar na h-uair, a zúr no cúaid féin an dóru na h-uair do deunán fairne a zúr forcói meudca dóib zúr éiriz an la léirzlan an n-a márac.

Ro éiriz Dhiamuid zó moc do ló a zúr do lantróillre an n-a márac, a zúr no dúiriz Tríairne, zó n-dubairt nia fairne do deunán do Muadán. Ro cúaid féin an mullac na tulca ceudna, a zúr níor b-fada no bá an an an tan cáhzadar na ní féiníde dá ionnarzíz, a zúr no fáir-  
ruiz díob an n-deunfadaoir tuille clearuzéacťa. A dub-  
madairran zó m-b'feair 'leo féin rzeula níc Uí Dhuibne d'fázal níl rín. "Ro cónnarca duine no cónnarca anru é," an Dhiamuid; a zúr air rín no cúir Dhiamuid a airn a zúr a éidead de an an tulaz, acť an léine no bá ne n-a cneaf, a zúr no cúir an crann buide Mhanánán níl feafán a n-díaid a úrlairne, a zúr a rín a n-áirde. An rín no éiriz Dhiamuid do baócléim eudruim eun-  
a níl zúr cúirínz anuar an an nza, a zúr no cúirínz

<sup>1</sup> *Ro chonnarc.* Dr. O'Donovan remarks that Irish grammarians have not hitherto noticed a peculiar form of the 1st pers. sing. of the past tense of the verbs *beirne* and *zírne*, used by old writers, viz. *dubairt*, and *tanaz*. It should further be observed, however, that the same formation of this person is found also in the past tense of *cóim*, as in the text; and that these most ancient forms (which occur in the extracts published by



again, and the third man mounted upon it; and he too was slain like the others. Howbeit, there were slain fifty of their people by Diarmuid's trick that day, and as many as were not slain of them went to their ships that night. Diarmuid went to his own people, and Muadhan put his hair and his hook upon his rod, and three salmon were killed by him. He stuck the rod into the ground, and the hair under his girdle, and takes the fish to Diarmuid and Grainne, so that they ate their meal that night; and Muadhan dressed a bed under Diarmuid and under Grainne in the further part of the cave, and he went himself to the door of the cave to keep watch and ward for them until the clear bright day arose on the morrow.

Diarmuid arose at early day and beaming dawn on the morrow, and roused Grainne, and told her to watch for Muadhan. He went himself to the top of the same hill, and he had not been there long before the three chiefs came towards him, and he enquired of them whether they would practise any more feats. They said that they had rather find tidings of the son of O'Duibhne than that. "I have seen<sup>1</sup> a man who saw him to-day," said Diarmuid; and thereupon Diarmuid put from him his weapons and his armour upon the hill, [every thing] but the shirt that was next his skin, and he stuck the *Cran buidhe* of Manannan<sup>2</sup> upright<sup>3</sup> with its point uppermost. Then Diarmuid rose with a light, bird-like bound, so that he descended from

Zens), are, excepting *ca. 15*, which is obsolete, those universally employed in the spoken language of the present day throughout Munster, instead of *ca. 15*, *ca. 15*, and *ca. 15*, *ca. 15*.

<sup>2</sup> I.e. The yellow shaft of Manannan, a spear which Manannan had given to Diarmuid. Manannan was the son of Lear, one of the chiefs of the Tuatha De Danann, and Lord of the Isle of Man.

<sup>3</sup> Literally, standing after his staff. Similar to this is the expression, *no ca. 15 a ca. 15*, he fell after his head, I.e. headlong.

առար ըստ յօ քօրծրեաճ քիշլիւ յան քսլիւճաճ յնա քօր-  
ժարճաճ արիւ.

Ա ծառար ճճլաճ ծօ իմրիւրի յա Յլար-քէրիւ, “ Եր ծրիւ  
ժու յաճ Բ-քաւարճ ծօն ճլար ար քօճնան արան, յար յօ  
Ծ-տրօրաճ ժու ճլար ար ան Յ-ճլար քիւ;” Գճար քիւ քիւ յօ  
ճարի Գ արիւ Գճար Գ էրժաճ ծե, Գճար յօ էրիւճ յօ Կ-րօն-  
իմար Եւժրօմ ճր ճրօն ան ճաօ, Գճար յօ ճարիւնճ ար յօ  
Կ-անրօմ անքարիւնաճ յօ Ծ-տարա քիւն ան ճաօ քիւ Կ-  
ճրօրժե քար, Գճար ծօ ճարճ ար յօ տալան. Բօ ճարիւնճ  
Փարիւմս յան ճա Գճար յօ ճարի յնա քարան ան ծարա քաճճ  
է, Գճար յօ էրիւճ ան ծարա քար Գօրան ծօ ծարան ան  
ճլարա, ճար յարժաճ է յար ճաճ. Աճճ ճարա ծօ ժու  
ճաճաճ ծօ իմրիւրի յա Յլար-քէրիւ քե ճլար Փարիւմս  
ան Լա քիւ, յօ Կ-ժարաճար քիւ Գ ճա ծօ ճարիւնճ, Գճար  
Կաճ յարեօճաճ քէ յիճ Բսճ իճ ծա յարիւր քիւ ան Յ-ճլար  
քիւ, Գճար յօ ճարճար ծա յօնճարճ.

Գճար յօ ճարճ Փարիւմս ճրօնրարճիճ Պարաճան Գճար  
Յրարիւ, Գճար ժու Պարաճան քար յա Կ-օրժե քիւ ճար,  
ճար ճօճար Փարիւմս Գճար Յրարիւ Գ Բ-քօճար Գ ճիւ ան  
օրժե քիւ; Գճար ծօ քիւն Պարաճան քար Գճար քօրճօրիւ  
ժօրճ յօ յարիւ.

Բօ էրիւճ Փարիւմս ար Կ-Գ յարաճ, Գճար ծօ քար ծա  
ճարալ ար ան Բ-քօճա քա յարա ծօ քիւ ճար ան ժարաճ  
քարիւնճ, Գճար ճարի յնա քարան քաճ; Գճար ան Պօր-  
ալլաճ .ք. ճօրժան Պօնճար ան Բիւճա, յար ան ծա  
ճարալ ար Գ քարալ. Ան քիւ յօ էրիւճ քիւ յօ Կ-արիւ-  
քիւ ճր Գ ճրօն, Գճար յօ ճարի յնա էրօրճիճ ճր ծօն-  
ճան յօ Գ ճիւ քիւ Կ-արիւ ան ճօրժան, ճար ճարիւնճ  
արար: Գճար յօ քարիւնճ ան քար Գօրան քար ծարա ան  
ճլարա քիւ. “ Օլ յան քարիւնճ,” ար քար Գօրան, “ ճիւ  
քիւ ժարիւնճ Գ Կ-ճիւն քար ան ճօն ճլար յաճ Կ-ճրօնճ  
քար էրիւ Գճար է:” Գճար յօ էրիւճ քիւ քե Կ-Գ ճիւ քիւ  
Գճար ճարճ ճր ճրօն ան ճօրճիւ, Գճար Գճ ճարիւնճ արար ծօ

above upon the javelin, and came down fairly and cunningly off it, having neither wound nor cut upon him.

A young warrior of the people of the green Fenians<sup>1</sup> said, "Thou art one that never hast seen a good feat since thou wouldst call that a feat;" and with that he put his weapons and his armour from him, and he rose in like manner lightly over the javelin, and descended upon it full heavily and helplessly, so that the point of the javelin went up through his heart and he fell right down to the earth. Diarmuid drew the javelin and placed it standing the second time; and the second man of them arose to do the feat, and he too was slain like the others. Howbeit, fifty of the people of the green Fenians fell by Diarmuid's feat on that day; and they bade him draw his javelin, [saying] that he should slay no more of their people with that feat, and they went to their ships.

And Diarmuid went to Muadhan and Grainne, and Muadhan brought them the fish of that night, so Diarmuid and Grainne slept by each other that night, and Muadhan kept watch and ward for them until morning.

Diarmuid rose on the morrow, and took with him to the aforesaid hill two forked poles out of the next wood, and placed them upright; and the Moralltach,<sup>2</sup> that is, the sword of Aonghus an Bhrogha, between the two forked poles upon its edge. Then he himself rose exceeding lightly over it, and thrice measured the sword by paces from the hilt to its point, and he came down and asked if there was a man of them to do that feat. "That is a bad question," said a man of them, "for there never was done in Erin any feat which some one of us would not do." He then rose and went over the sword, and as he was descending from above it happened to him that one of his

<sup>1</sup> So called from the colour of their armour or of their standards.

<sup>2</sup> i.e. The great and fierce one.

էարևա Կօր ար չա՛հ տօծ ծօղ լոյճեան՝ ծօ, չօ ր-ճարմնած ծա լեյ՛ծ չօ մուլլա՛հ ա շին ճե. Ար րր ու էրիչ՝ ար ծարա քար, ԿՅր ԿՅ շիրիկիչ արար ծօ ու էարևա տարրա ար ար չ-լոյճեան չօ ր-ճարմնած ծա ծրծար ճե. Ա՛ծ շարա րի ո՞ծ էրտ ար ծա լա օրլե ուրի՛ն րր ծօ իմարտր Յիւր-բէրնի թարա ր-Յօ՛ծ ինա ու էրտ ար լա րր. Ար րր ա ծարածար իր ա լոյճեան ծօ լոյճալ, ԿՅր րա՛հար ճար իւ ար էրտ ծա իմարտր իր; ԿՅր ու բարբալլիչար ճե ա Բ-բարալձ րէ լօղ քօ՛հալ ծօ րչուլալ ինչ Ալ Ճիւրնի. “ Բօ շօղար ար տէ ու շօղար ար ար է,” ար Ճարմար, “ ԿՅր իա՛հար ԿՅ իարմար իչուլ արօ՛ծ.”

Բօ շար Գարմար թար ա իալ Յրարնի ԿՅր Պարածան, ԿՅր ու իարն Պարածան րի Կ-երչ ծօլն ար օրճե րր շար շարժար ա չ-ար; ԿՅր ու շար Ճարմար ԿՅր Յրարնի ծօ շօճա՛ծ, ԿՅր ծօ իչնի Պարածան քար ԿՅր քօլճօրնիւ ծօլն.

Բօ էրիչ Գարմար ա ու՛ծ-ճալ րա թարնի, ԿՅր ու չա՛հ ա լուլալձ շա՛հ ԿՅր շօղար ար, րար Բ-բարնի ա չօղ քա՛հ, քի՛շա, ինա էարրա; ԿՅր ու չա՛հ ար Պօրալլա՛հ, .1. լոյճեան Պօղար ար Բիոչա, քա ր-ա լիճա՛ծ, րա՛ծ Բ-քաչ-քա՛ծ քիչալլ ար ինա Բարնի ծօ շար շար իարմար. Բօ չա՛հ թար լօղ ա ծա էրարա՛ծ էրար-թարնի շա՛հ .1. ար չա արնի, ԿՅր ար չա ճար, ծ րար շարնի րա՛ծ քի ինա թար ճար լօղա՛ծ րա իարն. Կար րր ու ճարիչ Յրարնի, ԿՅր ա ծարար րա քար ԿՅր քօլճօրնիւ ծօ շարնի ծօ Պարածան, ԿՅր չօ իա՛հար քիչ ԿՅ քարնի րա չ-քարնի ր-ար ինա էրմար. Ար տար ու շօղար Յրարնի Գարմար ար ճարն ԿՅր ար ճարա՛ծ ինա լուլալձ արնի րի ԿՅր շօղար, ու չա՛հ արնի ԿՅր իարալա ի; ծր ու արիչ շար քա շարնի թար ԿՅր շարնի ու Բա քա քա ծարա՛ծ րր, ԿՅր ու բարբալլիչ ճե շար ծօ Բալ իր ծօ շար

<sup>1</sup> Literally, which left no remnant of a stroke or blow, i.e. which was sure to kill.

<sup>2</sup> i.e. The red shaft.



legs came at either side of the sword, so that there were made of him two halves to the crown of his head. Then the second man rose, and as he descended from above he chanced to fall crossways upon the sword, so that there were two portions made of him. Howbeit there had not fallen more of the people of the green Fenians of Muir n-Iocht on the two days before that, than there fell upon that day. Then they told him to take up his sword, [saying] that already too many of their people had fallen by him; and they asked him whether he had gotten any word of the tidings of the son of O'Duibhne. "I have seen him that saw him to-day," said Diarmuid, "and I will go to seek tidings to night."

Diarmuid went where were Grainne and Muadhan, and Muadhan killed three fish for them that night; so they ate their meal, and Diarmuid and Grainne went to sleep in the hinder part of the cave, and Muadhan kept watch and ward for them.

Diarmuid rose at early dawn of the morning, and girt about him his suit of battle and of conflict; under which, through which, or over which, it was not possible to wound him; and he took the Moralltach, that is, the sword of Aonghus an bhrogha, at his left side; which [sword] left no stroke nor blow unfinished<sup>1</sup> at the first trial. He took likewise his two thick-shafted javelins of battle, that is, the Ga buidhe, and the Ga dearg,<sup>2</sup> from which none recovered, or man or woman, that had ever been wounded by them. After that Diarmuid roused Grainne, and bade her keep watch and ward for Muadhan; [saying] that he himself would go to view the four quarters around him. When Grainne beheld Diarmuid with bravery and daring [clothed] in his suit of anger and of battle, fear and great dread seized her, for she knew that it was for a combat and an encounter that he was so equipped; and she enquired of

դան. “Ան բազա մօ ԲյօծԲաձ Ծօ շեանշմալ Ծան,” ար բե. Բօ միմիջ բն Շրճարնե, Բար ան բն ու շլաւր Փարմայծ քան բանալ բն Ծյօնդբալձիձ նա Շլար-բէրնե.

ԵանշաԾար Բ Ծ-Եր Բ Զ-ԵւԾօր, Բար ու քարբայշեաԾար Ծ քշեւա մի Ե Սի Փիւրնե. “Բօ շօնարքա ծ շանալ շե,” ար Փարմայծ. “Պարբաձ, ծէր եօւր ծնրն մար Բ Բ-բլ բե,” ար բլաԾ, “Յօ մ-բարմիձ Բ շեան բնն Ծօ կաճար Բիւրն մի Ե Շիւնալլ.” “Փօ Բ’օլ Ծօ շօր Ծա շօրնեւԾ,” ար Փարմայծ, “Ծա ն-Ծյօնշարն մար Բ Ծարբիձրե, ծր ԾԾա ար շօրմար Ծօ շօրե Բար ու շարշե Ծօր Բար Բիւրն ՓիւրնաԾա; Բար ար ան ԾԾար բն նի ծէր բալլ ար.” “Ան բիօր բն?” ար բլաԾ. “Եր բիօր Յօ Ծարն,” ար Փարմայծ. “Պարբաձ, բնշբր բէր ան կաճար բն,” ար բլաԾ, “Բար Բարբար Ծօ շեան Բ Բ-բլաԾար Բիւրն ծր ԲյօծԲա Ծօ Եւ.” “Եր շեանշարե Ծօ Բարն,” ար Փարմայծ, “ան բլաճ Ծօ կնշբրնրե Ծօ շեան բլն,” Բար ԲԶա բաձ բն ու շարբարն ան Պօրալլաճ Բ Բ Երալլ Ծարշե, Բար Ծաշ քշրօր-Բլլե բիօճար Ծ քա շեան ան Եր քա քարա Ծօ, Յօ ն-Ծարբա Ծա ծրԾան Ծ. Ան բն ու յօն-բայշ բլաճ նա Շլար-բէրնե, Բար ու շաձ Ծա ն-բլբաճ Բար Ծա ն-ԾԵւմաձ Յօ մլեաձԾա մար-շալմա, Յար շաձ բնճա, Երօճա, Բար շարբա, անալ Ծօ բաճբաձ բալաճ քա մի-բարբ, նօ մաճրե Երե մօրնրեւԾ մյօն-շարաճ; Յար անալ շն Ծօ շար Բարմայծ Ծարնա կնրեաճա կօնրեաճա կանալնե նա կօճարնաճ, Յօ նաճ ն-Ծաճար շար յօրե քշբլ նա մաօրԾե մօրնշնօն Բ ան կաճար բն, Յան Բրօն Բար Բար քաճալ Ծյմար ար, ԾԵ նա Եր շլար-բէրնիԾ Բար Բաճան Ծա մարնր ու շբբ շար Բ կնրե.

Բօ յօրբայշ Փարմայծ Ծար Բ ար Յան բլբալաճ Յան քօրնբարաճ ար, Բար ու շլաւր բօրնե Յօ բանայշ Պար-

<sup>1</sup> This mode of expression reads strangely enough in English, making it appear that none escaped but those who were killed! This, however, is the Gaelic idiom, and in Irish expresses clearly, that not one man,

him what he would do. "[Thou seest me thus] for fear lest my foes should meet me." That soothed Grainne, and then Diarmuid went in that array to meet the green Fenians.

They came to land forthwith, and enquired of him tidings of the son of O'Duibhne. "I saw him long ago," said Diarmuid. "Then shew us where he is," said they, "that we may take his head before Fionn Mac Cumhail." "I should be keeping him but ill," said Diarmuid, "an I did as ye say; for the body and the life of Diarmuid are under the protection of my prowess and of my valour, and therefore I will do him no treachery." "Is that true?" said they. "It is true, indeed," said Diarmuid. "Then shalt thou thyself quit this spot," said they, "and we will take thy head before Fionn, since thou art a foe to him." "I should doubtless be bound," said Diarmuid, "when I would let my head [go] with you;" and as he thus spoke, he drew the Moralltach from its sheath, and dealt a furious stroke of destruction at the head of him that was next to him, so that he made two portions of it. Then he drew near to the host of the green Fenians, and began to slaughter and to discomfort them heroically and with swift valour, so that he rushed under them, through them, and over them, as a hawk would go through small birds, or a wolf through a large flock of small sheep; even thus it was that Diarmuid hewed crossways the glittering very beautiful mail of the men of Lochlann, so that there went not from that spot a man to tell tidings or to boast of great deeds, without having the grievousness of death and the final end of life executed upon him,<sup>1</sup> but the three green chiefs and a small number of their people that fled to their ship.

Diarmuid returned back having no cut nor wound, and went his ways till he reached Muadhan and Grainne. They

being without (i.e. having escaped) destruction, departed to tell his tale.

ածան Էջուր Շրճայնե. Բո քարաձարի բախտե ուրիշ, Էջուր ու քարաքալճ Շրճայնե ծե ան Բ-բեաճարճ քե Լօն քօճալ ծօ քշեւալԵ Բիւրիւ նիճ Կիւնալլ Էջուր Բիւրիւ Էլլեառի. Ա ծԻԵԱԽԷՔԵԱՆ ղԵ Բ-բեաճարճ, Էջուր ու ԵճԷԵԱԾԱՐԻ Ա յ-ԲԻԱԾ Էջուր Ա Ծ-ԾՈՄԱԼԿԱՐ ԱՆ ՕԻԾԵ քիւ.

Բօ Էլլիճ Չարսալի ծօ ուծ ծօ Լօ Էջուր ծօ ԼԱՆՔՕԼԼԷ ԱՐ յ-Ա յճԱԻԸ, Էջուր յի Կօնսիւծե ծօ ուճիւ ծօ ուճիւ ծօ ԱՆ ԵՄԻՆԱԻԾԵ; Էջուր ԱՐ յօԾԾԱՆ ԱՆՆ, ու ԲԱՐԼ Ա քշԻԸ ծօ ԼօՆ-ԼՕՐՁՆԵԱԸ, շար ԵՍԻ ԱՆ ԵՐԱճ ԱՐ քօՆ-ԵՐԻԷ յՆԱ ԵՐՄԵՅՈԼԼ. ԱՆՆ քիւ Ա ծԻԵԱԽԷ ՉԻԵ-ԵՐԱԸ ծօ ուճԷՔԱԾ քեիւ ծօ Կօնսիւճ ու Էջուր ԵՅԻՆՅ Ա Ծ-ԵՐԻ Ա Յ-ԵԱԾՕՐԻ. ԱՐԻ քիւ ծօ ուճիւ ծօ քիւ Էջուր Չարսալի ԱՐ Ա ԵՅԻԼԵ ծօ Կօնսիւճ, քարսիւճ, քեիւճեաճ, քիւ-ԲԵԱՐԵԱԸ, քարսիւճ, քեիւճեաճ; յար Ա ԲԻԱԾ ծօ ծան ծան, յօ ծօ ԵԱՐԵ ԲԱՐԼ, յօ ծօ ԼԵՕՅԱՆ ԿԱԵԱՅճ, յօ ծօ քեաԲԱԿ ԱՐԻԱՆԵԱ ԱՐ ԲԻԱԸ ԱԼԼԵ. Շարս Է քիւ քիւճիւճիւ Էջուր ԵԱՐԱՐՅԱ-ԲԱՐ ԱՆ Կօնսիւճ ԵՅԻԸ ԵՅԻՆ ԾՕՐԵԱԾՐԱՆՆԱ յօ ԲԱ ԵԱԾՕՐԻԱ.

Ելլիւ ծօ ԵՅԱՌՆ Ա յ-ԱՐԻ ԱՐ Ա ԼԱՆՅԱՐԵ, Էջուր ուճԻԾ Ա Յ-Կօնսիւճ Էջուր Ա Յ-Կօնսիւճ Ա ԵՅԻԼԵ, Էջուր քիւճարճ ղԱ ծօ յԼԱՆՅԱ ԵԱՐ ԵԱՌԾՕՐԱՆՆԱՐԵ Ա ԵՅԻԼԵ. ԱՆՆ քիւ ԵՅԱԾԱՐ քիւճարճիւ քիւճարճ ծօ ԵՅԻԼԵ, շար ԵՅ Չարսալի ՉԻԵ-ԵՐԱԸ ԱՐ Ա ՅՅԱԼԱՆՆ, շար ԲԱՐԼ ԲԷՐՄ ծօ Կօնս քա ԵԼԱՆ; Էջուր ու ԵԱՆՅԱՐԼ քե ծօ ԵԱՆՅԵԱՆ ԾՕՐՅԱՕԻԼԵ ԱՐ ԱՆ ԼԱԵԱՐԻ քիւ Է. ԵԱՐ քիւ ԵՅԻՆՅ ԲԻՅՆ-ԵՐԱԸ Էջուր քիւճարճ ծօ Կօնսիւճ ու յ-ԵԱՅճ Ա ԵՅԻԼԵ, Էջուր ԵՅ ԱՆ ԵԱՆՅԱԼ ԵԱԾՆԱ ՕՐԻԵԱ; Էջուր Ա ծԻԵԱԽԷ ծօ յ-ԲԱՆՔԵԱԾ Ա Յ-Կօնս ծօ յԵՅ, յար Ա յ-ԲԻԱԾ ծօ յ-Բ'քարս ու յ-Բ-քարսիւճ քիւ Յ-ԿԱՐԵԱԸ քիւ յար յեւԾաճ ԱՐ Ա Բ-քարսիւճ, “ օՐԻ յի ԵԱԼԱՆՅ ԾԱՆԵ ծօ ԲԱՐ քշԱՕԻԼԵԱԾ,” ԱՐ քե; Էջուր ու քաճ ԱՆՆ քիւ ծօ քիւճարճ քիւճարճ քիւճարճ յԱԾ.

ԱՆՆ քիւ ու յիճիճ քեիւ ծօ քիւ ՉԻԱԾԱՆ Էջուր ՉԻԱԾԱՆ, շար ԵճԷԵԱԾԱՐԻ Ա յ-ԲԻԱԾ Էջուր Ա Ծ-ԾՈՄԱԼԿԱՐ ԱՆ ՕԻԾԵ քիւ; Էջուր ու ԵԱՐԻ Չարսալի Էջուր Շրճայնե ծօ ԵՌԾԼԱԾ, Էջուր ծօ ուճիւ ՉԻԱԾԱՆ քիւճարճ Էջուր քիւճարճ ծօ յԱՐԾՈՒՆ.



gave him welcome, and Grainne asked him whether he had gotten any word of the tidings of Fionn Mac Cumhail and of the Fenians of Eire. He said that he had not, and they ate their food and their meat that night.

Diarmuid rose at early day and beaming dawn on the morrow, and halted not until he had reached the aforesaid hill, and having gotten there he struck his shield mightily and soundingly, so that he caused the shore to tremble with the noise [i.e. reverberate] around him. Then said Dubh-chosach that he would himself go to fight with Diarmuid, and straightways went ashore. Then he and Diarmuid rushed upon one another like wrestlers, like men, making mighty efforts, ferocious, straining their arms and their swollen sinews, as it were two savage oxen, or two frenzied bulls, or two raging lions, or two fearless hawks on the edge of a cliff. And this is the form and fashion of the hot sore inseparable strife that took place betwixt them.

They both throw their weapons out of their hands, and run against and to encounter each other, and lock their knotty hands across one another's graceful backs. Then each gave the other a violent mighty twist; but Diarmuid hove Dubh-chosach upon his shoulder, and hurled his body to the earth, and bound him firm and fast upon the spot. Afterwards came Fionn-chosach and Treun-chosach to combat with him, one after the other; and he bound them with the same binding, and said that he would take their heads from them, were it not that he had rather leave them in those bonds for an increase to their torments: "for none can loosen you," quoth he; and he left them there weary and in heavy grief.

As for him, he went to look for Muadhan and for Grainne; and they ate their meal and their meat that night, and Diarmuid and Grainne went to sleep, and Muadhan kept watch and ward for them until morning.



Diarmuid rose and told Grainne that their enemies were near them ; and he told her the tale of the strangers from beginning to end, how three fifties of their people had fallen three days one after the other by his feats, and how fifteen hundred of their host had fallen on the fourth day by the fury of his hand,<sup>1</sup> and how he had bound the three green chiefs on the fifth day ; “ and they have three deadly hounds by a chain to do me evil,” quoth he, “ and no weapon wounds them.” “ Hast thou taken their heads from those three chiefs ?” said Grainne. “ I have not,” said Diarmuid, “ for I had rather give them long torment than short ; for it is not in the power of any warrior nor hero in Erin to loose the binding with which they are bound, but only four ; that is, Oisín the son of Fionn, and Oscar the son of Oisín, and Lughaidh of the mighty hand, and Conan Mac Morna ; and I ween that none of those four will loose them. Nevertheless Fionn will shortly get tidings of them, and that will sting his heart in his bosom ; and we must depart out of this cave lest Fionn and the deadly hounds overtake us.”

After this the company came forth out of the cave, and went their ways westward until they reached the moor of Finnliath. Grainne began to weary then, and Muadhan took her upon his back until they reached the great Sliabh Luachra.<sup>2</sup> Then Diarmuid sat him down on the brink of the stream which wound through the heart of the mountain ; and Grainne was washing her hands, and she asked Diarmuid for his skene<sup>3</sup> to cut her nails.

<sup>2</sup> *Sliabh Luachra*, now called in English Slieve Lougher, is the name of the mountainous district around Castleisland, in the barony of Trughenackmy, county of Kerry. This region is famous in Irish story, and is remarkable in modern times as having produced three of the most favourite Irish poets of the last century, Egan O'Rahilly, Red Owen O'Sullivan (surnamed *an bheil bhinn*, of the sweet mouth), and Teigue gaelach O'Sullivan.

<sup>3</sup> *Skene*. The word *sgian* now means any kind of knife, but formerly





As for the strangers, as many of them as were alive, they came upon the hill where the three chiefs were bound and thought to loose them right speedily, but those bonds were so [that] they [only] drew the tighter upon them.

They had not been long thus before they saw the female messenger<sup>1</sup> of Fionn Mac Cumhaill coming with the speed of a swallow, or weasel, or like a blast of a sharp pure-swift wind, over the top of every high hill and bare mountain towards them; and she enquired of them who it was that had made that great, fearful, destroying slaughter of them. "Who art thou that askest?" said they. "I am the female messenger of Fionn Mac Cumhaill," said she; "and Deirdre an Duibh-shleibhe<sup>2</sup> is my name, and it is to look for you that Fionn has sent me." "Well then we know not who he was," said they, "but we will inform thee of his appearance; that is, [he was] a warrior having curling dusky-black hair, and two red ruddy cheeks, and he it is that hath made this great slaughter of us: and we are yet more sorely grieved that our three chiefs are bound, and that we cannot loose them; he was likewise three days one after the other fighting with us." "Which way went that man from you?" said Deirdre. "He parted from us late last night," said they, "[therefore we cannot tell]." "I swear," said Deirdre, "that it was Diarmuid O'Duibhne himself that was there, and do ye bring your hounds with you and loose them on his track, and I will send Fionn and the Fenians of Erin to you."

Then they brought their hounds with them out of their ship, and loosed them upon the track of Diarmuid; but

<sup>1</sup> *Eachlach* means a horse-boy, hence messenger, or courier, and *ban-eachlach* is a female messenger. The old form of the word is *bandachlach* (Zeuss. *Grammatica Celtica*, p. 820.)

<sup>2</sup> i.e. Of the Black mountain.

25875  
այ որոք աչ բիլեօլան արի նա էրի բինիյծի բ ու Եւ Եւայ-  
չարե. Բո Լեանար բին նա Եոյտ ար Լոյձ Փիարմուծա  
Յո ԲանչաԿար Եոյսր նա Ե-ուան; Եչսր ու ԵւածԿար Յո  
Ե-Եարեար նա Ե-ուան, Յո Ե-բուարար' Լեած Փիարմուծա  
Եչսր Յիւանի Են. Բո ճածար ուոքա Եար Եր Եր Եր Եր Յո  
ԲանչաԿար Են Շարեւեա, Եչսր Եր Եր Յո Բոչա Բիլի-  
Լեյե, Եչսր Եո Յարե-ԵԿար նա Ե-Բար, Եր Ե ԲարեԿար  
Լեանան Են Են Եո, Եչսր Եո Յիւլիճ Ելիլի Շոյոն, Եչսր  
Եո Բիււ Լեւեան-իւ Լոււնա.

Ալտ Եւան, յոյ Երիճ Փարմուծ Են Եարիճ ԵԵ ար Են  
Եոյւիչեալ Եր յԵ Յո Ե-բեաԿար նա Եիլիլե Եոճիլե, Եչսր  
նա Ե-ոնեոն Եոնիլե, Եչսր Երի Երեւնալոյ Ե Եւի-  
Եւր նա Բուալեւ Եո Եար, Են, ԵԵալեա; Եչսր Ե Ե-Երի  
Եոյտ Երի ար Երի Բեւիարիլ նա Լանիլ Եո. Յար Եո  
Եոնար Եարմուծ Բան Բարիլ Եր ԵԵ Եւ Եւիլե, ու Լիլ  
Ե Ե-բուալ Եչսր Ե Ե-իւլիլիլ. Աչսր ու Ե Երա Եարե  
ԵոնԵալ ար Են Եի Ե Ե Եւիլեւիլ նա Եւիլե, Եչսր ու Ե  
Եուլիլ Եար ԵԵ ԵԵալ; Են Եր ու Բիլ Յիւան Են ԲՅար  
Են Փիարմուծ, Յար Եր Փարմուծ Են Եւեւարիլ Ե,  
Եչսր Ե ԵԵար, “Եար յ-Եոլե յի Յիււ ու Եւար Եո նա-  
Եոն Են Երա Եարե, Ե Յիւան.” “Նի Ե-ԵԵ Յո  
Եարիլ,” ար Յիւան, “Եչսր Եո Ե-բար Լոն նա Ե-Ե-  
չարիլ Յիււ Եար Յար Են Ե'Եոնեալ.” Բո Եարարիլ  
Փարմուծ Են ԲՅար Եչսր ու Եր ու Բարիլ Ե, Եչսր ու  
Յուար ունի Ե Ե-Ելե Եր; Եչսր Են Եր ու Եր Յուան  
Յիւան ար Ե Եր Յո ու Յ Լիլ Եիլ Եոն Ե-Բիււ Ե.

Նոյ Եար Յար ԲՅարեւ Ե Եո նա Երի Եարիլ յիլե Ե  
ն-Եարիլ Փիարմուծ, Եչսր Ե ԵԵար Յուան Եր Յիւան  
Եո Լեանան Եչսր Յո Յ-Եարիլեւ Բե Բին Են Ե Ե. Ան  
Եր ու Բիլ Յուան Եչսր ու Եար Եոն Եո ար Ե Եր

<sup>1</sup> *Druid*. Here the writer might more properly have said *ban-draoi*,  
i.e. a female druid, which is equivalent to a witch, or sorceress.

they left the druid<sup>1</sup> attending upon the three chiefs that were bound. As for them, they followed the hounds upon the track of Diarmuid until they reached the door of the cave, and they went into the hinder part of the cave, and found the bed of Diarmuid and Grainne there. Afterwards they went their ways towards the west till they reached the Carrthach, and thence to the moor of Finnliath, and to Garbh-abha na bh-Fiann, which is called Leamhan now, and to the fair plain of Concon, and to the vast and high Sliabh Luachra.

Howbeit, Diarmuid perceived them not [coming] after him in that pursuit until he beheld the banners of soft silk, and the threatening standards, and three mighty warriors in the fore front of the hosts, full fierce, and bold, and dauntless, having their three deadly hounds by three chains in their hands. When Diarmuid marked them [coming] towards him in that guise, he became filled with hatred and great abhorrence of them. And there was a green well-dyed mantle upon him that was in the fore front of the company, and he was out far beyond the others: then Grainne reached the skene to Diarmuid, and Diarmuid thrust it upon his thigh, and said; "I trow thou bearest the youth of the green mantle no love, Grainne." "Truly I do not," quoth Grainne, "and I would I never to this day had borne love to any." Diarmuid drew his skene and thrust it into its sheath<sup>2</sup> and went his ways after that, and then Muadhan put Grainne upon his back and bore her a mile's length of the mountain.

It was not long before a hound of the three deadly hounds was loosed after Diarmuid, and Muadhan told him to follow Grainne, [saying] that he would ward off the hound from him. Then Muadhan went back and took a hound's

<sup>2</sup> Having previously only placed it bare in his girdle or some part of his dress.

ամա՛, ԲԶԱՐ ՈՒ ԸՍԻ ԱՐ Ա ԲԱՐ Է. Ա՛ԼԵՒ ԸԵԱՆԱ, ՄԱՐ ԾՕ  
 ԸՕՆՆԱՐԻԸ ԱՆ ԸՒ ԸՆԶԵ ԲԶԱՐ Ա ԸՐԱՕՐ ԱՐ ԼԵԱԾԱԾ ԱՐԸ, ՈՒ  
 ԷՐԻՎՅՅ ԾՕ ԲԱՐ ՊԽԱԾԱՅՆ ԲԶԱՐ ՈՒ ԼԻՅՅ Ա Յ-ԸՐԱՕՐ ՆԱ ԸՕՆ,  
 ՅՕ ՄԱՅՆՅ ԱՆ ԸՐՈՅԾԵ ԲԶԱՐ ԵՄՅ ԱՄԱՃ ԱՐ Ա ԵԱՕԵ Է, ԲԶԱՐ ՈՒ  
 ԼԻՅՅ ԲԷՆ ԱՐ ԲԱՐ ՊԽԱԾԱՅՆ ԱՐԻՐ, ՅԱՐ ԲՅՅԱՅԵ ԱՆ ԸՒ ՄԱՐԵ  
 ԾԱ ԷՐ.

ՐՕ ՅԼԱՎՐ ՊԽԱԾԱՆ Ա Ն-ԾՐԱՅՅ ՓԽԱՐՄԱԾԱ ԲԶԱՐ ՅԽՐԱՅՆՆԵ,  
 ԲԶԱՐ ԾՕ ԸՕՅ ՅՐԱՅՆՆԵ ԱՐԻՐ ԲԶԱՐ ՄԱՅ ԼԵՐ ՄԻԼԵ ՕՐԼԵ ԾՕՆ  
 Ե-ՐԼԻԱԵ Ի. ԱՆՆ ԲՆ ՈՒ ԲՅՅՕՐԼԵԱԾ ԱՆ ԸՒ ՕՐԼԵ ՆՊԱ Ն-ԾՐԱՅՅ,  
 ՅԱՐ ԼԱԾԱՐ ՓԱՐՄԱՅԾ ՄԵ ՊԽԱԾԱՆ, ԲԶԱՐ ԻՐ Է Ա ԾԱԾԱՐԻԸ;  
 “ԾՕ ԸԼՍԻՅՄ ԲԷՆ ՆԱՃ Մ-ԲԻ ՅԵԱՐԱ ԱՐ ԱՐՄ ԾՐԱԱԾՅՕՆՆԵ,  
 ՆԱ ԱՐ ԸՐԱՕՐ ԲԵԱԾԱՅՅ ԱՐ ԲԻԵ, ԲԶԱՐ ԱՆ ԱՐԼ ՄԵԵ ԲԵԱԾ ՅՕ  
 Յ-ԸՐԻՐԲՆՆՆ ԱՆ ՅԱ ԾԵԱՐՅ ԵՐԷ ԸՕՄՔԱՐԻ Ա ԸԼԷՅԵ ԲԶԱՐ Ա  
 ԸՐՈՅԾԵ ԲՒԾ?” ԲԶԱՐ ՈՒ ԲԵԱԾ ՊԽԱԾԱՆ ԲԶԱՐ ՅՐԱՅՆՆԵ ԱՅ  
 ԲԵՍԸԱՅՆ ԱՆ ՍՐԸԱՐԻ ԲՆ. ԱՆՆ ԲՆ ԵՄՅ ՓԱՐՄԱՅԾ ՈՅՅԱ ԱՆ  
 ՍՐԸԱՐԻ ԾՕՆ ԸՕՆ, ԲԶԱՐ ՈՒ ԸՍԻ ԱՆ ՅԱ ԵՐԷ Ն-Ա Խ-ՄԼԻՆՆ  
 ՅԱՐ ԼԷՅՅ Ա Խ-ԱԲԱՃ ԲԶԱՐ Ա Խ-ՅՕՆԱԾԱՐ ԱՐԵ, ԲԶԱՐ ՈՒ ԸԱՐ-  
 ՄԱՅՆՅ ԱՆ ՅԱ, ԲԶԱՐ ՈՒ ԼԵԱՆ Ա ՄԱՅՆԵՐԻ ԲԷՆ.

ՆՅՕՐ ԸՅԱՆ ԾՕՅԵ ՆՊԱ ԾՐԱՅՅ ԲՆ ԱՆ ԵԱՆ ԲՅՅՕՐԼԵԱԾ ԱՆ ԵՐԵԱՐ  
 ԸՒ ՕՐԻԸԱ. ՐՕ ԼԱԾԱՐ ՅՐԱՅՆՆԵ ԲԶԱՐ ԻՐ Է Ա ԾԱԾԱՐԻԸ; “ԻՐ  
 Ի ԲՒԾ ԻՐ ԲԵԱՐՅԱՅՅԵ ԱՕՕ, ԲԶԱՐ ԻՐ ՄՕՐԻ ԱԾԱ Ա Խ-ԵԱՅԼԱ ՕՐՄՐԱ,  
 ԲԶԱՐ ԲԻ ԱՐ ԾՕ ԸՕՐՄԵԱԾ ՍՐԻՆԵ, Ա ՓԽԱՐՄԱՅԾ.” ՆՅՕՐ  
 Ե-ԲԱԾԱ ՈՒ ԵԱ ԱՆ ԸՒ ԾԱ ՈՕԾԱՅՆ, ԲԶԱՐ ԻՐ Ի ԱՐ Ա ՄԱՅ ՕՐԻԸԱ,  
 ԱՅ ԼԻ ԾԽԱՅՆ ԱՐ ԲԼԻԱԵ ԼԱԱՃՐԱ. ՐՕ ԷՐԻՎՅՅ ԾՕ ԲԱՕԻԸ-  
 ԼԷՄ ԵԱԾԲԱՅՄ ՕՐ ԸՅՕՆ ՓԽԱՐՄԱԾԱ, ԲԶԱՐ ԾՕ ԲՂԱՐ ԼԷՅ  
 ԲՆԵՅԸ ԱՐ ՅԽՐԱՅՆՆԵ, ՅՕ ՄԱՅ ՓԱՐՄԱՅԾ ԱՐ Ա ԾԱ ԸՕՐԻ ԾԵՐՄԾ,  
 ԲԶԱՐ ՈՒ ԵԱՐԼ ԵԷՄ ԾԱ ԸՐԵԱԵ ԲՅՅ ԵԱՕԵ ՆԱ ԸԱՐՄԻՅԵ ԲՅՅ  
 ԸՕՐՄՆԵԱՐԱ ԾՕ, ՅԱՐ ԼԷՅՅ Ա Խ-ՄՕՐՆՆ ԵՐԷ Խ-ՄՆՆԻՐԵՄԵԵ Ա ԸՐՆՆ  
 ԲԶԱՐ Ա ԸԼԱՐ ԱՄԱՃ. ԵԱՐ ԲՆ ՈՒ ՅՅԵ ՓԱՐՄԱՅԾ Ա ԱՐՄՆ

<sup>1</sup> This is the first and last appearance of this wonderful whelp, and is a pleasant instance of a *Deus ex machina*.

<sup>2</sup> Literally, weapons of druid-wounding.

<sup>3</sup> That is to say, that weapons which wound by enchantment can have



whelp from beneath his girdle,<sup>1</sup> and set him upon his palm. Howbeit when he [the whelp] saw the hound [rushing] towards him, having his jaws and throat open, he rose from Muadhan's palm and sprang into the gullet of the hound, so that he reached the heart and rent it out through his side; but he sprang back again upon Muadhan's palm, leaving the hound dead after him.

Muadhan departed after Diarmuid and Grainne, and took up Grainne again, and bore her another mile's length of the mountain. Then was loosed the other hound after them, and Diarmuid spoke to Muadhan, and what he said was: "I indeed hear that there can no spells be laid upon weapons that wound by magic,<sup>2</sup> nor upon the throat of any beast whatever,<sup>3</sup> and will ye stand until I put the Ga dearg through the body, the chest, and the heart of yonder [hound]?" and Muadhan and Grainne stood to see that cast. Then Diarmuid aimed a cast at the hound, and put the javelin through his navel, so that he let out his bowels and his entrails, and having drawn the javelin he followed his own people.

They had not been long after that before the third hound was loosed upon them; Grainne spoke, and what she said was: "That is the fiercest of them, and I greatly fear him, and keep thyself well against him, O Diarmuid." It was not long before the hound reached them, and the place where he overtook them was Lic Dhubhain<sup>4</sup> on Sliabh Luachra. He rose with an airy light bound over Diarmuid, and would fain have seized Grainne, but Diarmuid caught his two hind legs, and struck a blow of his carcase against the next rock, so that he let out his brains through the openings of his head and of his ears. Thereupon Diarmuid

no counter-spell laid on them to render them harmless, and that no beast can be rendered invulnerable in its throat.

<sup>4</sup> i.e. The flag-stone of Dubhan.



took his arms and his armour, and put his slender-topped [i.e. tapering] finger<sup>1</sup> into the silken string<sup>2</sup> of the Ga dearg, and aimed a triumphant cast at the youth of the green mantle that was in the fore front of the hosts, so that he slew him with that cast; he made also the second cast at the second man, and slew him; and the third man [he slew] likewise. Then, since it is not usual for defence [i.e. resistance] to be made after the fall of lords,<sup>3</sup> when the strangers saw that their chiefs and their lords were fallen, they suffered defeat, and betook themselves to utter flight; and Diarmuid pursued them, violently scattering them and slaughtering them, so that unless [perchance] any one fled over [the tops of] the forests, or under the green earth, or under the water, there escaped not of them a messenger nor a man to tell tidings, but the gloom of death and of instant destruction was executed upon every one of them except Deirdre of Duibh-shliabh, that is, the female messenger of Fionn Mac Cumhaill, who went wheeling and hovering [around] whilst Diarmuid was making slaughter of the strangers.

As for Fionn, having heard the tidings of the green Fenians being bound by Diarmuid, he loudly summoned the Fenians of Erin; and they went forth by the shortest ways and by the straightest paths until they reached the hill where the three chiefs were bound, and that was torment of heart to Fionn when he saw them. Then Fionn spoke, and what he said was: "O Oisín, loose the three chiefs for me." "I will not," said Oisín, "for Diarmuid bound me not to loose any warrior whom he should bind." "O Oscar, loose them," said Fionn. "Nay," said Oscar, "I vow that

to the shaft of a javelin to assist in hurling it, like the *αγκύλη* of the Greeks, and the *amentum* of the Romans.

<sup>3</sup> The Irish are exceedingly fond of introducing proverbs and sententious remarks, even in conversation.

ինայ կոյն զո զսր օրմէս ;” Բարսիլ յո ծիւտ մաճ Լալճեաճ Բարսիլ Կոնայ մար աղ Յ-ճեւծնա աղ Կալմեաճ զօ ի ճաօլեաճ ծիւտ. Աճտ ճեւծնա, յիօր Բ-բաճա ծօլմ ար յա Կ-յօմարմաճիւ Ին Յօ Բ-բարմաճար յա թիլ բիւնիճե Բար իւր աղ Յ-ճիւալճ-ճեւծնալ յօ Բա օրմէս. Աղ ին յօ ճօճալ Բիօն թիլ բարմա բօճբարմալ յօ ծօլմ ; Բարսիլ յօ Կալմեաճ Բ Կալ ծօր Բ Լեաճտ, Բարսիլ յօ ի ճիլօճաճ Բ Կ-աղմաղնա Բ Կ-օճաղ ճիւաճ, Բարսիլ զօ բարմաճ Բ Յ-ճիւճե ճաօղմե, Յար Բա ճիւմեաճ թիւմ-ճիւմեաճ յօ Բա Բիօն Բ Կ-ալճե յա Կ-աղմե ին.

Իր ի ին Բարսիլ Բարսիլ յօ ճօղմալմ Բիօն ճիւճե Դիւմիլմե աղ Դիւմ-իլմիլմե, Բարսիլ Բ Կօրա ար բօլաղմաղ, Բարսիլ Բ թեւճա ար յօմլաճալ, Բարսիլ Բ իւլմե Բ իլեաճ յա ճեւծն ; Բարսիլ ճօ ճօղմալմ Բիօն բաղ յօլմ ին ճիւճե ի, յօ իլարմալ ի իլեաճ ծի. “ Աճալ իլեաճ մօրա օլա Բաղմ մե Կ-Բ Կ-իւնիլմ ծիւտ, Բարսիլ իր ծօլմ կօմ Յար ծիւմե ճաղ իլճեարմա մե ;” Բարսիլ յօ իւնիլ իլեաճ զօ ծ ճիւր Յօ ճիւմեաճ ար ճաճ մարմաճ ճա Կ-ճեարմա Դարմալմ Օ Դիւմիլմե, Բարսիլ մար ճիւմեաճար յա թիլ ճօղմե յիլմե իւր, “ Բարսիլ իր ար ճիլեաղ զօ ճալմ միլմե բիւն ար,” ար իլ. “ Ըա Կ-ալ ար ճաճ մաճ Ալ Դիւմիլմե ?” ար Բիօն. “ Ոլ իւլ Բ իլօր ին Բաղմ,” ար իլ ; Բարսիլ յօ ճիւալմ Բիօն Բարսիլ Բիւննա Բիւմեաղ, Բարսիլ յի Կ-ալճիւրմեար իլեալմալճեաճտ օրմէս Յօ ինճաճար Աղիւն Լալճեաղ.

Եմճիւրա Դիարմաճա Բարսիլ Յիւմաղմե Բարսիլ Աղաճալմ, իւնիլմեարմա իլեաճ օլմ. Կօ ճաճաճար յօմա իօլմ Յօ Տիւմ Լաճիւրա, Բարսիլ զօ Ալմ Ըօղալլ Յաճիւրա, Բարսիլ ար ին Լալմ ճիլ իւր աղ Տիւնալմ իօլմ Յօ Կօր ճա իլեաճ իւր Բ

<sup>1</sup> This is a usual formula of the Irish writers in describing the burial of warriors. The *Ogham craobh*, or branching Ogham, was one of the runic methods of writing practised by the ancient Irish, and so called from the fancied resemblance of its lines to the boughs of a tree.

<sup>2</sup> It was a misfortune and a reproach amongst the Irish for a plebeian to be without a lord or chief, since he would be thus liable to any insult or oppression without having one to whom to look to obtain redress for him ; for a chief was bound, in return for the support and maintenance



I would fain put more bonds upon them." The son of Lu-ghaidh and Conan refused likewise to loose them. Howbeit they had not been long at this discourse before the three chiefs died of the hard bonds that were on them. Then Fionn [caused to be] dug three wide-sodded graves for them; and their flag was put over their grave-stone, and their names were written in Ogham craobh, and their burial ceremony was performed,<sup>1</sup> and weary and heavy in heart was Fionn after that.

At that very time and hour Fionn saw [coming] towards him Deirdre of Duibh-shliabh, with her legs failing, and her tongue raving, and her eyes dropping in her head; and when Fionn saw her [come] towards him in that plight he asked tidings of her. "I have great and evil tidings to tell thee, and methinks I am one without a lord;"<sup>2</sup> and she told him the tale from first to last of all the slaughter that Diarmuid O'Duibhne had made, and how the three deadly hounds had fallen by him; "and hardly I have escaped myself," quoth she. "Whither went the son of O'Duibhne?" said Fionn. "That I know not," said she. And then Fionn and the Fenians of Erin departed, and no tidings are told of them until they reached Almuin of Laighean.

Touching Diarmuid and Grainne, a further tale is told. They went their ways eastward to Sliabh Luachra, and through Ui Chonaill Gabhra,<sup>3</sup> and thence with their left hand to the Siona eastward to Ros da shoileach, which is

given him by his people, to protect them all. This relation between the chief and his tribe is expressed in the old Irish saying put into the mouth of a clansman, "Spend me and defend me," (vide *Spencer's View of the State of Ireland*). Deirdre means to reproach Fionn, by saying, that since he was unable to defend his own they might as well be lordless.

<sup>3</sup> This name may be anglicised Hy Connell Gaura. The district included the present baronies of Upper and Lower Connello, in the county of Limerick.

բայժեար Լսլմեաճ այ տայ րօ ; ասլր ծօ յարե Չլարմսլծ  
բլաճ ալլա այ օլճե րլլ ծօլե, շլր ճարեաճար ա Լօրծօլլլ  
բօԼա ասլր բլօրսլրՅե, ասլր ծօ ճօճԼաճար Յօ յարլօլլ ար յ-ա  
հարաճ. Բօ էլլլՅ Պսաճան Յօ յօճ ասլր ծօ Լաճար Լ  
Չլարմսլծ, ասլր յր է յօ յարե, Յօ յ-Լլաճ րե րելլ ասլ յլլ-  
ճեաճ. “ Կլ ճօր ճլրլլ րլլ ծօ ճօլլարհ,” ար Չլարմսլծ,  
“ ծլր Յաճ յլճ ճար ՅօԼԼարրա ճլր ճօրլլլօլլաճ ճլր է Յան  
լլլրօարհ.” Կլօր Յաճ Պսաճան յօլլլրօարՅ սարճ ; ասլր  
ծօ էլօլարլլ ճօճ ասլր ճօլլԼաճարճ ծօլլե, ասլր յօ րաՅ ար  
ան Լաճար րլլ յաճ, ասլր Լա ճսճաճ ճօրլլօլլաճ յօ Լա Չլար-  
մսլծ ասլր Յրարլլլ և յ-ճարՅ Պսաճան.

Ա հ-արե րլլ յօ ՅԼսարօճար յր ան արլլ Լա էսարճ Յաճ  
յ-ճլլրօճ ծօ Լօճ-յաօլլե ՏԼօլլե հ-ԵճՅե, ասլր ար րլլ ծօլլե  
Յօ յրլլճա ճօճ Օ Լ-Բլաճարճ ; ասլր ասլ Յաճար ան յրլլճա  
ճօճ րլլ ծօլլե, ծօ Լլ Յրարլլլ Գա ճօր : աճ ան տան ծօ  
րլլարլլ յաճ յարե րօար և հ-լօլլճարլլա արլլ աճ Չլարմսլծ  
օ ճլլլլլ Պսաճան, ծօ Յաճ յրլլրօճ յ, ասլր ծօ Յաճ ասլ  
րլլաճ յօ ճօր Չլարմսլծա Յօ ճարաճաճ շլր Լլլ Յաօլլ-  
րլլԼաճան րար Լ հ-ար և ճօրլլ, Յօ յ-ճսճարլլ : “ Ա Չլ-  
արմսլծ,” ար րլլ, “ ճլճ յօր ծօ ճլլճաճ և Յ-ճօրլլարլլաճ  
ասլր և Յ-ճաճարլլ, ճար Լլօլլ րելլ յր ճար ան ԼաօլլրլլԼաճան  
րլլ յաճ էս.” “ Եր բլօր րլլ, և Յրարլլլլլ,” ար Չլարմսլծ ;

<sup>1</sup> The verb *caithim*, which is here used singly to express eating and drinking, means to throw, and to use. In the latter meaning it may be employed with any substantive, the sense varying accordingly ; so that it may signify to wear, to spend, to eat, to drink, &c. The peasantry frequently say “to use,” meaning “to eat,” e.g. “I could not use a bit.”

<sup>2</sup> A mountainous district in the county of Galway upon the borders of Clare. The name is now pronounced in Irish *Sliabh Eachtaidhe*, and is anglicised Slieve Aughty ; it is, however, on some maps incor- rectly called Slieve Baughty.

<sup>3</sup> *Triucha ceud*. This was formerly called a cantred in English, and was an extent of land equal to the modern barony or hundred. The name in the text signifies the barony of the descendants of Fiachra. This Fiachra was son of Eochaidh Muighmheadhoin, king of Ireland, A.D. 358. Duald Mac Firbis, who wrote a minute account of the descent, territories, and

called Luimneach now, and Diarmuid slew them that night a wild deer ; then they ate and drank<sup>1</sup> their fill of flesh and pure water, and slept till morn on the morrow. Muadhan rose early and spoke to Diarmuid, and what he said was that he would now depart. "Thou shouldst not do so," said Diarmuid, "for all that I promised thee it has been fulfilled to thee without dispute." Muadhan did not suffer him to hinder him, and took leave and farewell of them, and left them on the spot, and gloomy and grieved were Diarmuid and Grainne after Muadhan.

After that they journeyed on straight northward towards Sliabh Echtghe,<sup>2</sup> and thence to the cantred of Ui Fhiachrach,<sup>3</sup> and as they passed through that cantred Grainne wearied ; and when she considered that she had no man to carry her but Diarmuid, seeing that Muadhan was departed, she took heart and began to walk by Diarmuid's

side boldly,	*	*	*	*	*
*	*	*	*	*	*
*	*	*	*	*	*
*	*	*	*	*	*
*	*	*	*	*	*
*	*	*	*	*	*

customs of these tribes (printed by the Irish Arch. Soc.) says, *Stol Fhiaćrać, nyc Caćać Muightheadhoin, .i. Uí Fhiaćrać Muadhóe, (i b-tamairhe aghu, 1666), Uí Aihalacharó Iorruar, rir Cearra, Uí Fhiaćrać Aidhne, d'a ngorrtear aghor Cineal Guaire, Cineal Aodha na h-Echtghe, Coill Ua b-Fhiaćrać, maile le ririb eile nać aghoroghóćear do íb Fhiaćrać aghu.* "The race of Fiachra, son of Eochaidh Muighmheadhoin. These are, the Hy Fiachrach of the Moy (where we are this day, 1666), the Hy Amhalgaidh of Iorrus, the men of Ceara, the Hy Fiachrach Aidhne, now called Cineal Guaire, Cineal Aodha na h-Echtghe, Coill Ua bh-Fiachrach, together with other territories not considered as of the Hy Fiachrach at this day." The Hy Fiachrach of the Moy were in the counties of Sligo and of Mayo, and part of their former territory is now the barony of Tir Fhiachrach, (anglice Tireragh) in the county of Mayo, which is the district to which Diarmuid and Grainne have arrived.

“ ʒið bĭ mĭre dom cōimeud fēiŋ oŋc d'eaʒla Fhĭnn, ŋĭ fuĭlĭhʒtē lĭom m'ĭmðearʒad ŋĭora ĩð ðuĭc, aʒur ĭr ðea-caĭrĭ taob ðo ðabaĭrĭc ĭr ħa mĭaĭb.” Aŋŋ rĭŋ ðo ĭʒŋe Ðĭarĭmĭd O Ðuĭbŋe beaŋ d'ĭhʒĭŋ ĭʒ Ðĭneanŋ aĭ ð-tŭĭr, aʒur ðo ĭuʒ leiĭ ĭ fāŋ b-fĭodba. Māĭ ĭaŋʒadaĭ fāŋ b-fĭodba ðo ĭʒŋe Ðĭarĭmĭd fĭaŋboč a ʒ-caarĭ-laĭ ħa fĭodba; aʒur ĭo māĭb fĭad aĭlta aŋ oĭðce rĭŋ, ʒur čaĭč fēiŋ aʒur ʒĭarŋne a leoĭðōĭčĭŋ feola aʒur fĭoĭuĭrʒe. Ro ēĭĭʒ Ðĭarĭmĭd ʒo moč, aʒur ðo čuapð čum aŋ t-Seaĭ-bāĭŋ Ločĭannaĭʒ; aʒur ðo ĭʒŋe ĭŋaðmāŋŋa cuĭrĭ aʒur ceanʒaĭ ĭr, ʒo b-fuaĭrĭ cead feĭlʒe aʒur fĭadāĭʒ uapð, ačt ʒaŋ baĭrĭ ĭe ŋ-a čaoraĭb ʒo bĭač.

ʒomčŭra Fhĭnn aʒur ħa Fēiŋne, aĭ ĭočðarĭŋ a ŋ-Allĭuĭŋ ðōĭb ŋĭoĭ čĭaŋ ðōĭb aŋ taŋ ðo čoŋcadaĭrĭ caoʒad laoč ða ŋ-ĭoŋŋraĭʒĭð, aʒur ðĭar ĩðoĭ ĭĭleaðta ĭŋearĭ-čalĭma ðo čĭŋŋ aĭ ĭŋēĭð aʒur aĭ ĭāĭre aĭ čāč a ŋ-ŭĭčōrač ħa ðĭoŋʒ-buĭðŋe ŭð; aʒur ĭo fĭarĭuĭʒ Fĭoŋŋ ðo čāč aŋ ð-tuʒadaĭrĭ aĭčŋe oĭrĭčā. “ Nĭ čuʒamaoĭð,” aĭ čāč, “ aʒur aŋ b-fuĭl a fĭoĭr aʒad fēiŋ, a Fhĭnn?” “ Nĭ fĭuĭl,” aĭ Fĭoŋŋ, “ ačt ʒur ðōĭʒ ĭĭoŋ ʒur ħaĭŋðe ðaŋ fēiŋ ĭad.” Taŋʒadaĭrĭ aŋ buĭðeaŋ čuĭrad rĭŋ ðo lačāĭrĭ Fhĭnn fāŋ ʒ-cōĭĭrad rĭŋ, aʒur ðo beaŋŋuĭʒ fĭad ðo. Fhĭneazĭar Fĭoŋŋ ðōĭb, aʒur fōččarĭ rʒeula ðĭob, čā čĭĭ ŋð čā čalaŋ ðōĭb. A ðubĭadaĭrĭraŋ ʒur ħaĭŋðe ðoĭraŋ ĭad fēiŋ, aʒur ʒo ĭaðadaĭrĭ a ŋ-aĭčĭneāčā aʒ māĭbad Čħuĭaĭll ĭĭc Thĭneŋĭōĭrĭ Uĭ Bħaoĭrʒŋe a ʒ-cač Čħučā, “ aʒur ðo čuĭrĭoðarĭ fēiŋ fāŋ ŋʒŋĭōĭŋ rĭŋ, aʒur ĭr aʒ ĭaĭrĭapð fĭoččāŋa oĭrĭra čāŋʒamaĭrĭ ðoŋ čōĭ ro.” “ Čĭoŋŋur bābaĭrĭ fēiŋ aŋ uāĭrĭ ðo māĭbad ħaĭrĭ ŋ-aĭčĭneāčā?” aĭ Fĭoŋŋ. “ A ĭ-bĭoĭŋŋ āĭ māĭčĭneāč,” aĭ fĭad, “ aʒur ĭr ðĭar ħaŋ ðo Thħačāĭb Ðē Ðaŋaŋŋ ðo bĭ ħa māĭčĭneāčāĭb aʒaĭŋŋ,

<sup>1</sup> *Fian-bhoth*, a hunting-booth. *Fian* in composition means, relating to the Fenians, hence, adapted for or belonging to hunting, which was their chief employment and pastime; thus *fian-chosgair* (Fenian-slaugh-



When they were come into the forest Diarmuid made a hunting booth<sup>1</sup> in the very midst of the forest, and slew a wild deer that night; so that he and Grainne ate and drank their fill of flesh and pure water. Diarmuid rose early and went to the Searbhan Lochlannach,<sup>2</sup> and made bonds of covenant and compact with him, and got from him license to hunt and to chase, so that he never would meddle with his berries.

As for Fionn and the Fenians, having reached Almhuin, they were not long before they saw fifty warriors [coming] toward them, and two that were tall, heroic, actively valiant, [and] that exceeded the others for bulk and beauty in the very front of that company and troop; and Fionn enquired of the others [i.e. the Fenians] whether they knew them. "We know them not," said the others, "and canst thou tell thyself [who they are], O Fionn?" "I cannot," said Fionn; "howbeit I think they are enemies to me." That company of warriors came before Fionn during that discourse, and they greeted him. Fionn answers them and asks tidings of them, from what land or region they were. They told him that they indeed were enemies to him, and that their fathers had been at the slaying of Cunhall the son of Treunmhor O'Baoisgne at the battle of Cnucha, "and they [i.e. our fathers] themselves fell for that act;<sup>3</sup> and it is to ask peace of thee we are now come." "How were ye yourselves when your fathers were slain?" said Fionn. "In our mother's womb," said they, "and our mothers were two women of the Tuatha De Danann, and we

ter) means a great hunting match. A hunting shed or booth was also called *dumha*, and *dumha sealga*.

<sup>2</sup> i.e. The bitter or surly one of Lochlin [Denmark]. The history of this personage who is so abruptly introduced is given afterwards.

<sup>3</sup> That is to say, that Fionn had killed their fathers in *eric*, or compensation, afterwards. Fionn was not born at the time the battle was fought.

ԲԱՅՐ ԻՐ ՄԻՇԻԾ ԼԻՍՆ ԿԻՐ ԲԱՅՐ ԵՈՆԱԾ ԱՐ Դ-ԱՐՇՄԵԱՇ Ծ'ՔՂՃԱԼ  
 Ե Ե-ՔԼԱՆՆԱՅԵԱՇՏ." "ՓՈ ԵՔԻ ՐԿՆ ԾԻՅ," ԱՐ ՔԵՐՆ, "ԱՇՏ  
 ՅՕ Ծ-ԵՄՃԱԻԾ ՐԻՅ ԵՐԿ ԾԱՌՆ ԱՄ ԱՇԱՐ." "ՈՂ ԲԱՅԼ ԾՐ, ԵՆՈ  
 ԱՐԿԵՐԾ, ԵՆՈ ԵՐՆՆԱՐ, ԵՆՈ ԵՐԿԱՐՆԵ, ԵՄԱՐ, ԵՆՈ ԵՇՇԱՆԵ  
 ԱՇԱՐՆ ԾՕ ԵՄԵՐԱՄԱՐԻ ԾԱՐ, Ա ՔԵՐՆ," ԱՐ ՐԱԾ. "ՈՂ  
 Ե-ԵՐԱՐ ԵՐԿ ՕՐԻՇԱ, Ա ՔԵՐՆ," ԱՐ ՕՐԻՆ, "ԱՇՏ Ա Դ-ԱՐՇ-  
 ՄԵԱՇԱ ԾՕ ԷՄԵՐՆ ԼԵԱՏ Ա Դ-ԵՐԿ ԵՂՇԱՐԱ." "ԵՐ ԾՕԼՃ  
 ԼԵՄ," ԱՐ ՔԵՐՆ, "ԾԱ ՄԱՐԵՕԲԱԾ ԾԱՐՆԵ ՄՔ ԲՔՆ ՅԱՐ  
 ԵՂԱՐԱՐԱ ՄՔԿ ԾՕ ՄՔԾԵԱՇ ԱՐԵ, Ա ՕՐԻՆ; ԲԱՅՐ ՆԻ  
 ԷՐՇԱՐԻԾ ԱՐՆ ԾԱՐՆԵ Ա Ե-ՔԼԱՆՆԱՅԵԱՇՏ ԱՇՏ ԱՆ ԵՂ ԾՕ ԵՄԵՐ-  
 ՔԱՐ ԵՐԿ ԾԱՌՆԱ ԱՄ ԱՇԱՐ." "ՇՐԵՍԾ ԱՆ ԵՐԿ ԾԱ Ե-ԵՐԱ-  
 ՄԱԻԾ ԱՇԱԾ?" ԱՐ ԱՐՆՅԱՐ ՄԱՇ ԱՐԻՇ ԾԼՃ ՄԻՇ ԱՅԾՐԱ.  
 "ՈՂ ԲԱՅԼ ԱՇՏ ՇԵՆՆ ԵՐԱԻԾ ՆՇ ԼԱՆ ԾԱՐՆՆ ԾՕ ԷՐԱՐԱԻՅ  
 ԷՐԱՐՇԱՐՆ ՓՈՒՐ." "ՓՈ ԵՔԻՐԱ ՇՈՄԱՐՆԵ ՄԱՐՇ ԾԻՅ, Ա  
 ԷԼԱՆՆԱ ԱՅԾՐՆԵ," ԱՐ ՕՐԻՆ, ". Ե. ԾԱԼ ՄԱՐ ԱՐ Ե-ՕԼԵԱԾ ՐԻՅ,  
 ԱՅՐ ՅԱՆ ՐԻՇ ԾՂԱՐԱԻԾ ԱՐ ՔԵՐՆ ԱՆ ԲԱԾ Ա ՄԱՐԲԻԾ ՐԻՅ;  
 ԱՅՐ ՆԻ ՅԱՐ ԾԻՅ ԱՐՆ ՆԻՇ ԾԱ Դ-ԵՐԱՐԱՆ ՔԵՐՆ ՕՐԱՅԻՅ ԾՕ  
 ԷՐԱՐՆ ԷՄՅԵ, ԱՅՐ ԱՆ Ե-ԲԱՅԼ Ա ԲՐՇ ԱՅԱԻՅ ԷՐԱ ԱՆ ՇԵՆՆ  
 ԵՐԱՐԱՐ ՔԵՐՆ ՕՐԱՅԻՅԵ ԾՕ ԷՐԱՐՆ ԷՄՅԵ ՄԱՐ ԵՐԿ?"  
 "ՈՂ ԲԵԱԾԱՐՄԱՐ," ԱՐ ՐԱԾ. "ՇԵՆՆ ՓՅԱՐՄԱԾԱ ԱՂ  
 ՓՅԱՐՆԵ ԱՆ ՇԵՆՆ ԱԾ ԵՐԱՐԱՐ ՔԵՐՆ ՕՐԱՅԻՅԵ, ԱՅՐ ԾԱ  
 Մ-ԵՐԱԾ ՐԻՅԵ ԼԵՈՆ ՐԻՇՇԵ ՇԵՍ ԲԵԱՐ ՆՔԵԱԾՄԱ, ՆԻ ԼՔՅԲԵԱԾ  
 ՓՅԱՐՄԱՐԾ Օ ՓՅԱՐՆԵ ԱՆ ՇԵՆՆ ԵՐԱՐԱՐ ՔԵՐՆ ՕՐԱՅԻՅԵ ԼԻՅ  
 . Ե. Ա ՇԵՆՆ ԲՔՆ." "ՇՐԵՍԾ ԵԱԾ ՆԱ ՇԱՐՄԱ ԱԾ ԵՐԱՐԱՐ  
 ՔԵՐՆ ՕՐԱՅՐՆ?" ԱՐ ՐԱԾ. "ՈՂ ԾԵԱՐԱ ԾԻՅ ՆԻՇ ՕԼԵ  
 ԾՂՃԱԼ ԵՆՈ ՐԻՆ," ԱՐ ՕՐԻՆ, "ՄԱՐ ԵՆՆՕՐԱԾ ԱՆՆ ՐՕ ԾԻՅ."  
 "ԵՐՄԱՐԵԱԾ ԾՔԵՐԱՅԻՅ ԵՐԻ ԾԵՐԱՐ ԵԱՆ ԾՕ ԵՊԱՇԱԻՅ ՓՇ ՓԱ-  
 ՆԱՆՆ, . Ե. ԱՐԲԵ ԵՅՅԵՆ ԱՅԱՆԱՆԱՐՆ, ԱՅՐ ԱՐՆԵ ԵՅՅԵՆ ՕԼԵ  
 ԱՅԱՆԱՆԱՐՆ ՄԻՇ ԼԻՐ, ԱՅՐ ԵՄՅ ԱՐԲԵ ՅՐԱԾ ԾՕ ՄԱՇ ԼԱՅՇԵԱՇ

<sup>1</sup> Their fathers had belonged to the Fenians of Connacht, i.e. the Clanna Moirne, who fought against the Clanna Baoisgne at the Battle of Cnucha, now called Castleknock, in the county of Dublin.

<sup>2</sup> *Eric.* The compensation due from one man to another for any injury done, the amount of which was regulated by the native or Brehon law.

think it time to get our fathers' place and station among the Fenians."<sup>1</sup> "I will grant you that," said Fionn, "but ye must give me eric<sup>2</sup> for my father." "We have no gold, nor silver, nor riches, nor various wealth, kine nor cattle-herds, which we might give thee, O Fionn." "Ask of them no eric, O Fionn," said Oisín, beyond the fall of their fathers in eric of thy father." "Methinks," said Fionn, "were one to kill me that it would be an easy matter to satisfy thee in my eric, O Oisín; and none shall come among the Fenians but he that shall give me eric for my father." "What eric askest thou?" said Aonghus the son of Art og Mac Morna. "I ask but the head of a warrior, or the full of a fist of the berries of the quicken tree of Dubhros."<sup>3</sup> "I will give you good council, O children of Moirne," said Oisín, that is, to return where ye were reared, and not to ask peace of Fionn as long as ye shall live; and it is no light matter for you to bring to Fionn ought that he is asking of you, for know ye what head that is which Fionn asks you to bring him in eric?" "We know not," said they. "The head of Diarmuid O'Duibhne is that head that Fionn asks of you, and were ye as many in number as twenty hundred men of full strength, Diarmuid O'Duibhne would not let that head [go] with you which Fionn asks of you, that is, his own head." "What berries are they that Fionn asks of us?" said they. "Nothing is more difficult for you to get than that," said Oisín, "as I will tell you now. There arose a dispute between two women of the Tuatha De Danann, that is, Aoife the daughter of Mananan, and Aine the other daughter of Mananan the son of Lear, viz. Aoife had become enamoured of the son of Lughaidh,

<sup>3</sup> *Ros* means either a wood or a promontory, and enters largely into the composition of topographical names in Ireland. There is a place called Dubhros (Dooros) near Kinvara, barony of Kiltartan, county of Galway, but the locality in question was situated upon the river Moy, as appears at page 118.

.1. mac deirib'featrúac d'Fhionn mac Chumáill, azur tuz  
 Aine zrád do mac Lir Shíete Fhionncaí, zo η-dubáirre  
 zac beah díob zo m-b'feairi a feair feín d'iománuide  
 iná an feair oile; azur táiriz ar an iomrád rin comóir-  
 tur iomána do éarriairiz idir Thuacáib Dé Danann azur  
 Fhianhaib Eirionn, azur ir é ionad inar tuzad an iomáin  
 rin, ar macáirre áluinn laim re Loc Léin linnfaclac."

"Do fíreazriadar Fianha Eirionn azur Tuacá Dé Da-  
 nann an coirre rin, azur ir íad daoirre do b'uairle azur  
 do b'urriantaimla do Thuacáib Dé Danann táiriz an .1.  
 trí Zairb Shléibe Aír, azur trí Aír Shléibe Luacra,  
 azur na trí Muicáda buide, azur na trí h-Eocáda Aine,  
 azur na trí Laozáiruide laocda, azur na trí Conáill  
 Chollamain, azur na trí Fionn Fhionnínúir, azur na trí  
 Száil Bhríosa, azur na trí Ronáin Aca na míoz, azur na  
 trí h-Eozáin ó Ear ruaid míc Bhadaíir, azur an Ca-

<sup>1</sup> *Sith Fhionnchaidh*, i.e. the mound of Fionnchadh.

<sup>2</sup> Many of these names appear to be mere fictions of the writer, but some of them are celebrated in Irish mythology, and are still well remembered by tradition.

<sup>3</sup> i.e. The mountain of Mis, (anglice, Slieve Mish,) a mountain in the barony of Trughenackmy, county of Kerry. In the year 3500 (according to the Irish Annals) the fleet of the sons of Mileadh came to Ireland to take it from the Tuatha De Danann; and on the third day after landing the battle of Sliabh Mis was fought between them. Here fell Scota the wife of Mileadh, and her grave is still pointed out in Gleann Scoithin in the same barony, (vide *Four Masters*, A.M. 3500 and n.) There is also a Sliabh Mis in the county of Antrim, which is called in English Slemmish.

<sup>4</sup> *Aine*. In full, Cnoc Aine, i.e. the Hill of Aine, in the county of Limerick (anglice, Knockany). This hill, so famous in Irish legend, together with the adjacent district, was also called Aine Cliach. From the most remote times it has been believed that this Hill was the residence of Aine, daughter of Eogabhal, of the Tuatha De Danann, who was looked upon as queen of the fairies of south Munster, as Aobheall, (or more correctly Aobhinn) of Craglea, near Killaloe, of the fairies of Thomond, or north Munster, and Una of those of Ormond. Knockany was also anciently called Carran Fearaidhe.



that is, sister's son to Fionn Mac Cumhaill, and Aine had become enamoured of Lear of Sith Fhionnechaidh,<sup>1</sup> so that each woman of them said that her own man was a better hurler than the other; and the fruit of that dispute was that a great goaling match was set in order between the Tuatha De Danann and the Fenians of Erin, and the place where that goal was played was upon a fair plain by Loch Lein of the rough pools."

"The Fenians of Erin and the Tuatha De Danann answered that tryste, and these are the noblest and proudest of the Tuatha De Danann that came there,<sup>2</sup> namely, the three Garbhs of Sliabh Mis,<sup>3</sup> and the three Mases of Sliabh Luachra, and the three yellow-haired Murchadhs, and the three Eochaidhs of Aine,<sup>4</sup> and the three heroic Laoghaires, and the three Conals of Collamhan, and the three Fionns of Fionnmhur,<sup>5</sup> and the three Sgals of Brugh,<sup>6</sup> and the three Ronans of Ath na riogh,<sup>7</sup> and the three Eoghans from Eas ruaidh mhic Bhadhairn,<sup>8</sup> and an Cath-bhuilleach,<sup>9</sup> and

<sup>1</sup> *Fionnmhur*, i.e. the white house.

<sup>2</sup> *An Brugh*. This was the Brugh of the Boyne, already noticed. It was called also *Brugh mhic an Oig*, from Aonghus Og, who is mentioned in this tale.

<sup>3</sup> *Ath na riogh*, i.e. the ford of kings, called in English Athenry, a well-known town in the county of Galway.

<sup>4</sup> *Eas ruaidh mhic Badhairn*. The cataract of the red one, son of Badharn. The full name of this waterfall is *Eas Aodha ruaidh mhic Bhadhairn*, the cataract of red Aodh, son of Badharn; but it is often styled by the Irish writers simply *Eas ruaidh*, whence the English form Assaroe, now more commonly called the Salmon-Leap, on the Erne, at Ballyshannon. The Four Masters have the following notice at A.M. 4518. "Aedh ruadh, son of Badharn, after he had been (the third time that he assumed the government) eleven years in the sovereignty of Ireland, was drowned in Eas ruaidh, and buried in the mound over the margin of the cataract; so that from him Sith Aedha [the mound of Aedh] and Eas Aedha are called."

<sup>5</sup> *Cath-bhuilleach*, i.e. the Battle-striker.

builleac, a3ur na tpi3 Feap3ura, a3ur an 3lar 6 Mha33  
 Bhreac3, a3ur an Suir3eac3 ruairc 6 Lionan, a3ur an Mheir-  
 63u 6 Bheirny le3c, a3ur Donn 6 Sh3c Bhreac3, a3ur Feap an  
 beurla birny 6n m-B63ny, a3ur Colla cpi36c6rac 6 Bheairn-  
 nan E3le, a3ur Donn dui3ac, a3ur Donn an o3leain,  
 a3ur Donn Chny3c na n-or, a3ur Donn le3ncny3c, a3ur  
 Bru3c6 abac, a3ur Dolb deud3oluyr, a3ur c633 m3c  
 Fh3ny 6 Sh3c Chairny Chao3ny, a3ur 3bneac mac Mha-  
 nanan3ny, a3ur Neairnanac mac An33ura, a3ur Bo6b deap3  
 mac an Deac36a, a3ur Mananan mac 3ny, a3ur Abor3ac

<sup>1</sup> *Magh Bhreagh*, the same as Breaghmbagh, the plain of Bregia, already noticed.

<sup>2</sup> *An Suirgheach suairc*, i.e. the pleasant, or cheerful wooer. The Lionan here mentioned may be Lionan cinn mhara, called in English Leenane, now a town at the head of the Killary harbour, in Joyce's country.

<sup>3</sup> Beann liath means the grey peak, but the Editor has not been able to identify the spot.

<sup>4</sup> *Donn*. There were several of this name in Irish mythology. Sith Bhreagh, the mound of Breagh, was most probably in the plain of Bregia.

<sup>5</sup> i.e. The man of the sweet speech or language, from the Boyne. *Beurla* means a language, but has for the last three centuries been used to denote the English language in particular.

<sup>6</sup> i.e. Colla, the withered-legged. Eile is a district including part of the Queen's County and of Tipperary. Bearnan Eile (Barnanely), part of this tract, is now a parish in the barony of Ikerrin. This Colla probably lived on the mountain called Greim an Diabhail, i.e. The Devil's bit.

<sup>7</sup> *Donn dumhach*. Donn of the sandbanks. This Donn resided at the sandbanks at the mouth of the river Eidhneach, to the west of Ennistymon in the county of Clare. Here are to be seen the remains of Caislean na dumhcha, (now called in Irish, Caislean na duimhche, and in English, Dough castle) the ancient dwelling of the O'Connors, Lords of Corcomroe. Donn was held to be a very potent fairy chief, and in the last century, Andrew Mac Curtin, a poet of the county of Clare, finding himself neglected by those who had formerly been kind to him, wrote an address to Donn, asking his aid.

<sup>8</sup> *Donn an oileain*, i.e. Donn of the Island.

the three Fearghuses, and an Glas of Magh Bhreagh,<sup>1</sup> and an Suirgheach suaire from Lionan,<sup>2</sup> and an Mheidhir from Beann liath,<sup>3</sup> and Donn from Sith Breagh,<sup>4</sup> and Fear an bheurla bhinn from the Boinn,<sup>5</sup> and Colla crionchosach from Bearnan Eile,<sup>6</sup> and Donn dumhach,<sup>7</sup> and Donn an oileain,<sup>8</sup> and Donn of Cnoc na n-os,<sup>9</sup> and Donn of Leinchnoc,<sup>10</sup> and Bruithe abhac,<sup>11</sup> and Dolbh the bright-toothed, and the five sons of Fionn from Sith Chairn Chaoim,<sup>12</sup> and an t-Ilbhreac,<sup>13</sup> son of Mananan, and Neamhanach the son of Aonghus,<sup>14</sup> and Bodhbh dearg the son of an Deaghdha, and Mananan, the son of Lear, and Abhortach,<sup>15</sup> the son

<sup>9</sup> *Donn chnuic na n-os.* Donn of the Hill of fawns, (Knocknanoss, in the county of Cork). This hill is remarkable as being the place where Alasdrom Mac Domhnaill (Sir Alexander Mac Donnell), of the Antrim Mac Donnells, was slain in battle by the Baron of Inchiquin, in 1647. He, with some Irish auxiliary troops, had served in Scotland under Montrose, by whom he was knighted. He was known to the Irish and Highlanders as Colla Ciotach, Colla the left-handed, and to the English as Colkitto. The battle of Knocknanoss has been remembered by means of a pipe-tune to which Mac Donnell's men are said to have marched that day. It is well known in the south as *Mairseail Alasdroid*, Alexander or Allister's march.

<sup>10</sup> There is another Donn not mentioned here, though perhaps the most famous of all, i.e. Donn Firinne. He lived at Cnoc Firinne (Knockfierna), the hill of truth, in the west of the county of Limerick.

<sup>11</sup> i.e. Bruithe the dwarf.

<sup>12</sup> i.e. The mound of the cairn of Caon.

<sup>13</sup> i.e. The variously-spotted one. Bodhbh dearg was created king by the Tuatha De Danann, to the exclusion of Lear and other claimants, from which resulted "the death of the children of Lear." An Daghdha (the old form) i.e. the good fire, was a surname given to Eochaidh Ollathair, who reigned for eighty years, having been made king, as the Annals say, A.M. 3371.

<sup>14</sup> i.e. Aonghus an Bhrogha.

<sup>15</sup> The bards and shanachies fancifully attributed to each of the Tuatha De Danann chiefs some particular art or department over which they held him to preside. Abhortach they considered to be the god or genius of music.

mac an Jol-dačarġ, aʒur mōriān oīle nač n-aīmīġčearī  
ronn.”

“Do bāmoīmne Fīanna Eīmīonn aʒur ġad ar fead trī  
la aʒur trī oīđcead aʒ mīmīc an bāīne ó Šharīb-ābāīnn na  
b-Fīann, mīr a māīđcearī Leamān, ʒo Cīom-ġleann na  
b-Fīann, mīr a māīđcearī ġleann Fleīrʒe; aʒur nī mīʒa-  
mār an bāīne ar a čēīle, aʒur mo bādārī Tuāčā Dē  
Danānn mīr an māe rīn ar ʒāč taob do loč Léīn ʒān fīor  
dāīnn, ʒurī čūīʒeadarī dā m-bīadīmaoīrne an Fhīann aʒ  
cūrī le čēīle nač m-buādīfadaoīr fīrī Eīmīonn an bāīne  
orīrīrīnn. Aʒur ġr ġ comāīrle ar ar čīnnēadarī Tuāčā  
Dē Danānn mīčēāčč tarī a n-aīr, aʒur ʒān an bāīne rīn  
d’īmīrīc līnn. ġr é lōn tuʒadarī Tuāčā Dē Danānn leo a  
Tīrī tarīnnʒīrī .ġ. cīnōda corīcīa, aʒur ubla caīrīne, aʒur  
caoīa cubarīčā: aʒur aʒ ʒābāīl trīrīčā ceud O b-Fīāč-  
māč lāīn mīr an Mhūāīđ do čūīr caorī do na caorīāīb uāčā,  
aʒur d’fār caorīčānn ar an ʒ-caorī rīn, aʒur ačāīđ buāda  
īomōda aʒ an ʒ-caorīčānn rīn aʒur aʒā čāorīāīb; đīrī nī  
ʒābānn ʒalārī mā earlāīrīte aon dūīne dā n-īčēānn trī  
caorīa đīob, aʒur bīonn mēīrʒe fīona aʒur rāīrāīn rēīn-  
nīđ īonnēta; aʒur dā m-bād an ceud blīadān dā n-dēīr,  
do māčīfād a n-aōīr a đeīč m-blīadān rīčēēad an tē do  
blāīrīfēād ġad.”

“Mār do čuāladārī Tuāčā Dē Danānn na buāda rīn do  
beīč aʒ an ʒ-caorīčānn, mo čūīrēadarī cōīrīneud uāčā fēīn  
arī .ġ. an Seārībān Ločlānnāč, óġlāč dā mīrīrīrī fēīn, .ġ.  
fāčāč cīāīrīrīeāīmār, mōrīrīrīđnāč, caīrī-fīāclāč, đeārīʒ-

<sup>1</sup> i.e. The many-coloured one.

<sup>2</sup> i.e. The crooked valley of the Fenians. The river Flesk, rising near the eastern borders of Kerry, flows with a winding course westward, through a very wild and mountainous country, into the Lake of Killarney. This tract is called Glenflesk, and hence O'Donoghue, the chief of it, bore the title of O'Donoghue of the Glens, which is retained by his representative to this day.

<sup>3</sup> i.e. The Land of Promise. This is an instance of the manner in



of an t-Ioldathach,<sup>1</sup> and Fioghmuin of Fionnmhur, and many others who are not enumerated here.”

“We, the Fenians of Erin, and they were for the space of three days and three nights playing the goal from Garbh-abha na bh-Fiann, which is called Leamhan, to Crom-ghleann na bh-Fiann,<sup>2</sup> which is called Gleann Fleisge now; and neither [party] of us won a goal. Now [the whole of] the Tuatha De Danann were all that time without our knowledge on either side of Loch Lein, and they understood that if we, the Fenians, were united, [all] the men of Erin could not win the goal of us. And the counsel which the Tuatha De Danann took, was to depart back again and not to play [out] that goal with us. The provision that the Tuatha De Danann had brought with them from Tir Tairngire<sup>3</sup> was this; crimson nuts, and catkin apples, and fragrant berries; and as they passed through the cantred of Ui Fhiachrach by the Muaidh,<sup>4</sup> one of the berries fell from them, and a quicken tree grew out of that berry, and that quicken tree and its berries have many virtues; <sup>5</sup> for no disease or sickness seizes any one that eats three berries of them, and they [who eat] feel the exhilaration of wine and the satisfying of old mead; and were it at the age of a century, he that tasted them would return again to be thirty years old.”

“When the Tuatha De Danann heard that those virtues belonged to the quicken tree, they sent from them a guard over it, that is, the Searbhan Lochlannach, a youth of their own people, that is, a thick-boned, large-nosed, crooked-

which the Irish romancers draw upon biblical and other history, when they wish to introduce something particularly remote and mysterious.

<sup>1</sup> Called in English the Moy, in the county of Sligo.

<sup>2</sup> Buadh. This word literally means a victory, hence the extraordinary powers or virtues of amulets, &c. Jewels are called *clocha buadh*, i.e. stones possessing virtue, probably from the ancient belief that gems were efficacious for the discovering and counteracting of poisons and spells.

fútleac, corp-buidé, do cloinn Chaim collaiz mhic Noa; a-  
 zur n̄ dearrzann airm airm, a-  
 zur n̄ loirzeann teine é, a-  
 zur n̄ bačann uirze é ne méid a dhaoi-  
 deac̄ta. N̄ fúil ac̄t aon t-fúil ainh̄an a  
 z-cearr-lar̄i a duib-eudain, a-  
 zur iz̄ imreain̄an iarmain̄an f̄a corp an  
 f̄ac̄aiz̄ r̄in, a-  
 zur n̄ fúil a n-dan do b̄ar d'f̄a-  
 z̄ail n̄o zo m-buar̄ltear̄i t̄ri  
 buill-  
 i-  
 de don luir̄z-f̄ear̄m̄ar̄id iarmain̄an  
 ac̄a aize airm. A m-bair̄i an  
 caoir̄t̄ain̄n r̄in do c̄odlan̄n f̄e  
 ran oird̄e, a-  
 zur aza bun bh̄on̄n f̄e ran l̄o  
 dá c̄oim̄eud; a-  
 zur, a clanna  
 Mh̄oim̄ne, ir̄ iad r̄in na caora  
 iarm̄ur F̄ion̄n oirm̄uib̄re,"  
 ar̄ Oir̄in. "Ac̄t ceanna n̄  
 f̄ur̄m̄ra d̄ib̄ bain̄ leo ar̄ aon  
 cor̄p, d̄ir̄ do m̄iz̄ne an Seair̄b̄an  
 Loelann̄ac̄ r̄in f̄ar̄ac̄ do na  
 t̄m̄uc̄aib̄ ceud i-  
 na c̄im̄c̄oll, zo nac̄ lam̄ann̄  
 F̄ion̄n i-  
 na F̄ian̄na  
 Eir̄ion̄n f̄eal̄z i-  
 na f̄iada-  
 c̄ do deun̄ain̄  
 a-  
 n̄ ar̄ eaz̄la  
 an d̄iolam̄n̄aiz̄ r̄in."

Ro labair̄i Aod̄ mac Ahdala mhic  
 Mh̄oim̄ne, a-  
 zur ir̄ é mo  
 r̄aid̄, zo m-b'f̄ear̄m̄i leir̄  
 b̄ar d'f̄a-  
 z̄ail a-  
 z̄ iarm̄aid̄ na  
 z-caoir̄  
 r̄in i-  
 na dul tar̄i a  
 airm ar̄ d̄ú-  
 c̄ar a m̄ac̄ar̄i,  
 a-  
 zur a  
 dubair̄t̄ ne  
 h-Oir̄in a  
 m̄uir̄t̄ir̄i do  
 c̄oim̄eud zo  
 tea-  
 c̄t tar̄i a  
 n-air̄  
 d̄oib̄, a-  
 zur dá  
 d-tuir̄f̄e-  
 ad̄ f̄e  
 n̄ a-  
 zur a  
 deair̄b-  
 b̄m̄a-  
 c̄air̄i ran  
 tur̄m̄ r̄in,  
 a m̄uir̄t̄ir̄i  
 do c̄i-  
 odlac̄ad̄ zo  
 T̄ir̄i  
 tair̄m̄z̄ir̄ie. A-  
 zur mo  
 c̄iom̄n̄adar̄i an  
 d̄iar̄ dea-  
 z̄-la-  
 oc̄ r̄in  
 cead̄ a-  
 zur c̄e-  
 i-  
 leab̄m̄ad̄ do  
 Oir̄in a-  
 zur do  
 m̄a-  
 i-  
 c̄ib̄ na  
 F̄e-  
 i-  
 n̄ne,  
 a-  
 zur mo  
 z̄luair̄-  
 eadar̄i  
 m̄om̄pa,  
 zo nac̄  
 n-air̄-  
 c̄m̄ir̄tear̄i a  
 n-  
 m̄h̄teac̄ta  
 n̄o zo  
 m̄an̄z̄adar̄i  
 Ro-  
 f̄ dá  
 f̄o-  
 i-  
 leac̄,  
 m̄ir̄ a  
 m̄a-  
 i-  
 d̄-  
 tear̄i  
 Lu-  
 m̄neac̄ an  
 tan̄ ro;  
 a-  
 zur n̄  
 h-air̄-  
 c̄m̄ir̄tear̄i a  
 n-  
 a-  
 oir̄-  
 eac̄t an  
 oird̄e  
 r̄in. Ro  
 éir̄-  
 z̄eadar̄i  
 zo  
 mo-  
 c̄ ar̄  
 n-  
 a  
 m̄a-  
 r̄iac̄,  
 a-  
 zur  
 n̄-  
 oir̄  
 r̄zuir̄-  
 eadar̄i  
 n̄o zo  
 m̄an̄z̄adar̄i  
 Dub̄m̄or̄  
 O  
 b-  
 F̄i-  
 ac̄-  
 r̄iac̄,  
 a-  
 zur  
 a-  
 z̄  
 dul do  
 leac̄-  
 ta-  
 oir̄b̄ na  
 f̄i-  
 od̄ba  
 d̄oib̄ do  
 f̄uar̄-

<sup>1</sup> i.e. Ham or Cham, the son of Noah. He is generally distinguished in Irish writings by the epithet *collach*, wicked, or more strictly, incestuous.

<sup>2</sup> Here we have a specimen of a character compounded from sacred and profane history. It is evident that the author had read of the Cy-

tusked, red-eyed, swart-bodied giant of the children of wicked Cam, the son of Naoi;<sup>1</sup> whom neither weapon wounds, nor fire burns, nor water drowns, so great is his magic. He has but one eye only<sup>2</sup> in the fair middle of his black forehead, and [there is] a thick collar of iron round that giant's body, and he is fated not to die until there be struck upon him three strokes of the iron club that he has. He sleeps in the top of that quicken tree by night, and he remains at its foot by day to watch it; and those, O children of Moirne, are the berries which Fionn asks of you," said Oisín. "Howbeit, it is not easy for you to meddle with them by any means; for that Searbhan Lochlannach has made a wilderness of the cantreds around him, so that Fionn and the Fenians dare not chase or hunt there for the dread of that terrible one."

Aodh the son of Andala Mac Moirne spoke, and what he said was, that he had rather perish in seeking those berries than go back again to his mother's country; and he bade Oisín keep his people until they returned again; and should he and his brother fall in that adventure, to restore his people to Tir Tairngire. And those two good warriors took leave and farewell of Oisín and of the chiefs of the Fenians, and went their ways; nor is it told how they fared until they reached Ros da shoileach, which is called Luimneach now, and it is not told how they were entertained that night. They rose early on the morrow, nor halted until they reached Dubhros of Ui Fhiachrach, and as they went towards the forest they found the track of Diar-

clops, but it is not as easy to determine where he found that any of the *Clann Chaim chollaigh* had settled in Lochlin. It must be confessed that the Irish romancers of the middle ages were not second in imagination to their brethren of the continent, who also took many liberties with the personages of antiquity.

adau loiz Dhjarmuda azur Zhrainne an, azur no leannadai an loiz zo doirur na fianboite ina maib Djar-  
muib azur Zhrainne. Ro moeuz Djarmuib iadran az  
teact cum na fianboite, azur tuz lam tapra laocda tap  
a leactan-aimaib, azur no fiarruiz cia h-iaa a ba ran  
doirur. “Do clannaib Mhoirne rion,” ar raa. “Cia  
do clannaib Mhoirne rib?” ar Djarmuib. “Aod mac  
Ahdala mhic Mhoirna, azur Aonzur mac Aine oiz mhic  
Mhoirna,” ar raa. “Cneud fa d-tanzabairi don fiodba  
ro?” ar Djarmuib. “Fionn mac Chumail do cuir az  
iarraib do cuire rion,” ar raa, “mar cu Djarmuib  
O Duibne.” “Ir me zo deimion,” ar Djarmuib. “Ma-  
read,” ar raa, “nj h-aal le Fionn zan do ceannra no  
lan a duirion do caoraib caorcaion Dubruir d’faazal  
uairne a n-eiric a acau.” “Nj fururra dibre ceactar  
aco rion d’faazal,” ar Djarmuib, “azur ir maruz ar a  
m-biaa deare an firi rion; azur ir aicid daifra zurab e  
maribad bai n-aicreac do iuzne, azur nioi beaz do rion  
mar eiric uairne.” “Nioi beaz duire,” ar Aod mac  
Ahdala mhic Mhoirna, “a bean do breic o Fhionn, azur  
zan do beic az deunaih tuaim air.” “Nj mar eion a  
deiruire ruid,” ar Djarmuib, “act do conharic a faiaal  
aize da deunaih ar Chonah mac Fhionn Liacluacia moime  
ro, mar ioneorad dibre ahoir.”

“La da maib Fionn a d-Teairraiz Luacia, azur maice  
azur moir uairle Fhianh Eirionn ina foairi, nioi cian do  
badau an tan ad concadai aon oizlac moir mpleadca  
meair-calma a z-ceiric-meodan’ air azur eidid da n-ionn-  
raizid, azur no fiarruiz Fionn d’Fhianhaib Eirionn an  
d-tuzadai aicne air. A dubriadau cac a z-coitcine nar

<sup>1</sup> Teamhair Luachra was also called Teamhair Earann, being the royal residence of the country of the Earra, or descendants of Oilioll Earann, commonly called in English the Ernans of Munster. It was situated in the district of Sliabh Luachra, whence the name in the text, and though the name Teamhair Luachra no longer exists, the site of the fort is



muid and Grainne there, and they followed the track to the door of the hunting booth in which were Diarmuid and Grainne. Diarmuid heard them coming to the hunting booth, and stretched an active warrior hand over his broad weapons, and asked who they were that were at the door. "We [are] of the Clanna Moirne," said they. "Which of the Clanna Moirne [are] ye?" said Diarmuid. "Aodh the son of Andala Mac Morna, and Aonghus the son of Art og Mac Morna," said they. "Wherefore are ye come to this forest?" said Diarmuid. "Fionn Mac Cumhaill hath sent us to seek thy head, [that is,] if thou be Diarmuid O'Duibhne." "I am he, indeed," quoth Diarmuid. "Well then," said they, "Fionn will not choose but get thy head, or the full of his fist of the berries of the quicken of Dubhros from us in eric of his father." "It is no easy matter for you to get either of those things," said Diarmuid, "and woe to him that may fall under the power of that man. I also know that he it was that slew your fathers, and surely that should suffice him as eric from you." "Truly it should suffice thee," said Aodh the son of Andala Mac Morna, "to have taken his wife from Fionn, without reviling him." "It is not to revile him I say that," quoth Diarmuid, "but I [once] before saw him do the like to Conan the son of Fionn of Liathluachra, as I will relate to you now."

"Of a day that Fionn was in Teamhair Luachra<sup>1</sup> and the chiefs and great nobles of the Fenians of Erin by him, they were not long before they saw a tall, warriorlike, actively valiant youth [coming] towards them, completely arrayed in weapons and armour; and Fionn enquired of the Fenians of Erin whether they knew him. They all and

marked by Beul atha na Teamhrach, a ford on a small stream, near Castleisland in the county of Kerry. Dr. O'Donovan considers Teamhair Shubha to be another name of the same place. Vide *Leabhar na g-Ceart*.



every one said that they knew him not. 'Not so I,' quoth Fionn, 'I perceive that he is an enemy to me.' The youth came before them after that, and greets them. Fionn asks tidings of him, who he was, or of what country or what region he came. 'Conan the son of Fionn of Liathluachra is my name,' said he, 'and my father was at the slaying of thy father at the battle of Cnucha, and he perished himself for that act, and it is to ask for his place among the Fenians that we are now come.'<sup>1</sup> 'Thou shalt obtain that,' quoth Fionn, 'but thou must give me eric for my father.' 'Ask no further eric of him,' said Oisín, 'since his father fell by thee.'<sup>2</sup> 'I will not take that from him,' said Fionn, 'for I must needs have more eric from him.' 'What eric dost thou ask?' said Conan. 'It is but the large-headed worm of Cian the son of Oilioll Oluim, to bring its head to me in eric of my father,' said Fionn. 'I give thee a good counsel, O Conan,' said Oisín, 'to depart where thou wast reared, and to ask no peace of Fionn so long as he shall live.' "

" 'What is that worm,' asked Conan, 'that I should not cut off its head?' 'It is [this], quoth Oisín: 'of a time that Oilioll Oluim went forth out of Dun Eocharmhuighe, with Sadhbh the daughter of Conn of the hundred battles, his wife and his mate, along with him, and they both in one chariot, Sadhbh was then heavy and pregnant, and she saw a blackthorn branch over her head covered with sloes. A desire for those sloes came upon Sadhbh, and Oilioll shook the branch over the upper board of the chariot, so that Sadhbh ate her fill of them. They returned home again, and Sadhbh bore a smooth fair lusty son of that heavy pregnancy, that is, Cian the son of Oilioll Oluim; and the king of Ciarruidhe Luachra<sup>3</sup> took him with him to county of Kerry, and which takes its name from Ciar, one of its ancient monarchs.

čeaha, ɣr amlaɣð no bā ah mac rɣu azur dɣuɣm-ɣall tarɣ a čeahh ah, azur ɣac bɣreac dā m-beɣreac ah mac rɣu do beɣreac ah dɣuɣm-ɣall bɣreac leɣr.’”

“ ‘Ro fār azur no fɣorbairɣ Cɣah ɣur flahuyɣ a fɣtče bljadah, azur no bā dɣar m̄ac oɣle az Oɣholl, azur no bā ah tɣarɣ ɣhɣhɣoɣa ah tarɣ rɣu. Ro bādair tɣarɣ eac-lac .ɣ. ɣollajde, acɣ, azur no čuaddair na ɣollajde ahmɣrɣ ahuyɣtče ɣo teac ɣzacāɣ m̄hɣ ɣzahɣlajɣ ah aɣɣd-eacɣ. Ro bā ɣzacāɣ ɣo m̄ajɣ m̄u ah oɣdče rɣu, azur a dubairɣ, ‘acā fleac ahɣr ah teazɣ ɣo ahocɣ fā čoɣairɣ Fhɣh m̄hɣ Chuhajll, azur do ɣeubčajð bair h-dóɣɣh do bjad m̄ajɣ oɣle a h-euzmuyɣ na fleɣde rɣu.’ Ro čairčeadair az-cuyð ah oɣdče rɣu, azur d’čɣrɣeadair ɣo moc ah h-a m̄harač, azur do čuaddair tarɣ a h-air ɣo Duh Eocairɣuyɣe, azur tarɣladair tɣarɣ m̄ac Oɣholla ah ah b-fairče nompa .ɣ. Eoɣah m̄orɣ, Corɣmac Car, azur Cɣah, azur no fɣarfuyɣ Eoɣah dā ɣolla čā m̄ajb fē arēɣr. ‘Ro bādmarɣ a d-teazɣ ɣzacāɣ m̄hɣ ɣzahɣlajɣ,’ ah ah ɣolla. ‘Cɣohɣur do bɣodčur azuyð ahɣ?’ ah Eoɣah. ‘Do bɣodčur ɣo m̄ajɣ,’ ah ah ɣolla. Ro fɣarfuyɣ Corɣmac. ‘ɣo m̄ajɣ,’ ah ah ɣolla. Ro fɣarfuyɣ Cɣah ah ceudna dā ɣolla. ‘Do bɣodčur ɣo h-olc,’ ah ɣolla Chēɣ, ‘óɣr do m̄hacɣð fē oɣrɣuyɣh ɣo m̄ajb fleac aɣe fā čoɣairɣ Fhɣh m̄hɣ Chuhajll, azur hɣ čuz fē a blar dúɣhne.’ ‘Nā cɣeɣð ē,’ ah na ɣollajde oɣle, ‘óɣr do bɣ fē ɣo m̄ajɣ lɣh m̄e čēɣle.’ ‘Do beurɣajð fē dɣol dāɣra fā ɣah a beɣɣ ɣo m̄ajɣ lem ɣolla fēɣ,’ ah Cɣah. ‘Nā h-abair rɣu,’ ah Corɣmac Car, ‘óɣr ɣr fēarɣ ɣɣohɣra dāɣra ē, azur acā a fāɣt do čɣeair-na aɣe .ɣ. Fɣohɣ mac Chuhajll.’ ‘Nɣ m̄ɣðe lɣom,’ ah Cɣah; ‘račɣad dom beairɣad čuyɣe.’ ɣr amlaɣð do bɣ ah

<sup>1</sup> ɣhɣhɣoɣa is of the same meaning as ɣhɣeacɣa, from ɣh, fit for, and ɣhɣoɣ, a deed or exploit.

<sup>2</sup> *Giolla*. The original meaning of this word is a youth, in which sense it occurs in proper names, as *An Giolla dubh*. It also came to signify a



rear him. Now that boy was so with a caul across his head, and according as the boy increased so also the caul increased.' ”

“ ‘ Cian grew and enlarged until he had completed twenty years, and Oilioll had two other sons, and those three were then of full strength.<sup>1</sup> They had three eachlachs, that is, servants,<sup>2</sup> and of a certain time the servants went to the house of Sgathan the son of Scannlan to be entertained. Sgathan used them well that night, and said, ‘ There is a feast to-night in this house [prepared] for Fionn Mac Cumhaill, and ye shall be well and plentifully fed elsewhere, albeit ye come not to that feast.’ They ate their food that night, and arose early on the morrow, and returned back to Dun Eocharmhuighe, and the three sons of Oilioll Oluim were before them on the plain ; that is, Eoghan mor, Cormac Cas, and Cian ; Eoghan enquired of his servant where he had been the last night. ‘ We were in the house of Sgathan the son of Scannlan.’ ‘ How did ye fare there ?’ asked Eoghan. ‘ We fared well,’ said the servant. Cormac asked. ‘ Well,’ said the servant. Cian asked his servant the same thing. ‘ We fared ill,’ said Cian’s servant, ‘ for he boasted to us that he had a feast [prepared] for Fionn Mac Cumhaill, and he never suffered us to taste it.’ ‘ Believe him not,’ said the other servants, ‘ for we were all used well.’ ‘ He shall pay me for not using my servant well,’ said Cian. ‘ Say not that,’ said Cormac Cas, ‘ for he is my fencing-master, and he has a sufficient lord,<sup>3</sup> that is Fionn Mac Cumhaill.’ ‘ I care not,’ said Cian, ‘ I will go to him to be shaved.’ Now

servant, as in the proper names *Giolla Brighde*, *Giolla Padruig*, i.e. the servant or devotee of Bridget, of Patrick ; but at the present day it denotes a farm servant who drives a cart, commonly called a guide. The Scotch have introduced the word into English, *Gilly*.

<sup>3</sup> That is to say, his chief, Fionn, would be able to avenge an injury done to his dependant.

Cġan rġn, nġor beaġri aon duġne aġiaġn ē naċ m-baġuġead a  
 ċeaġn de; aġur do ġluar Cġan moġme zo dún Sġaċan  
 nġc Sġanġlan. Ro ċarġla Sġaċan aġ an b-ġaġċe moġme,  
 aġur mo ġiaġġuġ Cġan aġi a beaġriad. ‘Do dēn,’ aġ  
 Sġaċan, ‘ōġi ġr ē ġr ceaġri do dāġra beaġriad do deġnaġn,  
 aġur aġn ġúd aġ teaġ ġna n-deġnġm ē aġur ēġuġġe moġam  
 aġn:’ aġur do ġluar Cġan d’ġoġġaġġġō aġ tġġe. Do  
 ċuarġ Sġaċan d’ġoġġaġġġō a ċġġe codalġa, aġur do ċuġi a  
 aġm aġur a ēġead aġi, aġur aġn rġn tuġ rġġan aġur  
 uġġe leiġ ġna laġn, aġur do ċuarġ maġi a ġaġb Cġan.  
 ‘Cġeud ġā d-tuġaġ ġa h-aġm rġn leaġ?’ aġ Cġan. ‘Do  
 ċġuġm,’ aġ Sġaċan, ‘zo maġbanġ tuġa ġāċ ġeaċ dā  
 m-beaġriann ċu, aġur do dēn ċuġa do beaġriad ġeaġda.’”

“‘ġaġ rġn do ġġaol Sġaċan aġ ceanġal mo bā aġ  
 ċeaġn Chēġ, aġur do ġuarġ dġuġm-ġall nġōri dē ġ-cluarġ  
 zo ċēġle aġi. ‘ġn ē ġo adbaġi ġā a maġbanġ tuġa ġāċ  
 ġeaċ dā m-beaġriann ċu?’ aġ Sġaċan. ‘ġr ē zo deġnġn,’  
 aġ Cġan, ‘aġur nġ baolġal duġġe mē.’ ‘Do beġmġe mo  
 bġaċaġi, aġ Sġanġlan, ‘zo n-dēġra adbaġi mo nāġbċa  
 leaġ aġoġr nō zo m-bġaġō a ġoġr aġam cġeud aġ ġāċ aċā  
 aġad aġn ġo.’ ġaġ rġn tuġ rġoġi doġ rġġeġn taġi aġ dġuġm-  
 ēġll ġuġi rġġm cġuġn aġġe, aġur mo ēġuġ do lēġm lúċnāġi  
 laġneudġuġm zo ġāġmġ ġoġmġnullāċ ġa bġuġġe, aġur aġ  
 tūġġmġ aġuaġ dġ tāġla cġaolġeaċ Chēġ moġme, aġur  
 mo ċuġi cġuadġġadmaġna cōġndāġnġe doġġaolġe uġġe  
 ġēġ ġā ċeaġn ġa cġaolġġe. Taġi ēġr ceanġ Chēġ do  
 beaġriad mo ċōġaġi Sġaċan aġ ċuġn do nāġbad, aċċ a  
 duġaġġ Cġan ġan a maġbad zo m-beuġġad ġēġn zoġuġe  
 Saġōb ġġġon Chuġm ċeud-ċaċaġġ ġ, ‘ōġi ġr ġna bġuġm  
 do ġeġnead aġ ċuġn rġn.’”

“‘ġh-aġġle rġn mo ċuġi Sġaċan luġbeaġna ġce aġur leiġġiġ

<sup>1</sup> Here the writer should have had but, or, however. Owing to care-  
 lessness of style aġur (and) is often used in place of other conjunctions,

Cian was so that no man ever shaved him but he would take his head from him, and Cian went his ways until he came to the Dun of Sgathan the son of Scannlan. Sgathan chanced to be on the plain before him, and Cian asked him to shave him. 'I will do so,' said Scannlan, 'for that is my trade, to shave; and yonder is the house where I do it, do thou go on before me to it;' and Cian went to the house. Scathan went to his sleeping house, and put on himself his arms and his armour, and then he brought a knife and water in his hand, and went where Cian was. 'Wherefore hast thou brought those weapons with thee?' said Cian. 'I hear,' quoth Scannlan, 'that thou art wont to slay every one that shaves thee, and [nevertheless] I will shave thee for the future.'

" 'Thereafter Sgathan loosed the binding which was upon the head of Cian, and found a large caul from ear to ear upon him. 'Is this the reason that thou killest every one that shaves thee?' asked Sgathan. 'It surely is,' said Cian, 'and<sup>1</sup> thou needest not fear me.' 'I pledge my word,' said Scannlan, 'that I will now do what would cause thee to slay me, that I may know what reason thou hast here.' Upon that he gave a rip of the knife across the caul, so that a worm sprang out of it, and rose with a swift very light bound until it reached the very top of the dwelling; and as it descended from above it met the spear of Cian, and twisted itself in hard firm indissoluble knots about the head of the spear. After Cian's head was shaved Sgathan would fain have killed the worm, but Cian said not to kill it until he himself should have taken it to Sadhbh, the daughter of Conn of the hundred battles, 'for in her womb that worm was generated.'

" 'After that, Sgathan applied balsams and healing herbs

e.g. *μηδραη δο μηρηβας αζυρ δο βαελαδ*, (4 Mast. A.D. 1543), many were slain and drowned, where it should have been, were slain or drowned.

ne cneadaſb Chéin, aſur no ſluair Cſan noime ſo Dán  
 Eoárinnuſe, aſur a éraoiréac ſon a beulaſb aſe, aſur  
 an éhunn ceanſaſte di. Tarla Oſholl Oluim aſur Saðb  
 noime an an b-ſaſéce, aſur no ionnir Cſan rſeula na  
 chunime dóſb ó éúir ſo deſnead. A dubairt Oſholl an éhunn  
 do mairbad, aét a dubairt Saðb nac mairneobéaſde, 'óir nſ  
 ſior,' ar rſ, 'nac ionann nae di aſur do Chſan;' aſur ir  
 ſ comairle ar an éhunn Oſholl aſur Saðb .ſ. ſonnac daſn-  
 ſean clair do éur ina tſiméſoll, aſur leaſuſad aſur lan-  
 éóruſad bſ aſur diſe do éur éúſe ſac la.' "

"Ro ſar aſur no ſonbairn an éhunn rſn ionnur ſo m-bad  
 éſean an ſonnac do rſaorlead ina tſiméſoll, aſur teac  
 comólúé do deunam di. Ro ſar aſur no ſonbairn ar rſn  
 ſo ceann bliadna, ionnur ſo naſb ceud ceann uſſne, aſur  
 ſo m-bad cuma léſ cſa an ceann ina d-ſeſneomad an  
 bſad do curſeſ éúſe, aſur do ſloſſeſead curad nō laoc ſo  
 na armaſb aſur a éſdead an ſac ceann éraoiréozanſac  
 dá naſb uſſne."

"Jr ſ rſn uair aſur aſmſſn ſá a d-ſaſſſſ ſſſ Chſar-  
 nuſde luacna d'ſior a comólta .ſ. Cſan mac Oſholla,  
 aſur mar éualaſd tuairſſabſal na chunime rſn, no éualaſd do  
 deunam ionſanſur di. aſur d'éſſſſſ ina ſearam an bairn  
 an ſ-ſonſaſſ. Mar ſuair an éhunn madanc air, tuſ rſé  
 ſanſſac nſmneac naſmdeamſal air, ſur baſn an éor ón  
 ſ-colpa rſior de; aſur mar éoncadar mſa aſur mſon-  
 daſſne an baſle an ſhſom rſn, no éſſeadar uſle aſur no  
 ſáſſbadar an dún ina ſarac ſolaſm ina n-dſaſſ. Mar  
 éualaſd Oſholl rſn, a dubairt an éhunn do mairbad d'éaſla  
 ſo n-dſonſnad euct ſá mō ina rſn. aſur no aonſuſſ Saðb  
 a mairbad. Aſur mar ſuairadar an teaſlac an cead rſn

<sup>1</sup> The whole story of this wonderful reptile, which from a mere grub becomes a dragon of the first magnitude, is a curious piece of invention. The idea was probably borrowed from the classical fables of the Hydra, the Dragon of the Hesperides, &c.



to the wounds of Cian, and Cian went his ways to Dun Eocharmhuighe bearing his spear before him, and the worm knotted to it. Oilioll Oluim and Sadhbh chanced to be before him upon the plain, and Cian told them the story of the worm from first to last. Oilioll said to kill the worm, but Sadhbh said that it should not be killed, 'for we know not,' quoth she, 'but that it and Cian may be fated to have the same span of life;' and the counsel upon which Oilioll and Sadhbh determined was this, to put a strong defence of wood around it, and to send it every day nourishment and a plentiful portion of meat and drink.' "

" 'That worm grew and increased so that it was needful to open the enclosure round it, and to build for it a very fast [and largèr] house. Thence it grew and increased [yet] to the end of a year, so that there were a hundred heads<sup>1</sup> upon it, and that it mattered not into which head came the food that was sent to it, and it would swallow a hero or a warrior with his arms and his armour in each of its greedy ravening heads.<sup>2</sup>' "

" 'Now at that very time and season the king of Ciarruidhe Luachra came to see his foster-son, that is, Cian the son of Oilioll; and when he had heard the account of that worm he went to gaze and marvel at it, and rose and stood upon the top of the wall. When the worm got sight of him it gavè an eager, deadly, hostile spring upon him, so that it lopped off his leg from the thigh down; and when the women and the small people<sup>3</sup> of the place saw that deed, they all fled and left the Dun desert and empty after them. When Oilioll heard that, he said that the worm should be slain lest it might do some greater horror than [even] that, and Sadhbh consented that it should be slain. When the household had gotten that leave, they kindled the

<sup>1</sup> The original adjective is one word, *craoschogantach*, compounded of *craos*, gluttony, and *cogantach*, from *cognaim*, I chew.

<sup>3</sup> A frequent expression for women and children.

no cúinneadair an dúin tré doigéir doinn-muaid dearmz-larriac  
 ina timéjoll. An rí an uair d'airiú an éiní tear na  
 teinead az buairn nra, azur an teac az tuicim uirre; no  
 éiríú do baoidléim eudtuim tré inulla an tíje ruar,  
 azur do záb moimpe ríar azur an teazlac ina diaú, zo  
 náinú uair doica Feairina a n-iaricair Chonca Uí Dhuib-  
 ne. Ro cúaid ar teac ran uair, azur do núnne fárac don  
 tuicéa ceud rí na timéjoll, zo nac laimaid Fionn na  
 Fianna Eirionn realz na ríada do deunain an le nae  
 na cnuine rí, azur ír é a ceann rí iarriur Fionn oicra,  
 a Chonáin, ar Oiríu."

" 'Mairread, ar Conán, ' ír feairi lomra bá d'fá-  
 zair az iarriaid na h-éirice rí, na dul tar m'air mar  
 ar h-oirlead mé. "

" Air rí no éiomáin cead azur céileabrad az Oiríu  
 azur az maricb na Féinne, azur do zluair moine zo  
 náinú an áic na maib an éiní. Ar n-a ríeríu do  
 Chonán no cúir a méur a ruairicid ífoda an záo deirz,  
 azur mipe féin tuz iaracé an záo deirz do," ar Diai-  
 muib, " mar zlacar conailbe azur báid ríur; óir do bí a  
 íor azam nac maib a marbad ír an z-cruinne muha marri-  
 eobad an za dearmz í. Azur tuz moza an uricair de zuir  
 cúir tré n-a h-imhocán é, azur no máib d'airicair an  
 uricair rí í, azur tuz ceann dá ceannair do laicair  
 Fhionn; azur ar n-airic an éiní d'Fhionn, a dubairre nac  
 nzeobad zan tuille éirice d'fázair na acair ó Chonán.  
 Ír í rí uair azur airríu táinú ríad fáac foluaimneac  
 d'ionnraicid na tulca mar a rabamairre ule an ran rí;  
 azur no leanamar ule an ríad. Od conairre Conán rí,  
 tuz ríad tar loir nír an b-Féinn, azur no lean féin

<sup>1</sup> The verb used here expresses any kind of perception, whether by hearing, feeling, or otherwise. The Irish frequently render it in English by *feel*, so that a man is heard to say, "I felt him coming towards me;" "Do you feel him yet," &c.

Dun into a dusky-red crimson-flaming blaze of fire around it [i.e. the worm]. Then when the worm perceived<sup>1</sup> the heat of the fire touching it and the house falling upon it; it rose upwards with an airy exceeding light spring through the roof of the house, and went its ways westward with the household after it, until it reached the dark cave of Fearnna in the cantred of Corca Ui Dhuibhne.<sup>2</sup> It entered into the cave and made a wilderness of that cantred round about it, so that Fionn and the Fenians of Ireland dare not either chase or hunt there during the life of that worm: and its head it is that Fionn asks of thee, O Conan,' said Oisín."

" 'Howbeit,' said Conan, 'I had rather meet my death' in seeking that eric than go back again where I was reared.' "

"Thereat he took leave and farewell of Oisín and of the chiefs of the Fenians, and went his ways to the place where the worm was. When Conan beheld it he put his finger into the silken loop of the Ga dearg, and it was I myself that had lent him the Ga dearg," said Diarmuid, "for I had conceived an attachment and affection for him; for I knew that nothing in the world could slay it unless the Ga dearg did. And he made a careful cast of it, so that he put it through the navel of the worm, and killed it by virtue of that cast, and took one of its heads into the presence of Fionn; and when Fionn knew the head, he said that he would not be content without getting further eric from Conan for his father. Now at that very time and season there came towards the tulach where we all were then, a mighty very swift stag; and we all followed the stag. When Conan saw that he covered the retreat of the Fenians,<sup>3</sup> and he himself and Fionn followeth the stag;

<sup>2</sup> Called in English the barony of Corcaguiney, in the county of Kerry.

<sup>3</sup> *Covered the retreat.* Literally, held a shield over the track for the Fenians. This is a technical military phrase which occurs in the Irish

azur Fionn an fíad; azur nǵ máidtear rzeuluǵeac̄t oruċa zo mángadair cūzairne um trāc̄nōna do lō, azur deirnead feolmāǵ an fíad ar Chonán a n-díad Fhionn, azur nǵor iarri Fionn éirre ar bǵ ar Chonán ó íor̄n alé: azur dar bar lamāibre, a clanna Whōirne,” ar Diarmuid, “nǵ feadairmar an dá deoir̄n nō dá airm̄deoir̄n mo barri Conán rǵc̄ d’Fhionn an la rǵn, azur dar lom nǵor̄ mō an euzcōir̄ rǵn nā éirre a aċar d’iarriad orruibre, azur nār beaz do mar̄ éirre zur a m-bruinn bar mājēreac̄ a bābari ar d-turim bar n-aiċreac̄ nǵr fēir̄, zan bar z-cuir d’iarriad caoir caoir̄airne Dub-moir̄ nō mo c̄irre, óir̄ ir̄ é an ceair̄ curad iarriur Fionn orruibre é; azur zǵ bē aca beuir̄ad rǵb cūze, nǵ bǵad rǵc̄ azuib̄ fá deoir̄z.”

“Ceud iad na caoir̄a úd iarriur Fionn,” do máid Zairne, “mar̄ nac̄ b-fēir̄ir̄ a b-fāzair̄ do?” “Aċa,” ar Diarmuid, “crair̄ caoir̄airne d’fāzair̄ Tuac̄a Dé Danair̄ a d-tur̄ca ceud O b-fíac̄nac̄; azur zac̄ caoir̄ dá d-tǵ ar an z-crair̄ rǵn bǵd buada iom̄da aco .i. bǵon̄ meir̄ze f̄ion̄a azur r̄ar̄air̄ reir̄-n̄m̄d̄ an̄n zac̄ caoir̄ dǵob; azur zǵ bē c̄air̄feair̄ tr̄í caoir̄a dǵob, dá m-bad̄ r̄lan̄ a ceud bliadair̄ do, do nac̄fad̄ a n-aoir̄ a deir̄c̄ m-bliadair̄ r̄c̄cead. Zǵdead̄, ac̄a ac̄ac̄ f̄ior̄z̄nāna dof̄air̄r̄ion̄a az̄ cōir̄neud an c̄aor̄air̄n̄ rǵn, zac̄ lá az̄a bun azur zac̄ n-oir̄c̄e az̄a barri nā cōdla. Azur do nǵz̄ne rē f̄ar̄ac̄ don tur̄ca ceud rǵn nā c̄im̄c̄oll, azur nǵ fēir̄ir̄ a mar̄-bad̄ nō zo m-buar̄ltear̄ tr̄í leura lanair̄d̄m̄eir̄le do lurr̄z-fear̄ir̄ad iarriair̄n̄ ac̄a aǵe fēir̄n̄ air̄, azur ir̄ airm̄lad̄ ac̄a an lurr̄z-fear̄ir̄ad rǵn, azur f̄í d̄im̄reair̄ iarriair̄n̄ tr̄é

Annals, &c. Here either the author has been very careless, or there is something wanting in the manuscript, (which, however, the Editor has not been able to supply from any copy of the tale that he has yet seen), as we are not informed what it was that caused the Fenians to retreat. It is evident that this was a charmed stag, sent perhaps by the Tuatha De



and no tidings are told of them until they reached us at evening time, and a hind quarter of the stag upon Conan following Fionn, and Fionn never required eric from Conan from that time to this : and by your hands, O children of Moirne," quoth Diarmuid, "we know not whether it was fairly or by force that Conan made Fionn grant him peace that day, and methinks that was not more unjust than to require of you too eric for his father, seeing it should suffice him that ye were [yet] in your mothers' wombs when your fathers fell by him, without sending you to seek the quicken berries of Dubhros or my head, for that is the warrior's head that Fionn requires of you ; and which ever of these things ye shall take him, yet shall ye not get peace after all."

"What berries are those that Fionn requires," asked Grainne, "that they cannot be got for him?" "They are these," said Diarmuid : "the Tuatha De Danann left a quicken tree in the cantred of Ui Fhiachrach, and in all berries that grow upon that tree there are many virtues, that is, there is in every berry of them the exhilaration of wine and the satisfying of old mead ; and whoever should eat three berries of them, had he completed a hundred years he would return to the age of thirty years. Nevertheless there is a giant, hideous and foul to behold, keeping that quicken tree; [he is wont to be] every day at the foot of it, and to sleep every night at the top. Moreover he has made a desert of that cantred round about him, and he cannot be slain until three terrible strokes be struck upon him of an iron club that he has, and that club is thus ; it has a thick ring of iron through its end, and the ring around his [i.e.

Danann ; and we must suppose that he came to bay and routed the Fenians, whose flight was protected by Conan, before whom and Fionn the stag fled in his turn, and Diarmuid suspects that when Conan found himself alone with Fionn he made his own terms with him.



the giant's] body ; he has moreover taken as a covenant from Fionn and from the Fenians of Erin not to hunt that cantred, and when Fionn outlawed me and became my enemy,<sup>1</sup> I got of him leave to hunt, but that I should never meddle with the berries. And, O children of Moirne," quoth Diarmuid, "choose ye between combat with me for my head, and going to seek the berries from the giant." "I swear by the rank of my tribe among the Fenians," said [each of] the children of Moirne, "that I will do battle with thee first."

Thereupon those good warriors, that is, the children of Moirne and Diarmuid, harnessed their comely bodies in their array of weapons of valour and battle, and the combat that they resolved upon was to fight by the strength of their hands.<sup>2</sup>

Howbeit Diarmuid bound them both upon that spot. "Thou hast fought that strife well," said Grainne, "and I vow that [even] if the children of Moirne go not to seek those berries, I will never lie in thy bed unless I get a portion of them, although<sup>3</sup> that is no fit thing<sup>4</sup> for a woman to do being pregnant ; and I indeed am now heavy and pregnant, and I shall not live if I taste not those berries."

"Force me not to break peace with the Searbhan Lochlannach," said Diarmuid, "for he would none the more readily let me take them." "Loose these bonds from us," said the children of Moirne, "and we will go with thee, and we will give ourselves for thy sake." "Ye shall not come with me," said Diarmuid, "for were ye to see one glimpse<sup>5</sup>

<sup>1</sup> *Fit thing*. Literally, though it is not the trade of a woman, &c. The word *cearrd* means a trade, and also an artizan in general, but now in particular a tinker ; as *saor*, an artificer, more particularly denotes a mason. The Scotch have introduced the former word into English under the form *caird*, i.e. a tinker. Grainne meant that it would be unfit for her to separate from Diarmuid at that time.

<sup>5</sup> *One glimpse*. Literally, the fall of your eyes.

bud dōcāpde bar m-bar iḡa bar m-beācā ē.” “Պայրեաճ, յայն շրճարա օրիսիս,” ար իրաճ, “այ ասիճիւրեաճ յո իճոճաճ օրիսիս, աճսր իրս յե լեճիճիօն լեաճ ա յ-սաճիճնար ճօ ի-բեճբեճմիճր յօ յօմիճրաճ իսր այ աճաճ իսլ իայնիճիս յա յիս յայն մեճիճե:” աճսր յօ իսճիճնե Պայրսիսիճ աիճլայճ իրս.

Ասս իրս իօ ճիւսայր Պայրսիսիճ իօմիճնե ճ'օմիճրայճիճ այ տ-Տարիճայն Լօճլանիճայճ, աճսր տարիլա այ տ-աճաճ իսա յօճլա իօմիճնե. Կսճ իսլլե յա յօմիճր այս ճսր յօճ այ տ-աճաճ ա յօանի, աճսր ճ'բեւճ իսար ար Պայրսիսիճ, աճսր իր. Ե իօ իայճ; “այ իճե յօ ի'այլ իսօճ յօ իսլրեաճ, ա ինիճ Այ Պայրիճ-նե?” “Նի ի-եաճ,” ար Պայրսիսիճ, “աճեճ Տրայնիճնե իսճիօն Ցօմիճսիճ աճա յաօճեճրօմ յօմիճրաճ, աճսր յօ ճիլաճ իճ միայն յօ յա յաօմիճր իօ աճաճրա, աճսր իր ճ'այրիճայճ լայն յսլրս յօ յա յաօմիճր իրս օրտրա տանճարրա.” “Պօ իսլրսիճնե մօ իսլ-աճար,” ար այ տ-աճաճ, “յա մ-իաճ յաճ մ-իայճ յօ յօմիճնե աճաճրա աճե այ ճիւր իրս իսա իսլրսիճնե, աճսր յաճ մ-իայճ ար իլիօճեճ Ցօմիճսիճ ինիճ Արտ աճե Տրայնիճնե, աճսր ա յօմիճնե աճանրա ճօ իաճրաճ այ յօմիճրաճնե տրեճ յաօճ Տրայնիճնե առաճ, յաճ մ-իայրեաճ իճ աօմ յաօմիճր յօ յա յաօմիճր իօ ճօ իայճ.” “Նի յօմիճր յայնրա իեալ յօ յօմիճնե օրտ,” ար Պայրսիսիճ, “օմի իր յա յ-այրիճայճ ար այր յօճ ար յիճեան տանաճրա յօմիճ յօմի իօ.”

Ար յ-ա յօմիճր իրս յօմիճնե, իօ յիսլիճ իսա իեարան աճսր իօ յօմիճր ա իսլրիճ-իեարաճ ար ա ճիւսայրս, աճսր իօ իսայլ տրի լայնլեւրա մօմիա ար Պայրսիսիճ, ճօ յ-իեարանա իե յիճճիճայլ յօմիճնե ար իճաճ ա իճիճե յօ. Աճսր այ սայր յաճ ի-իեարայճ Պայրսիսիճ այ տ-աճաճ աճա իեաճնաճ իօ լեճիճ ա այրս ար լայր, աճսր տս իճ իանիտաճ իայրիճայրս ար այ աճաճ, ճօ իայրիճ լայն ա յա լայն յօմիճնե իսլրիճ-իեարայճ յօմիճնե. Ասս իրս իօ յօճ այ տ-աճաճ յօ յալայն աճսր իօ յօմիճր իսա յիմ-

<sup>1</sup> Literally, when Diarmuid did not see the giant minding himself. The Irish often transpose the negative, even in speaking English, as, “When he did not tell me to go,” meaning, since he told me not to go. The use of the negative with յօմիճնե (I say) corresponds exactly to the Greek usage of *οὐ* and *Φήμι*.



of the giant, ye would more likely die than live after it." "Then do us the grace," said they, "to slacken the bonds on us, and to let us [go] with thee privately that we may see thy battle with the giant before thou hew the heads from our bodies;" and Diarmuid did so.

Then Diarmuid went his ways to the Searbhan Lochlan-nach, and the giant chanced to be asleep before him. He dealt him a stroke of his foot, so that the giant raised his head and gazed up at Diarmuid, and what he said was, "Is it that thou wouldst fain break peace, O son of O'Duibhne?" "It is not that," said Diarmuid, "but that Grainne the daughter of Cormac is heavy and pregnant, and she has conceived a desire for those berries which thou hast, and it is to ask the full of a fist of those berries from thee that I am now come." "I swear," quoth the giant, "were it [even] that thou shouldst have no children but that birth [now] in her womb, and were there but Grainne of the race of Cormac the son of Art, and were I sure that she should perish in bearing that child, that she should never taste one berry of those berries." "I may not do thee treachery," said Diarmuid, "therefore [I now tell thee] it is to seek them by fair means or foul that I am come."

The giant, having heard that, rose up and stood, and put his club over his shoulder, and dealt Diarmuid three mighty strokes, so that he wrought him some little hurt in spite of the shelter of his shield. And when Diarmuid marked the giant off his guard<sup>1</sup> he cast his weapons upon the ground, and made an eager exceeding strong spring upon the giant, so that he was able with his two hands to grasp the club. Then he hove the giant from the earth and hurled him round him, and the iron ring that was about the giant's head<sup>2</sup> and through the end of the club stretched,

<sup>2</sup> This may be a manuscript error, as the giant was before said to have his club fastened round his body.

ćjoll é, azur mo řjñ añ řjđ jauriaury mo ba řa ćeany ay aćajř azur tré ćeany na luryř-řearrařde, azur añ uary řa řajnyř añ lory é do buay trj leura lařajđñjle ar ay aćać; žur ćury a nyćjny tré jnyřtrjřb a ćjny azur a ćluar amac, žur řař žaryb žay anyañ é; azur mo badar añ djar řjñ do ćlanňajb Ųhđjnyne ař řejćjoiň Ųhjarumuda ař deunajñ añ ćomľajny řjñ.

Añ tan ad ćnyćadary añ t-aćać ař tuřtjř, ćanyžadary řjñ do laćajř, azur do řujđ Ųjarumud žo řuajđte žaryb d'ejř añ ćoiňňajć řjñ, azur a dućajřte le ćlanňajb Ųhđjnyne añ t-aćać d'adňacad řa řžuabajb ña coľle ar jñod ñać b-řajćřeas Žřajnyne é, "azur jary řjñ ćejđid da h-jaryňajđ řjñ azur tabňajđ ľj b j." Do ćaryňaryžeadary ćlanňa Ųhđjnyne añ t-aćać leo řay b-řjodba amac, azur mo ćuryeaday řay talajñ é, azur mo ćuadđary a ž-ćeany Žhřajnyne žo d-ćužadary žo Ųjarumud j. "Ař řjñ, a Žhřajnyne," ar Ųjarumud, "ña ćaora do bj ařad da ny-jaryňajđ, azur bajñ řjñ do đjol đjob." "Jř byaćary daňňa," ar Žřajnyne, "ñać m-ľlajřřeasřa aony ćaory đjob aćt añ ćaory do bajňejđ do ľaňňa, a Ųhjarumud." Ro ejjyř Ųjarumud jña řearañ ary řjñ, azur mo bajñ ña ćaora do Žhřajnyne azur do ćlanňajb Ųhđjnyne, žur jćeaday đjol a řaryjžće đjob.

Añ uary ba řaćać jad mo ľabary Ųjarumud, azur a dućajřte: "a ćlanňa Ųhđjnyne," ar řé, "bejnyđ añ mėjđ řeudřajđ nyb do ña ćaoryajb řo, azur abňajđ le řjony žur řjř řjñ do jňaryb añ Searybñ Loćlanňac." "Do bejnyđ ar m-byaćary," ar řjad, "ñać beař ľny a m-beuryam žo řjony đjob;" azur mo bajñ Ųjarumud ualać do ña ćaoryajb đjib. Añny řjñ ćužadary ćlanňa Ųhđjnyne byđeacur

<sup>1</sup> This is a notable instance of redundancy of language, sometimes introduced into English by the Irish, viz. *killed dead*. Similar is the expression *đall đjeryľasary*, blind without sight, *Four Masters*, A.D. 1541.

<sup>2</sup> *We grudge*. Literally, We think it not little; the converse of which

and when the club reached him [Diarmuid] he struck three mighty strokes upon the giant, so that he dashed his brains out through the openings of his head and of his ears, and left him dead without life;<sup>1</sup> and those two of the Clanna Moirne were looking at Diarmuid as he fought that strife.

When they saw the giant fall they too came forth, and Diarmuid sat him down weary and spent after that combat, and bade the children of Moirne bury the giant under the brushwood of the forest, so that Grainne might not see him, "and after that go ye to seek her also, and bring her." The children of Moirne drew the giant forth into the wood, and put him underground, and went for Grainne and brought her to Diarmuid. "There, O Grainne," said Diarmuid, "are the berries thou didst ask for, and do thou thyself pluck of them whatever pleases thee." "I swear," said Grainne, "that I will not taste a single berry of them but the berry that thy hand shall pluck, O Diarmuid." Thereupon Diarmuid rose and stood, and plucked the berries for Grainne and for the children of Moirne, so that they ate their fill of them.

When they were filled Diarmuid spoke, and said: "O children of Moirne, take as many as ye can of these berries, and tell Fionn that it was ye yourselves that slew the Searbhan Lochlannach." "We swear," quoth they, "that we grudge<sup>2</sup> what we shall take to Fionn of them;" and Diarmuid plucked them a load of the berries. Then the

is, *νῆ μὴ ἴσῃ*, we think it not much, i.e. we do not grudge, meaning emphatically that the action expressed by the conjoined verb is done easily, cheerfully, willingly, &c. as *νῆ μὴ ἴσῃ ἃ μᾶδ, ἃ δευηαῖ, ἴπ*. Instead of these negative expressions might be used the positive ones, *ἴπ μὴ ἴσῃ*, I think it much, I grudge; *ἴπ βεᾶδ ἴσῃ*, I think it little, I grudge not; but these would not be as idiomatic or as strong. The Irish are extremely fond of thus using the negative for emphasis; as in the many similar phrases to "that will do you no harm," meaning, that will do you great good.

azur altuzad me Djarumud tari eir na d-tiodlaicead do fuaradair uaid, azur no zluairreadair nompa mar a raiB Fionn azur Fiana Eirfionn. Do cuaid Djarumud azur Zrainne iomoirio zo bairi an caoircainn, azur do lutzeadair a leabaid an t-Seairban Loclannaiz, azur ni raiB acēt caoria rearbā anhr na caoriaib fīor d'feucain na z-caoir do bī fuar air an z-crainn.

Do manzadair clanna Mhōinne zo Fionn, azur no fīarfuiž Fionn rzeula dīob ó cúir zo deirnead. “Ro mairbamar an Seairban Loclannaic,” ar rīad, “azur tuzamair caoria caoircainn Dubrior cūzadrā a n-ēiric t'acāi, mā tā rīc azuirn dā z-cionn.” Tuzadair na caoria an tan rīn a laim Fhinn, azur no aīnīž rē na caoria, azur no cūir fā n-a fīdīn iad, zo n-dubairic me clannaib Mhōinne, “do beirim mo bīarāi,” ar Fionn, “zuir ab ē Djarumud O Durbne do bairn na caoria ro, dīr aīnīžim bolad cīir nīc Uī Dhurbne orīcā; azur ir deirīn līom zuir ab ē do mairb an Seairban Loclannaic, azur maīradrā do fīor an maīreanr rē az an z-caoircainn. Zīdead, nī fēirīde dībre na caoria do tābairic cūzamrā, azur nī b-fuižīd rīb ionad bair n-aīreac a b-Fīannīzēacēt zo d-tuzaid rīb ēiric daīrā am acāir.”

Jar rīn no cūir tīonōl azur tīomrūzad ar fēacēt z-caīb na Zraīcēīrīne ar aon lācāir, azur no zluair nōīne zo nāīnīz Dubrior O b-Fīacīac; azur do lean loīz Dhīarumuda zo bun an caoircainn, azur fuair na caoria zai cōīneud orīcā, zuir īceadair a n-dōīcīn dīob. Do rīz an tearbāc mōr orīcā an tan rīn, azur a dubairic Fionn zo n-anrād az bun an caoircainn zo n-īmēocād an tearbāc rīn; “dīr acā a fīor azam zo b-fuīl Djarumud a m-bairi an caoircainn.” “Ir mōr an comāīcā euda dūrīe, a Fhinn, a īneār zo b-fanrād Djarumud a m-bairi an caoir-

<sup>1</sup> i.e. Envy and anger have caused you to judge foolishly in supposing



children of Moirne spoke their gratitude and thanks to Diarmuid after the boons they had received from him, and went their ways where Fionn and the Fenians of Erin were. Now Diarmuid and Grainne went into the top of the quicken tree, and laid them in the bed of the Searbhan Lochlannach, and the berries below were but bitter berries compared to the berries that were above upon the tree.

The children of Moirne reached Fionn, and Fionn asked their tidings of them from first to last. "We have slain the Searbhan Lochlannach," quoth they, "and have brought the berries of Dubhros in eric of thy father, if perchance we may get peace for them." Then they gave the berries into the hand of Fionn, and he knew the berries, and put them under his nose, and said to the children of Moirne, "I swear," quoth Fionn, "that it was Diarmuid O'Duibhne that gathered these berries, for I know the smell of the son of O'Duibhne's skin on them, and full sure I am that he it was that slew the Searbhan Lochlannach; and I will go to learn whether he is alive at the quicken tree. Howbeit, it shall profit you nothing to have brought the berries to me, and ye shall not get your fathers' place among the Fenians until ye give me eric for my father."

After that he caused the seven battalions of the standing Fenians to assemble to one place, and he went his ways to Dubhros of Ui Fhiachrach; and followed Diarmuid's track to the foot of the quicken tree, and found the berries without any watch upon them, so that they [all] ate their fill of them. The great heat [i.e. the heat of the noon day] then overtook them, and Fionn said that he would stay at the foot of the quicken till that heat should be past; "for I know that Diarmuid is in the top of the quicken." "It is a great sign of envy<sup>1</sup> in thee, O Fionn, to suppose that

that Diarmuid would be in such a place.



Diarmuid would abide in the top of the quicken and he knowing that thou art intent on slaying him," said Oisín.

After they had made this speech Fionn asked for a chess-board to play, and he said to Oisín, "I would play a game with thee upon this [chess-board]." They sit down at either side of the board; namely, Oisín, and Oscar, and the son of Lughaidh, and Diorrying the son of Dobhar O'Baoisgne on one side, and Fionn upon the other side.

Howbeit they were playing that [game of] chess<sup>1</sup> with skill and exceeding cunning, and Fionn so played the game against Oisín that he had but one move alone [to make], and what Fionn said was: "One move there is to win thee the game, O Oisín, and I dare all that are by thee to shew thee that move." Then said Diarmuid in the hearing of Grainne: "I grieve that thou art thus in a strait about a move, O Oisín, and that I am not there to teach thee that move." "It is worse for thee that thou art thyself," said Grainne, "in the bed of the Searbhan Lochlannach, in the top of the quicken, with the seven battalions of the standing Fenians round about thee intent upon thy destruction, than that Oisín should lack that move." Then Diarmuid plucked one of the berries, and aimed at the man that should be moved; and Oisín moved that man and turned the game against Fionn in like manner. It was not long before the game was in the same state the second time, [i.e. they began to play again, and Oisín was again worsted], and when Diarmuid beheld that, he struck the second berry

king of Gabhran." See *Leabhar na g-Ceart* [Book of Rights] p. 69. A chess-man was called *fear fithchille*, as in the text; and the set of men, *foirne fithchille*, the tribe or family of the chess-board. Cormac, in his glossary, assigns a mystical signification to the spots of the board, and derives its name, i.e. *fithcheall*, from *fath*, skill, wisdom; and *ciall*, sense; but this is probably fanciful. For much information and some curious extracts about the chess of the ancient Irish, as well as engravings of their chess-men as discovered in modern days, vide Dr. O'Donovan's introduction to *Leabhar na g-Ceart*.





upon the man that should be moved ; and Oisín moved that man and turned the game against Fionn in like manner. Fionn was carrying the game against Oisín the third time, and Diarmuid struck the third berry upon the man that would give Oisín the game, and the Fenians raised a mighty shout at that game. Fionn spoke, and what he said was : “ I marvel not at thy winning that game, O Oisín, seeing that Oscar is doing his best for thee, and that thou hast [with thee] the zeal of Diarraing, and the skilled knowledge of the son of Lughaidh, and the prompting of the son of O’Duibhne.” “ It is [i.e. shews] great envy in thee, O Fionn,” quoth Oscar, “ to think that Diarmuid O’Duibhne would stay in the top of this tree with thee in wait for him.” “ With which of us is the truth, O son of O’Duibhne,” said Fionn, “ with me or with Oscar ?” “ Thou didst never err in thy good judgment, O Fionn,” said Diarmuid, “ and I indeed and Grainne are here in the bed of the Searbhan Lochlannach.” Then Diarmuid caught Grainne, and gave her three kisses in presence of Fionn and the Fenians. “ It grieves me more that the seven battalions of the standing Fenians and [all] the men of Erin should have witnessed thee the night thou didst take Grainne from Teamhair, seeing that thou wast my guard that night, than that these that are here should witness thee ; and thou shalt give thy head for those kisses,” said Fionn.

Thereupon Fionn arose with the four hundred hirelings that he had on wages and on stipend, with intent to kill Diarmuid ; and Fionn put their hands into each others’ hands round about that quicken, and warned them on pain [of losing] their heads, and as they would preserve their life, not to let Diarmuid pass out by them. Moreover, he promised them that to whatever man of the Fenians of Erin should go up and bring him the head of Diarmuid O’Duibhne, he would give his arms and his armour, with his father’s and his grand-

բեան-աճար և Բ-Բլաննիլլեաճէ բառի ծո. Ծո բրեւաչալի Շարձ  
 րէլեյԲե Կուա, աչար ր է ու յայժ, շար և Բ Գճար  
 Կուա Այ Ծիւրե, Ծոն Օ Ծոնիւա, ու յարձ և Գճար  
 րէյ, աչար Գ յիւր րի Ծո յաճբաճ Գ ճոճալ ար Ծիւր-  
 Կուա, աչար ու ճլար ուրիւ րար. Ծո բոլլիլլեաճ տր  
 Ծ'Ղոնչար ան Կրոճա ան Ե-ճիւրիւ յա յայժ ԾիւրԿուա, աչար  
 Ե ճ Գ յարձ Ծոն րիւր Ծոն արիւճաճ Ծոն Բիւրիւ; աչար  
 յար յայնչ Շարձ րէլեյԲե Կուա րար և Կ-Կար ան Գարճարիւ  
 Ե ճ ԾիւրԿուա Կուա Գ ճ Գ ճ ար, աչար ու Գ ճ րիւր և  
 Կարճ յա Բիւրե է, յոնար շար Կարիւր արար Բիւրիւ  
 ան Կարիւր Ծ, ճիւր Ծո Գ յար Ղոնչար Ծալ ԾիւրԿուա ար.  
 Ծ'ճիւր և յարձ Ե ճիւր և Գ յար րէյ ար, աչար ու Գ ճիւր  
 Բիւրիւ աչար Բիւրիւ Ե յարիւր է, ճո յ-ԾիւրԿուա շար և Բ  
 Շարձ Ծո Գ ճ ար.

Ղոն րիւ և Ծիւրիւ Շարձ րէլեյԲե Կրոճ ճո յաճբաճ Ծո ճոճալ  
 և Գճար րէյ ար յար Այ Ծիւրե, աչար ու ճլար րար  
 աչար Ե ճ Ղոնչար Կուա Գ ճ Գ ճ ար շար Գ ճ րիւր և Կարճ  
 յա Բիւրե է, աչար Ծալ ԾիւրԿուա ար, շար Կարիւր  
 Կարիւր Բիւրիւ ան Կարիւր Ծ. Աչար և Ծիւրիւ Բիւրիւ յար  
 է ԾիւրԿուա ու Կ ան Գճ Շարձ, աչար Ծ'ճիւրիւր ան  
 Կար ար Գ յա յաճբաճ րար. Ա Ծիւրիւ Շարձ րէլեյԲե  
 Յարիւր ճո յաճբաճ րէյ ան, աչար շար և Բ Ծոն Օ Ծոն-  
 Կուա ու յարձ և Գճար, աչար Գ ճ յար ճո յաճբաճ Գ ճ

<sup>1</sup> *Sliabh Cua*. In ancient times this name was applied to the mountain now known as *Cnoc Maoldomhnaigh*, Anglice Knockmeledown, on the borders of the counties of Tipperary and Waterford. The name is now pronounced *Sliabh g-Cua*, and belongs to a mountainous district between Dungarvan and Clonmel.

<sup>2</sup> *Sliabh Crot*. Now called *Sliabh g-Crot*, and in English Mount Grud, in the barony of Clanwilliam, county of Tipperary. There was a battle fought here in the year 1058 between Diarmuid Mac Mael-na-mbo, and Donnchadh the son of Brian.

<sup>3</sup> *Sliabh Guaire*. Now called in English Slieve Gorey, a mountainous district in the present barony of Clankee, county of Cavan, part of the territory anciently called Gaileanga, as belonging to the race of Cormac

father's place [rank] among the Fenians freely. Garbh of Sliabh Cua<sup>1</sup> answered, and what he said was, that it was Diarmuid O'Duibhne's father, Donn O'Donnchudha, that had slain his father; and to requite that he would go to avenge him upon Diarmuid, and he went his way up. Now it was shewn to Aonghus an bhrogha what a strait Diarmuid was in, and he came to succour him without knowledge or perception of the Fenians; and when Garbh of Sliabh Cua had got up into the top of the quicken, Diarmuid gave him a stroke of his foot and flung him down into the midst of the Fenians, so that Fionn's hirelings took off his head, for Aonghus had put the form of Diarmuid upon him. After he was slain his own shape came upon him [again], and Fionn and the Fenians of Erin knew him, so that they said that it was Garbh that was fallen.

Then said Garbh of Sliabh Crot<sup>2</sup> that he would go to avenge his father also upon the son of O'Duibhne, and he went up, and Aonghus gave him a stroke of his foot, so that he flung him down in the midst of the Fenians with the form of Diarmuid upon him, and Fionn's people took off his head; and Fionn said that that was not Diarmuid but Garbh, [for he took his own form again]. Garbh of Sliabh Guaire<sup>3</sup> said that he too would go, and that it was Donn O'Donnchudha that had slain his father, and that therefore he would go to avenge him upon the son of

Gaileang, grandson of Cian, son of Oilioll Oluim, who is mentioned in this tale. The Four Masters have this curious entry under A.D. 1054. "Loch Suidhe-Odhrain in Sliabh Guaire migrated in the end of the night of the festival of Michael, and went into the Feabhail, which was a great wonder to all." Loch Suidhe-Odhrain [Lough Syoran] is a townland in Clankee where there is no lough now.

Other copies of our tale for Sliabh Guaire read Sliabh Claire, which is a large hill near Galbally in the county of Limerick, on which is a *cromleac*, the tomb of Oilioll Oluim.





O'Duibhne, and he got him up into the top of the quicken. Diarmuid gave him a stroke of his foot so that he flung him down, and Aonghus put the form of Diarmuid upon him, so that the Fenians slew him. Now the nine Garbhs of the Fenians were thus slain under a false appearance by the people of Fionn.

As for Fionn, after the fall of the nine Garbhs<sup>1</sup> of the Fenians, namely, Garbh of Sliabh Cua, and Garbh of Sliabh Crot, and Garbh of Sliabh Guaire, and Garbh of Sliabh muice,<sup>2</sup> and Garbh of Sliabh mor,<sup>3</sup> and Garbh of Sliabh Lugha,<sup>4</sup> and Garbh of Ath fraoich,<sup>5</sup> and Garbh of Sliabh Mis,<sup>6</sup> and Garbh of Drom mor,<sup>7</sup> he was full of anguish and of faint-heartedness and of grief.

Howbeit Aonghus said that he would take Grainne with him. "Take her," said Diarmuid, "and if I be alive at evening I will follow you; and if Fionn kills me, whatever children Grainne may have rear and bring them up well, and send Grainne to her own father to Teamhair." Aonghus took leave and farewell of Diarmuid, and flung his magic mantle round about Grainne and about himself, and they departed, trusting in the mantle, without knowledge or perception of the Fenians, and no tidings are told of them until they reached the Brugh over the Boyne.

Then Diarmuid O'Duibhne spoke, and what he said was:

ter, however, were not so called before the 14th century. Vide *Annals of the Four Masters*, A.M. 3579.

<sup>4</sup> *Sliabh Lugha* is a mountain district of the county of Mayo, in the barony of Costello.

<sup>5</sup> *Ath fraoich*, i.e. The ford of heather. This is perhaps erroneously written for Ath Croich, on the Shannon, near Shannon harbour.

<sup>6</sup> *Sliabh Mis*. See page 114, n. 3.

<sup>7</sup> *Drom mor*. There are many places of this name (anglicised Dromore) in Ireland. That most noted in Munster is Dromore, near Mal-low, which was anciently one of the seats of the king of Cashel, according to *Leabhar na g-Ceart*.

բայծ: “ Բաճբաճ բոյր աճ շէտն, և Բիտն, ասոր և Յ-շէտն  
 նա Բէյտն; ասոր ծօ ծնն ճիւղեաճ ասոր աճշտած օրտ բնն  
 ասոր ար ծօ ինչիւր, ծօր ծարն կոտ շար ինչտ լատրա շտ  
 աղապար ծօ շտարտ ծարն, աճտ տօ ծար ծօ շտարտ և յ-ար  
 ճիւղն; ասոր բօր ծ նաճ կոտ ծալ ծն Յ-տարտարտ տօ աղ  
 շէտն, ծօ ծարն նաճ ծարն շար ինչտ ինչտ, ոճտ բաճբայտ ար և  
 աղապար ինչտ ար և շօտարտաճ, արտ շար ինչտ ծօ շտար և  
 յ-ար ասոր և յ-արտա ծօ շտարտ. Օրտ յի բայն շաճ ինչտ  
 տարտն, ծաճ ինչտ ծօճար օրտրա ինչտ կոտ, նաճ բաճբայտ  
 տար ծօ շէտնրա ասոր տար շէտն նա Բէյտն աղ, ասոր բօր  
 շօ յ-տարտն տարտա ինչտաճ ասոր աճ ծարն; ասոր իր ծար  
 աճար ծարտրա, և Բիտն, շօ յ-տարտաճա նն բնն շօ արտ  
 բալ շտարտրա և յ-արտա նն.”

“ Եր բոյր ծօ Պիարտարտ բնն,” ար Օրտար, “ ասոր տարտ  
 աղապար և ինչտն ծօ.” “ Ոյ շտար,” ար Բիտն, “ շօ  
 ծարտն աղ ծարտա; ասոր յի ծարտն շարտնար ինչտ տար  
 յաճ շտարտ, ոճ շօ ծարտն ծարտա ծարտա աղ շաճ տար  
 լաճ ծա ծարտա.” “ Եր տօր աղ ծարտն աղ տարտա  
 տարտա ծարտա ինչտաճ,” ար բն, “ տարտա ծարտն նա շտարտ  
 տարտա շարտ օրտ, ոճ աղ տարտն ծարտա բարտ շտարտն, նաճ  
 լարտաճ ծարտ բնն ինչտ ծարտն շարտնարտ արտարտաճ  
 ինչտ տարտարտաճ ծօ շտարտն արտ; ասոր տարտ և շտար  
 ասոր և աղապար արտ շտարտաճ տօ շտարտ ասոր տօ շարտա, շօ  
 տարտարտա բարտ կոտ շարտն շարտն յ-արտն. Ասոր,

<sup>1</sup> *The great world.* This is a common phrase in the Irish stories. It is sometimes called *An Domhan mor shoir*, the great world in the east, and means the continent of Europe, for which the modern name is *Moirthir na h-Eorpa*, the great-land of Europe. That the ancient Irish had some communication with the continent would certainly appear from various notices, in some of which, however, there may be a large mixture of fiction. Niall of the nine hostages is said to have made descents upon the coast of Gaul, on one of which occasions he carried off the young son of a British soldier serving in Gaul, afterwards St. Patrick;

“ I will go down to thee, O Fionn, and to the Fenians ; and I will deal slaughter and discomfiture upon thee and upon thy people, seeing that I am certain thy wish is to allow me no deliverance, but to work my death in some place : and moreover, seeing that it is not mine to escape from this danger which is before me, since I have no friend nor companion in the far regions of the great world<sup>1</sup> under whose safeguard or protection<sup>2</sup> I might go, since full often have I wrought them [i.e. the warriors of the world] death and desolation for love of thee. For there never came upon thee battle nor combat, strait nor extremity in my time, but I would adventure myself into it for thy sake and for the sake of the Fenians, and moreover I used to do battle before thee and after thee.<sup>3</sup> And I swear, O Fionn, that I will well avenge myself, and that thou shalt not get me for nothing.”

“ Therein speaks Diarmuid truth,” said Osgar, “ and give him mercy and forgiveness.” “ I will not,” said Fionn, “ to all eternity ; and he shall not get peace nor rest for ever till he give me satisfaction for every slight that he hath put upon me.” “ It is a foul shame and sign of jealousy in thee to say that,” quoth Oscar ; “ and I pledge the word of a true warrior,” quoth he, “ that unless the firmament fall down upon me, or the earth open beneath my feet, I will not suffer thee nor the Fenians of Erin to give him cut nor wound ; and I take his body and his life under the protection of my bravery and my valour, [vowing] that I will take him safe in spite of the men of Erin.

and the Annals state that in the year 428 king Dathi was slain by a flash of lightning at Sliabh Ealpa (the Alps).

<sup>1</sup> *Coimirceadh*. This was the technical word for the protection a chief owed to his tribe in return for coigny and livery, bonnacht and other duties. The English writers rendered it by *commerycke*.

<sup>3</sup> i.e. Diarmuid used to clear the way for Fionn going into battle, and to cover his retreat when leaving it.

ա Փիարիսիւծ, շար անար ար ան ար-իւլե, օ դա՛ն Նալ յե  
 Բիօնն անաճալ ծօ շաճալիւ ծալ, աշար շաճալիւ ար մօ  
 շօրք աշար ար մ'անան էս, ար մեճալ ծօ ծեւնան օրք անս։”

Անն բն ծ'էլլի՛ն Փիարիսիւծ յնա բարան ար նլլի՛ն ծօ  
 շեւշալ ան ար-իւլե, աշար ծ'էլլի՛ն ծօ ծալի՛նն եւժարիւ  
 եւնանալ ծ'նլաննալ ար շարիւլե՛ն, շար շաճ լեյլիւ ար ծա  
 ծօնն ծօն բարանն բարանալիւ յօնն շօ ար-ճաճալ յման  
 շար Բիօնն աշար շար Բիաննալ Ելլիօնն անա՛ն; մար յր  
 լեյլ անն ան լալի շօ բիօր շա՛ն յարարան աշար շա՛ն ար-  
 շար ծա յալ շար ետօրն օ շա՛նն շար ան ար-իւլե ծօնն յճար  
 բարանալ բեյն աշար Փիարիսիւծ յե ար-ճա՛նն, մար լեւնար :

Իր անան յիւն ան յար  
 ծօ ծա աշ բար յա ար-իւլե;  
 աշ Բիօնն աշար աշա յան,  
 աշ Եւն յար բար.

Մօ բարան բեյն ան լալի,  
 մե բեյն աշար մօ ծար յան;  
 լե շալանն Բիօնն Ալ Եւննն,  
 օհ! յր յիւն ծօն ար.

Մօ լեյլե՛ն եւնանն ան բի՛նն,  
 յիւն արան աշար լալ;  
 ծօ ծա յան յա բար աշ յար,  
 ա'ր յիւն ար յիւն ան յար ծօն.

Լեյլիւ Փիարիսիւծ ծեւնալ  
 շար անար ար ան շ-լալ;  
 ծօնն օրն ար շօ շարան,  
 ա'ր լեյլիւ բար յնա ար.

<sup>1</sup> All genuine old Irish stories, and even many historical works, contain poetical accounts of speeches, episodes, &c., which are generally not the composition of the writer, but quotations, and consequently often in much older language than the prose in which they are inserted. This is an Ossianic poem purporting to be an account of this game of chess given to St. Patrick in after times by (most likely) Oisín, and it probably



And, O Diarmuid, come down out of the tree, since Fionn will not grant thee mercy ; and I take thee, pledging my body and my life that no evil shall be done thee to-day."

Then Diarmuid rose and stood upon a high bough of the boughs of the tree, and rose up with an airy bound, light, bird-like, by the shafts of his spears, so that he got the breadth of his two soles of the grass-green earth, and he passed out far beyond Fionn and the Fenians of Erin ; and here in this lay is fully set down every dispute and every word that came to pass between them [the Fenians] from their [first] coming to the tree until they and Diarmuid parted from one another, namely :<sup>1</sup>

I remember the play  
Which the chief of the Fenians played ;  
Which Fionn [played] and his son,  
At Bun Irse in the west.

I myself sat down to the table,  
I myself and my two sons ;  
At the shoulder of Fionn O'Baoisgne,  
Alas ! to us it was pleasant.

The chess-board was put betwixt us,  
Both chief and warrior ;<sup>2</sup>  
The men were playing,  
And that was no trifling play.

Diarmuid, the white-toothed, throws  
A berry from above upon the table ;  
Oisin raises it speedily,  
And puts a man in its place.

furnished the writer with the story of the chess which he has amplified, but he does not describe the fight. The language has become assimilated to that of the prose.

<sup>2</sup> i.e. with all the men complete, *chief* denoting a superior piece, and *warrior* a pawn.

- Բլօղոյ. Ծօ յայժ Բլօղոյ շօ ծէլՅեանս,  
 “ աճա դեակ էլլլոյ ըան Յ-ժրանոյ ;  
 աչոր Բոր հ-լ ան ժօրՅալլ անԲա  
 ծօ Բլար աՅալոյ յոն ժեանոյ .”
- ՕրՅար. Ձոն ըն լաԲար ՕրՅար,  
 յաժ Օլլոյն ալծոնել նլլ ;  
 “ ա յլլՅ, ժա ծօ յոն ըարալԲ  
 դեակ յոն Բ-բլլ ծօ ծնլ ?”
- Բլօղոյ. “ Ոն ժլլլլ յե նա յարԲալ,  
 ա ըլլ, Յլծ յալծ ծօ լան ;  
 Յլլ ան յ ան ժօրՅալլ անԲա  
 ծօ Բլար աՅալոյ ըա ժլար .”
- ՕրՅար. “ Ոն հ-աԲալլ ըն, ա յլլՅ,  
 ա՛ր յոն Բլոծ ըալա Յոնսճ ծօ Յոնլլ ;  
 ծա յ-Բաժ ԲեաՅ յոն Չլարոյն,  
 Բոժ ժօլլ ա լէլլլոյն ծնլոյ .”
- Բաօլան. Ձոն ըն լաԲար Բաօլան,  
 աչոր է աՅ ԲոլլոլլաՅ յոն ՅալլՅե ;  
 “ յլ լէլլլլոյն Չլարոյն  
 լե դեակ ծա Բ-բլլ յոն Բեաճալծ .”
- “ Ոն յալԲ յալծ աՅաժրա, ա ՕրՅալլ,  
 ա ըլլ ԲոլլոլլաՅ Յաճա ժաճա ;  
 ա ծլլ յօն յ-Բելլլա լաօժ լեաճ,  
 ծ՛արնծօլլոյն ալլ ըլլոյ ՛ր ծոն աճալլ .”
- ՕրՅար. “ Շար անար, ա Չլարոյն,  
 ՅաԲալլ ըօր ժոն ծօ լան ;  
 յօն յ-Բելլլաժ ժարա ըլան  
 ծ՛արնծօլլոյն ծ Բլարոյն Բլլլոյն .”

Fionn. Fionn said at last,

“There is some one in the tree ;  
And that will be the terrific slaughter [him.”  
[The one] which we shall have [fighting] against

Oscar. Then spoke Oscar,

The son of the fierce noble Oisín ;  
“O king, which of the men  
Is he for whom thou wishest?”<sup>1</sup>

Fionn. “Set me not astray,

O man, though good thy hand ;  
For that is the dreadful slaughter  
Which we shall have about the table.”

Oscar. “Say not that, O king,

[face ;  
And let there not be constant displeasure in thy  
Were Diarmuid hateful to thee  
It were fitting to leave him to us.”

Faolan. Then speaks Faolan,

And he inciting the heroes ;  
“We will not let Diarmuid go  
With any one that lives.”

“Foul fall thee, Oscar,

O man that incitest every battle ;  
That sayest thou wouldst take with thee a warrior,  
In spite of me and of my father.”

Oscar. “Come down, O Diarmuid,

I myself take thee in hand ;  
[Vowing] that I will bear thee safe  
By force from the Fenians of Erin.”

<sup>1</sup> Oisín is here taunting Fionn, and asks him which of his pieces he would like to take.

3oll. “ Jf mōri a labrairi, a Orzari,”  
 do riad 3oll tuirreaimair na m-béimioin;  
 “ a riad 3o m-beurfa laoc leat  
 d’aimdeoin a tionsól b-fear n-Éirimioin.”

Orzari. “ Ní tu briorduigear ort, a 3holl,  
 na clanna meara mōirighioin;  
 clanna dōidín ar Dhiamuid,  
 clanna tazairca treunlaoc.”

3oll. “ Mair mar rín a deiriú é,  
 a laoc na 3-comlann deacaíri;  
 deairbcaí dúin t’úruidhe  
 ran 3-cōimuidhe rín do 3lacair.”

Coimíoll. An rín a labair Coimíoll  
 do 3uic mōri le h-Orzari;  
 “ an cōimuidhe rín do 3lacair,  
 caicéiri dul dá cōirnaí.”

Orzari. An rín no labair Orzari,  
 azur dob é rín an rreazriad boib;  
 “ zeairfadra bair 3-cháma,  
 idir mác azur acáiri.”

Léimear mac Uí Dhuibne  
 anuar ar báiri an bje;  
 a cōir ceanraile da caic-éidead,  
 dob é an toiriann ionzantac.

Cúig ceud, a Phádruid,  
 3id líonmair, dar maicib;  
 do cōir mac Uí Dhuibne  
 rui riáuid Orzari.

<sup>1</sup> Oscar means that no one would mind what Goll said to them.



Goll. "Thy words are big, O Oscar,"  
 Said gloomy Goll of the strokes ; [with thee  
 "To say that thou wouldst bear away a warrior  
 By force from the assembly of the men of Erin."

Oscar. "'Tis not thou that incitest against me, O Goll,<sup>1</sup>  
 The swift clans of the great deeds ;  
 The clans hostile to Diarmuid,  
 The clans that challenge a mighty warrior."

Goll. "If that be thy speech,  
 O warrior of the hard fights ;  
 Let thy blows be proved to us,  
 In that combat<sup>2</sup> which thou undertakest."

Coirrioll. Then speaks Coirrioll  
 With a loud voice to Oscar ;  
 "That combat which thou hast undertaken,  
 Thou wilt have to go and maintain it."

Oscar. Then spoke Oscar,  
 And that was the fierce answer ;  
 "I will hew your bones,  
 Both son and father."

The son of O'Duibhne leaps  
 Down from the top of the tree ;  
 His body bound in his battle-harness,  
 That was the wondrous noise.

Five hundred, O Patrick,  
 Though many [it seems], of our chiefs ;  
 Opposed the son of O'Duibhne,  
 Ere he reached Oscar.

<sup>2</sup> *Coimhrighe*, a strife or combat, derived from *comh*, together, and *righe*, the wrist ; as *comhrac*, recte *comhbhrac*, a struggle, comes from *comh*, and *brac*, the arm.

Ro շարիւղն Օրշարս ա շրայրեա՛ս,  
 արս քսայմ շայր՛տե ա՛ր շլեաննա ;  
 ո՞՞ յարս քսայմ կիւս ա՛ր սրշէ,  
 ա՛ր է սշ րշայրեա՛ս նա շարշէ.

Կոնան. Այո՛ր րի լաճար Կոնան,  
 ա՛ր է ս շ-կոնարձէ յնա քալա ;  
 “ լէլշի՛ճ ծօ շլանարձ Եհայրշոյն  
 արի ս շէլէ ծօ շարարձ.”

Բլոյն. Կո լաճար Բլոյն շօ ծէլշեանձ,  
 “ արիւ՛ճ արշ ար եար ն-արարիւ ;  
 նա ելո՞՞ շլաննա Աճիւրնէ յն եար ն-ծարիւ,  
 շօ ծ-տէլծէլ շօ հ-Անարիւ.”

Ճիւղիւ՛ յարնէ յէ շէլէ  
 Ճարարիւ՛ ծէլծշեալ Օ Ճարիւն ;  
 սշար Օրշարս նա մօրիւշոյն  
 ծ՛քիւ՛ շիւն շօ արիւլիւծ.

Ա հ-արէլէ սն շոնարիւ րի, ծօ արիւղն Օրշարս սշար Ճարարիւ՛ յարնէ յարնէ շար քարիւղա՛ճ շար քարիւղա՛ճ ար նեա՛ճ սա, սշար նի հ-արիւրտար րշարիւղա՛ճ արնա ո՞՞ շօ արն-շարս շար սն մ-արիւղն ծր Եճիւն, սշար եա լաշարիւղա՛ճ լարիւղա՛ճ ս եա շարիւն սշար Արիւր յարնէ. Այո՛ր րի ծօ յարիւ Ճարարիւ՛ ս րշար ծօլն ծ էւր շօ ծարա՛ճ, սշար նի մօրս նար էար շարիւն ս ծ-արիւղալն եարարիւ-բէա եար լէ հ-արարս սշար լէ հ-արարս սն րշար րի.

Երէւրս Բիւն, յար ն-արա՛ճ յիւ Ալ Ճարիւն սշար Օրշարս, ծօ քարս նարարս տարա՛ճ սշար ծար շ-ար լա՛ճ

<sup>1</sup> An English writer would have said that he poised and hurled his spear, but the Irish use *tarraingim*, I draw, to denote a man's placing himself in the attitude for using any weapon or implement to give a blow, and also the delivering of the blow.

<sup>2</sup> i.e. of the wind howling through a glen.

Oscar drew [and cast] his spear,<sup>1</sup>  
 Like the sound of the wind and glen ;<sup>2</sup> [stone,  
 Or like the sound of water [rushing] over a flag-  
 Whilst he dispersed the warriors.

Conan. Then speaks Conan,  
 Continually abiding in enmity ;<sup>3</sup>  
 “ Suffer the clanna Baoisgne  
 To hew each other’s flesh.”

Fionn. Fionn spoke lastly,  
 “ Restrain your weapons ;  
 Let not the Clanna Moirne be after you,  
 Until ye go to Almhuin.”<sup>4</sup>

[Then] departed from us together  
 Diarmuid O’Duibhne, the white-toothed ;  
 And Oscar of the great deeds,  
 Who left us in the pains of death.

After that combat <sup>Oscar</sup> Oisín and Diarmuid proceeded onwards,  
 neither one or other of them being cut nor wounded, and  
 no tidings are told of them until they reached the Brugh  
 upon the Boyne, and Grainne and Aonghus met them with  
 joy and good courage. Then Diarmuid told them his ti-  
 dings from first to last, and it lacked but little of Grainne’s  
 falling into the numb stupor of the instant dissolution of  
 death through the fear and the horror of that story.

Touching Fionn, after the departure of the son of  
 O’Duibhne and of Oscar, he found nine chieftains and ten

<sup>3</sup> Conan was the surliest of the Fenian warriors ; being, moreover, of  
 the Clanna Moirne, he was glad to see the Clanna Baoisgne destroying  
 each other.

<sup>4</sup> Fionn feared that the Clanna Moirne might attack his own tribe un-  
 expectedly if allowed to be in their rear.

Ինչ որ զօրհանի քնն, աչսր ու զսր չա՛ զոն զո Բի յնլէ՛լի զո  
 Կ-ձի ա լէ՛լիլլե, աչսր ու զո՛ճալ քալլ քոճքալլիլլո՛, աչսր  
 ու զսր չա՛ զոն զո Բի յար՛ն ան. Բա զսրքա՛ ղիլլո՛ճե  
 Ալճնեւլա՛ ու Բա Քիոն ա Կ-ձիլլ Կա Կ-ալլա ղիլլ, աչսր զո  
 ինչոնսլ՛ աչսր զո ինճիլ՛ յա՛ ի-ճիլլո՛նա՛ մոճիլլ քոնսլճե՛  
 զո ի-ճիլլոլա՛ ար Փիլլալլալլ չա՛ ա ի-ճալլալլա ար. Ան  
 ղիլլ ա ճալլալլ ղի ի-ա լա՛ ղ քաճա ա լոն՛ զո զսր ա Բ-քիլլալլ,  
 աչսր լոն Բի՛ աչսր ճիլլ զո զսր ղիլլ. Փո ղիլլալլալլ ար-  
 լալ՛ ղիլլ, աչսր ար ի-Բիլլ օլլալլ ճոն լալլո՛ ու ճիլլալլ քիլլ  
 աչսր ղիլլ լա՛ ճ ճա ինսլլալլ ղալլ զոն ղիլլ ճ' ղոնսլլալլ ղա  
 լալլալլ. Փո ճո՛ճալլալլ ա Կ-անսլլալլալլ քա ճեւճիլլ, աչսր  
 ու զսրալլալլ ղոնսլլալլ ղիլլալլ ղիլլալլա՛ ար ան լալլո՛, ղոն-  
 սլլալլ զսր զսրալլալլ ար քալլ ղա՛ ճ ճ-ղոն ղալլ Բ-քալլալլալլ  
 ի-ճոնսլլալլալլ ղալլալլ ղալլալլ ղալլալլ ղալլալլալլալլ ա ղալլալլ  
 ղալլալլալլալլ ղալլալլալլալլալլ ղալլալլալլալլալլալլալլալլ  
 Ալլալլ. Փո ճեւճալլալլ ան լոն՛ զո ճալլալլալլ ճոնճալլա  
 ան ճալլ, աչսր զո ճալլալլ Քիոն աչսր ճիլլալլ ճա ինսլլալլ  
 զո ճիլլ ղիլլ Ալլալլ, աչսր ու Բալլ Քիոն Բա-ճիլլալլ ղալլ  
 ճոնսլլալլ ղալլ քալլալլալլ ղա ճոնսլլալլալլ ճալլ ու Բա ան, աչսր զո  
 Կ-նոնսլլալլ ղալլ Բ Քիոն ղա՛ ճ Կիլլալլ ու Բա ան.  
 “Լէլլալլալլ արալլալլ ճ,” ար ան ղիլլ. Րո լէլլալլ Քիոն  
 արալլալլ ար ղիլլ, աչսր ղիլլ քիլլ աչսր ա ինսլլալլ զո լալլալլ  
 ան ղիլլ. Րո քալլալլ քալլալլ ինճալլ ուն Քիոն ալլ ան  
 ղիլլ, աչսր զո ճիլլ Քիոն ղա ղիլլալլ ղա ղոնսլլալլալլ ղալլ  
 ղալլալլալլ ճո՛ճ, աչսր զո ճիլլ ան ղիլլ քիլլ ար ան ճ-ճալլ ղիլլ  
 զո ինսլլալլ Քիոն, աչսր ճ' քալլ քալլալլ ղոնսլլալլ ղալլ ղալլ  
 Ան ղիլլ ու ղոնսլլ Քիոն ա ճոն՛ աչսր ա ճոնսլլալլ ճոն ղիլլ ճ  
 ճիլլ զո ճիլլալլ, աչսր ղալլ Բ ղալլալլալլ քոնսլլալլալլ աչսր  
 քոնճալլալլ ղալլալլ ղիլլ քիլլ ղոն ճոն ղիլլ ա ի-ճալլալլ ղիլլ Ալլ

<sup>1</sup> Alba, i.e. Scotland.

<sup>2</sup> *Bas-chrann*, a knocker. Literally, a hand-log, or hand-timber, the primitive knocker having probably been a stout stick or log, either



hundred warriors in a mangled bloody mass, and he sent every one that was curable where he might be healed, and [caused to be] dug a broad-sodded grave, and put into it every one that was dead. Heavy weary and mournful was Fionn after that time, and he swore and vowed that he would take no great rest until he should have avenged upon Diarmuid all that he had done to him. Then he told his trusty people to equip his ship, and to put a store of meat and drink into her. Thus did they, and the ship being ready, he himself and a thousand warriors of his people together with him went their ways to the ship. They weighed her anchors forthwith, and urged the ship with a mighty exceeding strong rowing, so that they launched her forth the space of nine waves into the blue-streamed ocean, and they caught the wind in the bosom [of the sails] of the mast, and it is not told how they fared until they took haven and harbour in the north of Alba.<sup>1</sup> They made fast the ship to the mooring posts of the harbour, and Fionn with five of his people went to the Dun of the king of Alba, and Fionn struck the knocker<sup>2</sup> upon the door, so that the doorkeeper asked who was there; and it was told him that Fionn Mac Cumhaill was there. "Let him be admitted," quoth the king. Fionn was thereupon admitted, and he himself and his people go before the king. A kindly welcome was made for Fionn by the king, and he caused Fionn to sit down in his own place. Thereafter were given them mead mild and pleasant to drink, and strong fermented drinks, and the king sent to fetch the rest of the people of Fionn, and he made them welcome in the Dun. Then Fionn told the king the cause and matter for which he was come from beginning to end, and that it was to seek council and aid chained to the door, or lying by it. *Crann* means a tree, but is sometimes used to denote the material, as *cos chroinn*, a wooden leg, or as in some parts of Great Britain it is provincially called, a *tree leg*.

Փհլիօնը. “Աչսր իր մայրն զօ զլիշեաճ ծուրքը ի լուաշ զօ շա-  
 Բայրք զայնրա, զիս իր է Փիարմար Օ Փհլիօնը զօ մարն  
 շ’աճարս աչսր զօ ծար զարնիարիքեաճ, աչսր մօրան զօ  
 մարնիքն ար շեւոնա.” “Իր իօրս իրն,” ար ան իւշ, “աչսր զօ  
 Բերրա մօ ծար միաճ ինչն աչսր միլե զօ ի լուաշ շիմօլլ զաճ  
 իրն զիօն ծուր.” Բա լիւշարեաճ Բիօնն զօն շ-րօճարիքը իրն  
 շուշ իւշ Ալան զօ, աչսր շիլեաԲար Բիօնն աչսր Գ մարնիս  
 զօն իւշ աչսր զա շեաշլաճ, աչսր իաշԲար յօմօճարիքեաճ  
 Բեաճաճ աչսր ի լայնքը ԳՅ, աչսր յօ շարեաԲար ան շեւոնա  
 Լեօ. Շիլարեար Բիօնն աչսր Գ շարեաճճա, աչսր յի հար-  
 իրքեար իշեւլիշեաճճ շարնա զօ մանշաԲար զար ան մ-Բարշ  
 զի Բօնն, աչսր շարնիշ ինչն աչսր Գ մարնիս Գ զ-ճիս. Եր  
 իրն շարեար Բիօնն շեաճճա զօ շեաշ Աօնշար ան Բիօնա  
 զ’ֆարշարաճ շաճա ար Փիարմար Օ Փհլիօնը.

“Շարեւ Գ շարեարա սիմը իւճ, Գ Օրշարս ?” ար Փիար-  
 մար. “Ո շարեար արաօն շաճ իօշարլքը իօլրշարլքը  
 զօ շաԲարք զօն, աչսր զան Էաճլաճ Բեաճաճ զօ լիշիօն ար  
 զիօն զան մարնԲաճ,” ար Օրշար.

Ար մարնի ար յ-Գ մարնաճ յօ էլիւշ Փիարմար աչսր Օր-  
 շար, աչսր զօ զաԲաԲար Գ շ-շարնիօրնա յի Գ-շարնիքն արն  
 զարշքը աչսր շարնար, աչսր զօ զիլարեաԲար ան զա շարնի-  
 Լեաճ իրն զօ լաճար ան շարնարն իրն, աչսր իր մարնիշ Բեաշ յի  
 մօրան Բարնը Գ զա զ-շարնիշ ան ծար զարշ-Լաօճ իրն իա իօլրշ.  
 Ան իրն յօ շարնար Փիարմար աչսր Օրշար շարնար  
 Գ իշարն յի շիլքը զօ յաճ յ-ճարնիօճարիքը ինչն ինչն ինչն  
 Եր իրն զ’ֆարշարաԲար շաճ ար Բիօնն, աչսր ան իրն Գ զ-  
 արաԲար շարնա իւշ Ալան զօ իաճարաճար ինչն աչսր Գ մարնիս  
 զօ շարնաճ իս ար զ-ճիս. Շարնար Գ զ-ճիս Գ շ-շարնիքն,

<sup>1</sup> The Irish chiefs were accustomed to have in their service large bodies of Scottish gallowglasses, long after the half-mythic period to which our story refers. The O'Donnells and O'Neills of Ulster and the O'Connors of Connaught retained them in numbers, both for their intestine feuds, and for their wars upon the English; and in 1533 the Irish Council wrote complaining of the number of Scots who were settling in Ulster, “with

against the son of O'Duibhne that he was then come. "And truly thou oughtest to give me a host, for Diarmuid O'Duibhne it was that slew thy father and thy two brothers and many of thy chiefs likewise." "That is true," said the king, "and I will give thee my own two sons<sup>1</sup> and a host of a thousand about each man of them." Joyful was Fionn at that company that the king of Alba had given him, and Fionn with his people took leave and farewell of the king and of his household, and left them wishes for life and health, and they [the king, &c.] sent the same with them [the Fenians]. Fionn and his company went their ways, and no tidings are told of them until they reached the Brugh upon the Boyne, and he and his people went ashore. After that Fionn sends messengers to the house of Aonghus an bhrogha to proclaim battle against Diarmuid O'Duibhne [i.e. to challenge him.]

"What shall I do touching this, O Oscar?" said Diarmuid. "We will both of us give them battle, and destroy them, and rend their flesh, and not suffer a servant to escape alive of them, but we will slay them all," said Oscar.

Upon the morrow morning Diarmuid and Oscar rose, and harnessed their fair bodies in their suits of arms of valour and battle, and those two mighty heroes went their ways to the place of that combat, and woe to those, or many or few, who might meet those two good warriors when in anger. Then Diarmuid and Oscar bound the rims of their shields together that they might not separate from one another in the fight. After that they proclaimed battle against Fionn, and then the children of the king of Alba said that they and their people would go to strive with them first. They came ashore forthwith, and rushed

thaidis of the king's disobeyant Irishe rebelles." Vide *Ann. Four Mast* 1590, note.

azur do zluarreadar a z-corinne azur a z-coimhdaíl a cêile, azur mo zâb Djarumuid O -Dhuibhe fúta, tuisoeta, azur tairra, amhail do macfad reabac fá mhíu-eunarb, nó mhól mhóir fá mhíu-iarzarb, nó mac tíne tíne mhóiréneud caorac; zuriab é riu rzaorlead azur rzanhuirad azur rzarpead tuz an diar deaz-laoc riu ar na h-allmurecárb, zo nac u-dea-éarb fearr iuyrte rzéil ina maoidte mhóirzhuioh ar díob zan tuicim ne Djarumuid azur ne h-Orzari rul táruiz an oíðce, azur do badar féin zo rleamhain rlarhneuctac zan fuilhužad ina foirdearizad oiréa. Od conharre Fionn na móirneucta riu, d'fíll féin azur a mhúicir beul na fairrize amac, azur uí h-aiéurtear rzeuluizéacé oiréa zo moctain zo Tíri tarhuizine mar a rarb buime Fhionn. Do éuarb Fionn da laéaru iar riu, azur ba lúctzarpeacé moirne í. Ro iuyir Fionn fáé a éoirz azur a éuruir don éalliz ó éúr zo deirlead, azur adbar a imnearain ne Djarumuid O Dhuibhe, azur zuriab d'iaru-ard comharre uirreir tarhuiz fé féin don éor riu, azur nar b-féidri le nearr rluariz ina roéruide buad do breicé arri muna m-beurfad dmarideacé amhain arri. "Racéadra leat," ar an éallleac, "azur imeorad dmarideacé arri." Ba lúctzarpeacé Fionn de riu, azur fanar a b-roéaru na caílize an oíðce riu, azur éirneadar iméacé ar u-a mhárac.

Ní h-aiéurtear a u-imteacéa, iomoirio, nó zo rânzadar bhuiz na Bóinne; azur do éurri an éallleac bmocté dmarideacéa tirméoll Fhionn azur na Féinne, zo nac rarb rior az feararb Éirionn a m-beicé anu. Dob é an lá moirne riu do rzar Orzari le Djarumuid, azur tarra do Dhjarumuid beicé az reilz azur az ríadac an lá ceudna. Ro foillrizead riu don éalliz, azur mo éurri foluamhain dmarideacéa rúite .i. duilleoz báidte, azur poll ina lar, a z-corinurleacé bmoíu mhúirhu, zuri éiriz ne zluarreadé

<sup>1</sup> This is the yellow water lily, and the Irish name in the text literally translated is, the drowned leaf. It is also called caban abann, and hac lozari.



to meet and to encounter one another, and Diarmuid O'Duibhne passed under them, through them, and over them, as a hawk would go through small birds, or a whale through small fish, or a wolf through a large flock of sheep; and such was the dispersion and terror and scattering that those good warriors wrought upon the strangers, that not a man to tell tidings or to boast of great deeds escaped of them, but all of them fell by Diarmuid and by Oscar before the night came, and they themselves were smooth and free from hurt, having neither cut nor wound. When Fionn saw that great slaughter he and his people returned back out to sea, and no tidings are told of them until they reached Tir Tairngire where Fionn's nurse was. Fionn went before her after that, and she received him joyfully. Fionn told the cause of his travel and of his journey to the hag from first to last, and the reason of his strife with Diarmuid O'Duibhne, and that it was to seek counsel from her that he was then come; also that no strength of a host or of a multitude could conquer him, if perchance magic alone might not conquer him. "I will go with thee," said the hag, "and I will practise magic against him." Fionn was joyful thereat, and he remained by the hag that night, and they resolved to depart on the morrow.

Now it is not told how they fared until they reached the Brugh of the Boyne, and the hag threw a spell of magic about Fionn and the Fenians, so that the men of Erin knew not that they were there. It was the day before that that Oscar had parted from Diarmuid, and Diarmuid chanced to be hunting and chasing the same day [i.e. the day the hag concealed the Fenians]. That was shewn to the hag, and she caused herself to fly by magic, namely, upon the leaf of a water lily,<sup>1</sup> having a hole in the middle of it, in the fashion of the quern-stone of a mill, so that she rose with the blast of the pure-cold wind and came over Diar-



muid, and began to aim at and strike him through the hole with deadly darts, so that she wrought the hero great hurt in the midst of his weapons and armour [i.e. though covered by them], and that he was unable to escape, so greatly was he oppressed; and every evil that had ever come upon him was little compared to that evil. What he thought in his [own] mind was, that unless he might strike the hag through the hole that was in the leaf she would cause his death upon the spot; and Diarmuid laid him upon his back having the Ga dearg in his hand, and made a triumphant cast of exceeding courage with the javelin, so that he reached the hag through the hole, and she fell dead upon the spot. Diarmuid beheaded her there and then, and takes her head with him to Aonghus an bhrogha.

Diarmuid rose early on the morrow, and Aonghus rose and went where Fionn was, and asked him whether he would make peace with Diarmuid. Fionn said that he would, in whatever way Diarmuid would make peace. Then Aonghus went where the king of Erin was to ask peace for Diarmuid, and Cormac said that he would grant him that. Again Aonghus went where Diarmuid and Grainne were, and asked Diarmuid whether he would make peace with Cormac and with Fionn. Diarmuid said that he would if he obtained the conditions which he should ask of them. "What be those conditions?" quoth Aonghus. "The cantred," said Diarmuid, "which my father had, that is, the cantred of O'Duibhne,<sup>1</sup> and that Fionn shall not hunt nor chase therein, and without rent or tribute to the king of Erin; also the cantred of Beann Damhuis, that is, Dubhcharn in Laighean<sup>2</sup> as gifts for myself from Fionn, for they are the best cantreds in Erin: and the cantred of

*Beann Damhuis* means the peak of Damhus, and the district meant is perhaps that part of the county of Wicklow in which lies the mountain called Dowse, corruptly pronounced Jowse.





Ceis Corainn<sup>1</sup> from the king of Erin as dowry with his daughter ; and those are the conditions upon which I would make peace with them." "Wouldst thou be peaceable on those conditions if thou wert to get them?" asked Aonghus. "I could better bear to make peace by getting those [conditions]," said Diarmuid. Aonghus went with those tidings where the king of Erin and Fionn were, and he got those conditions from him every one, and they forgave him all he had done as long as he had been outlawed, [namely] for the space of sixteen years ; and Cormac gave his other daughter for wife and mate to Fionn, that he might let Diarmuid be, and so they made peace with each other ; and the place that Diarmuid and Grainne settled in was Rath Ghrainne in the cantred of Ceis Corainn, far from Fionn and from Cormac. Then Grainne bore Diarmuid four sons and one daughter, namely, Donnchadh, Eochaidh, Connla, Seilbhshearcach, and Druime ; and he gave the cantred of Beann Damhuis, that is, Dubhcharn in Laighean, to the daughter, and he sent a brughaidh, a biadhtach,<sup>2</sup> and a female attendant to serve her there. They abode a long time fulfilling [the terms of] the peace with each other, and people used to say that there was not living at the same time with him a man richer in gold and silver, in kine and cattle-herds and sheep, and who made more preys,<sup>3</sup> than Diarmuid.

Then Grainne spoke to Diarmuid upon a certain day, and what she said was, that it was a shame for them, seeing the number of their people and the greatness of their house-

<sup>1</sup> *Creach*. The English writers on Irish affairs render this word by prey, meaning the foray in which the prey (*caoruiheacht*) was taken. They also speak of one chief preying the country of another, the verb being *creachaim*. A chief was bound to make a creach into some neighbouring territory as soon as possible after his inauguration, in order that the tribe might judge of his qualities as a leader. This expedition was technically called *sluaigheadh ceannais feadhna*, the hosting of the headship of the tribe; vide *An. Four. Mast.* 1539, when Uilliam Odhar O'Carroll is said to have made his first foray against Turlough Mac Murtough Mac-I-Brien of Ara.

Ʒ-caſteam, aƷur Ʒan an diaſ do b'feam a u-ſimyn do  
 beſe ina d-teaƷ .1. Coſmac mac Aſte aƷur Fionn mac  
 Chuimall. "Cneud fa u-abramn tura rin, a Ʒhramne,"  
 ar Diaſmuſ, "aƷur iad rin ina namdbib aƷamra?"  
 "Bud mamte homra," ar Ʒramne, "flead do eabamte doib  
 ar cor Ʒo m-bad h-anhraſde leo eura e." "Iſ cead hom-  
 ra rin," ar Diaſmuſ. "Maſread," ar Ʒramne, "cuſi-  
 re ffor aƷur teaecta a Ʒ-ceann t'iuſine da mað lei flead  
 oſle do comorað ar moð Ʒo m-beurſamaoſſ iuƷ ſimyn  
 aƷur Fionn mac Chuimall da teaƷ, aƷur uſ fear nac an  
 do Ʒeubad a dionſmamal d'feam-ceſle." Ro cymead an  
 comamle rin leo, aƷur do bi an da fleib comoraſſ rin  
 aƷ Ʒramne aƷur aƷa h-iuſin da u-dearuað a Ʒ-ceann  
 bliada; aƷur a Ʒ-ceann na ma aƷur na h-amrime rin  
 mo cuſmead ffor aƷur teaecta ar iuƷ ſimyn aƷur ar  
 Fhionn mac Chuimall, aƷur ar feact Ʒ-caſaib na Ʒhram-  
 ſeſne, aƷur ar mamtib na h-ſimyn ar ceudna, aƷur mo  
 badar bliadaſn on lo Ʒo ceſle aƷ caſteam na fleide rin.

Ʒib tra act, an oſce deſſeanað don bliadaſn, mo ba  
 Diaſmuſ a Rað Ʒhramne ina codla; aƷur do cuala  
 Diaſmuſ Ʒut Ʒadaſſi tre u-a codla ran oſce, aƷur mo  
 biodſ rin Diaſmuſ ar a codla, Ʒur iuƷ Ʒramne aſſi  
 aƷur Ʒur cuſſi a da lam ina emcſoll, aƷur mo fſarſuſſ  
 de cneud do comamle. "Ʒut Ʒadaſſi do cular," ar  
 Diaſmuſ, "aƷur iſ ionna hom a elor ran oſce."  
 "Slan comneudta oſte," ar Ʒramne, "aƷur iſ iad Tuata  
 De Manan do Ʒuſ rin oſtra tar ceann Monſura an bro-  
 Ʒa, aƷur luſſ ar h-iondaſd aſſiſ." Ʒidead hoſſi euit codla  
 ruan ar Dhiaſmuſ an trað rin, aƷur do cuala Ʒut an  
 Ʒadaſſi aſſiſ. Do Ʒriſoſuſſ rin Diaſmuſ, aƷur dob aſſ  
 leiſſ dul fa ceann an Ʒadaſſi. Do iuƷ Ʒramne aſſi Ʒur  
 cuſſi ina luſde an dara h-uam e, aƷur a dubamte uam  
 cuſbe do dul fa Ʒut Ʒadaſſi ran oſce. Do luſſ Diaſmuſ

hold, and that their expenditure was untold, that the two best men in Erin had never been in their house, that is, Cormac the son of Art, and Fionn Mac Cumhaill. "Wherefore sayest thou so, O Grainne," said Diarmuid, "when they are enemies to me?" "I would fain," said Grainne, "give them a feast, that so thou mightest win their love." "I permit that," said Diarmuid. "Then," said Grainne, "send word and messengers to thy daughter to bid her to prepare another feast, so that we may take the king of Erin and Fionn Mac Cumhaill to her house; and how do we know but that there she might get a fitting husband." That counsel was fixed upon by them, and those two great feasts were preparing by Grainne and by her daughter for the length of a year, and at the end of that space and season word and messengers were sent for the king of Erin, and for Fionn Mac Cumhaill, and for the seven battalions of the standing Fenians, and for the chiefs of Erin likewise, and they were for a year from day to day enjoying that feast.

Howbeit, the last day of the year Diarmuid was in Rath Ghrainne asleep; and Diarmuid heard the voice of a hound in his sleep in the night, and that caused Diarmuid to start out of his sleep, so that Grainne caught him and threw her two arms about him, and asked him what he had seen. "It is the voice of a hound I have heard," said Diarmuid, "and I marvel to hear it in the night." "Mayest thou be kept safely," quoth Grainne, "for it is the Tuatha Dé Danann that are doing that to thee in spite of Aonghus an bhrogha, and lay thee down on thy bed again." Nevertheless no slumber or sleep fell upon Diarmuid then, and he heard the voice of the hound again. Again that roused Diarmuid, and he was fain to go to seek the hound. Grainne caught him and laid him down the second time, and told him it was not meet for him to go look for a hound because of hearing his voice in the night. Diarmuid laid

ar a iondaið, azur no euit a eoiricim ruain azur raihcodalta ar, azur ir e zut an zadar do duriz an trear uar e. Tariz an la zo n-a lantroullre an tan rin, azur a dubairt, "macfad pa zut an zadar o ta an la an." "Warfad," ar Trairne, "beir an Wdralltae .i. cloidean Whanahan, mot, azur an za deart." "Ni beirfad," ar re, "act beirfad an Beaz-alltae azur an za buide am lain lom, azur mac an cuill ar flabra am lain oile."

An rin no zluar Diarmuid o Raè Trairne amae, azur ni deartmad oirrean ina comnuide iir zo raiuz zo nullac Beirne Sulban, azur do ruar Fionn ioinne an zan aon duine ina farmad ina na cuideacta. Ni deartma Diarmuid beannaead ar bit do, act no farruiz de an e no ba az deuan na reize rin. A dubairt Fionn nar b'e, act buideantlua z d'eiruz amae tar eir meadan oidce, "azur tarla lorz muice allta ar zadar dar nzaðraibne, azur e rzaolte me n-ar z-coir, zo nar feudrad a zabal o rion le. Ir e toric Beirne Sulban, iononno, tarla ioin an nzaðar, azur ir dionaoion coirz na Feirne da leanaian; oir ir mihic ioinne ro no cuaid re uata, azur no marbad caozad opla don Fheilun iir ar inaidon anu. Ata re a n-azaid na beirne anoir cuzarun azur an Fhian ar teitead ioinne, azur fazbanaoirne an tulae ro do." A dubairt Diarmuid nac macfad re on tulaiz me h-eazla ioinne. "Ni coir duire rin do deuan, a Wharmuid," ar Fionn, "oir ataoi pa

<sup>1</sup> i.e. The small fierce one, a less powerful sword than that given to Diarmuid by Aonghus an blrogha.

<sup>2</sup> i.e. The son of the hazel, Diarmuid's favorite hound. This was also the name of one of the Tuatha De Danann chiefs. Vide additional notes.

<sup>3</sup> For a somewhat similar dream see *the Feast of Dun na ngedh*, pp. 8, 9.

<sup>4</sup> *Beann Gullbain*, a mountain in the county of Sligo, now corruptly



him upon his couch, and a heaviness of slumber and of sweet sleep fell upon him, and the third time the voice of the hound awoke him. The day came then with its full light, and he said, "I will go to seek the hound whose voice I have heard, since it is day." "Well then," said Grainne, "take with thee the Moralltach, that is, the sword of Mananan, and the Ga dearg." "I will not," said Diarmuid, "but I will take the Beag-alltach<sup>1</sup> and the Ga buidhe with me in my hand, and Mac an Chuill<sup>2</sup> by a chain in my other hand."<sup>3</sup>

Then Diarmuid went forth from Rath Ghrainne, and made no halt nor stopping until he reached to the summit of Beann Gulbain,<sup>4</sup> and he found Fionn before him there without any one by him or in his company. Diarmuid gave him no greeting, but asked him whether it was he that was holding that chace. Fionn said that it was not he, but that a company had risen out<sup>5</sup> after midnight, "and one of our hounds came across the track of a wild pig, being loose by our side, so that they have not hitherto been able to retake him. Now it is the wild boar of Beann Gulbain that the hound has met, and the Fenians do but idly in following him; for oftentimes ere now he has escaped them, and thirty warriors of the Fenians were slain by him this morning. He is even now [coming] up against the mountain towards us, with the Fenians fleeing before him, and let us leave this tulach to him." Diarmuid said that he would not leave the tulach through fear of him. "It is not meet for thee to do thus," said Fionn, "for thou art

called in English Benbulbin. Here was fostered Conall, son of Niall of the nine hostages, whence he was called Conall Gulbain. Vide the romance called *Eachtra Chonaill Gulbain*.

<sup>5</sup> When a chief took the field he was technically said in Irish to rise out, and his forces were called his rising out. Both phrases were literally introduced in English by the Anglo-Irish writers.

ջարայն չաղ բալշ մալքե ծօ ծեւնայն.” “Շիւքս աղ բաժ  
բար արքեաճ նա շարա ըն օրն?” ար Պարմալ. “Դիւո-  
րաճրա ըն ծալ,” ար Ֆիոն.

“Լա ղ-ան ծա ծ-տարա ծան ելի՛ւ ա ղ-Անիւն լաճան-  
նօն Լալճեան, աչար բաճտ շ-ճաճա նա Շիւլիքիւնն ան  
ժիւճիւլ, շաղիշ Բրան եաշ Օ Բաճճան արքեաճ, աչար  
ժ’բարմալճ ծիւրա նար շարնիւն Լիւմ շար ծոմ շարայն չաղ  
բելի՛ ծելի՛ ղ-օլծեաճա ա ղ-ժալճ ա շիւլե ա ղ-Անիւն չաղ  
բելի՛ օլծե ղա հ-եւշար; աչար նի շարաճար նա շարա ըն  
ար աղ ծաղն ծոն Ֆիւնն աճ օրն բիւն ան աղար. ծօ  
շաճճար ան Ֆիւնն արքեաճ ծոն ղիւճ-հալա ան օլծե ըն,  
աչար նիւր բան աղ ծաղն ան բօճարն աճ տ’աճար աչար  
բաշան ժ’ելիւրն աչար ժ’ոլաւնայն նա Ֆիւնն, աչար ար  
շ-ճօղքե աչար ար նշաճար. Բօ բարմալճեար բիւն ծա ղայն  
ան բօճար ան տրաճ ըն շա ղաճբարաղար ար աղբաճտ նա  
հ-օլծե ըն. Ա ծարար տ’աճարն .1. ծոն Օ ծոնչիւճ,  
շօ ծ-ժիւրաճ աղբաճտ նա հ-օլծե ըն ծան. ‘Ճա մ-բաճ  
շարնիւն լաճրա, ա Ֆիւնն,’ ար ծոն, ‘ան աղար ծօ ծաճար  
ար բօճար աչար ար բօրբարաճար աղ բիւն աչար ծն Բ-Ֆիւնն,  
շարա Շիւճիւքս ղիւճիւն Շիւրմալճ Լիւք աղար տօրմաճ, աչար  
մաշ ըի շիւն նիւն շարն նիւ ծոն տօրմաճ-ժօրմաճար ըն, աչար  
մօ շլաճ Աղիւր ան Բիւճա ան մաճ ըն ծա օլբարան աղար.  
Ճօ մաշ Շիւճիւքս մաճ օլե ղա ժալճ ըն ծօ Բօճ մաճ  
Փիւճան, աչար մօ ղար Բօճ օրմաճ ան մաճ ըն ծօ շլաճաճ,  
աչար մօ նաճ բիւն աշ Աղիւր, աչար շօ ծ-ժիւրաճ բիւնն  
նաճար Զաճա նօնն աշ տաշ Աղիւրա. Ա ծարարա նա-  
ճար շարն Լիւմ մաճ ան նիւճար ծօ շլաճաճ, աչար մօ շարաճար  
մարն ար Աղիւր ան մաճ ըն ծօ շլաճաճ ար ժալաճար.  
Բօ շլաճ Աղիւր մաճ ան նիւճար, աչար նի բար տրաճ ժ ըն  
լե նաճ շ-արքեաճ բիւնն նաճար Զօ տաշ Աղիւրա բան  
ճօմարն. Աճտ շեան, նի բաճար Լե Բիւճարն է, աչար ծօ

<sup>1</sup> Roc Mac Diocain was the *reachtaire* of Aonghus an bhrogha. Vide *Feis Tighe Chonain*.

under restrictions never to hunt a pig." "Wherefore were those bonds laid upon me?" said Diarmuid. "That I will tell thee," quoth Fionn.

"Of a certain day that I chanced to be in Almhuin the broad and great of Laighean, with the seven battalions of the standing Fenians about me, Bran beag O'Buadhchain came in and asked me whether I remembered not that it was [one] of my restrictions not to be ten nights one after the other in Almhuin without being out of it for a single night; now those bonds had not been laid upon any man of the Fenians but upon myself alone. The Fenians went into the royal hall that night, and no man staid by me but thy father and a small number of the bards and learned men of the Fenians, with our staghounds and our hounds. Then I asked of them that were by me where we should go to be entertained that night. Thy father, that is, Donn O'Donnchudha, said that he would give me entertainment for that night, ' [for] if thou rememberest, O Fionn,' quoth Donn, ' when I was outlawed and banished from thee and from the Fenians, Crochnuit the daughter of Currach of Life became pregnant by me, and bore a smooth beautiful man-child of that heavy pregnancy, and Aonghus an bhrogha took that son from me to foster him. Crochnuit bore another son after that to Roc Mac Diocain,<sup>1</sup> and Roc asked me to take that son to foster [him], seeing that Aonghus had my son, and [said] that he would provide a sufficient meal for nine men at the house of Aonghus every evening. I said that I thought it not fitting to take the plebeian's son, and I sent praying Aonghus to receive that son to foster him. Aonghus received the plebeian's son, and there is not a time thenceforth that he does not send a nine men's meal to the house of Aonghus for me. Howbeit, I have not seen him for a year, and we shall, as many

շեւծառօյծ ա Բ-բսլւոյծ անո թօ ճօթեաճտ նա Կ-օյծճե անօճտ անո.’”

“Քօ շլսալբար բ՛նոյ,” ճօ յալծ Բլօոյո, “աչսր Ճօոն ա Կ-ալճե թլո շօ տեաճ Չօոնչսրա ան Կոօճա, աչսր ոո Կաճալբար արլլճ ան օյծճե թլո, ա Ճոլարսսոյծ,” ար Բլօոյո, “աչսր ոո Կա Ելօոն ոճօր աճ Չօոնչսր օրտ. Քօ Կա ոաԵ ան ոեաճտալբար ա Յ-Եօոնլսաճար լեատ ան օյծճե թլո, աչսր ոյ ոճ ան Ելօոն ոո Կա աճ Չօոնչսր օրտրա յոն ան Ելօոն ոո Կա աճ ոալոոտլո Չօոնչսրա ար ոնաԵ ան ոեաճտալբար, շօ ոալԵ րօրոնաճ ոճօր ար տ’աճար ոա ո-ա Ելօոն թլո. Ոյօր Կ-բաճա յոն ճլալճ թլո շսր ճլոյճ Կոլոյճեան յճր Կա Եօոն ճօոն ԵօոնալԵրե տլոնճօլլ Կոն Կոլոտե ոո Եալճեաճ ԵսԵա, աչսր ոո Ելճլօճար ոնն աչսր ոյօոն-ճաօոնո ոոոնրա, շսր ճլոյճլօճար ԵաԵ Կա Յ-Եսր օ Եճլե. Ճօ Եսալծ ոաԵ ան ոեաճտալբար յճր Կա շլնոյո տ’աճարա աճ տլճեաճ ոոյոն ոն ԵօոնալԵ, աչսր տսճ ր՛ճ րաճճաճ րօլոտլ ր՛ճօոն-լալճր Կա Կա շլնոյո ար ան լեանԵ, յօոոոսր շսր ոնարԵ ճօ լաճար Ե, աչսր ճօ Ելլճ րա ԵօրալԵ ոն Յ-Եօոն Ե. Յար թլո տալոյճ ան ոեաճտալբար, աչսր ճօ րսալո ա ոնաԵ ոարԵ, շսր լճլճ ճլճեան րաճա րօլո-Երսաճ ար. Տալոյճ ճօոն լաճար ր՛նոյ անո թլո, աչսր յր Ե ոո ոնն; ‘Ոյ րսլ րան տեաճ թօ անօճտ ճսլոն յր ոեարա ճօ րճար յր ան ո-Կոլոյճոն թօ յոն ոն՛ ր՛նոյ, ճր ոյ ոալԵ ճօ Ելօոնոն աչան աճտ ան ոնաԵ աննալո, աչսր ճօ ոարԵաճ Ե; աչսր Ելօոոոսր ճօ շեւծաճ ճլոյԵ սալտրե, ա Բոլոն?’ Չ ճսԵարտրա յր ա ոնաԵ ճ’ր՛սուԵոն, աչսր Կա Կ-րսլճեաճ ոլան րլաԵալ յոն յօոնչան Եօոն ար շօ ճ-Ելօնալոն ր՛նոյ ճլոյԵ ճօ անո. Քօ ր՛սուԵաճ ան լեանԵ, աչսր ոյօր րլլճ ոլան րլաԵալ յոն յօոնչան Եօոն ար. Չնո թլո ոո Եսր ան ոեաճտալբար ոյրե րա շեարալԵ աճա աչսր ալճոնլլտե ճրօոնա ճրաօլճեաճտա ոոնն ճ-տսճալոն

<sup>1</sup> *Reachtair*. This is a personal noun formed from the word *recht*, right or law, which is derived from the Latin *rectum*. The oldest form of the word appears in the specimens printed by Zeuss of the Continental Irish MSS. of the 8th and 9th centuries, i.e. *rectire* and *rectairiu*, and it is variously glossed by *præpositus*, *villicus*, *præpositus gentis*. It anciently meant a lawgiver and chief manager, e.g. in the *Feast of Dun na ngedh* (p. 33) the king's *Reachtair* appears as master of the ceremo-



as there are here of us, get entertainment for this night there.’ ”

“ I and Donn went our ways after that,” said Fionn, “ to the house of Aonghus an bhrogha, and thou wast within that night, O Diarmuid, and Aonghus shewed thee great fondness. The son of the Reachtaire<sup>1</sup> was thy companion that night, and not greater was the fondness that Aonghus shewed thee than the fondness that the people of Aonghus shewed the son of the Reachtaire, and thy father suffered great derision for that. It was no long time after that that there arose a quarrel between two of my staghounds about some broken meat that was thrown them, and the women and the lesser people of the place fled before them, and the others rose to put them from one another. The son of the Reachtaire went between thy father’s knees, flying before the staghounds, and he gave the child a mighty, powerful, strong squeeze of his two knees, so that he slew him upon the spot, and he cast him under the feet of the staghound. Afterward the Reachtaire came and found his son dead, so that he uttered a long very pitiful cry. Then he came before me, and what he said was : ‘ There is not in this house to-night a man that hath got out of this uproar worse than myself, for I had no children but one son only, and he has been slain ; and how shall I get eric from thee, O Fionn ? ’ I told him to examine his son, and if he found the trace of a staghound’s tooth or nail upon him that I would myself give him eric for him. The child was examined, and no trace of a staghound’s tooth or nail was found on him. Then the Reachtaire laid me under the fearful perilous bonds of Druim draoidheachta<sup>2</sup> that I should shew him who

nies marshalling the guests to their seats. In the language of the present day *Reachtaire* denotes a rich dairy farmer.

<sup>2</sup> Drom draoi was a sacred cave of the Druids near Cruachan in Connaught, O’Connor’s *Dissertations*, p. 179.



had slain his son. I asked for a chess-board<sup>1</sup> and water to be brought to me, and I washed my hands and put my thumb under my tooth of divination,<sup>2</sup> so that true and exact divination was shewn me, namely, that thy father had slain the son of the Reachtair between his two knees. I offered eric myself when that was shewn me, and the Reachtair refused that; so that I was forced to tell him that it was thy father that had slain his son. The Reachtair said that there was not in the house a man for whom it was more easy to give eric than thy father, for that he himself had a son therein, and that he would not take any eric whatever except that thou shouldst be placed between his two legs and his two knees, and that he would forgive [the death of] his son if he let thee from him safe. Aonghus grew wrath with the Reachtair at that speech, and thy father thought to take off his head, until I put him from him. Then came the Reachtair again having a magic wand of sorcery, and struck his son with that wand so that he made of him a cropped green pig, having neither ear or tail, and he said, 'I conjure thee that thou have the same length of life as Diarmuid O'Duibhne, and that it be by thee that he shall fall at last.' Then the wild boar rose and stood, and rushed out by the open door. When Aonghus heard those spells laid upon thee, he conjured thee never to hunt a swine; and that wild boar is the wild boar of Beann Gulbain, and it is not meet for thee to await him upon this tulach." "I knew not of those conjurations hitherto," said Diarmuid, "nor will I leave the tulach through fear of him before he comes to me, and do thou leave me Bran beside Mac an Chuill." "I will not," said Fionn, "for oftentimes this wild boar hath escaped him before."

guished from *fios*, the ordinary knowledge of a fact, &c. which is masculine. Two forms occur in the *Feast of Dun na ngedh*, (p. 8.) i.e., *fír*, and *fíſir*, or according to modern orthography, *fír*.

Ro zluair Fhionn moine a h-aiéle riu azur éázbar Djar-  
muib ina uaáa azur ina aonari ar inullaá na tuláa. “Do  
beim mo briaáar,” ar Djarmuib, “zur dom náibadra  
do iuzuir an t-realz ro, a Fhionn; azur mar an aáa a  
u-dan daí bár d'éázal, n'í fúil feidm azam a feacúad  
don éor ro.”

Táinig an toic fáy am riu a u-ázaid na beinne aúior,  
azur an Fhianh ina diaiz. Ro rzaol Djarmuib mac an  
éuill dá h-éill ina éoinne, azur n'í deairna riu taibe do,  
óir n'íor fáy rí iur an toic, azur no iméiz moine. A  
dubairc Djarmuib, “Ir mariz naé u-deinean comairle  
deáz-inná, óir a dubairc Tríinne muom a moé-dáil na  
maidne anu an Móralltaá azur an Za deair do éabairc  
muom.” Jar riu no éuir Djarmuib a biz-meur dáiz-zéal  
doine-ionzáná a ruáituid ríoda an záol buide, azur tuz  
moza an uráir don inuic, zur buail a z-ceair-lár a  
h-aizé azur a h-eudau í; zidead n'íor zéair aon iuibe  
iuice, azur n'í deairna fúiluzáá ina foimdeairzad uirre.  
Ba inrde meanna Dhjarmuib riu, azur a h-aiéle riu no  
éairiauz an Beáz-alltaá ar a éruaill taize, azur do  
buail lanbuille de a u-druim an tuic zo m'leááa meair-  
calma, zo náir zéair aon iuibe an, azur do iuzne dá  
éuid don éloidean. An riu tuz an toic ríé neimeázlaá  
ar Dhjarmuib zur ban an fód no bá fá u-a éoraib, azur  
taula mullaá a éin faol, azur ar u-éiuizid do taula cor  
ar záá taob don toic de, azur a ázáid riar ar deiread  
an tuic. Ro zluair an toic le fánaá an énuic ríor, azur  
n'íor feud Djarmuib do éuir d'í iur an maé riu. Ro zluair  
moine a h-aiéle riu uó zo náinig Ear muad inic Bha-  
dáir, azur mar náinig an rrué muad tuz ríé léimeanna

<sup>1</sup> The possessive pronoun in the Irish is here feminine, because, though *Mac an Chuill* is masculine, the writer is considering him merely as a *cu*, or hound, which is feminine.

<sup>2</sup> Literally, so that he took [away] the sod that was under his feet, and the top of his head came under him.



Fionn went his ways after that, and left Diarmuid alone and solitary upon the summit of the tulach. "By my word," quoth Diarmuid, "it is to slay me that thou hast made this hunt, O Fionn; and if it be here I am fated to die I have no power now to shun it."

The wild boar then came up the face of the mountain with the Fenians after him. Diarmuid slipped Mac an Chuill from his leash<sup>1</sup> against him, and that profited him nothing, for he did not await the wild boar but fled before him. Diarmuid said, "woe to him that doeth not the counsel of a good wife, for Grainne bade me at early morn to-day take with me the Moralltach and the Ga dearg." Then Diarmuid put his small white-coloured ruddy-nailed finger into the silken string of the Ga buidhe, and made a careful cast at the pig, so that he smote him in the fair middle of his face and of his forehead; nevertheless he cut not a single bristle upon him, nor did he give him wound or scratch. Diarmuid's courage was lessened at that, and thereupon he drew the Beag-alltach from the sheath in which it was kept, and struck a heavy stroke thereof upon the wild boar's back stoutly and full bravely, yet he cut not a single bristle upon him, but made two pieces of his sword. Then the wild boar made a fearless spring upon Diarmuid, so that he tripped him and made him fall head-long,<sup>2</sup> and when he was risen up again it happened that one of his legs was on either side of the wild boar, and his face [looking] backward toward the hinder part of the wild boar. The wild boar fled down the fall of the hill and was unable to put off Diarmuid during that space. After that he fled away until he reached Eas [Aodha] ruaidh mhic Bhadhairn,<sup>3</sup> and having reached the red stream he gave

<sup>3</sup> Here, and in other places, the writer applies feminine pronouns to the boar; because, though *torc* (a boar) is masculine, he considers the animal generically as a pig (*muc*), which is feminine.

luēnāna tarir ān ear ahoon azur anall, acēt nōri feud  
 Djarumud do cūri dā drom nīr an nae rīn; azur tānīz a  
 b-fričēnīz nā conānre ceudnā zo nānīz zo h-ārd nā beinne  
 ruar arīr. Azur ar d-teaēt zo mullač an čnujč di do  
 cūri Djarumud dā drom, azur ar d-tuīrīm cūm lāri do  
 tuz an tojic rīč rānētac rārlārdīri arī, zuri lēīz a abac  
 azur a jonāčari nē n-a čorāib. Acēt čeanā, ar b-fazbārl  
 nā tulčā di tuz Djarumud určari āčurac do cūl an člojōnī  
 nō čārlā nā lāri nā aīze, zuri lēīz a h-īnūčīnī nā zuri  
 fāzāib mārib zān anam ī, zuri Rāč nā h-ānīrānī anīm  
 nā h-āīte atā ar mullač nā beinne ō jōnī lē.

Nōri čīan a h-āīčle rīn zo d-tānīz Fionn azur Fianna  
 Eīnionn do lačāri, azur nō bādari arīzeanīnā bārl azur  
 buarīneuzā az teaēt ar Djarumud an tan rīn. “Jr māīč  
 līom tu fāīrīn rān nōčēt rīn, a Djarumud,” ar Fionn;  
 “azur jr trīuāz līom zān nīnā Eīnionn dod feučān ahoīr:  
 ōri tuzār māīre nīāīč ar nījōnāīre, azur nōzā deīlbe ar  
 dīojč-čēīlč.” “Māīreāč, atā ar z-cunur duīre nīre  
 do leīzeār, a Fhīn,” ar Djarumud, “dā m-bād ārl nīoj  
 fēīn ē.” “Cionnur do leīzīrīnīn čū?” ar Fionn. “Zo  
 māīč,” ar Djarumud; “ōri an tan zlacār an t-reojd  
 uaral fīre fōri Bhōīn, zīd bē neac dā d-tīobīrā deoč  
 dod bārāib do bīād rē ōz rlan ōn uīle zālari dā ēīr.”  
 “Nōri čūllīrīre uāim an deoč rīn do čābāīre duīre,” ar  
 Fionn. “Nī fīori rīn,” ar Djarumud, “jr māīč do čūl-  
 lear uāīč ī; ōri an tan čuādāīrīre zo teač Dheīnīc nīc  
 Dhonhāīrīčāīd, azur māīčē azur mōruāīrīle Eīnionn ad  
 fōčāri, do čāīčēanī fleīde azur feurta, tānīz Čāīrīre

<sup>1</sup> Wild boars and deer are the animals most frequently introduced by the Irish romancers; wolves, though they abounded, never forming the subject of any exploit. To modern taste the manner of Diarmuid's death appears ridiculous, but the peasantry receive it with the same simplicity as their mediæval fathers, as a terrific adventure.

<sup>2</sup> *Rath na h-amhrann*. That is, the Rath or tumulus of the sword-hilt.

three nimble leaps across the fall hither and thither, yet he could not put off Diarmuid during that space ; and he came back by the same path until he reached up to the height of the mountain again.<sup>1</sup> And when he had reached the top of the hill he put Diarmuid from his back ; and when he was fallen to the earth the wild boar made an eager exceeding mighty spring upon him, and ripped out his bowels and his entrails [so that they fell] about his legs. Howbeit, as he [the boar] was leaving the tulach, Diarmuid made a triumphant cast of the hilt of the sword that chanced to be [still] in his hand, so that he dashed out his brains and left him dead without life. Therefore Rath na h-Amhrann<sup>2</sup> is the name of the place that is on the top of the mountain from that time to this.

It was no long time after that when Fionn and the Fenians of Erin came up, and the agonies of death and of instant dissolution were then coming upon Diarmuid. "It likes me well to see thee in that plight, O Diarmuid," quoth Fionn ; "and I grieve that [all] the women of Erin are not now gazing upon thee : for thy excellent beauty is turned to ugliness, and thy choice form to deformity." "Nevertheless it is in thy power to heal me, O Fionn," said Diarmuid, "if it were thine own pleasure to do so." "How should I heal thee?" said Fionn. "Easily," quoth Diarmuid ; "for when thou didst get the noble precious gift of divining at the Boinn, [it was given thee that] to whomsoever thou shouldst give a drink from the palms of thy hands he should after that be young [i.e fresh] and sound from any sickness [he might have at the time]." "Thou hast not deserved of me that I should give thee that drink," quoth Fionn. "That is not true," said Diarmuid, "well have I deserved it of thee ; for when thou wentest to the house of Deare the son of Donnarthadh, and the chiefs and great nobles of Erin with thee, to enjoy a ban-

Լիբաճարի մաճ Շորմայր միճ Ալլա, աչար բլի Բիբաչ-  
 րիւլչե, աչար Պիլծե, աչար Շեարմա, աչար colաինա  
 տեադա շիսբարնաճա նա Եաւինաճ շիմճոլլ նա Բիւլչիե  
 օրտրա, աչար տաճար շիճ շիոմ-ճարճա ծր հրծ աճ շիմճոլլ,  
 աչար ոճ շիսբաճար տիսե աչար տեադալա լիստե. Բօ Ելլիճ-  
 լրբե աճ թեարն լար բլի, աչար ոճ հլ ուոճ ծալ ալաճ; աճ  
 ա ծաբարտրա ուոճ քառնալի ալլաճ աճ ճլ աչար աճ աօլիսեար  
 աչար ճօ մաճքալիս քեյն ալաճ ճա ճիօճալ օրտրա. Ալիս բլի  
 ճօ շաճար ալաճ աչար ճօ Բաճար նա տիստե, աչար տաճար  
 շիճ ճեարճ-մաճար շիմճոլլ նա Բիւլչիե, ճար մարնար Եաօ-  
 ճաճ ճօ ճաճ մաճար ճիօճ, ճօ ն-ճեաճար ալլաճ ճալ քալիս-  
 ճաճ ճալ քօրիճեարճաճ օրտրա ճա ն-ճելր. Աչար լր Լիստեաճ,  
 Լիճճալլեաճ, Լիստեալլաճ, ոճ Բա տրա ուոնալ ալ օլճե  
 բլի, ա Բիլիս,” ալ Պարմալ; “աչար ճա մ-Բաճ յ ալ օլճե  
 բլի ճ’լարիքալիստե ճեօճ օրտր ճօ Բեարնա ճալ յ, աչար նլօր  
 ճօրա ճալ ալ ալլա բլի լիճա ալլալ.” “Նլ բլօր բլի,” ալ  
 Բլօրտր, “լր օլճ ճօ շիլլիլ ալալ ճեօճ ճօ շաԲարտր ճալ լիճա  
 ալ օլճ մալճ ճօ ճեարն ճալ; ճիլ ալ օլճե ոճ շաճար  
 Լիս ճօ Եաւինալլաճ, ճօ մաճար Յրալիսե ուոճ ալալ ա Բ-քաճ-  
 սալլե Բ-քեար ն-Ելլիստր, աչար ճար տա քեյն Բա քեար ճօրի-  
 Եաճա ճալ ալլալ ա Բ-Եաւինալլաճ ալ օլճե բլի.”

“Նլօր ճիստաճ մալլե ուլ բլի, ա Բիլիս,” ալ Պար-  
 մալ; “աճ ճեարա ճօ շար Յրալիսե օրտր, աչար նլ ճալլ-  
 բլիստե ոճ ճեարա ալ ճիլ նա քալիսե, աչար նլ բլօր ճալլե,  
 ա Բիլիս, ալ օլճ ճա ն-Բարալ; ճիլ լր մալճ ոճ շիլլեար-  
 քա ալլա ճեօճ ճօ շաԲարտր ճալ, ճա մ-Բաճ շարիլի ուոճ  
 ալ օլճե ճօ մալլե Պիօճաճ մաճ Շօլճալի քեաճ Բիւլչիե

<sup>1</sup> This expression occurs in the *Feast of Dun na ngedh*, p. 4, viz.—  
 ուոնլր Եարնաճ Եօ ն-ա Եօլալալ օԵր քե-Եաճա Եարնա օԵր Պիճե ճօ  
 ճիք օԵր ճօլիճ-բլիս Եօ Բաճ—“that his progeny should still have the  
 legitimate possession of Tara with its supporting families, and the old  
 Tribes of Meath perpetually and for ever.” These “pillars,” or sup-  
 porting families, were probably the same as those called քեյնե բլիսե  
 Եարնաճ, the four tribes of Tara, at p. 8 of the same story, and who,



quet and feast, Cairbre Liffeachair, the son of Cormac, the son of Art, and the men of Breaghmhagh, and of Midhe, and of Cearmna, and the stout mighty pillars of Teamhair<sup>1</sup> came around the Bruighean against thee, and uttered three shouts loudly about thee, and threw fire and firebrands into it. Thereupon thou didst rise and stand, and wouldst fain have gone out; but I bade thee stay within enjoying drinking and pleasure, and that I would myself go out to avenge it upon them. Then I went out and quenched the flames, and made three deadly courses<sup>2</sup> about the Bruighean, so that I slew fifty at each course, and came in having no cut nor wound after them. And thou wast cheerful, joyous, and of good courage before me that night, O Fionn," quoth Diarmuid; "and had it been that night that I asked thee for a drink thou wouldst have given it to me, and thou wouldst not have done so more justly that night than now." "That is not true," said Fionn, "thou hast ill deserved of me that I should give thee a drink or do thee any good thing; for the night that thou wentest with me to Teamhair thou didst bear away Grainne from me in presence of [all] the men of Erin when thou wast thyself my guard over her in Teamhair that night."

"The guilt of that was not mine, O Fionn," said Diarmuid, "but Grainne conjured me, and I would not have failed to keep my bonds for the gold of the world, and nothing, O Fionn, is true of all that thou sayest, for [thou wouldst own that] I have well deserved of thee that thou shouldst give me a drink, if thou didst remember the night that Miodhach the

after the establishment of surnames, were the O'Harts, O'Regans, O'Kellys (of Bregia), and O'Connollys.

<sup>2</sup> *Dearg-ruathar*. *Ruathar* is a rushing, with the notion of violence and destruction. *Dearg* (red) is here used to denote the great slaughter that took place, but it is also used in composition merely as an intensifier, as *dearg-mheisge*, blind or raging drunkenness.



son of Colgan<sup>1</sup> made thee the feast of Bruighean an chaorthainn. He had a Bruighean upon land, and a Bruighean upon the wave, [i.e. upon an island], and he brought the king of the World<sup>2</sup> and the three kings of Innis Tuile<sup>3</sup> to the Bruighean that he had upon the wave, with intent to take thy head from thee. The feast was being given in the Bruighean that he had on land, and he sent and bade thee and the seven battalions of the standing Fenians to go and enjoy the feast to Bruighean an chaorthainn. Now thou wentest and certain of the chiefs of the Fenians together with thee, to enjoy that banquet to Bruigheann an chaorthainn, and Miodhach caused [some of] the mould of Innis Tuile to be placed under you, so that your feet and your hands clove to the ground; and when the king of the World heard that ye were thus bound down, he sent a chief of an hundred to seek thy head. Then thou didst put thy thumb under thy tooth of divination, and divination and enlightenment was shewn thee. At that very time I came after thee to Bruighean an chaorthainn, and thou didst know me as I came to the Bruighean, and didst make known to me that the king of the World and the three kings of Innis Tuile were in the Bruighean of the island upon the Sionna, and that it would not be long ere some one would come from them to seek thy head and take it to the king of the World. When I heard that I took the protection of thy body and of thy life upon me till the dawning of the day on the morrow, and I went to the ford which was by the Bruighean<sup>4</sup> to defend it."

"I had not been long by the ford before there came a chief of an hundred to me of the people of the king of the

who he was it is impossible to say. The title appears to be vaguely applied to some fictitious Continental potentate.

<sup>3</sup> i.e. The island of the Flood or Ocean, by which the writer probably means Iceland.

<sup>4</sup> i.e. The fort was approached by a ford.

դառնար լե շէլե, շար Եայրարա աղ շեղոյ ծե; աշար ծո  
 շարար ար ա իմարտիւ, աշար տաշար է շո Երաշտի աղ օղե-  
 ճի աղար ա իմարտիւ աղ ծոմարի ա ղ-ճար ծղ աշար աղիւնարա  
 աշար շիւ իւճէ Երաշտ տալե իրա թոճարի. Պո Եայրար ա  
 շ-շիւն ծղոճ, աշար իո շարար ա շ-շոմարիւն իո թճէլե լաճ,  
 աշար տաշար աղ շոմ շոճ-ծրճա շիւնարաշէ շո լաղ ծո թիւ-  
 ինաճ թոճ-ճլեա ծո Եի ա Ե-թարաղար աղ իւճ, աղ լաղի շի.  
 Աղ թիւ ծո իւճարար Բաճար-շար լեմ շոլճեան աղ շիւ-  
 շոլլ, աշար շաղաշ ծո շոմաճ իո իաճա աշար իո շոլե շո  
 Երաշտի աղ շարաղար, աշար տաշար ղա շիւն թիւ կոմ. Կ-  
 շար ծարա աղ շոմարիւն շոմարաճա շոճարաճա աշար շոմ-իւ-  
 օլճե, աշար ծո շարարար Բալ ղա ծ-շիւ իւճ թիւ Բիւ աշար  
 Բաղ Ե-Բիւն, աղ ինճ ծղոճ ծո Եի շարաղար, իոնար շար  
 լիւճար լաճար ծար լաղ աշար շիւնարա Եար շ-շո ար  
 Եար շ-շարար; աշար ծա ի-Եաճ ի աղ օլճե թիւ ծ'արարար-  
 ղե ծոճ օղար, ա Բիւն, ծո շարարի ի! Եր իոմա էլճեան  
 թիւ թիւ ծո Եա օղար աշար ար Բիւնարաղ Երաղոն ծո շ-շար  
 լճ շաղաշար ա Ե-Բարարաղաճ շար աղար, իրա շարարար  
 իո շոմար աշար մ'արա ա շ-շոնարարար ար ծո թոնար, աշար  
 շաղ Բալ թիւնարա իար թո ծո ծարան օղար. Աղար աղ  
 շ-շարա, իր իոմա լաճ լիւնարաճ աշար շարաղաճ շալաճ  
 շիւնարաճ ծո շար լարար, աշար ղի ծա ծարարաճ ծոլ Բո;  
 աշար իր շարար շո ծ-շոճարաճ իաճար էլճի ար աղ Ե-Բիւն  
 ծոճ շոլր, ղաճ Ե-Բաղարաճ իոմար ղարաճա ար ա լոլր. Աշար  
 ղի շու Բիւն, ա Բիւն, իր Բաճար կոմ; աճ Օղար, աշար  
 Օղար, աշար իո շոմարաճա ծարա շարար ար շարա.  
 Աշար Եարար Բիւն, ա Օղար, աճ շալարա ծար ղա Բիւն,  
 աշար իր իոմար իո ծարա ծար Բո, ա Բիւն."

Աղ թիւ ա ծարար Օղար, "ա Բիւն," ար ղե, "շիւն

1 i.e. The passions and treachery of Fionn had caused the death of many of his own warriors.

2 Diarmuid prophesied rightly, the Fenians were crushed at the Battle of Gabhra. See *Transactions* Vol. I.; also Կաղ Օղար ա ղ-ճարա ղա Բիւն.

3 Կալարա .i. Բոլարարա ղո Բար շարար. P. Connell's *Ir. Dict. MS.* There is also a verb Կալար, to call, of which the old form would be



World, and we fought together ; and I took his head from him, and made slaughter of his people, and brought it [the head] even to the Bruighean of the island where the king of the World was enjoying drinking and pleasure with the three kings of Innis Tuile by him. I took their heads from them, and put them in the hollow of my shield, and brought the jewelled golden-chased goblet, being full of old mead, pleasant to drink, which was before the king, in my left hand. Then I wrought sharply with my sword around me, and came by virtue of my fortune and of my valour to Bruighean an chaorthainn, and brought those heads with me. I gave thee the goblet in token of slaughter [i.e. victory] and of triumph, and rubbed the blood of those three kings to thee and to the Fenians, as many of them as were bound, so that I restored you your power over the vigor of your hands and the motion of your feet ; and had I asked a drink of thee that night, O Fionn, I would have gotten it ! Many is the strait, moreover, that hath overtaken thee and the Fenians of Erin from the first day that I came among the Fenians, in which I have perilled my body and my life for thy sake ; and therefore thou shouldst not do me this foul treachery. Moreover, many a brave warrior and valiant hero of great prowess hath fallen by thee,<sup>1</sup> nor is there an end of them yet ; and shortly there will come a dire discomfiture upon the Fenians which will not leave them many descendants.<sup>2</sup> Nor is it for thee that I grieve, O Fionn ; but for Oisín, and for Oscar, and for the rest of my faithful fond comrades. And as for thee, O Oisín, thou shalt be left to lament<sup>3</sup> after the Fenians, and thou shalt sorely lack me yet, O Fionn."

Then said Oscar, " O Fionn, though<sup>4</sup> I am more nearly

καταγιν, probably from the Danish *kjælde*. Many Irish words resemble English words of the same meaning, though clearly not derived from them, e.g. ἡδός, *a road*, which is explained in Cormac's glossary.

<sup>4</sup> Here ἤτοι ἔστι is not negative.

չոր քօլչրե յո չաօլ Եւրքե յնձ Ծ Փիարմայծ Օ Փիւծիւնե, յի լէյշքեաճ լեաժ չալ յեօճ Ծ ըսԾալլր Ծ Փիարմայծ; աչոր Ծ յեյլլլմ յո իրլաճար լեյր, Ծձ մ-Ծաճ աօղ քրլլօղղրա ըաղ Ծ յօղաղ Ծ յեւրքաճ ա լեյճէլճ ըլղ ճ'քեալլ ալ Փիարմայծ Օ Փիւծիւնե, յաճ յաճքաճ ալ աճճ չլճ Ծ Ծ յաչղղղղե Ծսճ ճրեյրե լաղ, աչոր թաԾալլ յեօճ ճղչե չաղ յօղլլ.”

“ Ոի ի-ալճղճ ճաղրա թօԾալլ ալ Ծլճ ալ աղ մ-Ծեղղղ ըօ,” յօ յալճ Բլօղղ. “ Ոի քլօղ ըլղ,” ալ Փիարմայծ, “ ճղղ յի քղղ աճճ յաօղ Չ-ճէլմեաղղա աալճ աղ թօԾալլ յլ քեճղղ քլօղղ-ալրչե ալ Ծլճ.”

Եալ ըլղ թէլճ Բլօղղ ճ'լօղղղալչլճ աղ թօԾալլ, աչոր յօ ճճճալճ լաղ ա ճձ Ծալ լեյր ճօղ ալրչե; աճճ յի յճ յնձ լեաճ ըլղչե Ծ յաղղղ աղ աալլ Ծ լէլչ ը Ծ աղ թ-ալրչե թի Ծ-ա Ծալալճ քլօղ, աչոր յօ յղղղղ յաղ քեւճ աղ թ-ալրչե Ծ ըսԾալլր յլր. “ Փօ յեյլլլմրե յօ իրլաճար,” ալ Փիարմայծ, “ չոր ճօճ ճեօղղ քէղղ Ծ լէլչլր աալճ Ե.” Փօ ճալճ Բլօղղ ալ ճեաղղ աղ ալրչե աղ աճալլ, աչոր յի յճ յնձ աղ քալճ ճեւճղա թաղղղ աղ թաղ Ծ լէլչ թի Ծ-ա Ծալալճ Ե, ալ ըղղ-աղղեաճ ճօ ալ Չղղաղղղ. Աղղ ըլղ յօ ճարղղղղ Փիարմայծ օղղաճ Ծօճճ Եւչօղղղաղղղ աչձ քալքղղ ըլղ ճօ. “ Փօ յեյլլլմրե յօ իրլաճար ա Ծ-քլաճղղաղղ յաղաղղ,” ճօ յալճ Օղչալ, “ յղղա ճ-թւչալլ ա լաղ աղ թ-ալրչե յօճ, ա Բղղղղ, յաճ Ծ-քաչքալճ աղ թալաճ ըօ աճճ թաղ յճ յղղղ.” Փ'քլլ Բլօղղ աղ թրեալ քեաճճ ալ աղ թօԾալլ Ծ յլճղղ աղ ճօղղղալճ ըլղ Ծ յղչղղ Օղչալ լեյր, աչոր թւչ աղ թ-ալրչե յլր Չօ Փիարմայծ, աչոր աչ թեաճճ Ծ լաճալլ Ծ յօ ըչալլ աղ թ-աղղաղ յե ճօղղղղ Փիարմաճ. Աղղ ըլղ յօ ճճճԾաճալ աղ ճղղղղ ըլղ ճ'Բղղղղղալճ Եղղղղղղ Ծ յի Ծ լաճալլ թղ թղղղղղղա ճԾԾալ-

<sup>1</sup> Edmund Spenser says of the Irish, “Also they use commonly to swear by their swords.”—*View of the State of Ireland*.

<sup>2</sup> The common tradition amongst the peasantry is, that Diarmuid slew the boar without himself receiving a hurt, that he then took off the hide, and as it lay extended on the ground that Fionn bade him measure its length. This Diarmuid did by pacing over the skin from the head

akin to thee than to Diarmuid O'Duibhne, I will not suffer thee but to give Diarmuid a drink ; and I swear, moreover, that were any [other] prince in the world to do Diarmuid O'Duibhne such treachery, there should only escape whichever of us should have the strongest hand, and bring him a drink without delay."

"I know no well whatever upon this mountain," said Fionn. "That is not true," said Diarmuid ; "for but nine paces from thee is the best well of pure water in the world."

After that Fionn went to the well, and raised the full of his two hands of the water ; but he had not reached more than half way [to Diarmuid] when he let the water run down through his hands, and he said he could not bring the water. "I swear," said Diarmuid, "that of thine own will thou didst let it from thee." Fionn went for the water the second time, and he had not come more than the same distance when he let it through his hands, having thought upon Grainne. Then Diarmuid hove a piteous sigh of anguish when he saw that. "I swear before my arms,"<sup>1</sup> said Oscar, "that if thou bring not the water speedily, O Fionn, there shall not leave this tulach but [either] thou or I." Fionn returned to the well the third time because of that speech which Oscar had made to him, and brought the water to Diarmuid, and as he came up the life parted from the body of Diarmuid.<sup>2</sup> Then that company of the Fenians of Erin that were present raised three great exceeding loud

to the tail, but Fionn then asked him to measure it again, in the contrary direction, and it is said that in walking against the lie of the bristles his foot was pierced by one of them, and that he died of it. It is singular that *Diarmuid na m-ban* should have met his death by the same beast that slew Adonis, whom he may be said to represent in Irish legend. The same tradition prevails in the Scottish Highlands. Vide the Gaelic poems on the death of Diarmuid printed by Smith and Gillies.

inóma ór áird a3 caoirhead Dhiamuda Uí Dhuibhne, a3ur d'feuc Orzari zo fíocmair fearzad ar Fhionn, a3ur ir é mo maib, zo m-bad inó an r3éile Diamuid do beic maib iná eirrean, a3ur 3ur cáilleadarí Fíanna Eiríonh a 3-cuir3 caéta dá tóir3.

A dubairt Fíonh, “fá3bam an tulać ro ar eazla zo m-beurfad Alon3ur an bno3a a3ur Tuacá Dé Danann orriuirh; a3ur 3ion zo b-fuil cuib a3uirh do mairbad Dhiamuda, n3 móide do 3eubad an f3iurhne uairh.” “Ir briaćar dairra,” ar Orzari, “dá b-fearfaiurh 3urab me h-a3aib Dhiamuda do m3uir real3 beirhne 3ulbairh, nac u-dion3airta í zo briać.” Anh rih mo 3luair Fíonh a3ur Fíanna Eiríonh óh tula3 amad, a3ur cú Dhiamuda .i. Mac an Chuil a laim Fhionh; a3ur d'f3ll Oir3h, a3ur Orzari, a3ur Caoilte, a3ur mac Lu3deac tar a u-air, a3ur mo cúirheadarí a 3-ceicme buir a d-timćoll Dhiamuda, a3ur mo 3luairheadarí nompa a h-aicéle rih a u-dia3 Fhionh.

N3 h-aic3uirtear a u-imćeacéta zo ma3adair Rać 3hriairhne, a3ur mo bá 3riairhne amu3 nompa ar m3urćaib an maća a3 fuirhead me r3eulaib Dhiamuda d'fá3aib, zo b-feacaib Fíonh a3ur Fíanna Eiríonh a3 teacć cúicé. Anh rih a dubairt 3riairhne, dá mairhead Dhiamuid nac a laim Fhionh do b3ad Mac an Chuil a3 teacć don baile

<sup>1</sup> *Sgeile*, pity. This word having become obsolete the people have supplied its place by *sgeul* (a story), which is not very dissimilar in sound, so that they say ir mór an r3eul é for ir mór an r3éile é, which phrase is literally introduced by them into English, viz. “that is a great story,” i.e. pity. Another curious substitution of a living for an obsolete word of like sound but different meaning, is to be found in the sentence *Ata a fhios ag fiadh*, which must have originally been *Ata a fhios ag Fiadha*; *Fiadha* meaning *good God* (.i. fód3a according to an old glossary, vide O'Reilly). But as this word has been long disused it is now considered by the peasantry in the above case to be *fiadh*, (a deer or stag), the sound of both being identically the same; and they say that the



shouts, wailing for Diarmuid O'Duibhne, and Oscar looked fiercely and wrathfully upon Fionn, and what he said was, that it was a greater pity<sup>1</sup> that Diarmuid should be dead than [it would have been had] he [perished,], and that the Fenians had lost their main-stay in battle<sup>2</sup> by means of him.

Fionn said, "let us leave this tulach, for fear that Aonghus an bhrogha and the Tuatha De Danann might catch us; and though we have no part in the slaying of Diarmuid, he would none the more readily believe us." "I swear," said Oscar, "had I known that it was for Diarmuid [i.e. with intent to kill Diarmuid] that thou madest the hunt of Beann Gulbain, that thou wouldst never have made it." Then Fionn and the Fenians of Erin went their ways from the tulach, Fionn holding Diarmuid's staghound, that is, Mac an Chuill, but Oisin, and Oscar, and Caoilte, and the son of Lughaidh returned back, and threw their four mantles about Diarmuid, and after that they went their ways after Fionn.

It is not told how they fared until they reached Rath Ghrainne, and Grainne was before them out upon the ramparts of the Rath, so that she saw Fionn and the Fenians of Erin coming to her. Then said Grainne, that if Diarmuid were alive it was not by Fionn that Mac an Chuill

original sentence was *ata a fhios ag Dia* (God knows); but that to avoid profanity *fiadh* is used instead of *Dia*, (the only difference in the sound of the words being in the first letter, so that the meaning of the asseveration is still plain). This phrase also they actually translate into English, saying—"The deer knows" for "God knows," or as it is wrongly spelled by novelists who do not understand what they write about, "The dear knows." There are many more curious Gaelicisms in the English spoken by the Irish peasantry, even in districts where the Irish has been longest extinct, which it is well worth while to note and explain while the Irish is yet a living language; for when it dies, much that may be certainly pronounced upon now will be mere conjecture.

<sup>2</sup> Literally, their yoke of battle, i.e. the warrior who kept them together.

ro ; azur jr amlajð mo ba Tráinne an tmað riu, taobérom  
 toiriac, azur mo éur rí tar múncaib an maða amað, azur  
 do ruð rí tmar mað marb ar an laðair riu. An uair  
 do ònnaime Oirín Tráinne ar an mod riu, mo éur ré  
 Fionn azur Fianha Eimionn ón laðair; azur az fázbair  
 na laíreac d'Fhionn azur d'Fhianhaib Eimionn mo tó-  
 zair Tráinne a ceann ruar azur mo iarir ar Fhionn Mac  
 an Chuil d'fázbair aice féin. A dubairt nac d-tiobrad,  
 azur nar mór leir an méid riu d'oiúreacð mhic Uí Dhuib-  
 ne do beir aize féin. Ar n-a clor riu do Oirín, mo bain  
 an éú ar laim Fhionn azur tuð do Thriainne í, azur mo  
 leah féin a mhurtir.

An riu mo ba ðair le Tráinne bar Dhiamuda,  
 azur mo léiz rí éiúeain fáda éioiruað aird, zo m-bað  
 clor fá iméian an baile í; azur táuiz a bannriac azur  
 a mhurtir oile do laðair, azur d'fárfuiz di ceud do éur  
 ayyr na h-aynriacair riu í. D'ionn Tráinne dóib zuraib  
 é Diamuid do capleac me toic beinne Sulbair do éoirz  
 reilze Fhionn mhic Chumail, “Azur jr tuiac nem éioide  
 féin,” ar Tráinne, “Zan mé ioncómriac me Fionn, azur  
 dá m-bairt nac léizfionn rlan ar an laðair é.” Ar n-a  
 clor ran do mhurtir Thriainne bar Dhiamuda, mo léiz-  
 eadair mar an z-ceudna tui trom-zairca aiónéile tuitide  
 arda mar aon me Tráinne, zur clor a neulaib hime,  
 azur a b-fuicib na éioimaimente na trom-loirzue riu;  
 azur ayy riu a dubairt Tráinne iur na cúiz ceud do  
 éaúlac mo ba aice, dul zo beinne Sulbair azur coir  
 Dhiamuda do éadairt éúice.

Jr í riu uair azur ayyr do foillriúeac d'Alonzur an  
 bnoza Diamuid do beir marb a m-beinne Sulbair, óir  
 nj maib cóimeud aize ayy an oíðe roime riu; azur do  
 zluair a z-comaon na zaoite zlan-fuaimne zo máuiz  
 beah Sulbair a n-éinreac me mhurtir Thriainne; azur

would be held coming to this place ; now Grainne was at that time heavy and pregnant, and she fell out over the ramparts of the Rath, and brought forth three dead sons upon the spot. When Oisín saw Grainne in that plight he sent away Fionn and the Fenians of Erin ; and as Fionn and the Fenians of Erin were leaving the place Grainne lifted up her head and asked Fionn to leave her Mac an Chuill. He said that he would not give him to her, and that he thought it not too much that he himself should inherit so much of the son of O'Duibhne ; but when Oisín heard that he took the staghound from the hand of Fionn, gave him to Grainne, and then followed his people.

Then Grainne was certified of the death of Diarmuid, and she uttered a long exceedingly piteous cry, so that it was heard in the distant parts of the Rath ; and her women and the rest of her people came to her, and asked her what had thrown her into that excessive grief. Grainne told them how that Diarmuid had perished by the wild boar of Beann Gulbain, by means of the hunt that Fionn Mac Cumhaill had made. " And truly my very heart is grieved," quoth Grainne, " that I am not myself able to fight with Fionn, for were I so I would not have suffered him to leave this place in safety." Having heard that, the death of Diarmuid, they, too, uttered three loud, fearful, vehement cries together with Grainne, so that those loud shouts were heard in the clouds of the heaven, and in the wastes of the firmament ; and then Grainne bade the five hundred that she had for household to go to Beann Gulbain, and to bring her the body of Diarmuid.

At that very time and season it was shown to Aonghus an bhrogha that Diarmuid was dead upon Beann Gulbain, (for he had had no watch over him the night before), and he proceeded, accompanying the pure-cold wind, so that he reached Beann Gulbain at the same time with the people

արի ճ'ալէնչեաճար տեաջլաճ Յիւնայնե Պոնչար, ու ճարի-  
 եաճար եարչեաօրն ա ղՅլաճ արաճ արի ճոնարեա ղյօճճնա,  
 աչար ճ'ալէնչ Պոնչար յաճրան. Պոն ղյն, արի ղանչաճար  
 ար ճոն ճաճարն աչ երնոն Յսլբարն, ու ճօճեաճար ղէրն աչար  
 արիարչարն Պոնչարա ղրն ղրոմ-չարեա աճբալ-նոնա աճեբարաճա  
 ճր. ճօրն Պիարմսճա, յօնսար ճար ճօր ա ղեւարն երնե,  
 աչար ա ե-բարնն ղա ե-բարմարմարնոն ո-արեա, աչար ա  
 մ-բարնարն ղլէրնե, աչար ա ո-օրլեանարն արա, աչար ա  
 ճ-ճօրչեաճարն Յարմոն ար ճեւոնա.

Պոն ղյն ճօ ճաճարն Պոնչար, աչար ղր է ու ղարն : “ ղյ  
 ղաճար ճոն օրճճ ղարն ճ ղարչար ղոմ ճս ճօ երաչ ղա Բօնոն  
 ա ճ-բարն ճօ ղար ղրօր, ղաճ մ-բարնոն ճօճ ղարնե աչար  
 ճօճ ղրօրճօրնեւճ ար ղ'արչարնարնն ճար արնն, ա Պիար-  
 մսճ Այ Պիարնե ! աչար ղր ղրաճ ար ղեալ ճօ ղրչնե Բարն  
 օրն ղար ճեարն ղյօճճնա ղր. ” Յօ ո-ճարնե ար ճարն ղօ  
 ղրօր :—

“ Երաճ, ա Պիարմսճ Այ Պիարնե,  
 ա ճեւ-չօրն ճեալ-բարն ;  
 երաճ ճօ ճարն ղաճ ճարն,  
 ճօ ճարնաճ ճարն ճօ ճարնարն. ”

“ Երաճ ղարալն ոնն ղարմոն ղարն,  
 բարարն ղաճաճ ճարն ղրոմ ղարն ;  
 ճոն մարնաճ, մարնաճ, մարնաճ,  
 \* \* \* \* \*

“ Եր ղարնարնն ու ճարն ղա ճարնաճարն,  
 ճրն ղաճ Բարն բարն արնարնարն ;  
 ղարն երնոն Յսլբարն ճօ ղալ,  
 ու ղարնարն Պիարմսճ ճարն-չարն.

1 That is, the wrong side, or inside, the shield being of wood or wicker  
 work covered outside with leather.

*Is mairg a dhuisgeadh ruinn bhur n-aisith,  
 No thionndadh taobh ascaoin bhur cleoca.*

Woe to him who should rouse the edge of your enmity,  
 Or turn out the wrong side of your mantle.

(*Praises of the Mac Donnells of Scotland, by Ian Mac Codrum.*)



of Grainne; and when Grainne's household knew Aonghus they held out the rough side<sup>1</sup> of their shields in token of peace, and Aonghus knew them. Then when they were met together upon Beann Gulbain, they and the people of Aonghus raised three exceeding great terrible cries over the body of Diarmuid, so that they were heard in the clouds of the heaven, and in the wastes of the firmament of the air, and in the provinces of Erin likewise.

Then Aonghus spoke, and what he said was: "I have never been for one night, since I took thee with me to the Brugh of the Boyne, at the age of nine months, that I did not watch thee and carefully keep thee against thy foes, until last night, O Diarmuid O'Duibhne! and alas for the treachery that Fionn hath done thee, for all that thou wast at peace with him." And he sang the following lay:—

"Alas, O Diarmuid O'Duibhne,  
 O thou of the white teeth, thou bright and fair one;  
 Alas for thine [own] blood upon thy spear,  
 The blood of thy body hath been shed."

"Alas for the deadly flashing tusk of the boar,  
 Thou hast been sharply, sorely, violently lopped off;  
 Through the malicious, fickle, treacherous one,

\* \* \* \* \*

"Numb venom hath entered his wounds,  
 At Rath Fhinn he met his death;  
 The Boar of Beann Gulbain with fierceness,  
 Hath laid low Diarmuid the bright-faced.

<sup>1</sup> This line is wanting in all the copies which the Editor has seen. The last two lines of this stanza refer to Fionn.

“Տարեա ընչե չաղ տ-բալ,  
 տօշտար կն Պիարմսո՞ս արմ-չևան;  
 շար աղ մ-բխո՞ւն մի՞ն մ-բողբոսն մ-բսան—  
 ոյ կոսն ղա՞ն արմիցեա՞ն արմիցեա՞ն.” Երսա՞ն.

Ա հ-ալե՛ն ղա լաօրծե ըն ոս բխարմսո՞ն Աղոշար ծօ շեա՞նլա՞ն  
 Շիրմայնե արեւո՞ն է աղ տօրն բա՞ն Ե-տանչա՞նար ար աղ լա՞նար  
 ըն. Ա ծախարմսո՞ն շարմ յ Շիրմայնե ոս շար ար շեան  
 արմիք Պիարմսո՞ս ղա, ծա արեւո՞ն շեա՞ն շօ Բա՞ն Շիրմայնե.  
 Ա ծախարմսո՞ն Աղոշար ղա՞ն լեյնքեա՞ն ըն ըն աղ արմիք Պիարմսո՞ս  
 լեո, աշար շօ մ-բարեա՞ն լեյն շար աղ մ-բխո՞ւն ծօ Բօլոն է :  
 “Աշար ծօ ղա՞ն արմիքի կոսն Ե արեւօ՞նա՞ն արմիք, արմիքեա՞ն  
 արմիք արմիք ար շօ մ-բխո՞ւն աշ լախարմսո՞ն կոսն շա՞ն լա.”  
 Ա հ-ալե՛ն ըն շարմար Աղոշար յօնարմսո՞ն բան շ-արմսո՞ն Ե  
 ո-արմիքի կոսն, աշար Ե ղեա՞ն ծօ Ե շօնն արմիքե,  
 աշար ոս շարմար ղօնն շօ ղարմսո՞ն արմսո՞ն ղա Բօլոն.

Երմսո՞ն տեա՞նլա՞ն Շիրմայնե, ծօնարմսո՞ն արմ Ե ո-արմսո՞ն  
 շօ Բա՞ն Շիրմայնե, աշար ոս ղարմսո՞ն ղա՞ն լեյնքեա՞ն  
 Աղոշար արմիք Պիարմսո՞ս ղա, աշար շօ ղարմսո՞ն լեյն է շար  
 աղ մ-բխո՞ւն ծօ Բօլոն; աշար Ե ծախարմսո՞ն ղա՞ն արմիք  
 արմիք արմիք արմիք արմ. Ա հ-ալե՛ն ըն շարմար ղարմսո՞ն  
 աշար տեա՞ն ար շօնն Ե շօնն շօ ղարմսո՞ն արմիք Ե  
 Այ Պիարմսո՞ն, արմ Ե ղարմսո՞ն ծա ղարմսո՞ն աշար ծա ղարմ-  
 ղարմսո՞ն; աշար ղարմսո՞ն արմսո՞ն ղա՞ն շօնն ըն Պիարմսո՞ս  
 աշար արմիքեա՞ն աշ ղա՞ն արմիք ծօլա՞ն աշար  
 արմիքեա՞ն աշ ղարմսո՞ն ղարմսո՞ն, աշար ոս ղարմսո՞ն արմիք  
 ղա՞ն արմիք ծօլա՞ն. Պիարմսո՞ն արմիք Պիարմսո՞ս Այ Պիարմսո՞ն,  
 ղարմսո՞ն, աղ արմիք արմիք ղարմսո՞ն, աշար ղարմսո՞ն ղարմսո՞ն  
 ղա արմիք արմիք .1. Երմսո՞ն, Երմսո՞ն, ղարմսո՞ն, աշար

<sup>1</sup> Aonghus meant to say that he had the power of animating Diarmuid's body for a short period each day, but not to revive him permanently.

<sup>1</sup> *Oglach* originally meant a youth, and then came to signify a retain-er or attendant, (cf. the meaning of *Giolla*). The word is now pro-

“ [Raise ye] fairy shouts without gainsaying,  
 Let Diarmuid of the bright weapons be lifted by you ;  
 To the smooth Brugh of the everlasting rocks—  
 Surely it is we that feel great pity.” Pity.

After that lay Aonghus asked the household of Grainne wherefore they were come to that spot. They said Grainne had sent them for the body of Diarmuid to bring it to her to Rath Ghrainne. Aonghus said that he would not let them take Diarmuid’s body, but that he would himself bear it to the Brugh upon the Boyne ; “ And since I cannot restore him to life I will send a soul into him, so that he may talk to me each day.”<sup>1</sup> After that Aonghus caused the body to be borne upon a gilded bier, with his [Diarmuid’s] javelins over him pointed upwards, and he went his ways until he reached the Brugh of the Boyne.

As for Grainne’s household, they returned back to Rath Ghrainne, and they told how Aonghus would not let them bring the body of Diarmuid, but that he himself had taken it to the Brugh upon the Boyne ; and Grainne said that she had no power over him. Afterwards Grainne sent word and messengers for her children to the cantred of Corca Ui Dhuibhne, where they were rearing and protecting ; now those children of Diarmuid had a Biadhtach each son of them, and sons of Oglachs<sup>2</sup> and of Brughaidhs serving them, and each son of them had a cantred. Now Donnchadh the son of Diarmuid O’Duibhne was the eldest son of them, and to him the other sons were subject, that is, Eochaidh, Connla, Seilbhshearcach, and Ollann the long-

nounced óglac, and modern scribes most commonly write it óglac, considering it to be derived from óg, young, and lac, a warrior. However, the last syllable would appear rather to be a personal termination, as in *eachlach*, (a horseboy), and it is not accented in the spoken language in *Galloglach*, (a Gallowglass).

Ollann ulc-fada mac Dhiamuda .i. mac ioh̄ine iuz̄ Lai-  
 zean; azur ūjor̄i m̄o feapic azur ionn̄m̄uine Thriáinne  
 d'aōn duine dá cloinn̄ f̄éin̄ iñá do Ollann. Ro zluair̄jodari  
 na teac̄ta iari r̄in̄ zo iánzadari an̄ aic̄ iñá iaīb̄ na maca  
 r̄in̄, azur ion̄r̄id̄ a d-toir̄z̄ azur a d-tur̄ur̄ d̄oib̄ ó éúir̄ zo  
 deir̄ead̄; azur az̄ zluair̄read̄t̄ d̄oib̄ maīlle ieī l̄ion̄ a d-teāz̄-  
 laīz̄ azur a d-tion̄ólta, ieī f̄iaf̄ruiz̄eadari a u-aōr̄ z̄riáid̄  
 d̄iōb̄ c̄reud̄ do deun̄f̄aid̄ir̄ f̄éin̄ ó b̄ad̄ar̄f̄an̄ az̄ dul̄ a  
 z-ceann̄ cozaid̄ azur c̄oim̄r̄zleo ieī F̄ionn̄ mac̄ Chuīaill  
 azur ieī F̄ian̄iáib̄ Eir̄ionn̄. A dubair̄t̄ Donn̄chad̄ mac̄  
 Dhiamuda Uí Dhuīb̄ne iuī añāiñan̄ ar̄ a u-aīt̄ib̄ f̄éin̄,  
 azur dá u-deun̄f̄aid̄ir̄ f̄éin̄ r̄īc̄ ieī F̄ionn̄ ūarī baoz̄al̄ d̄oib̄-  
 fean̄ aon̄ ūid̄; azur muna u-deun̄f̄aid̄ir̄, a ieīōzā t̄īz̄ear̄iñá  
 do beir̄t̄ aca.

Ro zluair̄jodari na maca r̄in̄ azur a muir̄t̄ir̄ ieīom̄pa a  
 u-āt̄z̄air̄id̄ z̄ac̄a con̄aie, azur ūī h-aīt̄ir̄t̄ear̄i r̄zeul̄uiz̄-  
 ead̄t̄ oir̄ic̄a zo iánzadari Rāc̄ Thriáinne, azur ieīō f̄ear̄i  
 z̄riáinne f̄ior̄ic̄aōin̄ f̄aile ieīom̄pa, azur tūz̄ p̄ōz̄ azur  
 f̄aile do iñac̄ ion̄z̄ine iuz̄ Laizean: azur ieīō éuad̄ari le  
 c̄eile ar̄teac̄ zo Rāc̄ Thriáinne, azur ieīō f̄uiz̄eadari ar̄  
 f̄leap̄aib̄ na ieīōz̄b̄ruiz̄ne do ieīir̄i a u-uair̄le, azur a u-āt̄-  
 ar̄id̄a, azur aoīre z̄ac̄ u-aōn̄ d̄iōb̄; azur ieīō d̄ailead̄ mead̄a  
 f̄éin̄ie r̄oc̄āit̄in̄e, azur leann̄ta ieīid̄e ieīō m̄īl̄re d̄oib̄, azur  
 deōcā z̄ar̄ba z̄abalta a z-coir̄iáib̄ caōiñá cuīnd̄uiz̄c̄e, zuri  
 ba ieīir̄ze ieīid̄ir̄-z̄l̄ōriac̄ iad̄ an̄ t̄riac̄ r̄in̄. Azur an̄n̄ r̄in̄  
 do labair̄i z̄riáinne do z̄ūc̄ āir̄id̄ōir̄ f̄olur̄-z̄lan̄, azur īr̄ é  
 ieīō iaīid̄: “A élan̄n̄ ionn̄m̄uine, ieīō m̄ar̄b̄ad̄ b̄ari u-āc̄air̄i  
 le F̄ionn̄ mac̄ Chuīaill t̄ari c̄eann̄ cor̄i azur cor̄iñ̄īall̄ a  
 f̄īōc̄c̄ána iur̄, azur d̄iōz̄laīd̄re zo maīc̄ air̄i é; azur az̄ r̄úd̄  
 b̄ari z-coir̄id̄ d'oīz̄iead̄t̄ b̄ari u-āc̄air̄i,” ar̄i r̄ī, “.i. a air̄im̄,  
 azur a éidead̄, azur a iol̄f̄aob̄ari, azur a éleap̄a z̄oile

<sup>1</sup> *Lionn*. This word now means *ale*, as *beoir* does *beer*; but what drinks they originally stood for it is not easy to say. Tradition says that the latter was a delicious drink which the Danes brewed from the tops of heather, and that their two last survivors in Ireland, father and son, died rather than reveal the secret of its preparation.



bearded, the son of Diarmuid, that is, the son of the daughter of the king of Laighean; and Grainne bore greater love and affection to none of her own children than to Orlann. Those messengers thereupon went their ways until they reached the place where those youths were, and they tell them the cause of their journey and of their coming from first to last; and as the youths were setting out with the full number of their household and of their gathering, their people of trust asked them what they should do since their lords were now going to encounter war and perilous adventure with [i.e. against] Fionn Mac Cumhaill and with the Fenians of Erin. Donnchadh the son of Diarmuid O'Duibhne bade them abide in their own places, and that if they made peace with Fionn their people need fear nothing; and if not, to choose which lord they would have [i.e. to side with Fionn or to adhere to their own chiefs as they pleased].

And no tidings are told of them until they reached Rath Ghrainne, and Grainne made them a gentle welcome, and gave a kiss and a welcome to the son of the daughter of the king of Laighean: and they entered together into Rath Ghrainne, and sat at the sides of the royal Bruighean according to their rank, and their patrimony, and according to the age of each one of them; and there were given them mead mild and pleasant to drink, and well prepared very sweet ale, and strong fermented draughts in fair chased drinking horns, so that they became exhilarated and mirthful-sounding. And then Grainne spoke with an exceeding loud and bright-clear voice, and what she said was: "O dear children, your father hath been slain by Fionn Mac Cumhaill against his bonds and covenants of peace with him, and avenge ye that upon him well; and there is your portion of the inheritance of your father," quoth she, "that is, his arms, and his armour, and his various sharp weapons,

աշւր չարչե ար շեւոնա. Բօրոյքեաքա քէլոյ եաճուլն յաժ,  
 աշւր չօ րո-բաժ քեւոյ շաճա ծիճրե ա ք-քաճալ. Աշւր քլալծ  
 աշամ քէլոյ ոյա շաճա, աշւր ոյա շալլոյ, աշւր ոյա ք-եարնալծ  
 ճալիք ծրնարնալծ, աշւր ոյա քալլոյ, աշւր ոյա քօճալոյ չար  
 ոյոյոյ.” Չօ ո-քեարնոյա աոյ քալծ քօ քլօր :—

“ Ելլէլծ, ա շլանոյ Փիարոյմաժ,  
 ծեղոյծ քար ք-քօղլոյ ք-քելլոյ;  
 Չօ րո-բաժ քօնա ծիճ քար ո-եաճրա,  
 շալլոյ շաճալն քշեւա ծելլէլլ.”

“ Աոյ շլօքեարն ծօ Փոնոյքաժ,  
 աոյ քաճ քլ քեարն աշ Փարոյմոյ;  
 աշւր աոյ Չա քեարն աշ Եօճաժ,  
 ա Չ-քեարն Չաճա քօճալլ քլաճալծ.”

“ Ելլոյ ա քլլոյքաճ քալլոյ ծ’Օլլանոյ,  
 քլան Չաճա շալլ ոյա քաճաժ;  
 աշւր ա քլլաճ ծօ Շոնոյա,  
 ծօն քլ շոնքար ոյա շաճա.”

“ Ոյա շաճա աշւր ոյա շալլոյ,  
 ոյա շալլոյ աշւր ոյա ք-եարնաճա;  
 ճալլոյ քոյա Չար քալծ,  
 քլալծ աշամ քլե աոյ աոյար.”

“ Արնալծ քոյա աշւր քլօնաճօրոյ,  
 աոյ օլքար քե քար ք-քլօճալն;  
 ոյա ծեղոյծ քեալլ ոյա քեաճալ,  
 ծեղոյծ քեաճաժ աշւր քլքեաճ.” Ելլէլծ.

<sup>1</sup> *Cuach*, a goblet. This word has been introduced into English by the Scotch in the form *quaigh*.

<sup>2</sup> i. e., and let me see the fruit of it.

<sup>3</sup> i. e., you have heard the fame of your brave father.

<sup>4</sup> The words *cuach*, *corn*, and *copan* are still used, but *earchra* is obsolete.

and his feats of valour and of bravery likewise. I will myself portion them out among you, and may the getting of them bring you success in battle. And I myself will have the goblets,<sup>1</sup> and the drinking horns, and the beautiful golden-chased cups, and the kine and the cattle-herds undivided." And she sung this lay as follows:—

“ Arise ye, O children of Diarmuid,  
 [Go forth and] learn that I may see ;<sup>2</sup>  
 May your adventure be prosperous to you,  
 The tidings of a good man have come to you.”<sup>3</sup>

“ The sword for Donnchadh,  
 The best son that Diarmuid had ;  
 And let Eochaidh have the Ga dearg,  
 They lead to every advantage.”

“ Give his armour from me to Ollann,  
 Safe every body upon which it may be put ;  
 And his shield to Connla,  
 To him that keeps the battalions firm.”

“ The goblets and the drinking horns,  
 The cups and the bowls ;<sup>4</sup>  
 [They are] a woman’s treasure without thanks,  
 I alone shall have them all.”

“ Slay ye women and children,<sup>5</sup>  
 Through hatred to your foes ;  
 Do no guile nor treachery,  
 Hasten ye and depart.” Arise.

<sup>1</sup> Yet the Irish appear to have considered it disgraceful to kill a woman, for a poet says in his panegyric on the Ultonians:—

“ Νἰ βερηρατ βαη-εἶτα βαη,  
 Σλαῖς Ἐμηα, ἀμεῖτ Ἰλαδ.”

The host of Emania, the host of Ulster,  
 Have never committed woman-slaughter. (*B. of Magh Rath.*)

Ա հ-ալէն նա Լաօրծե ընդ ա ծոճայր Յրադոն ընդ լոճեաճ  
 աչոր ա Բ-բոզլում շօ մալ՛ ա Յ-ճարմայ Զօլե աչոր Յարշե  
 շօ մ-Բաճ ինքեաճմա լաճ, աչոր բալ ճա ն-արմրի ճօ ճար՛-  
 Եան ա Բ-բօճար Բհոլճար . ի. Յաճա իբրից.

Քօ շլաարթօճար նա ճաշմաճա ընդ ճոմ ա ն-արճի, աչոր  
 ճարճարճ ճօ Յիւրադոն աչոր ճա ճաշլաճ, աչոր բաշճարճ  
 լոմճօմարճ Բաճաճ աչոր բլարճե ալճ, աչոր լո ճարճաճար  
 ալ ճաճա ճօ : աչոր նլօ ճաշճաճար ճարճ, Յարշիճաճ,  
 լնա ճարճարշիճաճ ա Յ-ճարճարճ լոմճարճա ալ ճօմարճ,  
 նար ճարճաճար բալ ճա ն-արմրի լնա Բ-բօճար աշ ճաճարճ  
 ա Բ-բոզլումճա շօ մ-Բաճ ինքեաճմա լաճ, աչոր ճօ ճաճար ճարճ  
 Բլաճարճա ա Բ-բօճար Բհոլճար.

Յոմճար Բիլի, լար մ-Բալ ճարճա շար լոմճաճար ալ  
 ճարճ ընդ Փիարմաճա ալ ալ Եաճար ընդ, լո ճար ճօ ճա  
 Բ-բաճ աչոր ճա ն-լնաճա շօ մօլ; աչոր լար ընդ լո ճար  
 ճարմաճաճ ալ բաճ Յ-ճարճ նա Յարճբարճ ար ճաճ  
 ալճ ա լաճարճ, աչոր ալ ճ-ճաճ ալ ճօ լաճար ճօլ լո  
 լարճ Բլօլ ճօ ճաճ ալ ճօլարճ-ճարճ ճօլ ճալ ալ Եաճար  
 ընդ ճօլնա Փիարմաճա Ալ Փիարճ ճ ճար շօ ճարճաճ,  
 աչոր ճ'բարմաճ ճօլ ճարճ ճօ ճարճաճ ալ ճօ ընդ : “Օլ  
 լար ալ ճ'բարմաճ ճօ ճարճ օլնա լո ճաճար ալ ալ  
 Եաճար նճ.” Քօ լաճար Օլն, աչոր լար Ե լո լաճ : “Ոլ  
 ճօլնաճ ճօ ճարճ լար ընդ աճ ճօլն, աչոր նլ լաճար-  
 մաճօլնաճ աշ բարմաճ ալ ճօլն նաճ ն-ճարմարմար, աչոր լար  
 ճօլ ալ բալ ճօ լարճար Փիարմաճ Օ Փիարճ ճար ճարճ  
 բլօճարճ, աչոր ճօլնաճ աշ ճարմաճ ա լարնաճ օլն ճար ճար  
 ճարն ճար բալ լնա լարճար ճօ Բալ աչարճ բա ճօմարճ  
 Փիարմաճ—ճօ լարնաճ ճար ճարճար ալ ճար բարճ ճօլն ի.”

<sup>1</sup> Here the reader has no difficulty in recognising Vulcan, although his name is adapted to the Irish alphabet and pronunciation.

<sup>2</sup> It is impossible to say whether these female warriors, who are frequently mentioned in our tales, are mere efforts of imagination, or whether in remote times some women really did devote themselves to



After that lay Grainne bade them depart, and learn carefully all practice of bravery and of valour till they should have reached their full strength, and to spend a portion of their time with Bolcan, that is, the smith of hell.<sup>1</sup>

Then those good youths betook them to their journey, and they take farewell of Grainne and of her household, and leave them wishes for life and health, and Grainne and her people sent the same with them: and they left not a warrior, a hero, nor a woman-hero<sup>2</sup> in the distant regions of the world, with whom they spent not a portion of their time, learning from them until they attained fullness of strength, and they were three years with Bolcan.

Touching Fionn, when it was certified to him that those children of Diarmuid were departed upon that journey, he became filled with hatred and great fear of them; and forthwith made a mustering of the seven battalions of the standing Fenians from every quarter where they were, and when they were come to one place Fionn told them with a loud bright-clear voice the history of that journey of the children of Diarmuid O'Duibhne from first to last, and asked what he should do in that matter: "For it is with intent to rebel against me that they are gone upon that journey." Oisin spoke, and what he said was: "The guilt of that is no man's but thine, and we will not go to bear out the deed that we have not done, and foul is the treachery that thou didst shew towards Diarmuid O'Duibhne, though at peace with him, when Cormac also would have given thee his other daughter, that so thou mightest bear Diarmuid no enmity nor malice—according as thou hast planted the

arms. The romance called *Oileamhain Chongcullainn*, or the rearing of Cuchullainn, tells us that that warrior spent when a youth a year under the tuition of Duireann, daughter of Domhnall king of Alba, or Scotland.

Ba ÷uipreac Fionn ð na bhuacraib rin Oirín, zidead nioi b-féidri leir corz do ÷uip aip.

Od ÷onnaipic Fionn zup éréiz Oirín, azur Orzari, azur clanna Baoirzhe ar ÷eudna é, no rmuain ina mēanman féin nac d-tiocfad iur an t-imríonín rin do ÷oriz muna d-tizead iur Tríainne do bneuzad, azur a h-aicéle rin no ÷uaið zan fíor zan ÷éileabrad d'Fhiannaib Eipionn zo Raé Thriainne, azur beannuizear zo céillide clirde mliir-bhuacraic ði. Ní ÷uz Tríainne aoi ina aipie do, azur a dubairt iur a maðaric d'fázbaíl, azur no léiz a teanza liohēta laihzeur faoi uim an am rin. Aét ÷eana, no ba Fionn az zabail do mliir-bhuacraib azur do ÷omraídēib caoine carēanhaða uipie, zo d-tuz ar a ÷oil féin í; azur do muz leir zur an iomðaid ba ÷óimneara do í, zo n-deairna toil a iurinne azur a mēanman ipa. A h-aicéle rin no zluair Fionn azur Tríainne iompa, azur nī h-aicēiurtear rzeuluizēacēt oipēta zo mānzadair Fianna Eipionn; azur ar b-faierin Fhionn azur Thriainne fan toicim rin dá n-ionnraizid, no léizeadair aon zāip rziže azur fonahaid fúicē, zur ÷rom Tríainne a ceann ie náipie. “Dar linnē, a Fhionn,” ar Oirín, “cōimēudfari féin Tríainne zo maic ar ro ruar.”

Iomēúra ÷loinne Dhiamuda, tar éir reacēt m-bliadanna do ÷aicēan az fozluim a nzarize, tanzadair ar ÷riðócaib imēiana an doñair mōip, azur nī h-aicēiurtear a n-imēacēta zo mānzadair Raé Thriainne. Od ÷ualadair zur euluiz Tríainne ie Fionn nac Chuihail zan ÷éileabrad ðóib féin ina do muz Eipionn, a dubradair nac maib maic aip. Do ÷uaddair a h-aicéle rin zo h-Alliūip laizēan a z-ceann Fhionn azur na Féinne, azur d'fuaizradair caē ar Fhionn. “Eipiz, a Dhiorruiz, azur fiafmuiz ðjob cneud an méid iairreaid riad.” Téid Dhiorruiz aip rin azur d'fiafmuiz ðjobran. “Ceud reari a n-azaid an fip azuip, nō comrac aoinēip.” Ro ÷uip Fionn ceud

oak so bend it thyself." Fionn was grieved at those words of Oisín, nevertheless he could not hinder him.

When Fionn saw that Oisín, and Oscar, and all the Clanna Baoisgne had abandoned him, he considered within his own mind that he would be unable to crush that danger if he might not win over Grainne, and thereupon he got him to Rath Ghraíne without the knowledge of the Fenians of Erin, and without bidding them farewell, and greeted her craftily, and cunningly, and with sweet words. Grainne neither heeded nor hearkened to him, but told him to leave her sight, and straightway assailed him with her keen very sharp-pointed tongue. However, Fionn left not plying her with sweet words and with gentle loving discourse, until he brought her to his own will; and he had the desire of his heart and soul of her. After that Fionn and Grainne went their ways, and no tidings are told of them until they reached the Fenians of Erin; and when they saw Fionn and Grainne [coming] towards them in that guise they gave one shout of derision and mockery at her, so that Grainne bowed her head through shame. "We trow, O Fionn," quoth Oisín, "that thou wilt keep Grainne well from henceforth."

As for the children of Diarmuid, after having spent seven years in learning all that beseems a warrior, they came out of the far regions of the great world, and it is not told how they fared until they reached Rath Ghraíne. When they had heard how Grainne had fled with Fionn Mac Cumhaill without taking leave of them or of the king of Erin, they said that they could do nothing. After that they went to Almuin of Laighean to seek Fionn and the Fenians, and they proclaimed battle against Fionn. Rise, O Diórruing, and ask them how many they require," [said Fionn]. Then Diórruing went and asked them. "[We require] an hundred men against each man of us, or single combat," [said

do coimhac nju, azur mar mánzadair zo lácaim an coimh-  
 laimh riu téidid na maca riu fúca, tríocta, azur táirra, azur  
 mizneadair trí cairn d'íob .i. cairn dá z-ceannab, cairn  
 dá z-corpab, azur cairn dá z-cuid ariu azur éidid. “Ní  
 buan ar fluaizte,” ar Fionn, “ná marbdear ceud ran ló  
 d'íob, azur cneud do deunfam nju rúd, a Thriáinne?”  
 “Racfadra dá n-ionnraizid,” ar Thriáinne, “d'feucain an  
 d-tiocfaid dá n-ríocáin do éiríamh eadruib.” “Bud  
 máic lómra riu,” ar Fionn, “azur do beunfaimh raonire  
 d'íob azur dá ríocct zo bnaé, azur ionad a n-aéar a  
 b-Fianhuizeac, azur cuir azur teannta m' riu do coimh  
 d'íob tré b'íon.”

Téid Thriáinne dá n-ionnraizid, azur fáileizear rompa,  
 azur do éiriz na cairn rionna neuhmáidte d'íob. Acé  
 ceanna, no éiríamh Thriáinne ríocáin eatorra fá deoiz,  
 azur do madad na cuir azur na teannta riu d'íob, azur  
 do fuaradair ionad a n-aéar a b-Fianhuizeac ó Fhionn  
 mac Chumáill. Jar riu no dálead flead azur feurda d'íob  
 zur ba m'ezze meidm-zlómac iad, azur d'fan Fionn azur  
 Thriáinne a b-foéar a céile zo b-fuaradair bar.

Zona í riu tóruizeac Dhiarmuda azur Thriáinne zo-  
 nuize riu.

<sup>1</sup> Such is the invariable ending of an Irish story, and this closing sen-  
 tence is very useful in closely written manuscripts where stories are



they]. Fionn sent an hundred to fight with them, and when they had reached the place of that strife those youths rushed under them, through them, and over them, and made three heaps of them, namely, a heap of their heads, a heap of their bodies, and a heap of their arms and armour. "Our hosts will not last," said Fionn, "if a hundred be slain of them each day, and what shall we do concerning those [youths], O Grainne?" "I will go to them," said Grainne, "to try whether I may be able to make peace between you." "I should be well pleased at that," said Fionn, "and I would give them and their posterity freedom for ever, and their father's place among the Fenians, and bonds and securities for the fulfillment thereof to them for ever and ever."

Grainne goes to meet them, and gives them a welcome, and makes them the aforesaid offers. Howbeit, Grainne made peace between them at last, and those bonds and securities were given to them, and they got their father's place among the Fenians from Fionn Mac Cumhaill. After that a banquet and feast was prepared for them, so that they were exhilarated and mirthful-sounding, and Fionn and Grainne staid by one another until they died.

Thus far, then, the Pursuit of Diarmuid and Grainne.<sup>1</sup>

crowded together, often without any heading, for determining where one tract ends and the next begins.

---

ԲԱՅԻՅԱԼ ՇՐՈՅԲԻԷ ՇԽՐՉԱՅԸ ՁԻՅԸ ԱՅՐԷ.



ԵՎՇԻՏ Կ-ԱԿԿ ԸԱ ՄԱԻԸ ՇՈՐ-  
 ՄԱՇ ՄԱՇ ԱՅԻՇ ԻՅԸ ՇԽԻՅԿ  
 ՇԵՍԸԱՇԱՅՅՅ. 1. ԱՐԻԸՄԿՅՇԵՐԻՄՈՅԿ,  
 Ա ԼԻԱԸԸՐԱՅԿ, ՈՇ ՇՈՆՆԱՅԻՇ ԱԿ  
 Է-ԱՈՅ ՕՅԼԱՇ ԱՐ ԲԱՅԷՇԷ Ա ՏԱՅԿ,  
 ԱՅՐ ՇՐԱՈՅ ԲՈՅԿԵԱՆՈՅԱԼ ԲԻՅԷ  
 ԻՆԱ ԼԱՅԿ, ԱՅՐ ԿԱՈՅ Կ-ՍԵԼԱ  
 ԸԵԱՐԿ-ՕՐԻ ՍՐԻՄԷ. ԱՅՐ ԲԱ Կ-Է  
 ԵՍՐ ԿԱ ՇՐԱՈՅԵ ԲԻՅ, ԱԿ ԷԱԿ  
 ԸՈ ՇՐՈՅԷԱԸ ԿԵԱՇ Ի ՅՈ Յ-ՇՈՒԸ-  
 ՇՈԼԱԸԱՈՅՐ ԲԻՐ ՅՈՆԷԱ ԱՅՐ ՄԿԱ  
 ԿԵ ԿԱՈՅԸԵԱՆԱԻԸ ԼԵ ԲՈՅՅԱՐ ԱԿ

ՇԵՍԼ ԲԻՐԸԻՅԿ Է-ԲԻՅԷ ԸՈ ՇԱՆԱԸԱՈՅՐ ԿԱ Կ-ՍԵԼԱ  
 ԲԻՅ, ԱՅՐ ՈՇ ԵԱ ԵՍՐ ԵՐԼԵ ԱՅ ԱԿ Յ-ՇՐԱՈՅԸ ԲԻՅ  
 . 1. ԿԱՇ ԲՄԱԱՅԿԵՈՇԱԸ ԿԵԱՇ ԱՐ ՇԱԼԱՅԿ ԸՅԷ, ԸՈՅՄԱ,  
 ԻՆԱ ԸՈՐԿԵԱՅԿԿԿԱ ԱԿ ԷԱԿ ԸՈ ՇՐՈՅԷԲԸ ԱԿ ՇՐԱՈՅ  
 ԲԻՅ ԸՈ, ԱՅՐ ՅԱՇ ՕԼՇ ԸԱ Ե-ԲԱՅՅԵԱԸ ԿԵԱՇ ԱՐ  
 ԵՐԷ ԿԱՇ Յ-ՇԱՅԿԿԵՈՇԱԸ ԱՐԻ ԱՐ ՇՐՈՇԱԸ ԿԱ  
 ՇՐԱՈՅԵ.

Ա ծԵԱՅԻՇ ՇՈՐՄԱՇ ՄԻՐ ԱԿ ՕՅԼԱՇ, “ԱԿ ԼԵԱՇ  
 ԲԷՅԿ ԱԿ ՇՐԱՈՅ ԲԻՅ?” “ԻՐ ԼԻՈՄ ՅՈ ԸԵՐԿԿԿ,”  
 ԱՐ ԱԿ Է-ՕՅԼԱՇ. “ԱԿ ՄԵՐՇԲԵԱ Ի?” ԱՐ ՇՈՐ-  
 ՄԱՇ. “ՈՇ ՄԵՐՇԲԻՅԿ,” ԱՐ ԱԿ Է-ՕՅԼԱՇ, “ՕՐԻ  
 ԿՅ ՄԱԻԸ ԱՈՅ ԿՅԸ ՄԻԱՅ ԱՅԱՄ ԿԱՇ ՄԵՐՇԲԻՅԿ.”

<sup>1</sup> Such frequent mention having been made in the tale of Diarmuid and Grainne of Cormac, the son of Art, and of the Tuatha De Danann, it has been thought as well to print here a story in which king Cormac

## HOW CORMAC MAC AIRT GOT HIS BRANCH.<sup>1</sup>

---



F a time that Cormac, the son of Art, the son of Conn of the hundred battles, that is, the arch-king of Erin, was in Liath-druim,<sup>2</sup> he saw a youth upon the green before his Dun, having in his hand a glittering fairy branch with nine apples of red gold upon it. And this was the manner of of that branch, that when any one shook it wounded men and women with child would be lulled to sleep by the sound of the very sweet fairy music which those apples uttered; and another property that branch had, that is to say, that no one upon earth would bear in mind any want, woe, or weariness of soul when that branch was shaken for him, and whatever evil might have befallen any one he would not remember it at the shaking of the branch.

Cormac said to the youth, "Is that branch thine own?" "It is indeed mine," said the youth. "Wouldst thou sell it?" asked Cormac. "I would sell it," quoth the youth, "for I never had anything that I would not sell." "What

and the chief of the Tuatha De Danann are the actors, especially as the legend is too short to form the subject of a separate publication.

Cormac plays a prominent part in the early myths which have reached us in the tales of the middle ages. The two following romances, of

“Cneud iarriar tu uirre?” ar Cormac. “Breit mo bēil fēiv,” ar an t-ōzlač. “Do žeubairi rin uairre,” ar Cormac, “azur abairi uair do breit.” “Do bean, do mac, azur t’iŋzion,” ar an t-ōzlač, “.i. Cairbre, Ailbe, azur Eitne.” “Do žeubairi iad rin uirle,” ar Cormac. Iar rin tuž an t-ōzlač an čraob uair, azur beirior Cormac iur da čiz fēiv i zo h-Ailbe, zo h-Eitne, azur zo Cairbre. “Iř aluim an t-řeoid rin azar,” ar Ailbe. “Nj h-ionzua,” ar Cormac, “ōir iř marč an luac tužar uirre.” “Cneud tužair uirre nō ar a řon?” ar Ailbe. “Cairbre, Eitne, azur čura fēiv, a Ailbe.” “Iř truaž rin,” ar Eitne, “ōir iř dōiž liŋne nac b-řur an řeud rin ar řuim talimān ar a d-řubna řin fēiv.” Do beirim mo bmačar,” ar Cormac, “zo d-tužar ar an řeoid řo řib.” Ro liřon dožra azur doimeamha iad mar d’arčn-žeadar žur b-řior rin, azur a dubairt Eitne, “Iř no čruair an ceamnac řin a d-řur tar ēir aon čraoibe řan doimān.” An uair do čonairc Cormac zo iairb dožra azur doimeamha oirčā, čroičear an čraob eatorma, azur mar do čualadar ceol caoirbriŋ na čraoibe nōir řmairheadar olc iua imřioim ar bič da b-řuairadar iair, azur no žluairheadar iompa d’ionraizib an ōzlač. “Až rin duir,” ar Cormac, “an luac d’iarriair ar do čraoib.” “Mač do čoimā,” ar an t-ōzlač, “azur beir buad azur beamāč ar řon t’řirime;” azur no řāžairb iomčoirmeirc bečāč azur řlairte až Cormac, azur no

which there are extant copies of a considerable antiquity, but which are themselves referable to a higher date, are worth publication, viz.—*Žeimeamha Čorimac u Čuim*, (The birth of Cormac the grandson of Conn), and *Čečra Čorimac i Čir Cairngiri, azur ceair čairim Cormac*, (The adventures of Cormac in Tir Tairngiri, and the right of the sword of Cormac). There is also a romance concerning an uncle of Cormac, viz. *Čečra Čonla iuaib iŋ Čuim ceo čačair*, (The adventures of Connla Ruadh, the son of Conn of the hundred battles).

<sup>2</sup> *Liathdrum*. This was the ancient name of Teamhair, or Tara. It



dost thou require for it?" said Cormac. "The award of my own mouth," said the youth. "That shalt thou receive from me," said Cormac, "and say on thy award." "Thy wife, thy son, and thy daughter," answered the youth, "that is to say, Eithne, Cairbre,<sup>1</sup> and Ailbhe." "Thou shalt get them all," said Cormac. After that the youth gives up the branch, and Cormac takes it to his own house, to Ailbhe, to Eithne, and to Cairbre. "That is a fair treasure<sup>2</sup> thou hast," said Ailbhe. "No wonder," answered Cormac, "for I gave a good price for it." "What didst thou give for it or in exchange for it?" asked Ailbhe. "Cairbre, Eithne, and thyself, O Ailbhe." "That is a pity," quoth Eithne, "[yet it is not true] for we think that there is not upon the face of the earth that treasure for which thou wouldst give us." "I pledge my word," said Cormac, "that I have given you for this treasure." Sorrow and heaviness of heart filled them when they knew that to be true, and Eithne said, "It is too hard a bargain [to give] us three for any branch in the world." When Cormac saw that grief and heaviness of heart came upon them, he shakes the branch amongst them; and when they heard the soft sweet music of the branch they thought no longer upon any evil or care that had ever befallen them, and they went forth to meet the youth. "Here," said Cormac, "thou hast the price thou didst ask for this branch." "Well hast thou fulfilled thy promise,"<sup>3</sup> said the youth, "and received [wishes for] victory and a blessing for the

means the *druim* or ridge of Liath, who was the son of Laighne leathan-ghlas.

<sup>1</sup> i.e., Cairbre Liffeachair.

<sup>2</sup> *Seoid*, a treasure in the sense of anything costly, rare, and valuable, hence commonly applied to a jewel. *Seod* and *seoid* are poetical forms of *seud*, the first being masculine and the second feminine.

<sup>3</sup> Literally, good thy fulfillment.



sake of thy truth ;” and he left Cormac wishes for life and health, and he and his company went their ways. Cormac came to his house, and when that news was heard throughout Erin loud cries of weeping and of mourning were made in every quarter of it, and in Liathdruim above all. When Cormac heard the loud cries in Teamhair he shook the branch among them, so that there was no longer any grief or heaviness of heart upon any one.

He continued thus for the space of that year, until Cormac said, “ It is a year to-day since my wife, my son, and my daughter were taken from me, and I will follow them by the same path that they took.”

Then Cormac went forth to look for the way by which he had seen the youth depart, and a dark magical mist rose about him, and he chanced to come upon a wonderful marvellous plain. That plain was thus: there was there a wondrous very great host of horsemen, and the work at which they were was the covering-in<sup>1</sup> of a house with the feathers of foreign birds, and when they had put covering upon one half of the house they used to go<sup>2</sup> off to seek birds’ feathers for the other, and as for that half of the house upon which they had put covering, they used not to find a single feather on it when they returned. After that Cormac had been a long time gazing at them in this plight he thus spoke: “ I will no longer gaze at you, for I perceive that you will be toiling at that from the beginning to the end of the world.”<sup>3</sup>

purpose, are very careful in making the distinction, which they attempt in English also.

<sup>3</sup> This might be translated “ I perceive that you have to toil at that from the beginning to the end of the world,” which would read better, and give us to understand that Cormac took these people for the victims of magic who had been there since the world began. But the sentence most probably has the same meaning as the end of the next paragraph, and “ beginning and end of the world” are used vaguely to express long duration.

Ṣhluairear Corimac moine, aZur mo ba aZ rjubal an mačairne, zo b-feacaib ózlač ionzantac allmuirda aZ rjubal an muize; aZur ir é fá obair do, ceann móir aZá čairriairz ar an talair do, aZur mo bmuiread idir bonn aZur bairi é, aZur do žuiođ teine móir de, aZur do čeidead fein do iairriaid čioin oile, aZur an tan do čizead airir nř b-fuizead aon čuid don čeud čmann zan dožad aZur čairčeari ar a čioin. Ro ba Corimac airiri imčian aZá feičioin ar an órdužad rin, zo n-dubairic: “Imčeočad fein uairre fearda, óir da m-beidoin čoičče aZ feičioin oric dob ř rin do črioč buaird.”

Ṣhabar Corimac iar rin aZ rjubal an muize, zo b-feačaid čri čioirairde adbal-móira ar čaob an mačairne, aZur ir airriaid mo badair na tobari rin, aZur čri čion annta. Dhuuid Corimac mir an čioiraird fá neara do oioč, aZur an ceann mo ba ran čioiraird rin, ir airriaid mo ba, aZur rruč aZ dul ina beul aZur da rruč aZ dul ar nō uaird. Ṣhluairear Corimac zur an dara čioiraird, aZur ir airriaid mo ba an ceann do ba ran čioiraird rin, aZur rruč aZ dul an aZur rruč oile aZ dul ar. Ṣhluairear zur an trear čioiraird, aZur ir airriaid mo ba an ceann mo ba innte rin, aZur čri rriočanna aZ dul ina beul, aZur aon t-rpuč airriair aZ dul ar. Ro žab ionzantac móir Corimac uime rin, aZur a dubairic: “Nř beid mé nř bur fairde do bair b-feičioin, óir nř b-fuizoin duine do inheorad bair rzeula dař, aZur bad dožř lrom zo b-fuizoin čiall mařč in bair ž-čuirřč da d-čairčioin rin.” Ažur ba neoin don lō an tan rin.

Ṣhluairear riž Eirioin moine, aZur oioir b-fada do

<sup>1</sup> The recurrence of the word “plain” appears tautologous in the translation, but the Irish has two synonymes, *machaire* and *magh*. It will be observed that the genitive case of the latter word, though feminine, is here joined to the masculine article. This is frequently the



Cormac goes his way, and he was wandering over the plain until he saw a strange foreign-looking youth walking the plain,<sup>1</sup> and his employment was this: he used to drag a large tree out of the ground, and to break it between the bottom and the top, and he used to make a large fire of it, and to go himself to seek another tree, and when he came back again he would not find before him a scrap of the first tree that was not burned and used up. Cormac was for a great space gazing upon him in that plight, and at last he said, "I indeed will go away from thee henceforth, for were I for ever gazing upon thee thou wouldst be so at the end of all."

Cormac after that begins to walk the plain until he saw three immense wells on the border of the plain, and those wells were thus: they had three heads in them [i.e. one in each]. Cormac drew near to the next well to him, and the head that was in that well was thus: a stream was flowing into its mouth, and two streams were flowing from or out of it. Cormac proceeds to the second well, and the head that was in that well was thus: a stream was flowing into it, and another stream flowing out of it. He proceeds to the third well, and the head that was in that one was thus: three streams were flowing into its mouth, and one stream only flowing out of it. Great marvel seized Cormac here-upon, and he said, "I will be no longer gazing upon you, for I should never find any man to tell me your histories; and I think that I should find good sense in your meanings if I understood them." And the time of day was then noon.

The king of Erin goes his ways, and he had not been

case in the best writers, e.g.  $\eta\ \acute{c}o\eta$  for  $\eta\ \grave{a}\ co\eta$ , i.e. of the hound, (*Fleadh Dhuin na ngedh*, p. 6);  $c\eta\eta$  and  $r\eta\zeta\theta$  are also found with the masculine article in the genitive case.

az rjubal zo b-feacaid páinne adbal-móir uaid, azur tiz̄ ar lár na páinne; azur dhuidear Coimac cum an tiz̄e zo n-deacaid an, azur mo beannuiz̄ niz̄ Eimionn. Do fíeazmadar lánáinā ardaeta ioldatac mo ba artiz̄ do, azur a dubmadar fíur oimrionn do deunāin, “zibbē tu, a ózlaic, óir n̄ tnat̄ coiriz̄eaceta duit ahoir é.” Shuidear Coimac mac Aine iar riu, azur fá m̄aie leir aoidaet na h-oidce riu d’fázaib.

“Eimiz̄ a fíur an tiz̄e,” ar an bean, “óir atá deor-aidē zléinairēac ināir b-fairiād, azur cá b-fior duit nac duihe uaral onóirēac d’feariāib an doināin é? Azur ma tá ruidionn inā tomaltar ir fearir inā a céile azac, tuz-tar cúzam í.” Ro éimiz̄ an t-ózlaic iar riu, azur ir aihlaid̄ táiniz̄ fé cúca, azur mōirēoric muice ar a m̄uin, azur loiz̄ ina lāin; azur léizear an m̄uc azur an loiz̄ ar lār, azur a dubairc, “Az riu feoil azaiḃ, azur bhuiēid̄ féin í.” “Cionnur do deunfaiun riu?” ar Coimac. “M̄uinfeadra riu d̄ib,” ar an t-ózlaic; “.i. an loiz̄ m̄oir riu azamra do rzoltaḃ, azur cēire cōtca do deunāin d̄i, azur ceatmāinā an tuimc do cúir r̄ior, azur ceatmāinā na luimze do cúir faoi, azur rzeul fíne d̄ionn-riu, azur bur bhuiēte ceatmāinā na muice.” “Inuir féin an ceud rzeul,” ar Coimac, “óir d̄liz̄id̄ an d̄ir rzeula fōn aon duihe.” “Ir ceairc do labhair tu,” ar an t-ózlaic, “azur faoilim zupab úrlabriād flaitē atá azad, azur ion-eorad rzeula duit ar d-túir. An m̄uc riu tuzar liom,” ar fé, “n̄ b-fuil ac̄t feac̄t muca d̄jobran azam, azur do bhād̄faiun an doināin leo; óir an m̄uc do m̄airbēar d̄job,

<sup>1</sup> Literally, he saw from him. This expression the Irish introduce into English, meaning that a person sees a thing at a distance, as if stretched before him. In the same way they say “I saw him to me,” i.e., approaching me.

<sup>2</sup> i.e., Of foreign parts. *Duine uasal*, here rendered a noble, does literally mean a noble man, and was formerly applied to the gentlemen

long walking when he saw a very great field before him,<sup>1</sup> and a house in the middle of the field; and Cormac draws near to the house and entered into it, and the king of Erin greeted [those that were within]. A very tall couple, with clothes of many colours, that were within, answered him, and they bade him stay, "whoever thou art, O youth, for it is now no time for thee to be travelling on foot." Cormac the son of Art sits down hereupon, and he was right glad to get hospitality for that night.

"Rise, O man of the house," said the woman, "for there is a fair and comely wanderer by us, and how knowest thou but that he is some honorable noble of the men of the world?<sup>2</sup> and if thou hast one kind of food or meat better than another, let it be brought to me." The youth upon this arose, and he came back to them in this fashion, that is, with a huge wild boar upon his back and a log in his hand, and he cast down the swine and the log upon the floor, and said: "There ye have meat, and cook it for yourselves." "How should I do that?" asked Cormac. "I will teach you that," said the youth; "that is to say, to split this great log which I have and to make four pieces of it, and to put down a quarter of the boar and a quarter of the log under it, and to tell a true story, and the quarter of the boar will be cooked." "Tell the first story thyself," said Cormac, "for the two should fairly tell a story for the one." "Thou speakest rightly," quoth the youth, "and methinks that thou hast the eloquence of a prince, and I will tell thee a story to begin with. That swine that I brought," he went on, "I have but seven pigs of them, and I could feed the world with them; for the

of a tribe, the class between the chief and the plebeians; in the spoken language it still means a gentleman, and a *dhuine uasail* is the equivalent for "Sir" in conversation, not a *shaoi*, as is found in various modern printed dialogues.





pig that is killed of them, you have but to put its bones into the sty again and it will be found alive upon the morrow." That story was true, and the quarter of the pig was cooked.

"Tell thou a story now, O woman of the house," said the youth. "I will," quoth she, "and do thou put down a quarter of the wild boar, and a quarter of the log under it." So it was done. "I have seven white cows," said she, "and they fill the seven kieves with milk every day, and I give my word that they would give as much milk as would satisfy them to the men of the whole world, were they upon the plain drinking it." That story was true, and the quarter of the pig was therefore cooked.

"If your stories be true," said Cormac, "thou indeed art Mananan, and she is your wife; for no one upon the face of the earth<sup>1</sup> possesses those treasures but only Mananan, for it was to Tir Tairngire he went to seek that woman, and he got those seven cows with her, and he coughed upon them until he learned [the wonderful powers of] their milking, that is to say, that they would fill the seven kieves at one time." "Full wisely hast thou told us that, O youth," said the man of the house, "and tell a story for thy own quarter now." "I will," said Cormac, "and do thou lay a quarter of the log under the cauldron until I tell thee a true story." So it was done, and Cormac said, "I indeed am upon a search, for it is a year this day that my wife, my son, and my daughter were borne away from me." "Who took them from thee?" asked the man of the house. "A youth that came to me," said Cormac, "having in his hand a fairy branch, and I conceived a great wish for it, so that I granted him the award of his own mouth for it, and he exacted from me my word to fulfill that; now the award that he pronounced against me was, my wife, my son, and my daughter, to wit, Eithne, Cairbre, and Ailbhe."

“ Ȳar f̄jor r̄jv duic,” ar fear̄i an t̄j̄e, “ J̄r tur̄a Cor̄i-  
 mac mac Ȳ̄ir̄e m̄j̄c Ch̄ūj̄v̄ c̄eud̄c̄āt̄āj̄.” “ J̄r m̄ē z̄o  
 deir̄j̄v̄,” ar Cor̄i mac, “ āz̄ur j̄r ar̄ lōm̄z̄ na fear̄d̄ya r̄jv  
 āt̄āj̄m āhōj̄r.” Ba f̄jor̄i an r̄zeul̄ r̄jv, āz̄ur ba b̄rūj̄t̄e  
 ceat̄rāj̄a na m̄j̄ce. “ Cāj̄t̄ do p̄r̄d̄j̄v̄v̄ āhōj̄r,” ar an  
 t̄-ō̄z̄l̄āc̄. “ N̄j̄or̄i c̄āj̄t̄eaf̄ b̄j̄ād̄ m̄j̄āj̄,” ar Cor̄i mac, “ āz̄ur  
 z̄an̄ am̄ f̄ōc̄āj̄r̄i āc̄t̄ d̄j̄ar̄.” “ Ȳ̄v̄ z̄-cāj̄t̄eaf̄ ne t̄j̄ar̄i ōj̄le  
 j̄, a Ch̄ōr̄i mac?” ar an t̄-ō̄z̄l̄āc̄. “ Ȳa m̄-bād̄ j̄on̄h̄j̄v̄j̄v̄  
 l̄j̄om̄ j̄ād̄ do c̄āj̄t̄eaf̄j̄v̄,” ar Cor̄i mac. Ro ē̄j̄r̄j̄z̄ fear̄i an  
 t̄j̄̄e, āz̄ur d̄’f̄ōr̄z̄āj̄l̄ dōr̄ur̄ na b̄rūj̄z̄j̄e f̄ā v̄ear̄ā do, āz̄ur  
 tūz̄ j̄j̄r̄ an t̄j̄ar̄i mō b̄ā Cor̄i mac āz̄ j̄ar̄j̄āj̄d̄, āz̄ur mō ē̄j̄r̄j̄z̄  
 m̄ear̄m̄ya āz̄ur m̄ō̄r̄āj̄z̄j̄e Ch̄ōr̄i mac an̄v̄ r̄jv.

Ȳ h̄-āj̄t̄le r̄jv t̄āj̄j̄z̄ Ȳ̄ānānāj̄v̄ j̄vā d̄ēj̄l̄b̄ f̄ē̄j̄v̄ c̄ūj̄z̄e,  
 āz̄ur j̄r̄ ē̄ ā dub̄āj̄r̄e: “ J̄r̄ m̄j̄re dō m̄uz̄ an t̄j̄ar̄i r̄jv ūāj̄t̄,  
 āz̄ur j̄r̄ m̄ē tūz̄ an̄ c̄j̄āōb̄ r̄jv duic; āz̄ur j̄r̄ dōd̄ t̄ābāj̄r̄e  
 dōn̄ teac̄ r̄ō tūz̄ar̄ ūāj̄t̄ j̄ād̄, āz̄ur z̄ur̄āb̄ ē̄ b̄ar̄i m̄-beat̄ā  
 āhōj̄r̄, āz̄ur cāj̄t̄ b̄j̄ād̄,” ar Ȳ̄ānānāj̄v̄. “ Ȳō d̄eun̄f̄āj̄v̄j̄v̄,”  
 ar Cor̄i mac, “ d̄ā b̄-f̄ūj̄z̄j̄v̄j̄v̄ f̄j̄ōr̄ na v̄-j̄on̄z̄hād̄ mō c̄on̄v̄ār̄e  
 āh̄j̄ūz̄.” “ Ȳō z̄eub̄āj̄r̄,” ar Ȳ̄ānānāj̄v̄, “ āz̄ur j̄r̄ m̄j̄re  
 mō c̄ūj̄r̄i ar̄i ā z̄-c̄j̄ōn̄v̄ t̄ū d̄ā b̄-f̄āj̄r̄ēj̄v̄ duic. Ȳ̄v̄ m̄ār̄c̄-  
 j̄l̄uāz̄ dō c̄on̄cār̄ duic āz̄ tūj̄z̄eaf̄ an̄ t̄j̄̄e dō c̄l̄j̄m̄ na v̄-eun̄,  
 āz̄ur m̄ar̄i dō c̄ūj̄r̄j̄d̄j̄r̄ tūj̄z̄e ar̄i leat̄ an̄ t̄j̄̄e r̄jv, ē̄ āz̄ dul̄  
 de, āz̄ur j̄ād̄r̄āj̄v̄ āz̄ j̄ar̄j̄āj̄d̄ c̄l̄j̄m̄ eun̄ c̄um̄ na coda ōj̄le—  
 bārāj̄āj̄l̄ r̄jv b̄ēj̄r̄t̄eaf̄i dōn̄ āōj̄r̄ d̄āj̄v̄, āz̄ur dō lūc̄t̄ j̄ar̄j̄t̄ā  
 na r̄p̄r̄ē; d̄j̄r̄i an̄ ūāj̄r̄i t̄ē̄j̄d̄j̄d̄ am̄ac̄ cāj̄t̄eaf̄i ā m̄-b̄j̄ j̄vā

<sup>1</sup> *Faic̄sin*, to see. This in the spoken language is *feic̄sin*, always pro-  
 nounced by metathesis *feisc̄in* or *feisc̄int*. The Irish language at the  
 present day seems to have a repugnance to the sound of the letter *x*,  
 (which is nearly represented by the combinations *cs*, *gs*), as metathesis  
 generally takes place, e. g. *bosga* for *bogsa*, a box; *buis̄cin* for *buīcsin*, a  
 boxing-glove; *fois̄ge* for *foīgse*, nearer; *tuis̄gin* for *tuīgsin*, to understand;  
*tuis̄ge* for *tuīgse*, the understanding; *tuis̄geanach* for *tuīgseanach*, consi-  
 derate; but *Sagsanach*, an Englishman, and *Sagsana*, England, are pro-  
 nounced *Sasanach*, *Sasana*. This peculiarity is sometimes introduced  
 into English by those who speak it imperfectly, and who may be heard  
 to say *eshkercize* for exercise.

“If what thou sayest be true,” said the man of the house, “thou indeed art Cormac, son of Art, son of Conn of the hundred battles.” “Truly I am,” quoth Cormac, “and it is in search of those I am now.” That story was true, and the quarter of the pig was cooked. “Eat thy meal now,” said the young man. “I never ate food,” said Cormac, “having only two people in my company.” “Wouldst thou eat it with three others, O Cormac?” asked the young man. “If they were dear to me I would,” said Cormac. The man of the house arose, and opened the nearest door of the dwelling, and [went and] brought in the three whom Cormac sought, and then the courage and exultation of Cormac rose.

After that Mananan came to him in his proper form, and said thus: “I it was who bore those three away from thee, and I it was who gave thee that branch, and it was in order to bring thee to this house that I took them from thee, and there is your meat now, and eat food,” said Mananan. “I would do so,” said Cormac, “if I could learn the wonders that I have seen to-day.” “Thou shalt learn them,” said Mananan, “and I it was that caused thee to go towards them that thou mightest see them.<sup>1</sup> The host of horsemen that appeared<sup>2</sup> to thee covering in the house with the birds’ feathers, which, according as they had covered half of the house, used to disappear from it, and they seeking birds’ feathers for the rest of it—that is a comparison<sup>3</sup> which is applied to poets and to people that seek a fortune, for when they go out all that they leave behind them in

<sup>1</sup> *Do choncas*, an impersonal verb, obsolete in the spoken language, meaning it was seen by, it appeared to; also, it seemed good or fitting, like the Latin *visum est*.

<sup>2</sup> *Baramhail*, the meaning of which is an opinion; but it could not have been so translated above, nor where it occurs in the following sentences.

ծ-էլճելն ճա ն-ճէլլ, աչսր իր ի բն ա ն-ճլսւր ճո բնոյ. Ան  
 տ-ճլաճ ճո ճոնարաւար աչ բաճսճաճ նա տէրն, աչսր ոյո  
 երբբաճ ա ն ճրանն յճր եոնն աչսր եարն, աչսր աչա ճոյրճել  
 է ա ն բաճ ճո ենճոճ ա ն տ-ճլաճ աչ յարմարն ճոյրն ոյլ, իր է  
 ա եարմարն բն ճսճ ա ն ենճ ճո ճաեարն առաճ աչսր ճաճ ճա  
 բար, յաճ բէրն ճա ճոննսճաճ ճո ճնաճ աչսր ճաճ աչ բաչարն  
 ա ճարնե. Ոա ճոբարնե ոյո ճոնարաւար յնա բաեաճար նա  
 ճոնն, եարմարն բն ճո երբբաճար ճոն տրար աճա ար ա ն  
 բաճալ. Աչ ոյո յաճ .ի. ա ն ճսրն երբն ա ն բաճալ աւնճ մար  
 ճո ճելն, ա ն ճանն բնն ա ն ճոն տ-բնոճա աչ ճսլ ա նն աչսր  
 ճոն տ-բնսճ աչ ճսլ ար. Ան ճանն բնն ոյո ճոնարաւար աչսր  
 ճոն տ-բնսճ աչ ճսլ ա նն աչսր ճաճ բնսճ աչ ճսլ ար, իր է ա ե-  
 բարմարն բնն ճսրն ճո երբն ննոյո մճ աւնճ յնաճ ճո ճելն ճոն  
 տ-բաճալ. Ան ճանն ոյո ճոնարաւար աչսր տրբ բնոճաննա  
 աչ ճսլ յնա եսլ աչսր ճոն տ-բնսճ աչ ճսլ աւնճ .ի. ճսրն ճո  
 ճելն մճրանն աչսր ճո երբն եաչանն աւնճ, աչսր իր է բնն իր  
 մարաճ ճոն տրար. աչսր ճարճ ճո բննոնն աոյր, ա ճոյ-  
 բար,՝ ար Պանանան.

Երբ բնն ոյո բնն ճոյրն, ճարնն, Անն, աչսր ճելն,  
 աչսր ճո ճսրնաճ բճոնարն յնա ե-բարնսր. “Երբ մարճ ա ն  
 տ-բոյոն բնն աճ բարնսր, ա ճոյրն,՝ ար Պանանան,  
 “ճոն նն բնն ենճ ճաճ բաճար յարբար սրնն նաճ ե-բննսճար  
 ճան ճոնաեարն.” “Երբ մարճ բնն,՝ ար ճոյրն. Տսչ յար  
 բնն Պանանան ճանն յնա ճոյրն աչսր տսչ ճոբանն բնն, աչսր ոյո  
 ճսրն ար ա եարն է. “Երբ ճո ենճալն ա ն ճոբանն ոյո,՝ ար  
 Պանանան, “ա ն տանն արնսրնաճ բնն երբնն բաճո ճո ճննճ  
 ճելնն ճոճաճ ճե, աչսր ա ն տանն յնսրնաճ բնն բնն բաճո  
 ենճ բանն արն.” “Եննեարն բնն,՝ ար ճոյրն. “ճո  
 ճանն,՝ ար Պանանան. “Ան եանն ոյո տսչարն աւսրն,  
 ոյո եաճ բարն ոյլ արն ճո տսչարն ճոնն.” ճո բնննաճ ճելնն

<sup>1</sup> This is the Irish mode of expressing “three classes of men that exist.”

<sup>2</sup> i.e. who is liberal according to his means.

<sup>3</sup> This is a mode, and certainly a strong one, of saying “who is more liberal than he can afford.”



their houses is spent, and so they go on for ever. The young man whom thou sawest kindling the fire, and who used to break the tree between bottom and top, and who used to find it consumed whilst he was away seeking for another tree, what are represented by that are those who distribute food whilst every one else is being served, they themselves getting it ready, and every one else enjoying the profit thereof. The wells which thou sawest in which were the heads, that is a comparison which is applied to the three that are in the world.<sup>1</sup> These are they: that is to say, that head which has one stream flowing into it and one stream flowing out of it is the man who gives [the goods of] the world as he gets [them].<sup>2</sup> That head which thou sawest with one stream flowing into it and two streams flowing out of it, the meaning of that is the man who gives more than he gets [of the goods] of the world.<sup>3</sup> The head which thou sawest with three streams flowing into its mouth and one stream flowing out of it, that is the man who gets much and gives little, and he is the worst of the three. And now eat thy meal, O Cormac," said Mananan.

After that, Cormac, Cairbre, Ailbhe, and Eithne sat down, and a table-cloth was spread before them. "That is a full precious thing before thee, O Cormac," said Mananan, "for there is no food, however delicate, that shall be demanded of it, but it shall be had without doubt." "That is well," quoth Cormac. After that Mananan thrust his hand into his girdle and brought out a goblet, and set it upon his palm. "It is of the virtues of this cup," said Mananan, "that when a false story is told before it it makes four pieces of it; and when a true story is related before it, it will be whole again." "Let that be proved," said Cormac. "It shall be done," said Mananan. "This woman that I took from thee, she has had another husband since I brought her with me." Then there were four pieces

cōdca doη cōpāη aη uaiη rīη. “Jr breuż rīη,” aη beaη  
 Mhahāhāη, “a deīuīre ηac b-feacadaη beaη īhā feaη  
 ōd fāzbadāη tura, a Chorūaīc, acēt īad fēīhā d-tīuī.”  
 Ba fīōī aη rzeul rīη azur do cūaīd aη cōpāη īīhā cēīle  
 aīīr. “Jr māīē ηa feōīde rīη azađra, a Mhahāhāη,”  
 aη Cōrūaīc. “Buđ īhāīē đūīre īad,” aη Mhahāhāη, “ōīī  
 bur leatra īad a d-tīuī .ī. aη cōpāη, aη cīraob, azur aη  
 ržōīaīd, aη rōī do fīubāīl azur t’āīrđīī aηīuż; azur  
 caīē do fīōīīh aηōīr, ōīī đā m-beīđđīr fluaż azur foćāīde  
 ad foćāīī ηī beīđeađ doītćeall ran m-baīle ro īoīhāđ.  
 Azur mo cēaηī đīb aη līōī atāćaōī, ōīī īr mīre đ’īmīī  
 đīaōīđeaćt oīīuīb īōīhūr žo m-beīđeađ rīb am foćāīī  
 aηōćt, azur baī η-aηīraćt līōī.”

Chāīćeaī a cūīđ īaī rīη; azur ba īhāīē aη cūīđ rīη,  
 ōīī ηīōī rīūaīīhēađ īīū bīađ ηac b-feaīaīadaη aī aη ržō-  
 īaīđ, īhā deōć ηac b-feaīaīadaη aī aη ž-cōpāη, azur  
 īūzādaη a buīđeaćūr rīη žo mōī īe Mhahāhāη. Acēt  
 cēaηa, aī ž-caīćeaīī a ž-cōda đōīb .ī. do Chorūaīc,  
 đ’Eīćē, đ’Alībe, azur do Chāīībīe, īō đeaīzāđ īōmōā  
 đōīb, azur do cūađđāī cūm īuaīī azur rāīhćōdaīta, žōīa  
 aηī īo ēīīzēadaη aī η-a īhāīać, a Līaćđīuīm lāhāōībīīū  
 žo η-a ržōīaīđ, a ž-cōpāη, azur a ž-cīaōīb.

Žōīađ ē rīη mēaīaćāđ azur fāzāīl cīaōībe Chorūaīc  
 žōīuīze rīη.

<sup>1</sup> *Aisdear*, a journey. This was the original meaning of the word,  
 but in the parlance of the present day it denotes only a journey attended  
 with failure and disappointment, trouble taken for nothing, &c. and the

made of the goblet. "That is a falsehood," said the wife of Mananan, "I say that they have not seen a woman or a man since they left thee but their three selves." That story was true, and the goblet was joined together again. "Those are very precious things that thou hast, O Mananan," said Cormac. "They would be good for thee [to have]," answered Mananan, "therefore they shall all three be thine, to wit, the goblet, the branch, and the table-cloth, in consideration of thy walk and of thy journey<sup>1</sup> this day; and eat thy meal now, for were there a host and a multitude by thee thou shouldst find no grudging in this place. And I greet you kindly as many as ye are, for it was I that worked magic upon you so that ye might be with me to-night in friendship."

He eats his meal after that; and that meal was good, for they thought not of any meat but they got it upon the table-cloth, nor of any drink but they got it in the cup, and they returned great thanks for all that to Mananan. Howbeit, when they hath eaten their meal, that is to say, Cormac, Eithne, Ailbhe, and Cairbre, a couch was prepared for them, and they went to slumber and sweet sleep, and where they rose upon the morrow was in the pleasant *Liathdrum*, with their table-cloth, their cup, and their branch.

Thus far then the wandering of Cormac and how he got his branch.

common expression *cuaird a n-aisdear* may be rendered by "a wild-goose chase."

---

СЭОЈДН ОЈСЈН А Н-ДЈАЈЅН НА ФЕЈННЕ.

Uch! a Fhionn na b-Fianh a'r na rluaż!  
 a O'zair na uzleo, mo m'ac!  
 ah b-fuyl r'ib beo, hō ca ējru,  
 a'r O'irj'v žan žhjom nā heare?

Uc! jr mjre ah reahōjru crjōh,  
 ar eapba h'ib, dijze, nā ruah;  
 fō leač-triom Phādruajz 'r a čliar,  
 a n-eapba 'r a ž-čiac buō čruaž.

Uc! jr čruaž ah tojrz, *state or condition*  
 mjre ar čeal ahōj' ōh b-Fējnn; *conceding*  
 až ēj'čeačt me r'jurđan clojz,  
 mo ruar'ra ahōj'f, a'r h'j' reuh.

Uc! a bujđeah na ž-cač b-čreuh,  
 ba mōr bar mjan laočajr real;  
 čar žab bar n-duččar buō đual,  
 d'O'irj'v hāč čruaž h'ib a m'ajč?

Uc! jr đjombađac mo črjōč,  
 ōr čajllear mo h'rijz ažu' mo heare;  
 žan r'jađac žan řōh' ah đajl,  
 až r'muajheah ar a'ljheāčt na b-řear.

<sup>1</sup> It is said that Oisín survived the Fenians to the times of St. Patrick; and in accordance with this tradition the author of the story of Diarmuid and Grainne, as has been seen, makes Diarmuid in his last moments foretell the sorrow that Oisín was to feel, and his desolation. We there-



THE LAMENTATION OF OISIN AFTER THE  
FENIANS.<sup>1</sup>

---

ALAS! O Fionn of the Fenians and of the hosts!  
O Oscar of the fights, my son!  
Are ye living, or in what land,  
Whilst Oisin is without action or strength?

Alas! I am the withered old man,  
Lacking food, drink, and slumbers;  
Suffering the oppression of Patrick and his clerics,  
In pitiful want and gloom.

Alas! it is a piteous tale,  
That I am now hidden from the Fenians;  
Listening to the drowsy noise of a bell,  
I grieve now and rejoice not.

Alas! O tribe of the mighty battles,  
Great was your love of valor once;  
Whither is gone your rightful nature,  
That ye care not whether it be well with Oisin?

Alas! sorrowful is my end,  
Since I have lost my strength and my vigor;  
Without the chase, without music by me,  
Whilst I muse on the beauty of the men.

fore append the above popular poem, which does not appear to be as ancient as some other Fenian pieces, but of which the language is very correct.

Ա՛ն ! շի՛ծ ծայր Քաճառի՛ց ծոյ Թոյնի,  
 ա՛յ Բիւան շահ չ՞ծ դա՛ն մայրի՛ծ ;  
 ո՛յ շայճեար կօմ շար բօր ա չ՛ծօր,  
 ա՛ր ո՛յ բայլ մօ մեօն ա մ-բրի՛չ ա ի՛սկա :

Ա՛ն ! շա՛ն յճաճա՛յծ դա բար բա շրայն,  
 դա՛ն ծ-տի՛շի՛ծ ա ո-հիմբեա՛նտ ա՛ր մե՛ շաճար ;  
 ա Օրճար դա մ-բաճ-լան ոչար,  
 տրա՛լ ա՛ր մե՛ծ ծոյ մ-բար թօ տ՛աճար !

Ա՛ն ! ա Բիւն, ա՛ն բար աճ ծալ,  
 ա՛ր շի՛ծնե՛ արն ծար ա՛ր ծօճ ի՛նչ ;  
 դա ի՛յ մալ, լատ ո՛յօր չնա՛ն,  
 ա Յ-չիլ շահ արան իր մօր մօ քօն :

Ա՛ն ! շա՛ն բ-բայլ մա՛ն կայճեա՛ն տրայն,  
 բա չնիմեւ՛նտա՛ն ա ո-ան շլայն ;  
 տրա՛լ լե շա՛ն ո՛ծ շահ լաճ,  
 բա միայն լատ բար շօ թօճար !

Ա՛ն ! ա Փիարայն դա մ-բար շօ կար,  
 ա՛ր կար մե՛ն իե՛ն շօմբարիւն թալ ;  
 իր յօն դա կօմ դա՛ն ո-ճալիւր թաճ,  
 ա՛ր մե՛ շահ կաճալ ա մար շա Յ-չար :

Ա՛ն ! ա Շաօլտե միայն Թոյնի,  
 բա շրայն կան շար շա՛ն ա՛ր շի՛ն ;  
 ծօ ծեւտրօյմե մայն շար շօմկար,  
 թաճար ար մայն ա՛ր յօմ տրա՛լ !

Ա՛ն ծա մ-բարիւրե ա ծ-թօճար դա ծ-Ֆար,  
 ա՛ր դա՛ն ծօն ծօ իե՛ն շահ արն ;  
 ա՛նալ աճարե ա Յ-չիլ դա Յ-չար,  
 ծօ ծարարիւր յարմա՛նտ ար շօ մար :

Alas ! though Patrick from Rome saith  
 That the Fenians surely live not ;  
 I deem not that his speech is true,  
 And my delight is not in the meaning of his psalms.

Alas ! whither go the men that were mighty,  
 That they come not to succour me ;  
 O Oscar of the sharp blades of victory,  
 Come and release thy father from this bondage !

Alas ! O Fionn, thou hast knowledge with thee,  
 And in whatever quarter thou art and thy host ;  
 Be not slow, it was not thy wont,  
 In a church without bread great is my grief.

Alas ! where is the mighty son of Lughaidh,  
 Who wrought great deeds in time of battle ;  
 Come with the rest or without them,  
 Often didst thou liberally bestow.<sup>1</sup>

Alas ! O Diarmuid of all the women,  
 Whose delight was to be free and generous ;  
 I marvel thou yieldest no pity,  
 Whilst I am without vigor amongst the clerics.

Alas ! O Caoilte son of Ronan,  
 Who wast strong of hand in valor and in fight ;  
 Who wast lightest of speed and swiftness,  
 Think upon our love and come to me.

Alas ! were I by the Fenians,  
 And one of the Fenians to be weaponless ;  
 Even as I am in the church of the clerics,  
 I would try to give him speedy succour.

<sup>1</sup> The two qualities most prized by the Irish were personal bravery and liberality.

Uc! ɪr doβmōn zɛur lɪom,  
 an tē nā rēm do c̄leac̄t zāc̄ mjan;  
 do b̄eɪt̄ ahoɪr nā řeāhōɪr b̄aoč̄,  
 zan řleād, zan řeurda, zan deoc̄, zan b̄iād.

Uc! nāc̄ tɪuaž řɪn puḁaɪr mo řzēɪl,  
 až deuhān̄ tɪeuhāɪr a ž-clll nā m-boč̄t ;  
 teɪrce arāɪn a'ř žānɪtan b̄iḁ,  
 d'řūɪž žān b̄ɪɪž žān neaɪt mo č̄oɪp.

Uc! a č̄ɪar, ɪr māɪrž, tɪa,  
 do č̄uɪt ɪn b̄ar n-dāɪl žo dealb̄ ;  
 žān tuāɪɪrž řhɪn̄ nā a řluāɪž ar řāžāɪl,  
 d'řūɪž žān āp̄d mo č̄ɪjoc̄ le řada.

Uc! a řhɪn̄, ɪr ɪohān̄ an cār,  
 māř ɪřɪoɪn̄ āɪtneāb̄ d̄j̄b̄ nā řlaɪč̄ɪr,  
 deān̄an nā d̄ɪāb̄al, dā č̄ɪeɪře laɪn̄,  
 b̄ar m-buāḁ do d̄āɪl žān teac̄t řām žāɪr̄m.

Uc! ɪr deaɪb̄ žur řzeul žān žō,  
 a b-řlaɪč̄ear n̄ōɪ nā ž-clɪar māř d̄j̄b̄ ;  
 māř tužč̄a žēɪlleāḁ d'řear nā Rōmā,  
 le Ŧɪā n̄j̄ dōɪč̄ žur n̄uɪnear řɪn̄.

Uc! dā m-b'řj̄oɪ a labarč̄a řūd,  
 a bāc̄ul ūɪr̄d a'ř a leāb̄aɪr b̄āɪn !  
 do č̄ɪḁřɪn̄ b̄ɪeɪr, b̄āɪr, nō řuɪm,  
 do lō nō d'oj̄č̄e ar a č̄uɪḁ arāɪn.

Uc! mo řlan a'ř žo řj̄oɪ,  
 l̄j̄bre, a b̄uɪdean̄ ba řlūɪr̄reāč̄ arāɪn ;  
 n̄j̄ žēɪllřɪn̄ řō Ŧhɪā nā řōn̄ ž-clɪar,  
 žo m-bɪāɪn̄ ar aoy č̄oɪ ɪn b̄ar ž-cōm̄dāɪl.



Alas! it is a sharp woe to me,  
 That he who in his prime practised every delight,  
 Should now be a weakly old man [out food.  
 Without banquet, without feast, without drink, with-

Alas! is not the grief of my tale piteous,  
 That I am fasting in the church of the poor ;  
 Scarcity of bread and scantiness of food,  
 Have left my body without strength without power.

Alas! O clerics, woe, indeed,  
 To him who hath miserably fallen among you ;  
 Where there are no tidings of Fionn or of his host ;  
 That has long rendered my end desolate.

Alas! O Fionn, it is all one,  
 Whether hell be your habitation or heaven,  
 That demon or devil, however mighty his hand,  
 Should have conquered you without your coming to  
 my call.

Alas! it is certainly a true saying,  
 If ye be in the great heaven of the clerics ;  
 If submission must be given to the man of Rome,  
 We surely are not of the family of God.

Alas! were his words true,  
 O ordained crozier and O white book !  
 I should see some increase, improvement, or value,  
 By day or night in his bread.

Alas! farewell in truth  
 To you, O tribe, plentiful in bread ;  
 I would not yield to God or to the clerics  
 Till I should in some way be amongst you.

Uc ! a Chonáin lhorta mhóil,  
 ba mhóir mhóghnóil aghamra real ;  
 aghoir níl maire aghairt tuid,  
 tar le raoirre ar réid mo zlar.

Uc ! a clanna Mhóinne meara,  
 do b'feáirí fearc aghur mian;  
 nac truaíz mib Oirín fó rmacét,  
 agh Padruaíz nac aic 'r a clíar.

Uc ! a n-ionad zóca zadar,  
 ba bhinn meidreac zaca maidean;  
 rjurdan cloz, ceol nac bhinn liom,  
 a' r canclain cléire zagh aitear.

Uc ! a n-ionad reilze a' r fíadairz,  
 nua maib mo mian a' r mo éhút ;  
 uairnear fada zagh arian,  
 zid deir Padruaíz " deir zo ruzác."

Uc ! a n-ionad caeta a' r tiom-zléid,  
 nua zghac mo rpéir a' r mo fearain ;  
 bacul Phadruaíz dá h-ioncár,  
 a' r a clíar canclaireaceta agh cairmeare.

Uc ! a n-ionad flead aghur feurda,  
 do fuairar féin maí cleacairb ;  
 timozad fada om béile,  
 do rzuabfad zaoct tar flearairb.

Uc ! a deirid liom do zghac,  
 nac teann arian n maic ne Dia ;  
 acét ionad úrhaiztead aghur treunair,  
 dá céird náir leghar mian.

<sup>1</sup> His meal was so scanty that a breath of air would blow it away—  
 Aonghus na n-aor O'Dalaigh, in satirizing the closeness of a chief who

Alas ! O slothful Conan the bald,  
 Who wast once much ill regarded by me ;  
 Now it is not becoming to recall it,  
 Come freely and loose my lock.

Alas ! O swift children of Moirne,  
 Noblest in fondness and in desires ;  
 Pity ye not Oisin under correction,  
 With the dull Patrick and his clerics.

Alas ! in place of the voice of hounds,  
 Sweet and cheerful every morning ;  
 The drowsy noise of bells, a music not sweet to me,  
 And the doleful sound of a joyless clergy.

Alas ! in place of the chase and the hunt,  
 In which was my delight and my desire ;  
 Long loneliness without bread,  
 Though Patrick says, " be merry."

Alas ! in place of battles and sore combat,  
 In which I was wont to stand and rejoice ;  
 The crozier of Patrick being carried,  
 And his chaunting clerics quarrelling.

Alas ! in place of banquets and of feasts,  
 Which I used habitually to enjoy ;  
 Long fasting from my meal,  
 Which the wind would waft beyond the walls.<sup>1</sup>

Alas ! they tell me continually,  
 That it is not plenty of bread that God loves ;  
 But much prayer and fasting,  
 Two pursuits which I never followed.

entertained him, says that a gnat would have carried off his share of bread without inconvenience.—See *Tribes of Ireland*, pp. 58, 59. Dublin : John O'Daly, 1852.

Uc! 1r dōiē 1iom zo fīor,  
 an Fhianh a' r Fionn mā caib beo;  
 zo z-cluighd rīad mo cearnḡail,  
 a' r nac z-cuighd ruim ar biē am ḡlōi.

Uc! 1r dōiē 1iom zup dearb fōr,  
 da m-biaidīr beo anoir le fāḡail;  
 nar b-fulair zo z-cluighdīr mo ḡlōi,  
 a' r tīall dom fōiucīn zan rpar.

Uc! nī ḡēllim do mad na z-cliar,  
 Fionn ' r an Fhianh zan beic beo;  
 zo m-b'feairi dam fēin mar cāraib Dīa,  
 nā beic mar iad nō na z-coīairi.

Uc! da b-fuigīnne mo mīan,  
 nī feunfairn ar Dhīa zo deo,  
 a Phādriḡ, nā ar a clēir,  
 zo leairfairn me cēile an rluag.

Uc! do leairfairn Fionn zan rpar,  
 a' r Orzar aḡ mo learb zriun;  
 zīd nac lēir dōib mo cīad,  
 a' r mē ar fāḡan ar earba biō.

Uc! do leairfairnne Caoilte zo mear,  
 a' r Dīarmuid na m-ban do biad līn;  
 do leairfairn Tōll mac Mōina na z-caē,  
 a' r nī bīairn a b-fad a z-cill Chriīr.

Uc! do leairfairn zac neac don Fhēinn,  
 a z-caē dā ēriēne zo tapad;  
 do ēriēzriun dōib cill a' r oīn,  
 Padriḡ oī Rōim ' r a bacal.



Alas ! I truly suppose,  
 If Fionn and the Fenians be alive ;  
 That they hear my complaint,  
 And that they regard not my voice.

Alas ! I suppose it is certain nevertheless,  
 Were they now living and to be found ;      [voice,  
 That it could not be but that they should hear my  
 And come to assist me without delay.

Alas ! I yield not to the saying of the clerics,  
 That Fionn and the Fenians are not alive ;  
 That for me indeed it would be better to have God  
     as a friend,  
 Than to be like them or to go to them.

Alas ! could I get my desire,  
 I never would deny to God,  
 O Patrick, nor to his clergy,  
 That I would follow the whole host.

Alas ! I would follow Fionn without delay,  
 And the noble Oscar, my joyous child ;  
 Though they perceive not my pain,  
 Whilst I wander lacking food.

Alas ! swiftly would I follow Caoilte,  
 And Diarmuid of the women, he would be with us ;  
 I would follow Goll Mac Morna of the battles,  
 And I would not long be in Christ's church.

Alas ! I would follow each one of the Fenians,  
 Into any battle, however mighty, right quickly ;  
 For them I would forsake church and ordinances,  
 Patrick from Rome and his crozier.

Uc! do leahfaiyh heac ar biç,  
do beurfad me o zlar na z-cliar;  
zið moðr molaid zac traç,  
a z-cumany 'r a b-paijre ne Dja.

Uc! jr eurza 'r jr mo uñal,  
do maçfaiyhre çuzac a Dhja;  
da b-fuijzih maðaric ar Fhioyh,  
a' r zo b-fuijzih flújyre don biad.

Uc! nj léjri dañ creud do deun,  
ay Fhjañh ma çréjzid mo çor;  
nj feaðar ca leahfaiyh a mjan,  
a' r d'fújz rih m'jarirna zo doçt.

Uc! nj léjri çar zab mo lúç,  
maðaric mo fúl na mo maç;  
çirteaçt mo çluar, mo mjan rjubajl,  
çar zabrat rúð ahojç nj fear.

Uc! a Dhja tuz Padriajz don çléjri,  
jarriajm féjñ oit ne zeah;  
zah feuçajñ ar ah arañ zo caol,  
oç dañ az treunar na mearfz.

Uc! ðar mjar flajç na b-Fjany,  
uc! do biad do b'faijriyhñ rçðr;  
uc! do fluaç a' r caça zliad,  
uc! a Dhja, çar zabajr leo?

Uc! a Dhja, çarçar dañ, tra,  
jr maçç a b-paijre 'r a rúñ;  
ay b-fuil Fioyh 'r ay Fhjañh ad ðajl?  
uc! ma çajð jr ioñhna mjom.

Alas! I would follow any one whatever  
 Who would take me from the fetters of the clerics ;  
 Though greatly they are ever praising  
 Their affection and their love to God.

Alas! readily and very humbly,  
 I would go to thee, O God ;  
 Could I but get a sight of Fionn,  
 And obtain an abundance of food.

Alas! I know not what I am to do,  
 If the Fenians forsake me in this state ;  
 I know not whither I can follow their track,  
 And that has left the remnant of me wretched.

Alas! I know not whither is gone my vigor,  
 The sight of my eyes or my valour ;  
 The hearing of my ears, my powers of swiftness,  
 Whither they are now gone is unknown.

Alas! O God, that gavest Patrick to the clergy,  
 I myself ask fondly of thee ;  
 That thou wouldst not look narrowly upon the bread,<sup>1</sup>  
 Since I am fasting amongst them.

Alas! for the prince of the Fenians to maintain us,  
 Alas! for thy food plenteously distributed ;  
 Alas! for thy host and the battalions of combat,  
 Alas! O God, whither hast thou taken them?

Alas! O God, when I am spending Lent, indeed,  
 Their fondness and affection is good ;  
 Are Fionn and the Fenians by thee?  
 Alas! if they are I marvel.

<sup>1</sup> i.e. not to punish him if he ate more than he should

Uc! a Dhia, a deim Padruaiz  
 zui flait tu ir fairrinz fal;  
 ir riar do zéillfeinn da zlóir,  
 ac̄t da m̄eib̄ a b-ppóinn̄ ir teaic̄ a b̄iad̄.

Uc! a Dhia, aicim aír,  
 feuc̄ mo z̄haol̄ a' r̄ na ceil̄ mo m̄ún;  
 mā tá F̄ionn̄ 'r̄ a fluaiz̄te ad̄ éir̄,  
 mo éir̄all̄ na r̄h̄ze n̄o a léiz̄ean̄ éuzam̄.

Uc! a Dhia, m̄ar̄ truaiz̄ leat̄ rean̄óir̄,  
 feuc̄ zac̄ neoin̄ oim̄ anuar̄;  
 a' r̄ do c̄id̄fir̄ cúir̄ mo z̄ear̄áin̄,  
 zo dubac̄, clait̄, zan̄ b̄iad̄ zan̄ ruan̄.

Uc! a Dhia, ir̄ tuir̄reac̄ at̄áim̄,  
 a n̄-d̄aíl̄ Phadruaiz̄ zan̄ mear̄;  
 F̄ionn̄ 'r̄ an̄ F̄hian̄n̄ uaim̄ ar̄ r̄az̄an̄,  
 ór̄ uātā d̄aíl̄feinn̄ deoc̄ zo r̄iar̄.

Uc! da m̄-b̄iainn̄re ainh̄aíl̄ b̄ior̄,  
 a n̄-aimeir̄ir̄ r̄zeim̄le Chhuic̄ an̄ áir̄;  
 munā b̄-fuiz̄inn̄ n̄éir̄ a' r̄ r̄iar̄,  
 do cúir̄feinn̄ do c̄l̄iar̄ boct̄ ar̄ r̄az̄an̄.

Uc! da m̄-b̄iainn̄re a neair̄ 'r̄ a l̄úit̄,  
 mar̄ b̄ior̄ zan̄ p̄ud̄air̄ a z̄-cuan̄ F̄hion̄n̄reiaiz̄a;  
 n̄j̄ b̄iainn̄ dom̄ bod̄mad̄ a z̄-cill̄ na z̄-cloz̄,  
 a' r̄ do cúir̄feinn̄ corz̄ ar̄ a z̄-cr̄óhan̄.

Uc! da m̄-b̄iainn̄re a d̄-tapād̄ b̄iuz̄,  
 ainh̄aíl̄ b̄ior̄ ar̄ F̄hātā Chon̄áin̄;  
 a' r̄ F̄ionn̄ 'r̄ a fluaiz̄te n̄em̄ éaob̄,  
 n̄j̄ b̄iainn̄ az̄ éir̄teac̄t̄ a n̄z̄láim̄.

<sup>1</sup> i.e. The battle of Knockanaur, in the county of Kerry.



Alas ! O God, Patrick saith  
 That thou art a prince liberal and bounteous ;  
 Right soon would I yield to his voice,  
 But that though great their meal his food is scant.

Alas ! O God, I ask again,  
 Look on my face and hide not my desire ;  
 If Fionn and the Fenians be in thy land,  
 Suffer me to journey to them, or send them to me.

Alas ! O God, if thou pitiest an old man,  
 Look down upon me each noon :  
 And thou wilt see the cause of my complaint,  
 For I am gloomy, feeble, without food, without sleep.

Alas ! O God, I am weary indeed,  
 Beside Patrick, despised ;  
 Fionn and the Fenians being banished from me,  
 For from them I would readily get a draught.

Alas ! were I as I was  
 At the time of the terrors of Cnoc an air ;<sup>1</sup>  
 If I got not obedience and attendance,  
 I would scatter thy wretched clerics.

Alas ! were I in strength and in vigor,  
 As I was exultingly at the harbour of Fionntragh ;<sup>2</sup>  
 I should not be deafened in the church of the bells,  
 And I would put a stop to their droning.

Alas ! were I in lusty might,  
 As I was against Fatha Chonain ;  
 With Fionn and his hosts by my side,  
 I should not be listening to their howls [i.e. the  
 Psalmody and prayers].

<sup>1</sup> The battle of Ventry Harbour in the county of Kerry, which forms the subject of a prose romance.

Uc! da m-biaimyre amarl b'ior,  
 a z-cat na z-coimhearzari mian;  
 u' z'eillfionn do Phadruiz zan ce'll,  
 ata zan meim, zan deoc, zan biad.

Uc! da m-bad damra a mearz na z-cliar,  
 an tan mo e'iall euzaionn Tairc mac Threion;  
 u' fazfaiionn ceann ar b'razaib  
 da b-fuil az Padruiz, na e' feion.

Uc! a Dhia, mar tu zab neart  
 ar Fhionn na b-flac a' r ar Fheionn;  
 do leanfaiionn do ca'rl zo fial,  
 ac'c me' b'reit mar iad on z-clair.

Uc! a Dhia i' aoibionn meim,  
 mar f'ior dod clair zuri dearb leo—  
 mar f'od rmac'c ata an Fhianh,  
 bi zo fial fairfionz leo.

Uc! a Dhia, do b'aoibionn me',  
 da m-biaionn on z-clair a b-fo'airi Fhionn;  
 a' r do meim mar eu'iteari do tarz,  
 do zeubaiionn uairt ar'au zac cionn.

Uc! a Dhia, ata ar nean na n-onn,  
 tuizim f'or, mar f'ior dod clair;  
 zo b-fuiz'ionn uairt b'reir na di'ze,  
 rion da u'ib iua b-fuil mo r'reir.

Uc! zid tairn zan leim zan luit,  
 zo dealb dubac ar earba mian;  
 i' eurza meari do leanfaiionn Fionn,  
 a' r u' co'ir duir d'ultad dan, a Dhia.

Alas! were I as I was  
 Always in the battalion of the combats ;  
 I would not yield to the senseless Patrick,  
 Who is without power, without drink, without food.

Alas! were I amongst the clergy, [to us ;  
 [Such as I was] when Tailc the son of Treun came  
 I would not leave a head upon a neck, [himself.  
 Of all [the monks] that Patrick has, nor [spare]

Alas! O God, if it be thou who hast subdued  
 Fionn of the princes, and the Fenians ;  
 I would freely follow thy doctrine, [clergy.  
 If thou wouldst but take me like them from the

Alas! O God, whose sway is pleasant,  
 If thy clergy say true that they are certain—  
 If it be under thy correction the Fenians are,  
 Be hospitable and generous to them.

Alas! O God, I should be pleasant  
 Were I away from the clergy by Fionn ;  
 And according as thy fame is noised,  
 I should get from thee bread for every mouth.

Alas! O God, who art in the heaven of the degrees,  
 I think, moreover, if thy clergy say true ;  
 That I would get from thee more drink,  
 Those are two things in which is my delight.

Alas! though I cannot leap, and have no vigor,  
 Being miserable, gloomy, lacking strength ;  
 Readily and promptly would I follow Fionn,  
 And it is not just for thee to refuse me, O God.

Jr ē mo mīan yr tuiztē, tīa,  
 Fīonh an dārl dā m-bīad 'r an Fhīan,  
 do cūmfeīn hean ar mo laīn,  
 a'r zan rpar do leahfaiīn iad.

Uc! a Dhīa do beīr zac arze,  
 māf fīor an alīuīr do ceap an cīar;  
 nā zlac fearīz tīēm zīad d'Fhīon,  
 nār cūmđajz mīom zo teapc an bīad.

Jr dearb mīom zur fīor zan zō,  
 nac z-cluīvīr mo zlōr, a Dhīa, ne zhaor;  
 a'r zur cūmīr d'fīacāīb ar an b-Fēīn,  
 cūm Oīrīn atā fēīd zan tīacē.

Uc! a Dhīa, nā deīn mar fūd,  
 zlac ad cūīr mē fā zīeah;  
 a'r māf an azat atā an Fhīan,  
 yr mo fūzac bīan nā z-ceah.

Uc! mar tīēīzeaf hearīc a'r lūīc,  
 māđapc mo fūī, a'r mo ceudfād laz;  
 nō yr fada o fōīn, a Dhīa nā n-dūī,  
 nac m-bīanīn az tīūīc me dul ad teac.

Uc! dā m-bīad azamīa rīubal,  
 do mācfaiīn me cūncar cūzat ruar;  
 a'r mīna b-fūīzīn fāīlce nā b-flac,  
 vīor b-fūīur ar mo cūī anuar.

Uc! mā mīzad buad ar Fhīon,  
 yr doīlz hīom, 'r yr olc an rzeul;  
 'r yr mo mōīr m'īonīzīa tīīd,  
 māf tīacē ar hean don Fhēīn.



Let my desire, truly, be understood,  
 Were Fionn by me, and the Fenians,  
 I would put heaven out of my hand [i.e. renounce it],  
 And without delay I would follow them.

Alas! O God, who givest every gift, [made ;  
 If the strange doctrine be true which the clergy have  
 Be not angry for the love I bear Fionn,  
 Who never penuriously kept food from me.

Certain I am that it is true and no falsehood,  
 That thou hearest not my voice, O God, with favour ;  
 And that thou hast compelled the Fenians  
 Not to come to Oisín who is wearied.

Alas! O God, do not so,  
 Receive me into thy palace lovingly ;  
 And if it be there thou hast the Fenians,  
 Very joyful I should be going to meet them.

Alas! that I have lost my strength and vigor,  
 The sight of my eyes, and that my powers are weak ;  
 Or long since, O God of the elements,<sup>1</sup>  
 I should have ceased longing to enter thy house.

Alas! if I had my speed,  
 I would by force go up to thee ;  
 And if I found not the welcome of the princes,  
 It would not be easy to put me down out of it.

Alas! if victory has been won over Fionn,  
 It grieves me, and it is evil tidings ;  
 And truly my marvel thereat is great,  
 If the Fenians have arrived in heaven.

<sup>1</sup> ፊገገ ገገ ገ-ፊገ (God of the Elements), is a very usual Irish phrase, meaning the Creator of all things.

Աւ ! ճա ծ-տալեոսիոյ իյոյ ալ ալ,  
 ա'ր յաճ Ե-բայլիոյ բալտե ալ ոյ ճալլո ;  
 ճո Եսրբալոյ ճո Փիյա ոյ լալո,  
 յաճ ծ-տլոբալոյ ճոյ ճալ ալ ալալ.

Աւ ! ճո Ե'յոյոյա ոյոյ ճոյ ճո  
 ճա ո-Եաճ Եոյ ալոյր ճոյ Բիլոյ ;  
 ճա Ե-բայլիոյ ա յ-ալոյր ալլր,  
 յր բաճա ճոյ ճ-ճլլ ճո Ելաճ ոյ ճբլլ.

Աւ ! ա Բիլոյ, ճա ոյ ճոյ Եաճ ?  
 աւ ! ա Օրճալ, ճալ ճաճ ճո ճոյոյ ?  
 աւ ! յաճ յ-ալլոյճեոյ ճլԵ Օլլոյ ալլ ?  
 աւ ! յր ճոյաճ ոյալ ճալոյ ճոյլ !

Աւ ! յլ ճեալոյ, աւ ! յլ Փլա,  
 աւ ! յլ ճլաճ, աւ ! յլ ճլաճ ;  
 աւ ! ճո ոյ ճալ ո-Եաճ,  
 աճ ճեալա ճոյաճա ճ'Եալ ճ-ճալ ալ ճեոյաճ.

Աւ ! ա Փիլալոյ, ճո ճաճալ Եա յոյոյ  
 ա յեալալլ Ելլլաճ 'ր ա ճ-ճալ ալ ճ-ճլ ;  
 աւ ! յլ յեալալոյ, աւ ! յլ ճոյ,  
 յաճալ ճլԵ ա յեալալլ ճոյաճա.

Եր յոյոյա ոյոյ ճոյ ճալա ճլԵ,  
 ա'ր Օլլոյ ճոյ ճալոյ ճոյ Եաճ ;  
 յր յոյոյա ոյոյ, ա'ր ոյ ճալ ոլլոբալլ,  
 յաճ ծ-տլոբալոյ ճլԵ լե ճալլոյեալ ճոյալ.

Աւ ! ա Փիլա յր ճոյ ոյոյ ճոյ ճոյ,  
 յալաճ ճոճճալլ ճո ճաճալլ ճոյ ;  
 աճ ճալ Ե' ճալա ալ ճոյ,  
 ճ'բլլ ճոյ Ելլ ճոյ ճոյոյ ոյ ճոյ.

Alas! if the place were pleasing to me,  
 And that I got [there] no welcome on my visit ;  
 I would pledge my hand to God, [ter.  
 That I would not come down [from it] without slaugh-

Alas! I would in truth wonder  
 Were the Fenians now alive ;  
 Could I get a glimpse of them again,  
 Far from the church would be my delight.

Alas! O Fionn, who triumphed over thee?  
 Alas! O Oscar, whither is gone thy might? [you?  
 Alas! mark ye not that Oisín is lacking from among  
 Alas! it is sad how I have to tell my tale!

Alas! it was no demon, alas! it was no God,  
 Alas! it was no fights, alas! it was no host,  
 Alas! that triumphed over you,  
 But hard spells which caused you to wither.

Alas! O Diarmuid, thy help was often given  
 In breaking spells, and in annulling them ;  
 Alas! I deem not, alas! it is not true,  
 That ye are not bound in hard spells.

I marvel what has happened you,  
 Whilst Oisín is despised and without victory ;  
 I marvel, seeing the greatness of your skill,  
 That ye come not in a body to me.

Alas! O God, I desire yet  
 To go and look to thee for hope ;  
 But that the lack of provision  
 Has left my body without strength or power.

Աւ! ա Փիւս, սւ! ա Փիւս իծիւ,  
 լւիւիւ շաւ նւիւսիւ սիւսիւ ծօ շարշ;  
 սւ! ծ տաւիւ շօ ծւիւսաիւսիւ սիւս,  
 սւիւս շիւսաիւ սիւսաւտ տօիւսաիւսիւ սիւսիւ.

Աւ! ա շիւս, իւ սիւսիւս ստա  
 սշ սիւսաիւսիւ սիւսիւ սիւսիւս 'ր սիւսիւ սիւսիւ;  
 ս'ր շաւ ա սիւսաւսիւս ծօ սիւսիւ սիւսիւս,  
 սիւսիւ սիւս սիւսիւս սիւսիւսիւ սիւսիւսիւսիւսիւս.

Աւ! իւ սիւսիւս, ծի սւ! իւ սիւսիւս,  
 Օիւսիւսիւ սիւսաւ սիւսիւ սիւսիւսիւսիւս;  
 սւ! սիւսիւ սիւսիւսիւս շաւ սիւս,  
 սւտ սիւսիւսիւսիւսիւս 'ր ա սիւսիւսիւսիւսիւս.

Աւ! սիւսիւ սիւսիւ սիւսիւ սիւսիւս,  
 սիւսիւ սիւսիւսիւսիւս, սիւսիւ սիւսիւս, սիւսիւսիւս;  
 սւտ սիւսա, տիւս, ս'ր սիւսիւսիւսիւս սիւսա,  
 ծօ սիւսիւ սիւսիւսիւս սիւսաւս ծօ սիւսիւսիւսիւսիւս.

Աւ! սիւսիւ սիւսիւսիւսիւսիւ սիւսիւսիւս,  
 սիւսիւ սիւսիւսիւսիւս սիւսիւսիւսիւսիւսիւս;  
 իւ սիւսիւսիւսիւսիւսիւ սիւսիւսիւս,  
 Փիւս ծօսիւսիւսիւսիւսիւ սիւսիւսիւսիւսիւսիւս.

Աւ! սիւսիւ, սիւ սիւսիւ սիւսիւսիւ սիւսիւս,  
 (ս'ր սիւսիւ սիւսիւսիւսիւ սիւսիւսիւսիւսիւս,  
 սիւսիւսիւսիւսիւսիւ սիւսիւսիւսիւսիւսիւսիւս,  
 սիւսիւսիւսիւսիւսիւսիւսիւսիւսիւսիւսիւս).

Աւ! սիւսիւ սիւսիւսիւսիւսիւսիւ սիւսիւս,  
 ս'ր ծօ սիւսիւսիւսիւսիւսիւսիւսիւսիւսիւս;  
 իւ սիւսիւսիւսիւսիւսիւսիւսիւսիւսիւսիւս  
 սիւսիւսիւսիւսիւսիւսիւսիւսիւսիւսիւսիւս.



Alas ! O God, alas ! O great God,  
 Every noon I now hear thy fame ;  
 Alas ! since thou art humane and generous,  
 Send me a bulky succour of bread.

Alas ! O clergy, woe to him that is  
 Expecting your bread or your drink ;  
 For all I have ever seen of your food,  
 The feast of Fionn one night alone was more.

Alas ! it is pity, alas ! it is pity [pleasure ;  
 That the mournful Oisín is in the church under dis-  
 Alas ! where was the harm of every want,  
 But that Fionn should be banished and his mighty host.

Alas ! I should deem it no want or privation  
 To be without power, without strength, without vigor ;  
 But thirst, drought, and long fasting  
 Have stolen my swiftness since I left Fionn.

Alas ! when I think of exploits,  
 When I am upon the bed without sleep ;  
 Methinks it is a strange thing  
 That God conceives not pity for my countenance.

Alas ! again, when I hear the clergy,  
 (Without mentioning my own woe,  
 Or speaking of Fionn or of the Fenians,)  
 It would be an ornament to God to pity me.

Alas ! when my meal comes,  
 And I think of the feast of Fionn ;  
 I marvel that a heart of stone  
 Feels not anguish for my end.

Uc! da b-feicfead Fionn 'r an Fhianh  
 mo béilete ar iar-ueoib;  
 deaínan na diabal dá d-táinigz mian,  
 n'í cóirzfead óm dárl a d-treoiri.

Uc! a Dhia, i'f corriaharl an beairt  
 zo b-fuilir a b-fad ór mo cionn;  
 zo b-fuilimre a b-fad r'íor,  
 a'f nac b-fuil mo fúim óri cáillear Fionn.

Uc! da m-biad Fionn 'r an Fhianh  
 aZamra, a Dhia, uairt anuar;  
 riem rae n'í rZarfaionh riu,  
 a'f n'í b'iaionh a z-cuina zan dul ruar.

Uc! a Dhia, má tairi a b-feirz,  
 ón nZmad ro beirim d'Fhionn;  
 n'í curta a b-fac mo zlóri,  
 earba móri baihear liom.

I'f rada mé aZ caraoib b'íóin,  
 zan torad ar mo zlóri abur ná t'all;  
 uc! n'í h-ionzha ríom Dia,  
 reac an Fhianh uile a'f Fionn.

Abbar mo caoibde mar tairi zan treoiri,  
 zan aihairc, f'ór, zan líit zan méim;  
 c'íh'feirz'ce, lom-c'neacac, deimeoil,  
 am cuailll canóir, zan ruic, zan léim.

I'f rada leam mo éporzad zan érabhar,  
 z'íó nac me zmad ná me zean do Dhia;  
 ac'c d'earba b'íó ná r'íó fáihair,  
 raoi zanran aráin aZur leat'riari.

<sup>1</sup> abur, t'all, on this side, on that side or beyond. These are very usual expressions for "in this world," and "in the next world," like the Greek *ἐνταῦθα* and *ἐκεί*. Oisín meant that neither the monks on this

Alas! were Fionn and the Fenians to see  
 My meal in the afternoon;  
 No demon or devil that ever came  
 Would hinder their strength from coming to me.

Alas! O God, it is a likely thing  
 That thou art far over my head;  
 That I am far below, [Fionn.  
 And that there is no thought for me since I have lost

Alas! had I Fionn and the Fenians  
 Down, O God, from thee;  
 During my existence I would not part from them,  
 And I would not be in grief, but go up.

Alas! O God, if thou be angry  
 At this love which I give to Fionn;  
 Thou shouldst not heed my voice,  
 A great want has come upon me.

Long time I am making the plaint of my sorrow,  
 My words bear no fruit on this side or that;<sup>1</sup>  
 Alas! I wonder not at [admire] God,  
 Compared to all the Fenians and to Fionn.

The cause of my plaint is that I am stripped of vigor,  
 Of sight, moreover, of swiftness and of strength;  
 Dry-withered, naked, in contempt,  
 A wretched creature, powerless to run or leap.

Long and wearysome my fasting without piety,  
 Though not through love or fondness for God;  
 But for want of food and sweet comfort,  
 Suffering in scantiness of bread and on half pittance.

earth, or the Deity in heaven, or the Fenians in whichever world they  
 might chance to be, gave any heed to his complaint.

Jr zyač mo čaric, 'r ir dom ainhdeoin,  
 deoc čōir uōir ihear me cian;  
 cūr mo čaoidē, 'r ir fōir mar riu,  
 zo b-fuilim ar dič heire azur iuan.

Da mairead Fionn na h-eac rean,;  
 a'r Orzari teann na lann uzeur;  
 do bairfead biad do diabal hō do deamau,  
 a'r hī biad Oiriu fann zan taca clēib.

Jr miuic mo bā Fionn na čeann fiauhač,  
 zo lūčmar, lioumar, laimēimeac;  
 a'r zo m-bad fūur flead fairriu;  
 d'fāzail do feacč z-cačairb na Féinne.

Slan me ruirze a'r me reilz,  
 rlan me meirze a'r me raor-čeol;  
 rlan me troidib a'r me cačairb,  
 rlan me lannairb laimzeura fōr.

Slan me lūč azur me hearic,  
 rlan mo cead a'r me faobar-zoin;  
 rlan me cian a'r me teacč,  
 rlan me malairic a'r me zlēazairb.

Slan me biad azur me dič,  
 rlan me ruic azur me léimeac;  
 rlan me fīadac zāč zairb-čhuic,  
 rlan me curairb na d-tréirfeair.

Slan muot, a Fhinn na z-cruad-lann,  
 do b'ūi heam-zann béile;  
 hī h-ionann a'r Padraiz zan beacč,  
 dā mēid a čairairb rya clēirčib.

<sup>1</sup> This epithet is often applied in Irish to denote grace and agility.

<sup>2</sup> i.e. Wounds by the sword.



Constant my thirst, and that in spite of me,  
 A right draught I have not drunk for a long space ;  
 The reason of my plaint, and truly it is thus,  
 Is that I have lost might and power.

Were Fionn of the slender<sup>1</sup> horses living,  
 And stern Oscar of the sharp blades ;  
 He would win food from démon or devil, [side.  
 And Oisin would not be weakly without support at his

Often was Fionn as chief of the Fenians,  
 Swift, abounding in forces, widely triumphing ;  
 And it would have been easy to get  
 A plenteous feast for the seven battalions of the Fenians.

Farewell to wooing and to hunting,  
 Farewell to drinking and to sweet music ;  
 Farewell to fights and to battle,  
 Farewell, moreover, to sharp blades.

Farewell to agility and to strength,  
 Farewell to slaughter and to edge wounds ;<sup>2</sup>  
 Farewell to distant lands and to returning,  
 Farewell to exchanging<sup>3</sup> and to combats.

Farewell to food and to drink,  
 Farewell to running and to leaping ;  
 Farewell to the chace of every rough hill,  
 Farewell to the warriors of the mighty men.

Farewell to thee, O Fionn of the hard blades,  
 Who wast noble and plenteous in giving feasts ;  
 Not like the foodless Patrick,  
 For all his many friends among the clerics.

<sup>3</sup> It was customary at large gatherings, such as the *féil Teahmaic*, for warriors to exchange arms with one another in token of friendship.

Slan miot a Fhionn, a rí r a zúr a rí r,  
 ceud rlan miot, a mi z na F éinne !  
 ó r tu do có r z f a d mo t a r t,  
 n í h-í o n a n n a ' r p r a p n a c l é i n e .

Slan miot a z cur a n a n n,  
 rlan miot, a l a n n l a n l a n n ;  
 rlan miot, a r á n d a i l n a z - c r í o c ,  
 i r d u b a c mo r m a o i n t e ' r i r c r á i d t e .

Slan miot a z c o r z a i n t n a z - c n á n n ,  
 z i d n a c r á n n f r i P a d r a i z m a r i i n n r e a n ;  
 a c t n a c b - f u i l i m r e d o f á r á r a n n ,  
 a c r í ú d a n a n a m ó i n t e i m c i o l l .

I r m ó r a n t r u a z d u i t r e , a n n c C h u n n a i l l ,  
 n a c z - c u i n n i c u z a m r a b i a d a z ú r d e o c ,  
 z i d b é i o n a d n a b - f u i l t u ,  
 z a n d e a m a n n a d i a b a l a d c o r z .

O r n a c m a i n e a n n a c t m o t a i r e z a n b r u i t ,  
 i r m ó r m o t u i n n e z a n m é m a r i a o n l e a t ;  
 z i d b é a n - f e i n n o n n o a b - f l a i t e a r ,  
 d o z e u b a i n n a n b e a t a t a o b l e a t ,

Q u d e i n n P a d r a i z a n c a n t l a n n h o m ,  
 z u r f a i n n i n n z ú r é a m i z f é i n ;  
 a ' r n í f á i c i m a i z e d o f u b c a r  
 a c t c l u i z d o m b o d r a d ' r z l e o a c l é i n n .

Q u d e i n n r é z u r m ó r a n f e a r é D i a ,  
 a ' r z u r f u r u r b i a d a ' r d e o c u a i d f á z a i l ;  
 d a r m o l a n n a z ú r d a r m o b r i a c a r i  
 i r z a n n d o m a r a n n m i r e a ' r c a c .

Farewell to thee, O Fionn, again and again,  
 A hundred farewells to thee, O king of the Fenians!  
 For thou indeed wouldst conquer my thirst,  
 Not like the porridge of the clerics.

Farewell to thee working slaughter,  
 Farewell to thee, O mighty hand of strength;  
 Farewell to thee, O excellent ruler of territories,  
 Dark are my thoughts and painful.

Farewell to thee hewing bones, [late it;  
 Though it is not pleasing to Patrick that we should re-  
 But I am not kept pleased by him,  
 O daring hero of the great circuits.<sup>1</sup>

It is very pitiful in thee, O son of Cumhall,  
 That thou sendest me not food and drink,  
 In whatever place thou mayest be,  
 Without being hindered by demon or devil.

Since there remains not alive of me but my ghost with-  
 out mantle,  
 Great is my weariness that I am not with thee;  
 Whether thou be in hell or in heaven,  
 I should get food by thee.

Patrick of the moaning tells me  
 That his own king is plentiful and noble;  
 But the only joy I see him have,  
 Are bells deafening me and the snarling of his clerics.

He says that God is a great man,  
 And that it is easy to get meat and drink from him;  
 By my hand and by my word,  
 It is but scantily he serves me and every one.

<sup>1</sup> i.e. Of the sweeping forays or expeditions.

Ա ձայն ընկնի քոյն զմար ինչոտալ,  
 շարած աչ Պրա առա տարա ա ն-ճառն-երայն ;  
 'ր իր եղաչ ընդ ըստ ա ն-ճարն  
 ծո երաճարն զառա շար իրաճտ.

Եր շարաչ կոմ ընդ նաճ ամ թոճարն  
 առա արան զոճա շար եղև ;  
 ծո ճարճարն երաճ շար ծոճ  
 իճոյր ինչոտա ինչ ծո ճարն.

Ա ձայն ճարնաճ նա շ-ճոչ ինչոտա,  
 շո ե-բարն ընդ ըստ ա ճոճ նա ե-բարն ;  
 շար ձայնն իր, շար ծարն,  
 նա ճարնաճ ճարն ըստ ընչոտա.

Աճ ! ա ճարն, ա ճարն, ինչ թոյր  
 շո ե-բարն թոյր ա ն-արն նա ե-բարն ;  
 նա բարն ծո ճարն նա ծո ճարն  
 ինչոտա նա ճարն ճարն.

Պո ճարն ճարնաճ ճարն ճարն  
 ամ թարնն արա ճարն երն ճարն ճարն ;  
 'ր իր շարաչ թոյր ճարն ճարն,  
 ա ե-թոճարն թարնաճ 'ր ա ճոչ շո ճարն.

Եր ճարնաճ ճարն ծո ճարն ծո ճարն,  
 աչ թարնաճ ար ճարն նա ճարն ;  
 ճարն ճարն աչ ճարնաճ թարն ճարն,  
 ճարն թարն ճարն ճարնաճ նա ճարն.

Եր թարն թարն ճարն ճարն ճարն,  
 աչ թարն թարնաճ 'ր ա ճարն ;  
 նա ե-թոճարն ճարն երաճ ճարն թարն,  
 թարն ե-թարնաճ 'ր թարն նա ճարն.

<sup>1</sup> *Dord* means a buzzing noise, or hum, but the *Dord Feinne* was some



Another speech, moreover, he utters to me,  
 That God it is who hath thee in vile bondage ;  
 And that is but a small thing to what he speaks  
 Of deceitful words without sense.

Pity indeed that it is not by me  
 There is bread for a portion and a meal ;  
 I would taste meat and drink  
 Oftener than I do.

The cleric of the bells tells me  
 That thou art whelmed in the lough of torments ;  
 And I tell him, and have told,  
 That they will have to suffer no condemnation or pains.

Alas ! O Fionn, my love, if it be true  
 That thou art down in the cave of torments ;  
 Suffer no devil nor demon  
 To have victorious weapons or to exercise his might.

My grief and pain that I am  
 An aged senior without power or speed ;  
 Very piteous is now my plight,  
 With Patrick and his bells in gloom.

Weary and faint I am ever,  
 Musing on the shouts of the warriors ;  
 How I am not listening to the voice of hounds,  
 And the melodious *Dord Feinne*.<sup>1</sup>

Often am I gloomy and heavy,  
 Looking on Patrick and his clergy ;  
 Being among them without food or comfort,  
 It is not like the feast of the Fenians.

peculiar instrument of music used by the Fenians. It is frequently mentioned in these poems and the prose romances.

Եր է Բլած Իր մօ աչ Քածրալշ,  
 Էլալ աչ շլալոն՝ ր աչ Բելլլծ,  
 և Բաճլ ա՛ր և ԼաԲար տրա՛տ,  
 աչսր րլեւճտալոն շնա՛տ նա Էլլլլլե.

Ծա մեյծ և Յ-ԷրաԲաճ ա՛ր և Կ-Սրալալշ՛տե,  
 Կլ ԵարԷալոմ րլնլլլրե և Կ-Սրլլլլլլլ;  
 աճտ րլեւնար րաԾա աչսր Յալոնտալ,  
 ար Էալ՛տեալոն ալոլալոն աչսր Բելլլե.

Եր մօր և Կ-Ծօճճար ար և Ծ-Էլճեարնա,  
 ա՛ր Ելլլլլլլլ շսր րլալ Ծօ յօլոնոնեալոն Լեօ ;  
 և Ելլլլլլլրե Ծար մօ Բրլաճար,  
 նաճ րլօր Լաճ ա՛ր Յօ Յ-Էալալծ Յօ.

Յլծ մօր շօլլլլլլ ար ԷլօԾալ և Ծ-Էլճեարնա  
 Յօ մօճ ա՛ր Յօ Եելճեալաճ Յաճ Լօ ;  
 ԲրլարՅար Բլծ նա Լարոլլլլլլ Եօճ  
 Կլ ալալալալոմ աճօ ար ալո մ-Բօրոճ.

Ոլ րալլլլլլ աճօ մալճճլոն Օճ,  
 նա Բեալոն րօրճա նա Լօնտլաճ,  
 րե և մ-Բլալծլլլ աչ Էլլլ ԾօԲրլօլոն,  
 աճտ սլլեօ նա Յ-Էլօճ ար րլաԲալ.

Քլարրալճեալոն Քածրալշ ալ Էալլալալոն ճլօմ  
 նաճ Բլոն րլոն շսճ նա Յ-Էլլլլլլլլաճ ;  
 ա՛ր Ելլլլլլլրե Կլծ Իր րլօր,  
 նաճ Բլոն աչսր նաճ րլելճ՛տեաճ.

Ոլ րեաճար րլլլլլլլոնոն րլալոն մար Լաճ,  
 Իր Լա Էլալլ աչսր Էլլլլաճտ ;  
 աչ րլլօրճալլալոն րալոմ Յալ Բլաճ,  
 ա՛ր և Յ-Էլալշ աչ Ծլալոն-Բելլլլլաճ.

<sup>1</sup> i.e. He never saw any fragments which would denote that the monks had just had a good feast.

The food that most abounds with Patrick  
 Are bells screeching and howling,  
 His crozier and his book of offices,  
 And the continual genuflexions of the clerics.

Though great their piety and their prayer,  
 I see no abundance to make up for it ;  
 But long fasting and scantiness,  
 At the hour of food and at mealtide.

Great their hope in their lord,  
 And they say that he deals bounteously with them ;  
 But I say by my word  
 That they are false and tell a lie.

Though much they invoke the title of their lord,  
 Early and late each day ;  
 Broken meat or dregs of draughts  
 I see not with them on the table.<sup>1</sup>

I see with them no young maiden,  
 No married woman, or single,  
 With whom they might be hiding grief,<sup>2</sup>  
 But the *uileo*<sup>3</sup> of the ever-going bells.

Patrick of the moaning asks me  
 Whether the voice of the clerics is not sweet ;  
 And I say indeed what is true,  
 That it is not sweet nor worthy of men,

I never saw a tribe like them,  
 People of less sense or wisdom ;  
 Ever droning psalms without food,  
 With their bells furiously screeching.

<sup>2</sup> i.e. With whom they might drive away dull care.

<sup>3</sup> *Uileo* is one of the many Irish ejaculations denoting grief and mourning. Here it means the melancholy din of the bells.

Slan miot, a Orzairi na lann nime!  
 rlan miot, a Orzairi na m-béimeann!  
 dá m-biadhfa aзам mar uirairi,  
 do bíad rúairi dnuime air an z-cléiri ro.

Uc! ní cluimeann Orzairi mo éaoib,  
 a'r ní fáiceann ruiam mo béile;  
 rianran ralm dom boðrad,  
 az aithairiad a'r az béicib.

Jr dubac lom zan aithair Szeolairi  
 a u-deoiz comzairi na Féinne;  
 a u-am an fáid do dúireac  
 ir meidreac d'fúiziri dá h-eill í.

Slan miot airi, a Orzairi na z-cruad-lann,  
 zib h-ionzua miom nac u-éiridui,  
 a'r zan tu fō rmacz az Dia ná deamhan,  
 a'r nac d-tiziri az diéceannað na cléire.

Bj an cléireac 'r a cléiri zac neoiri  
 ór comairi altōrad az fleucdairi;  
 úmairzēte azur cruad-cár,  
 a'r Oiriri clair dá b-feudairi.

Juuir dañ, a Fhionn inic Chumhall,  
 cári zab do lúic azur do rian,  
 mar zo b-fuiliri a fáid ro amuic,  
 a'r Oiriri zo boct a meairz na z-clairi.

<sup>1</sup> i. e. as a support, a common phrase in Irish.

<sup>2</sup> Next to Bran, Sgeolan was the most favorite hound of Fionn Mac Cumhaill. The following is the first stanza of a division of the poem on the battle of Knockanaur, called "The names of the hounds and staghounds which the Fenians had on leaving Knockanaur," in which are given the names of two hundred and ninety-four hounds.



Farewell to thee, O Oscar of the deadly blades !  
 Farewell to thee, O Oscar of the blows !  
 Had I thee as a door-post,<sup>1</sup>  
 There would be a flying rout made of these clerics.

Alas ! Oscar hears not my lamentation,  
 And he sees not the size of my meal ;  
 How the noise of psalms deafens me,  
 With their howling and their screaming.

It is a dark grief to me not to see Sgeolan<sup>2</sup>  
 Following the cries of the Fenians ;  
 At the time of rousing the stag  
 Exultingly I used to slip him from his leash.

Farewell to thee again, O Oscar of the hard blades,  
 Though I marvel that thou hearest not,  
 Since thou art not subdued by God or demon,  
 And that thou comest not to behead the clergy.

The cleric and his clergy are every noon  
 Before an altar prostrating themselves ;  
 Prayers and penance [going on]  
 And the weary Oisín watching them.

Tell me, O Fionn Mac Cumhaill,  
 Whither is gone thy swiftness and thy might,  
 Since thou art now so long abroad,  
 Whilst Oisín is in misery among the clergy.

Do b'í an Sgeolan a'í b'ían,  
 Lomairne, Brad, a'í Lom-lúit ;  
 cúig cóna a b'íúir reilise a'í Sgíú,  
 naí r'íáirab c'íóice ne Fíonú.

There were there Sgeolan and Bran,  
 Lomaire, Brad, and Lom-luith ;  
 Five hounds foremost in chace and exploits,  
 That never used to separate from Fionn.

Nj zéllim zo maib ná zo b-fuil,  
 ná fôr zo m-beib zo deimead an doimain,  
 diaabal ná deamhan, dá éirene neart,  
 a3 zabaib cumair ôr do éionn.

Alc ceana, nj tabriam zéillead,  
 zid deimh zuri éneun é Dia,  
 me zlar flaitir leir zo m-b'féidiri  
 do élaonad ná do éorfz ód maan.

Uc! a Fhionn, tar féin a' r Orzair,  
 a b-focairi cléine Phadriaz;  
 fázfam ar dié ceann jad uile,  
 a' r corzfam ná cluz buile ó zairéab.

Do mizuir féin, a Orzair, zo mihic,  
 zihion me cumar laimheirt,  
 nac n-deunann cléimh ná leabair,  
 ná Dia ná b-flaitéar, ná Pádriaz.

Nj macfad aon neac díob rúd  
 ar imuir muaid ná d-éneun-tonn t-foiri;  
 mar a z-cluirtí an toimann lom,  
 do éuzad an tonn zo rféiri zan éorfz.

Nj macfad aon neac díob rúd  
 a z-coimlúit me Tarlc mac Threoirn,  
 an la d'fáz ré rion ar dié,  
 a' r a3 fuair-éaonhead an imuiríleiz.

Nj macfad aon neac díob rúd  
 lá an éozimair ar an z-éhoc fo ílar;  
 ná z-cuirtí an éunann zona cuibneac  
 éir an z-éioide a3 an éuine riar.

<sup>1</sup> An imuir muad, *the red sea*. This is the sea between Ireland and Scotland, called *rué* ná *Maoile*, and *rué* ná *Maoile muarbe*, *the stream of the red Moyle*. Vide "The death of the children of Lear."

I believe not that there was or that there is,  
 Nor yet that there will be to the end of the world,  
 Devil or demon, however mighty his strength,  
 Who will get mastery over thee.

Howbeit, I believe not,  
 Though they say that God is strong,  
 That by the locks of heaven he could  
 Vanquish thee or stop thee on thy course.

Alas! O Fionn, do thou come, and Oscar,  
 Among the clerics of Patrick ;  
 We will leave them all headless,  
 And will hinder the maddening bells from jangling.

Thou indeed, O Oscar, didst often work  
 Deeds by the power of thy hand's strength,  
 Which the clerics of the books do not,  
 Nor the God of heaven, nor Patrick.

Not one of them would have gone  
 Upon the red sea<sup>1</sup> of the mighty waves in the east ;  
 Where was heard the fierce thunder,  
 That used to raise the wave to the skies irresistibly.

Not one of them would have gone  
 To measure strength with Tailc Mac Treoin,  
 The day he left us with a sore loss,  
 And in chilly lamentation for the great host.

Not one of them would have gone  
 On the harvest day upon that hill in the west ;  
 When the sheaf with its binding  
 Might have been passed back through a man's heart.<sup>2</sup>

<sup>2</sup> Oisín here alludes to the battle of Knockanaur, and to the terrible wounds which were there inflicted.





Alas! O slothful cheerless Conan the bold, *balch. imud*  
 Wherefore comest thou not to see me? [vile,  
 For thou wouldst get power to enjoy thyself and to re-  
 Throughout the multitude of the niggardly clerics.

It is now noontide with me, [Fenians?  
 And where are the seven battalions of the standing  
 I marvel by what path they are gone,  
 And that they come no more to see me.

Long am I groaning in sorrow,  
 Without a goodly feast, without a joyous meal;  
 Scantily I get drink and meat,  
 And they are cold and far apart.

More satisfying would be the remnants of one feast alone,  
 Which ye, indeed, [the Fenians] ate with me,  
 Than all I ever saw Patrick have  
 Of good feasts and of comfort.

When Patrick rises in the morning,  
 Forthwith he begins to prostrate himself  
 Before an altar, whilst mass  
 And bells are sounded by the clerics.

Ignoble and illiberal  
 Is the accurately-doled meal they eat;  
 They have no music whatever  
 But the moaning and prostration of the clerics.

They have no discourse then  
 But of God, and heaven, and holiness;  
 And far more sweet to me would be  
 The sounds of battle of the Fenians.

Ní zéillim a' r nǵ cneidim do Phadruaiz,  
 a deiri zuri fear deaztác Dja ;  
 a' r zuri zann, heath-fairrinz, boct,  
 do mizhear iur deoc a' r biad.

Zi deiri zuriab é Dja moinear zo cōir  
 ari an domhan mōri zo coitceann ;  
 azur deirimre a' r a dubairt,  
 nac furur rin d'aitin oirta.

Zi an adbari dá m-bad fear Dja  
 do biad az iuri zo coitceann,  
 do zeubad Oirín deoc a' r biad,  
 a' r nǵ biad zan iuri bud cōirhail.

Zi deiri cléireac na m-bacul linn,  
 zo b-fuilim ari baorí om zñomab ;  
 a' r deirimre fōr leirrean  
 nar bud ílan eirrean dá iurru.

Ir deimín ma tá biad az Dja,  
 dá m-bairinre mar a b-fuil iua fōcāir,  
 zo m-biad ré laimneartmar zo leor,  
 nō zo n-deunfad rōri de bionnad.

Da b-fuizimre amair ari an m-biad  
 az deamhan ná az diabal dá cumur ;  
 bud dōiz lóm zan cead do Dhja  
 zo m-bairinre mo iuri ar zo furur.

<sup>1</sup> *Bachul*, a crozier, also a crutch. This word, of which the oldest form is *bacul*, is derived from the Latin *baculum* ; nevertheless, such is often the ambition of native Celtic philologists to establish a paramount antiquity and originality for their language, that an Irish scholar, well acquainted with Latin, a short time ago gravely affirmed that *bachul*, meaning also a staff anciently borne by bards and brehons, and variously decorated according as they advanced or graduated in their profession, was the root of the word *Bachelor* in the Academic sense (*Bachelor of Arts*). This is quite as bold as the derivation assigned by the

I yield not to nor believe Patrick,  
 Who saith that God is a bounteous man ;  
 For scantily, narrowly, and poorly,  
 Have I fared with him in drink and meat.

He saith that it is God that distributes equitably  
 To the great world in general ;  
 But I say and have said,  
 That it is not easy to know that by thee.

Because that if God were a man  
 Wont to make general distribution,  
 Oisín would receive drink and meat,  
 And it is likely that he would be ministered to.

The cleric of the croziers<sup>1</sup> tells us,  
 That I am raving on account of my deeds ;  
 And I, moreover, answer him [by praying]  
 That he may perish in saying so.

Certain it is, if God had food,  
 And that I were where he is, by him ;  
 That he would be strong-handed enough,  
 Or that he would have to bestow a share thereof.

Could I but get a sight of the food  
 With demon or devil, however powerful ;  
 I trow that without leave of God,  
 I would take my sufficiency of it with ease.

peasantry for *tailiuir*, a tailor, which word has been adopted from the French *tailleur*. They say that it is composed of  $\tau\acute{\alpha}\tau$ , the root of  $\tau\acute{\alpha}\text{-}\acute{\epsilon}\lambda\eta\eta$  or  $\tau\acute{\alpha}\epsilon\upsilon\eta\zeta\eta\eta$ , to stick or fasten together ; and  $\delta\upsilon\eta\lambda\epsilon\alpha\beta\lambda\eta$ , colloquially pronounced  $\delta\upsilon\eta\lambda\eta\eta$ , the leaves of a tree, which would produce the form  $\tau\acute{\alpha}\acute{\epsilon}\delta\upsilon\eta\lambda\eta\eta$  =  $\tau\acute{\alpha}\eta\lambda\eta\eta$ , the sticker-together-of-leaves, an appropriate name for the first tailor, whose cloth was fig-leaves. The pages of many Celtic works, written even since the establishment of philology on a sure scientific basis, are disfigured by etymological speculations of the above calibre.

Եր ամլայծ չէլլբլոյն չօ Ե-բլլ Փլա Լայծլլ,  
 Ժա Ե-ԵլաԺ ԵլաԺ ԸօմԺալեաԸ աչալոյն աբաօն ;  
 ա՛ր Ելբեան յե ԵալԺ-Եեալբ Լան  
 Ժօ ԸօրԵան աղ յօմԼայն Ժօ բէն.

Փա Ե-ԵաԺ Ժօլչ Լոյմ չօ Ե-բլլ Փլա աղ,  
 Ժօ Ըալբբլոյն ԸաղԼան Ժա ԼաԸալլ ;  
 ա՛ր Եա՛ Ըա՛ բէ՛ ԺեաչԸաԸ Եա՛ ԺալԵեանալ,  
 ԸլօԵաԺ բէ Երօլոյն աբալոյն Ժան.

ՇլօղԼալբ բւԺ Ըաչալ, ա Փլա Եօլլ,  
 ԸալԺ ԺօԺ Երօլոյն Ե Ելբե ;  
 Ըրեբոյն չալ Ժլօմաօլոյն Եօ չլօր,  
 ա՛ր չալաԺ չաղոյ բօմաԼԸալ Ժօ Ըլբե.

Փա Ե-Ելալոյնբե ա Ե-բօԸալլ Փե բաբ,  
 աչալ ԵլաԺ ալ Ժօ ԵելԸ Եա ԸլմԸլօլլ ;  
 ԵաԺ ԺեաԸԵաԺ Ժե Եօ յաաչալոյն,  
 չօ Ե-բալչլոյն աալԺ Ըլօղոյն ԸալԵլոյն.

Փա Ե-Ելալոյնբե բօԸալլ Լայն յալ աղ Ե-բէլոյն,  
 չլԺԵե յօղաԺ յա Ե-ԵլԺ ;  
 Ժա Ե-բալչլոյն Եօլալ ալ Փլա,  
 Ժօ ԸալԸբեաԺ ԸալԺ Ժօղ ԵլաԺ Ժօ յօլոյն.

“ Ըլլալչ, ա Օլլոյն,” ա Ժելլ ԲաԺալչ Եա Ե-ԵաԸլ,  
 “ ա՛ր ԵլբԸ յե բլեաԸԸալոյն Եա Ըլելբե ;”  
 ա Ժելլոյնբե Ժա բբեաչաԺ չօ բբաաչ,  
 “ Եալ ԵաԺ բլան աալԺ բոյն Եե, ա Ըլելլալչ.”

Ձ Ժելլ բբբեան Լոյմ աբլբ չօ Ժաղա,  
 “ ԵլբԸ յե բբաԸալԵ Եա չ-Ըլալ Թ-ԸալԺ ;”  
 ա Ժելլոյնբե չալ Եեաբա Լոյմ չօ Եօլլ,  
 չաղ Բլօղոյն՝ ր ա բլօլչԸե ալ բաչալ.



Thus would I grant that God is strong,  
 If we both had food in equal portions ;  
 And he, by the victorious strength of his hands,  
 To keep the whole for himself.

If I deemed that God existed,  
 I would make a lamentation before him ;  
 And if he be bountiful or humane,  
 He would give me a meal of bread.

Bestow that upon me, O great God,  
 A share of thy sweet meals ;  
 I ween my voice is idle,  
 And that the comfort of thy land is but strait.

Were I with God above,  
 With food in plenty about him ;  
 A tithe of it would be my forcible prey,  
 So that I would get from him leave to join his meal.

Were I in comfort by the Fenians,  
 In whatever place they are ;  
 If I could find out God,  
 He would have to share the food.

“ Arise, O Oisín,” says Patrick of the croziers,  
 “ And listen to the orisons of the clerics ;”  
 I answer him wretchedly, praying,  
 “ May I perish in doing so, O cleric.”

Again he says to me boldly,  
 “ Harken to the offices of the chaste clergy ;”  
 I tell him that I think far more  
 Of the loss of Fionn and of his hosts.

Ատայմ շան բօռն, շան բլածակ, շան շեօլ,  
 և մեարշ ան ծիրձ 'ր նա շլէյրե ;  
 և՛ շ աճլան 'ր և՛ շ քար-ճաօլծ ծօ շնատ,  
 և՛ շ յարմարծ բշալճե նա քրարլլ-ճլէյրե .

Պօ ճւնա անօր ծր ու մօր,  
 և՛ ր նակ շ-ճարայմ շօ քրէլշե ;  
 քաքրարծ տօրած ար ու շլօր,  
 և՛ ր Լօմ-րօ-բշրօր ար նա շլէյրե՛լծ .

Ըա մ-քիած ճարնար նա ուօրն և՛ շաք, և Պիէ,  
 նլ քաշքա մէ ան անար  
 և մեարշ Քիածրարշ նա հ-արլլրե,  
 ճարն քաճնա նա նշան-ճլէյրեակ .

Եր յօշնա ուօր մար և՛ շաք, և Պիէ,  
 և՛ շա ուար ար ան շ-ճլէյր քօ,  
 նակ շ-ճօրշանն տա յած ար քրարձան,  
 և՛ ր մեւձշած ար և մ-քիլե .

Պար անլարծ ծօ քաճլլլր ծօ քրիճան,  
 ու շլօր ճլօշ և՛ ր ու ճարլան ղալմ ;  
 նլ հ-յօշնա յօրնա ծօ ճլծ քիծ  
 ծօ քարան ճօլծճե շան ճարճան .

Ոլ շլլլլմ, շիծ մօր քրաճրա Քիածրարշ  
 և՛ շ քր ծօ ճլրա, և Պիէ ճօնաճարլշ ;  
 ծա մ-քիած և՛ շաք քօճ նա քիած,  
 շօ մ-քիած ծօ ճլար շան քօնալար .

Եր ուրի ծօ ճօնար ճօն քրեւձ անար  
 և հ-արար ուլշ նա քրիշնե,  
 ծօ քրարն նա և ուր շ Քիածրարշ  
 և՛ ր և՛ շ յօնլան նա ղալմ-ճլէյրե .

I am without mirth, without the chace, without music,  
 Amidst the monks and clerics ;  
 Ever groaning and tearfully weeping,  
 Begging the shelter of the mean clergy.

Seeing that my grief is now very great,  
 And that I tell no lying falsehood ;  
 Hearken ye [the Fenians] to my voice,  
 And work utter destruction on the clerics.

Hadst thou power or generosity, O God,  
 Thou wouldst not leave me alone  
 With the reviling Patrick,  
 The chieftain of the stingy clergy.

I marvel if it be thou, O God,  
 That hast rule over this clergy,  
 That thou stoppest them not from their noise,  
 And increasest not rather their meal.

If thus thou feedest thy tribe,  
 With the sound of bells and droning of psalms,  
 I wonder not that thy food  
 Should last for ever without being spent.

I grant not, though big the words of Patrick  
 In proclaiming thy fame, O great God ;  
 That if thou hadst drink or meat  
 Thy clergy would be comfortless.

Oft have I seen one feast alone  
 In the dwelling of the king of the Fenians,  
 Better than all that Patrick ever had,  
 Or the whole body of the psalm-clerics.

Ո՞ր Փիւ ին ինչեար մ'օտար,  
 չի՞՞ բաճա մե՞ աչ քրեւար ;  
 ծար մօ Բրիւճարի նի հ-լօղտւիչե  
 շարիւն բարիւր ծար ա մեծեա՞ծ .

Ա՛՛՛ ! շար չա՞ն առ Բիւրիւրի սիւ,  
 նա՞՞ ծ-տւարիւն ալիւ ծ'Օլիւն քրուա՞չ ?  
 ի՞ր լօղտնա չար շե՞ս ծօ ծիւճալ նա ծեւիւն  
 նա՞՞ ծ-տւարիւն առ առօր առ շարիւն .

Բիւրիւրե՞ս քարճա ծիւն աչ քրուա՞ծ-շար,  
 առ շար նա՞՞ Բ-բաճարիւն տօրա՞ծ առ մօ չիւն ;  
 ծ'բիւրիւն առ Բիւրիւրի մե՞ քօ ծա՞ւն,  
 ա՛՛ր նի ինչիւն շարիւն մօ ծօրիւն .

Ծա մ-Բիւրիւրիւն առիւն ծօ ծիւն, քրա,  
 նի չօրիւրիւն չօ Բիւճ քրուալն մար Բիւրիւն ;  
 ծօ Բիւրիւրիւն շարիւն ծօ ծեւիւն ո՞՞ ծօ Փիւ,  
 ա՛՛ր նի Բիւրիւն չար Բիւճ լօրիւն առ չ-շարիւն .

Ա՛՛՛ ! լարիւն միւն, ա Բիւրիւն աչար ա Օրիւն,  
 լարիւն մե տօրա՞ծ ա՛՛ր ծիւրե՞ս նա Բիւրիւն ;  
 չօրիւն քրուալն շար Բիւրիւն,  
 ա՛՛ր շար լօրիւն նա շարիւն !

Ա՛՛՛ ! ա Փիւ, ի՞ր շարիւն ծիւն  
 ծիւն չօ ծիւն չար առ Բիւրիւն ;  
 ծիւն աչարիւն առ ծօ քրուալն,  
 քրուա՞ծ ա՛՛ր լօրիւն առօր մօ ծիւն .

Ա՛՛՛ ! ա Փիւ, ծօ քրուալն ծօ շարիւն,  
 նի քրուալն շարիւն նա ծիւն շար ;  
 ա՛՛ր ծ շարիւն շարիւն ա՛՛ր շարիւն առ ծիւն,  
 լօրիւն մե քրուալն Օլիւն ծօ .



Thou art not a God that understandest my hunger,  
 Though I am long time fasting ;  
 By my word we must not suppose  
 That it is easy for thee to relieve it.

Alas ! whither are gone all the Fenians  
 That they heed not the unhappy Oisín ?  
 I marvel that in spite of devil or demon,  
 They come not now to visit me.

I will now leave off complaining,  
 Since my words bear no fruit ;  
 The Fenians have left me in lamentation,  
 And they understand not the path of my grief.

Were I as I have been, indeed,  
 I would never call upon you for Fenians ;  
 I would extort my rights from devil or God,  
 And I would not be foodless among the clerics.

Alas ! farewell to you, O Fionn and O Oscar,  
 Farewell to the first and the last of the Fenians ;  
 Shortness of life to Patrick,  
 And to the whole body of the clergy !

Alas ! O God, I am compelled  
 To be in gloom, wanting the Fenians ;  
 Since it is thou that hast thy sight,  
 Behold now and heal my darkness.

Alas ! O God, according to thy fame,  
 Thou hast no scantiness of bread or drink ;  
 And since by thee there is mercy and compassion,  
 With love make poor Oisín a partaker,

Uc ! a Dhia, ataim a nzaaba,  
 a' r an Fhianh om daíl ar ceal ;  
 d'éirtefhon me zué na z-cliar  
 da b-fuizhon iuar mari bud ceairt.

Uc ! a Dhia, an aitéid duit,  
 nō an z-cualair mo ceirt ar an b-Féihon,  
 (cuirfead crioó ar mo maó,)  
 a' r mari zéibim arian dh z-cléir ?

Uc ! ir mife Oirín mac Fhionn,  
 zan fonn, zan zhaol, az cōimeah cloó ;  
 zidbē uair do zéibim an zmeim,  
 ir fada air zō b-fažaim an deoc.

Pádraig. Taimre a b-fozúr duit, a Oirín,  
 creud an zúide ro azac da luad ?  
 ir corhail ahoir med máidteib,  
 zō d-tiubhair zmad don fear ruar.

Oirín. Do beuirfead do zmad zan zuar,  
 a Phádraig, nī luaidfead bneuz ;  
 mā cúirid cúzam an t-arian,  
 zō triall da áruir dúinn arian.

(D'órdúig Pádraig dá mhaoi tige  
 flúire diže, azur fōr arian,  
 do cúir cúm Oirín triaig,  
 zō d-tuizfead zō b-fuarir ó Dhia na nzaar.)

<sup>1</sup> From this it would appear that the monks employed the ancient warrior in some servile work connected with the building of their churches, such as a blind man could perform, or it may be an allusion to the beads, *clocha phaidrin*, which Oisín was obliged to count.

<sup>2</sup> The Deity is frequently thus designated in such parts of the Fenian poems as represent the controversies of Oisín and Patrick. It was a term

Alas! O God, I am in want,  
 The Fenians being away from me hidden;  
 I would listen to the voice of the clergy  
 Were I ministered to as is right.

Alas! O God, knowest thou,  
 Or hast thou heard my testimony of the Fenians,  
 (I will make an end of my speaking)  
 And how I get bread from the clergy?

Alas! I am Oisín, the son of Fionn, [stones];<sup>1</sup>  
 Without energy, without pleasure, arranging  
 Whatever hour I get the bit,  
 There is again a long time till I get the drink.

Patrick. I am near thee, O Oisín,  
 What prayer is this thou utterest?  
 It appears now from thy words  
 That thou wilt yield love to the Man above.<sup>2</sup>

Oisín. I will undoubtedly yield him love,  
 O Patrick, I will tell no lie;  
 If he sends me the bread,  
 Until we both pass into his dwelling.

(Patrick [then] ordered the woman of his house  
 To send to the miserable Oisín  
 Abundance of drink, and moreover bread,  
 So that he might think that he got it from the  
 God of grace.)

invented by Oisín, who up to the last appears to have formed but a very dim conception indeed of the nature of the next world, and of spirits. The Saint here uses the expression himself in order to bring his discourse to the level of the Fenian's religious understanding.

Ան լան ծո յնրչալ Օլրին յաճ Ֆիլոն,  
 իր բար ծո ինն ա լանն ար շալիս ;  
 ծո բարն ան ծեօճ 'ր ան լ-արան,  
 ո՞՞ շալճ ա իճալճ ա'ր յոլ ան բարն իւար.

Բո ծա Քաճարն ա ծ-բօշար ծո,  
 ա'ր ծո շալճն յիր ան շալճ ծա լաճ ;  
 ծո յուշ ա ծալճ յե Պա յա յաօն,  
 Օլրին իւօճ-ճիլլե ծո շալճ յո ծ-անալ.

Ծո իճարն Օլրին ծր ան շալճ  
 ար Քաճարն յա Քոնա յո լաճ ;  
 լանն ան ճիլլեճ ար ծալլ,  
 ա'ր լաճարն իւր յո շալճ ան բարն լալ.

Օլրին. Իր յալճ ան բարն շ ծո Պա,  
 ա Քաճարն, 'ր իր իլ ծար լոնն բին ;  
 ո՞՞ շարն շալճ ան լ-իճալճ արան,  
 ա'ր ծեօճ յա ծալ յե ծ-իլլիճ ծո ան լա.

Քաճարն. Ան յան յո, ա Օլրին լալճ,  
 ծալճ յո ծալ ա լալ-իլլե Պա ;  
 յա շալճ լալճ յոնն ծո ծալ,  
 յի յան յիր ծալճ ան լալ.

Օլրին. Աճ ! ա Քաճարն յա շալճ լալ,  
 ծո ծալճ յե լալ ար ան Պա ծալ ;  
 իր ծալճ յա լալ լալ լալ,  
 յա շալճ լալ ա լալ յոնն լոն.

Բո շալճ, ա'ր շալճն լալ,  
 շալ լալճ ար լալ յա ար ան լ-իլլե ;  
 յոնն շալճ լալ յա ծ-իլլե լալ  
 ար Պա յա լալ, յա շալճ շ.



When Oisín the son of Fionn awoke,  
 He quickly stretched his hand to search ;  
 He found the drink and the bread,  
 He ate and drank till he was satisfied and praised  
 the Man above.

Patrick was nigh to him,  
 And he rejoiced as the prayer was repeating ;  
 He gave thanks to the God of the saints, [ble.  
 That Oisín who had been foolish was become hum-

Oisín suddenly uttered a loud cry  
 For Patrick of Rome, quickly ;  
 The cleric came upon the spot,  
 And the miserable man spoke mildly to him.)

Oisín. A good man is thy God,  
 O Patrick, and a generous, I trow ;  
 He sent me a sufficiency of bread, [day.  
 And drink together with it at the dawning of the

Patrick. If thou wilt, O miserable Oisín,  
 Abide lastingly in the loving fondness of God ;  
 Consume not for the future much food,  
 He loves not those devoted to gluttony.

Oisín. Alas ! O Patrick, rememberest thou not  
 Thy words once concerning that God ;  
 Certain it is, were that saying true, [to me.  
 That he would think nought of dispensing food

I promised, and I will fulfil that,  
 Not to speak of Fionn or of the Fenians ;  
 I promised thee not that I would not ask bread  
 Of the God of grace, if I might get it.

Nj ćuizćear ljom župi dajćnyd nā dīć  
 dūtre zo fjon nā dod ćlėri;  
 Dja fjal, ó tā aize an t-arian,  
 a moynh žac trāć ljom fėny.

Pādriajz. Buaļ t'ucť a' r feuč ruar,  
 a' r žoiri zo čruajđ ar ćabarćar Dė;  
 jr žėari uar tnyall an bājr,  
 nā cluynh jomćāny nā labajre raeb.

Ojryn. Uć! a Phādriajz, dā m-bađ đōić ljom  
 nāć nžėobađ an Dja úd řeariz trjđ;  
 jr řada, ' r jr đjombađ mđri ljomh,  
 žan trāćť ar řlįžćib řhynh an žynj.

Pādriajz. Nā labajri ar řhynh nā ar an b-řėynh,  
 nđ žėobađ mac Dė jnot řeariz trjđ;  
 nj lėizřead ću dā dūny zo břacť,  
 a' r nj ćuņřead ćuzat arāny žac laoi.

Ojryn. Dā lajbeorajnyh ar řhynh ' r ar an b-řėynh,  
 eadriajnyh arāony, a Phādriajz nyajđ;  
 acť arāny žan labajre đr arđ,  
 nj ćluņřead žo břacť řnyh dā luad.

Pādriajz. Dā jřle a' r do luajđřimjř  
 ar řluajžćib řhynh, a nžynjōm ' r a ž-ćāļ;  
 nj břad až arybřior ar Dja,  
 bjōny řior ar m-břřacťřad aize do žnāć.

Ojryn. Jr uajžveacť doļiz an đjombađ  
 ljomřa, a Phādriajz nā nyoiñ-ćljar,  
 žan labajre žo mnyć ar an b-řėynh,  
 a' r řųizřead ě mār řeariz ar Dja.

I think not that it is grief or loss  
 To thee, in truth, or to thy clergy ;  
 That the generous God, since he hath the bread,  
 Should continually dispense it to me.

Patrick. Beat thy breast and look up,  
 And call earnestly for the gift of God : [death,  
 But a short space from thee is the approach of  
 Let me not hear reviling or foolish talk.

Oisin. Alas ! O Patrick, did I think  
 That that God would not be angered thereat ;  
 It seems long, and is a great woe to me,  
 Not to speak of the ways of Fionn of the deeds.

Patrick. Speak not of Fionn nor of the Fenians,  
 Or the son of God will be angry with thee for it ;  
 He would never let thee into his fort,  
 And he would not send thee the bread of each day.

Oisin. Were I to speak of Fionn and of the Fenians  
 Between us two, O Patrick the new ;  
 But only not to speak loud,  
 He never would hear us mentioning him.

Patrick. However low we might discourse  
 Of the hosts of Fionn, their deeds and their fame ;  
 It would not be unknown to God,  
 He ever has knowledge of our words.

Oisin. It is a desolate sore woe  
 To me, O Patrick of the holy clergy,  
 Not to speak often of the Fenians,  
 Yet I will give it up if it angers God.

- Ραδριαζ. Νά λυαδτεαρ λεατ ηδ αρ ηιç  
 λεατ αμυιç do εαβαριεαρ Φε ;  
 ηδ μα ηιη αζ λυαδ αρ εαç,  
 ηι τριαλλ δυιτ, τρια, ζο τεαç ηα ηαειη.
- Οιριη. Δευηφαδρα, α Ρηαδριαζ, α ηειη,  
 αρ Φηιοηη ηα αρ αη β-Φειηη ηι λυαδφεαδ ;  
 αρ εαζλα φειηζε çυη ηα η-δαη,  
 α çλειηιζ, μαη ζηαç ηηρ βειç ζηυαμα.
- Ραδριαζ. Ηι βειδ α β-φειηζ ηα α ηζηυαηη  
 λεατφα, αçτ ζαη λυαδ ηιορ ρηα  
 αρ do ραοβ-ηαδτεηβ ριοηζηαç,  
 ηρ ιοηηηυη ηηρ, τρια, do ζηιδε.
- Οιριη. Ζηιδηηρε αη Φηα υδ ζαη ρφαρ,  
 ζηιδηηρε do ζηαç ε ζαç υαηη δοη λδ ;  
 ηηηα ηζεοβαηδ φεαηζ ηα ζηυαηη,  
 ηο εηηαλλ ηηρ ρυαρ ζο δύν ηα η-οηδ.
- Ραδριαζ. Ηρ δεαηηβ ηιοηηα, α Οιριη τηυαηιζ,  
 ζυη μαηç do λυαδ αηοηρ λε Φηα ;  
 ηρ ιοηηηυη ηιοη do ριοηζλδρ,  
 ηα λαβαηη ηιορ ηδ αρ Φηιοηη ηα β-Φηαηη.
- Οιριη. Βο ηυαη, α Ρηαδριαζ ! ηρ τηυαζ αη ρζευ  
 ζαη λαβαηητ αρ ευçταηβ Φηηηη ηα ρλυαζ ;  
 ηρ ιοηηηα ηιοη ζο ηζεοβαδ φεαηζ  
 Φηα ηα β-φηαιτεαρ τηειη εηυαζ-ζλδρ.
- (Re ηηη ηα η-βηειçηεαδ ρηη do ηαδ  
 δ'Οιριη αηηα do β'ιοηηηυη δύν ;  
 ηο ηηοçαιζ ρε αη çευδ ραιζεαδ ζευη  
 do çαιç αη τ-ευζ ρά η-α çλύν.)



Patrick. Let nought whatever be mentioned by thee  
 Excepting the gift of God [i.e. his grace];  
 Or, if thou talkest constantly of others,  
 Thou, indeed, shalt not go to the house of saints.

Oisin. I will, O Patrick, do his will,  
 Of Fionn or of the Fenians I will not talk;  
 For fear of bringing anger upon them,  
 O cleric, if it is his [i.e. God's] wont to be angry.

Patrick. He will not be in anger or displeasure  
 With thee, if only thou talk no longer  
 Of thy usual foolish discourse,  
 Dear to him, truly, is thy prayer.

Oisin. I pray to that God forthwith,  
 I constantly pray to him every hour of the day;  
 If he be not angry or displeased, [the degrees.<sup>1</sup>  
 That I may pass up with him to the dwelling of

Patrick. Sure am I, O miserable Oisin,  
 That now thy speech to God is good;  
 Dear to me thy constant voice,  
 Speak no more of Fionn or of the Fenians.

Oisin. Woe is me, O Patrick! it is piteous to say  
 That I must not speak of the mighty acts of Fionn  
 of the hosts;  
 I marvel that anger should seize [voice.  
 The God of heaven on account of my wretched

(Even during the speaking of those words  
 By the ancient Oisin whose desire was fond;  
 He felt the first sharp arrow  
 That death darted into his bosom.)

<sup>1</sup> The degrees or orders. That is, of angels and of saints.

Օլլին. Ձ Քհածրալէ րա m-bacul m-ban,  
լսոյր շոյ րբար ծ'Օլլին տրուա՛շ ;  
creud é աղ մոծ ա ծ-ւլշ աղ Բար,  
օր շոհա՛ւ իյօտ Ելէ ճա լուծ.

Քածրալէ. Ձղ եաշալ լատ ա էրլալլ էւշօտ ?  
ա Օլլին, ճօ իւն րա շել, տրա ;  
մա էլծրլ ա Ե-բօշր ա իհաղլ ճւլտ,  
ա էրուա՛շաղ ! շօլլ աղ Փղա րա յշրար.

Օլլին. Բօ իոճւլշեար աղաղ շօլն օ Եղմ  
աշ իալշեաճ աղ էաօԾ շօ շրուալծ ;  
իօ էւրնիլշեար աղ էեաճտ աղ ճաղ,  
ճօղ ճաօլ-Բար իճ Եղլ աշ լուծ.

Քածրալէ. Եր ճարն Լոմրա, ա Օլլին տրուալշ,  
շրլ իալշեաճ է իղ օ շրաղ աղ Եաղ ;  
ա'ր շօ ծ-ւլօճալծ իալշեաճ օղլ րա ճեօլշ,  
ճօղլտ ճօ ճեօլլ աղ Փղա րա յշրար.

Օլլին. Ձ Քհածրալէ, ճա յ-լարրաղղ աղ Փղա  
աղ Բար իօ ճօ էրլալլ աղղ իաղ բօր,  
աղ Եաօշալ ճաղ ա իեարշ ճօ լուծ ?  
լր ճօլշ 'ր իր տրուա՛շ աղղ իօ Եղղ !

Քածրալէ. Շրլ Փղա մօր րա յ-ղլ շրար,  
աղղ ա'ր շաճ տրաճ աղ իեաճ ճօ իաե ;  
մեւճաճ աղ շօղ ճօ իեղլ,  
ա'ր տ'աղղ ճօ իաօրաճ օղ ի-Եղլ յ-ճեղ.

<sup>1</sup> It is probable that Oisín had seldom witnessed death except upon the battle-field, and was therefore ignorant of its symptoms when produced by mere decay. Many centuries after the Fenian epoch it was considered an extraordinary thing for a man, not being in the church, to meet any but a violent death, and the Annals of the middle and later ages generally notice such an event, saying that such an one met with "death

Oisin. O Patrick of the white croziers,  
 Tell speedily to the miserable Oisin ;  
 In what guise comes death,<sup>1</sup>  
 Since it is thy wont to discourse of it.

Patrick. Fearest thou that it is drawing near thee ?  
 O Oisin, conceal not, indeed, thy secret ;  
 If thou see his semblance at hand,  
 O wretched one ! call upon the God of grace.

Oisin. I have felt as it were a wound from the blow  
 Dealt sorely by an arrow in my side ;  
 I thought upon the coming to me  
 Of that black death<sup>2</sup> of which thou talkest.

Patrick. I am certain, O miserable Oisin,  
 That that is an arrow from the danger of death ;  
 And that another arrow will come after it,  
 Pour forth thy tears to the God of grace.

Oisin. O Patrick, were I to ask of God  
 To let that death pass from me for a while yet,  
 Should I be in danger of incurring his anger ?  
 Bitter and woeful is my sorrow now !

Patrick. Pray to the great God of all grace,  
 Now and at all times during thy life ;  
 To increase the wounding of thy torment,  
 And to save thy soul from the fierce judgment.

upon the pillow" (bār rīy adajit), and often adding that it was a matter of surprise to all men.

<sup>2</sup> δαοι-βάρ, black death. Compounded of δαοι, a chafer or little black insect of the beetle kind, (used by the Irish to denote great blackness, as αοι, lime, to signify whiteness), and bār, death.





Oisin. Alas ! O Patrick, it is a miserable thing to say  
 That I must beseech the Son of God to increase  
 my sorrow ;  
 Sufficient for an old man the punishment as it is,  
 Without adding to it, O man from Rome.

Patrick. Say not that, most miserable Oisin,  
 The peril of death will speedily come upon thee ;  
 Make thy peace with the great God,  
 Before the sorrow come upon thee.

I would rather, indeed, O miserable Oisin,  
 That thou wouldst sincerely look up to God ;  
 And ask forgiveness of thy trespasses,  
 Than that thou shouldst ask longer life.

Ask, moreover, of me and of the clergy  
 Forgiveness for each foolish speech [to me,  
 Which thou hast without cause uttered to them and  
 And think not of Fionn nor of his host.

Oisin. I ask forgiveness of God to begin with,  
 And of thee secretly, O Patrick the newly come ;  
 I will ask no forgiveness of the clergy,  
 It is not fitting for thee to mention it.

Patrick. If thou forgive not all,  
 O Oisin, it is not fitting that thou thyself  
 Shouldst ask forgiveness for thy great crimes,  
 Now or ever, from the only Son of God.

Oisin. I forgive thee and them,  
 O Patrick, from my inmost bosom ;  
 And I believe it is true for God  
 That the clergy did not deserve it from me.

Այ քարած շորս ա ՔհածրալՅ,  
 ադ տ-ելած դա չմալն ադ ճօղ միս Փէ ;  
 օրտ ճա ծ-տրածքայն ա՛ր ար Քիօղն,  
 ա՛ւտ չան լաճարտ ար շլլեած ճօղ Քհէրտ ?

ՔածրալՅ. Ոս լաճարտ ա՛ր դա շլլեղիճ ար Քիօղն,  
 դա բօր շա բսճարտ ար Օրճար տրեւտ ;  
 ար ա դճարճե դա ար ա դ-ւեճտայն շրսաճա,  
 դա իճ ճա լսած ա Օլլին ճաօլտ.

Օլլին. Եր ճօղճ իղօղա ա ՔհածրալՅ,  
 Փա ճիճ ճրարմար յօղղիղտ բալ ;  
 չան լաճարտ բօ ինն ար Քիօղն,  
 իր ճղօղած իղտ 'ր ար իղսճ դա ճ-Քլան.

Շղօղտ իր աղղիճ ճաղ ար ճօ Փիա,  
 ա ՔհածրալՅ դա ճ-ճարտ, մա շա քարճ ?

ՔածրալՅ. իճ քաճա ճարտ քար ճարտ է,  
 ա իքողղի լէլտ, իր իղտ իր ճարտ.

(Քօ ճարտ ՔածրալՅ ար ա ճլլեղած,  
 ա՛ր ճսճարտ բարտ, էլրտ իղտ քա ինն ;  
 ճարտ լոտ ճարտ ար Օլլին,  
 ճօ ճօղղքար ճօ շղղծէ է բօ բսճարտ.

Քօ ճարտ ադ ճլլեղած ճօ շրսալճ  
 լոտ ճարտ ար ճրսած ադ բարտ լէլտ ;  
 ճօ սարտ ա ճ-բօճար-ճսճ ճրարղարմարտ,  
 ա՛ր իօ ճօղղ ար ճօղղղարտ ճօղղ իղտ Փէ.)

ՔածրալՅ. Շրեւտ է, ա Օլլին, (ար ՔածրալՅ),  
 ճօ ճարտ դա ճարտա ճրատ ճօ ճարտ ?

Օլլին. ճարտ ճօ ճարտլեած օրտ ճօ շրսալճ,  
 իօ ճօղղ իօ ճրսած աճարտ իօ լարտ.

Oisin. Knowest thou, O Patrick, [God,  
 Whether it would be hateful to the only Son of  
 Were I to talk of myself and of Fionn,  
 But not to speak of any more of the Fenians?

Patrick. Speak not and think not of Fionn,  
 Nor yet what woe the mighty Oscar suffers,  
 Of their valor or of their hard exploits,  
 Mention them not, O foolish Oisin.

Oisin. It is a grief to me, O Patrick,  
 Although God is gracious, loving, liberal;  
 Not to speak privily of Fionn,  
 It is melancholy to me, and of the Fenians.

How can I know when thy God,  
 O Patrick of the clerics, is angered?

Patrick. Thou shalt not be long without knowing it,  
 O grey old man, I am certain.

(Patrick called for his clerk,  
 And said to him, hearken to me secretly;  
 Strike a stroke of thy palm upon Oisin,  
 Which shall wound him to the heart with sorrow.)

The clerk struck sorely [man;  
 A stroke of his palm on the cheek of the grey  
 He cried with a loud-sounding voice of horror,  
 And called on the help of the only son of God.)

Patrick. What is this, O Oisin, (quoth Patrick),  
 Which has made thee give the harsh cries?

Oisin. A palm has been sorely struck upon me,  
 Which has wounded my cheek and face.

Padriais. Jr cuiññ niot zui tu Oirñv tpeun.

Oirñv. Jr cuiññ zañ baogal, a Phadriais yuaib.

Padriais. mo cullir fearz aon ñic De,  
Jr eažal lom fëiv, tpeð luad.

Oirñv. Jr ionzna lomra, a Phadriais,  
Dia ðr zmaññari tpuaz azur ceare;  
zo nzoñpeað fé zo cpuaid  
böctan ar a žmuad me lom-bair.

Padriais. Töz ruar do çnoide a'r feuc ar Dhia,  
a Oirñv, do çriall ñi fada uare;  
maic do na h-uilb me lanbfoññ,  
tä an raižeað lom az teaçt zo luac.

Oirñv. Jarmair maicëañnar ar Dhia ñõr,  
maicëañnar fõr do beñim do çac;  
zab çuzat ad ðun me, a Dhia,  
a'r Fionn 'r an Fhianñ zañ rcað am ðail!

Padriais. Ro peacuizir, a Oirñv, zo leor,  
a'r Fionn 'r a flõizte d' jarmair ad ðail;  
ñi maçfaið aon ðioð rúð  
zo flaiçear na n-ðul zo la an bmaic.

Oirñv. Ma žlacair fearz tpeñ žlõr,  
ar luad flõizteað Fhianñ, mo žuair!  
ñi çmaçtfad orra, a Dhia, zo bmaç,  
maicëañ am maicðtib tabair uare!

(Ro lion anbfainne zuaire an bair  
ar Oirñv, tpa, zo lantruaž;  
uc! anñ rion ñi maib aize rpeir  
a n-Oržari tpeun na a b-Fionn na rluaz.)

<sup>1</sup> St. Patrick did not here mean to intimate that Fionn and the Fenians would be admitted to heaven at the day of judgment. Zo la an bmaç, to the day of judgment, as denoting a very long time, came finally to



Patrick. Thou rememberest that thou art the mighty Oisín.

Oisín. Doubtless I remember, O newly come Patrick.

Patrick. Thou hast earned the anger of God's only Son,  
I fear indeed, by thy speech.

Oisín. Truly I marvel, O Patrick,  
Since God is gracious in mercy and justice ;  
That he would sorely wound [a palm.  
A wretched one upon his cheek with the blow of

Patrick. Lift up thy heart and look to God,  
O Oisín, thy departure is not far from thee ;  
Forgive all with full heartiness,  
The naked arrow is coming swiftly.

Oisín. I crave forgiveness from the great God,  
Forgiveness, moreover, I give to all others ;  
Take me to thee into thy fort, O God, [delay !  
And let Fionn and the Fenians be by me without

Patrick. Thou hast sinned, O Oisín, sufficiently, [thee ;  
In that thou askest for Fionn and his hosts to be by  
Not one of them shall go [judgment.<sup>1</sup>  
Into the kingdom of the elements till the day of

Oisín. If thou hast been angered by my voice  
In speaking of the hosts of Fionn, alas ! my peril !  
I will not speak of them, O God, for ever,  
Grant me forgiveness for my words !

(The weakness of the extremity of death came full  
Upon Oisín, in truth, most miserably ;  
Alas ! he then took no delight  
In the mighty Oscar or in Fionn of the hosts !

mean for ever, and when coupled with a negative, never, to all eternity.  
Similar is the phrase  $\zeta\omicron$   $\beta\eta\upsilon\eta\eta$   $\alpha\eta$   $\beta\eta\alpha\epsilon\lambda$ , and the common expression  
 $\zeta\omicron$   $\beta\eta\alpha\epsilon$ , to the judgment, i.e. for ever.

Ro éireis an corp uile an bháil  
 a líte, a ceann, a gearr, 'r a mian;  
 do claoidead mar ri ri an euz  
 Oirín na Féinne ba fáob ciall.

Ais ri ri mar do fáil an t-euz  
 Oirín ba éirenn gearr a' r líte;  
 aihail deunfar an uile laoc,  
 dá d-tiocfar na déis fóir an úir.

Jr é do claoideid a d-tiocfaid, tma,  
 a' r no claoib a d-táinig mian fóir;  
 bháil idirdealbaid mod na rpeir,  
 mad tmaid hó tmeunmar dób.)

<sup>1</sup> It is difficult, if not impossible, to produce an English translation of an Irish poem or piece of poetical prose which shall not appear full of tautology. In Irish compositions there is, indeed, frequently a great repetition of ideas, but this is more allowable where the writer has so many synonymes at his command. The Irish is exceedingly copious and expressive in all directions in which it has been cultivated; and powerful and rich as the English language is, it cannot describe with the same copiousness, variety, and nicety, the gradations of the passions and feelings, all the face of nature, battles, and other things which engaged the attention of the Irish when their language flourished. Let any one, who is in any degree acquainted with the tongue, reckon how many words there are in it to express various degrees of love, of joy, of sorrow, of hatred; how many names for a hill; how many words to denote generosity or penury, bravery or cowardice, beauty or ugliness,

The body was deserted in every limb  
 by its vigor, its nerve, its strength, its motion ;<sup>1</sup>  
 Thus was overthrown by death  
 Oisín of the Fenians who had been but foolish.

Thus it was that death carried off  
 Oisín, whose strength and vigor had been mighty ;  
 As it will every warrior  
 Who shall come after him upon the earth.

That it is which shall, indeed, vanquish all that shall  
 come, [come ;  
 And which has vanquished all that ever yet have  
 Without distinction of form or choice,  
 Whether they be wretched or mighty.)

then try to match each with an English equivalent, and the truth of what has been said must appear. Hence in describing throughout the poem how Oisín had lost his strength, words have been unavoidably repeated in the translation where in the original we find synonyms, each differing however by some shade of meaning.

It is proper to state that "The Lamentation of Oisín for the Fenians," as given above, is printed from the Editor's collection of Fenian poetry written by Martin Griffin of Kilrush, in the year 1845, and from a miscellaneous MS. by Thomas Geoghegan, of Glenduff, in the county of Limerick, 1820, now the property of the Rev. James Goodman, of Skibbereen, county of Cork, whom the Editor begs to thank for the ready manner in which he lent his MS.

## ADDITIONAL NOTES.

## NOTE I.

## ON THE RACE OF DIARMUID.

The romance of Diarmuid and Grainne was written in accordance with the southern tradition (apparently a very old one) that Diarmuid was of the tribe known as Earra Mumhan, or the Ernaans of Munster, and that his country was Kerry. Here follows a genealogy of Diarmuid by some Munster poet, in which the same tradition is supported, which appears to be the production of the thirteenth or fourteenth century; but who the author was, and in what manuscript the oldest versions of it exist, the Editor has not had the necessary opportunities for discovering, except that it is also to be found in a MS. of 1706-9 in the R. I. A. The present version, which is certainly a very correct one as far as language is concerned, is derived from a manuscript of varied and interesting contents written in 1814-19 by Tomas O h-Icidhe (Thomas Hickey) of Killenaule, county of Tipperary, Professor of Irish at St. John's College, Waterford, who appears to have transcribed from good manuscripts. This book now belongs to Mrs. Mackesy of Castletown-Kilpatrick, Navan, a Member of this Society, who has kindly lent it for the purpose of making this extract.

SEANCHAS SHINSIOR DHARMDA UÍ DHUIBHNE SUNN.	THE HISTORY OF THE FOREFATHERS OF DIARMUID O'DUIBHNE DOWN HERE.
<p>           2)1é0 bá0 dul ne reanóar,            bó óearbar Saltaim Chaitill;            n) bíu, 5)0) 5)ur ab olc m'á)éne,            n) bíur fá)be n)á h-á)á)ó.         </p>	<p>           Time for me to apply myself to a history            Which the Psalter of Cashel testifies;            I will not be, tho' my knowledge be not bad,            Any longer opposed to it.         </p>
<p>           Saltaim é)nnle)reac Chaitill,            be)é n)á h-á)á)ó n) á)á)ar;            eolac mé an t-raltaim í)uá)é)0,            eolac í) ár uá)rl)é) é)nn)0)0.         </p>	<p>           The Psalter of Cashel of the Head-letters, 1            To oppose it will cause regret:            I am versed in the speckled Psalter, 2            It is versed in the nobles of Erin.         </p>
<p>           Colac mé r)á)é) reanóar,            (n)0)0) b'í) an é)á)0) ran) m)oc-é)á)0);            ár 5)é)nealac b-rear n-á)l)á)0,            n) b-rear n-á)nn-5)l)0) n-é)nn)0)0.         </p>	<p>           I am versed in the thread of history,            (That art is no swine [herd's] art); 3            In the genealogy of the men of Alba, 4            And of the bright-weaponed men of Erin.         </p>
<p>           D)neam) 0)0) ár í)l)0)é) n)á 5-Coll)á,            fá) h-í)ab) n)0)á) 5)á)á) bú)0)0e;            á) r) d)neam) 0'uá)rl)é) an) í)á)é)á)0,            ó) á) b-r)u)l) D)ar)nn)á)0) 0) D)u)0)0e.         </p>	<p>           A tribe [i.e. some] of them are of the race of            the Collas, 5            They were the choice of every forc; 5            And a tribe of the nobles of the west,            From whom was Diarmuid O'Duibhne.         </p>





Օյճիւս աս յօրիւրէրրի ինլեւծ,  
 Եօրծօրիս Ենկոր չաճ Ենլիւս;  
 Եօ Երիւս՝ Ե աս ինկօճ Ես Ես-Ես-Ես-Ես,  
 Երրոր աս Ես Ե Ես ինլիւս.

The heir of the seven warriors, 18  
 The dear theme of all poets; [men,  
 Who have marked him succeeding the good  
 Even him by the virtue of his arm.

Քիլիս Ես ինլիւս Ես-Ես Ես Ես ինլիւս,  
 Ե Ես-Ես չիս Ես-Ես Ես Ես;  
 Ես Ես Ես Ես ինլիւս Ես Ես-Ես-Ես-Ես,  
 Ես ինլիւս Ես Ես ինլիւս Ես.

Time for me to cease treating of Diarmald,  
 Though to say so is grief to us;  
 Since he was as a rock to me, 19  
 I am bound to be so to him.

Բարձ Ես Ես Ես Ես ինլիւս,  
 Ես Ես ինլիւս Ես ինլիւս Ես;  
 Ես Ես Ես Ես Ես Ես-Ես-Ես-Ես-Ես,  
 Ես Ես Ես Ես-Ես Ես ինլիւս Ես.

I know the death of O'Dulbhne,  
 No other woe can make me grieve;  
 It slew the bright-weaponed pure [warrior],  
 And he slew the deadly swine.

Տարիւս Ես Ես Ես Ես ինլիւս,  
 Ես Ես ինլիւս Ես Ես Ես;  
 Ես ինլիւս-Ես Ես Ես Ես Ես-Ես-Ես-Ես,  
 Ես Ես Ես Ես Ես Ես ինլիւս Ես.

[This is] the noblest history in books, [ancy;  
 A branching genealogy of abundant brilli-  
 The goodly seed of Eve and Adam,  
 Up to the mother of the king of heaven.  
 Time.

<sup>1</sup> The Psalter of Cashel was an ancient Irish manuscript in prose and verse compiled in the end of the ninth century by Cormac Mac Cuileain, bishop of Cashel and king of Munster. It was compiled from the Psalter of Tara and other very ancient records, and was said to have been added to, after Cormac's death, down to the eleventh century. O'Reilly states that this valuable work was extant in Limerick in the year 1712, but it is not now known to exist. The greater part of its contents, however, are to be found in the books of Lecan and of Ballymote. Vide *An. Four Mast.* p. 204, n. Connellan's Ed. Dublin, Geraghty, 1846. This book was most probably illuminated in the same splendid manner as the book of Kells, whence the poet calls it "of the head or initial letters."

<sup>2</sup> *The speckled psalter.* This refers either to the binding of the book, or to the variegated appearance of the illuminations.

<sup>3</sup> *No swineherd's art.* That is, no ignoble or plebeian art.

<sup>4</sup> *The men of Alba,* that is, the Highlanders of Scotland, who at the time that this poem was written were absolutely one people with the Irish, not alone in blood, but in language, manners, and intercourse. Consequently the Irish shanachies were well skilled in the genealogies of their chiefs. It was only in later times, after the first plantations in Ulster, that the term *Albannach* was applied by the Irish to Lowlanders.

<sup>5</sup> Fiacha Sraibhtine, (son of Cairbre Liffeachair, who was slain in the battle of Gabhra), was king of Ireland A.D. 285. He had one son,

Muireadhach Tireach, and a brother, Eochaidh Doimhlen. The latter had three sons, Cairioll, Muireadhach, and Aodh, commonly called the three Collas, i.e. Colla Uais, Colla Da chrich, and Colla Meann. In the year 322 these three killed Fiacha Sraibhtine, and in 324 Colla Uais became king. In 326 Muireadhach Tireach expelled the three Collas into Scotland along with three hundred men, and became king in 327, in which year the Collas also returned with but nine men, and were reconciled to Muireadhach Tireach. Keating gives their history at length. Colla Uais, the eldest, is the ancestor of the Mac Donnells, Mac Allisters, and Mac Dougalls, of Scotland; Colla Da chrich of the Mac Mahons, Maguires, Mac Canns, O'Hanlons, &c. of Ulster; and Colla Meann of the tribes of Criche Mughdhora, or Cremorne, in the county of Monaghan.

<sup>6</sup> That is, Diarmuid was persecuted by Fionn Mac Cumhaill.

<sup>7</sup> *The Earnuidhe*, that is, the descendants of Oiloll Earann, an Ulster prince of the race of Heremon. They were also called Clanna Deaghaidh; and being expelled from Ulster by the race of Ir, or Clanna Rory, settled in Munster, where Duach Dalta Deaghaidh, king of Ireland, assigned them possessions, about A.M. 3892. These tribes afterwards rose to great power.

<sup>8</sup> According to O'Heerin the district of Corca Ui Dhuibhne, extending from the river Mang to Ventry Harbour, belonged in the fourteenth and fifteenth centuries to O'Falvey, of the race of Conaire II.

<sup>9</sup> *Lughaidh Allathach* (or Allathain), according to O'Flaherty, was great grandson of Conaire Mor, who became king of Ireland A.M. 5091, and was killed at Bruighean da Dhearg, on the river Dodder, near Dublin, A.M. 5160. The situation of this place is still marked by the name Bohernabreena (Bothar na Bruighne). Lughaidh Allathach was grandfather to Conaire II.

<sup>10</sup> Modha Lamha was the father of Conaire II. *Ann. For. Mast.* A.D. 158.

<sup>11</sup> *The son of Eidirscéol*. Eidirscéol, or Ederscéol according to the ancient orthography, was king of Ireland from A.M. 5085 to 5089, when he was slain by Nuadha Neacht at Ailinn (Knockaulin in the county of Kildare). He was succeeded A.M. 5091 by his son Conaire Mor, (Conary the great) *vide supra*, n. 9.

<sup>12</sup> It was a point of honour amongst the ancient Irish not to refuse any request, especially if made by a poet, and this custom often placed them in serious predicaments on which are founded many stories. Red Owen Mac Ward (a celebrated Ulster poet, who was hanged by the Earl of Thomond in 1672) in a panegyric poem on the Clann t-Suibhne, or Mac Sweenys, tells a legend of one of their ancestors who, being unable to detach from his finger a ring which a poet asked should be given him on the spot, hacked off the limb.

<sup>13</sup> *Conaire*. Conaire II. son of Modha Lamha, succeeded Conn of the hundred battles as king, A.D. 158. and was slain A.D. 165.

<sup>14</sup> *Cairbre*. This was Cairbre Musc, eldest son of Conaire. From him came the Muscraighe (descendants of Musc), who possessed Muscraighe Breogain (the barony of Clanwilliam in the county of Tipperary); Muscraighe Thire (the baronies of Upper and Lower Ormond in the same county); and Muscraighe Mitine (the barony of Muskerry or Musgry in the county of Cork). The other sons of Conaire were Cairbre Baschaoin, from whom came the Baiscigh (O'Baiscins and O'Donnells of the baronies of Moyarta and Clonderalaw in the county of Clare), and Cairbre Riada (i.e. Rioghfhada, of the long *ulna*) from whom the Dal-Riada of Antrim and of Scotland. Vide *An. Four Mast.* A.D. 158, n. w.

<sup>15</sup> *Cairbre Fionnmhor*, that is, Cairbre the tall and fair, was son of Conaire Mor. Conaire instituted a heptarchy, making Connor Mac Nessa king of Ulster; Oilíoll and Meadhbh king and queen of Connaught; Cairbre Niafean king of Leinster; Achaidh Abhratrúadh (i.e. of the red eyebrows, a man of gigantic size) king of North Munster; and Curoi Mac Daire, king of South Munster. Cairbre Fionnmhor succeeded Curoi Mac Daire.

<sup>16</sup> *Cairbre Dornmhor*, that is, Cairbre the big-fisted.

<sup>17</sup> That is, king of that district of Munster lying about the Maigue.

<sup>18</sup> That is, Diarmuid.

<sup>19</sup> Here the poet represents himself as a contemporary of Diarmuid who had received kindness from him.

---

It will be perceived that the above genealogy is rambling, and in some places obscure; indeed it professes to be only a slight account of some of Diarmuid's ancestors and not a continuous pedigree. But some of those who are familiar with the traditions of Munster will be surprised to learn that Diarmuid was a Leinsterman. O'Flaherty (who does not in this case give his authority, but who wrote from trustworthy historical documents) thus deduces his descent, *Ogygia*, P. III. cap. 69; Diarmuid, son of Donn, son of Duibhne, son of Fothadh, son of Fiacha Raidhe (from whom were called the Corca Raidhe, inhabiting the present barony of Corcarea in Westmeath), son of Fiacha Suighde, son of Fcídhlímídh Reachtmhar, king of Ireland. The descendants of this Fiacha Suighde, who was brother to Conn of the hundred battles, were seated at Deisi Teamhrach (now the barony of Deece in Meath,) whence they were expelled by Cormac, Conn's grandson, and father of Grainne. After various wanderings they went to Munster, where Oilíoll Olúim,



who was married to Sadhbh, daughter of Conn, gave them a large district of the present county of Waterford, which they named after their ancient patrimony in Meath, and part of which is still called *na Deiseacha*, or the two baronies of Desies. They were afterwards given the country comprised in the present baronies of Clonmel, Upper-third and Middle-third, in the county of Waterford, which they retained till the English invasion. The chiefs of this race in the fourteenth century were the following, according to O'Heerin's topographical poem:—O'Bric and O'Faelain, chiefs; O'Meara, O'Neill, O'Flanagan, O'Breslen, O'Keane, chieftains. (Vide *An Four Mast.* ed. J. O'D., A.D. 265, p. 1205, notes, where much information about this race is condensed from O'Heerin, Keating, and O'Flaherty). This total migration of the tribe of Diarmuid from their own country into Munster at a very early period, and their subsequent extension there, explains how Diarmuid came to be looked upon as a Momonian. He is, however, considered to have been not only a Momonian, but more particularly a Kerryman, and the traditions of him are more vivid in West Munster than elsewhere, whilst his tribe settled in the East. This probably arose from the coincidence between the name of his grandfather, Duibhne, and that of the territory of Corca Uí Dhuibhne in Kerry. Although Diarmuid is called O'Duibhne, which is a patronymic, it means simply the grandson of Duibhne, and ought therefore, strictly speaking, to be written O or Ua Dhuibhne,<sup>1</sup> for he lived long before the introduction of surnames, but this irregularity is not uncommon even in the best manuscripts; thus Cormac, the grandson of Conn of the hundred battles, is often called *ua Cuirne*, which is O'Quin, instead of *ua Chuirne*, Conn's grandson. It will be remembered that Donn, the father of Diarmuid, is called in the tale Donn O'Donnchadha, but this is a mere fiction of the writer in order to support his Kerry descent, and is another of these anachronisms respecting patronymies.

<sup>1</sup> O or *ua* means a grandson, and when the initial letter of the proper name following it in the genitive case does not suffer aspiration, according to the general rule, the two words constitute a patronymic, thus—*Doineáδ O Uirne* means Donough O'Brien; but *Doineáδ O Uirne* means Donough, Brian's grandson, who might be an O'Neill or any one else.

## NOTE II.

## FIONN MAC CUMHAILL.

The following notice of Fionn occurs in the Annals of the Four Masters :—

Յօր Շրթր, ճա ճ՛՛ծ օճրոճաճ  
 ճ տր՛. Յր ճ ը՛՛ ճճճ ճօ Շարթրե.  
 Քրոն Սճ Յարճոն ճօ ճարթր լճ  
 հՅիճլեճ յճ Տարթրոն, 7 լճ  
 յճօրթ Սարթրոն, ճօ լճճրթ  
 Շարթրճ, օճ Յճ Յրեճ թօր Յճրոն,  
 ճճ յճճրճճ.

The Age of Christ, 286. The sixteenth year of Cairbre. Fionn, grandson of Baisgne, fell by Aichleach, son of Duibhdreann, and the sons of Uirgreann of the Luaighnt Teamhrach, at Ath Brea, upon the Boinn, of which was said :

Քօ Յր՛ Քրոն, Յճ ճօ ճարթ,  
 ճօ յճճճ ճարթ,  
 ճօ ճճ Յիճլեճ յճ Տարթրոն  
 ճ ճոն ճօ յճ Յոճրճարթր.

Finn was killed, it was with darts,  
 With a lamentable wound ;  
 Aichleach, son of Duibhdreann, cut off  
 The head of the son of Mochtamun.

Յրոնճ Շարթր ճօճարթ,  
 ճօ Յճ Յարթ ճր ճճ թրթրճ,  
 յօ ճճ ճօճրճճ լճ յճ ճրթր  
 յճ յճ ճոն ճոն յճ յճ յճ յճ.

Were it not that Caollte took revenge,  
 It would have been a victory over all his true battles ;  
 The three were cut off by him,  
 Exulting over the royal champion.

The following words are interlined in the original manuscripts :—  
 “ ճ ճօն ճարթ յճ ճօն ճ ճ ;” i.e. “ by the fishing gaffs he was wounded.” The Annals of Innisfallen (Dublin copy) give the same account of his death and of Caoilte’s vengeance, but place it in the fourth year of the reign of Cairbre (son of Cormac, son of Art). Vide *Rev. Hibern. Script.* Tom. II. *An. Innisfal.* (Dublin copy) p. 9.

The Annals of Tighearnach state that he was beheaded by Aichleach and the sons of Uirgreann. Vide *Rev. Hibern. Script.* Tom. II. *An. Tig.* p. 49.

## NOTE III.

## CORMAC, SON OF ART, SON OF CONN OF THE HUNDRED BATTLES.

Cormac, of whom we read so much in the Irish romances, was considered in his day to be the best king that Ireland had seen. He is said to have been the composer of the work called *Teaguse na Riogh*, or Instructions for Kings, which is still extant in MS. He also caused to be compiled the historical and topographical work called The Psalter of Tara, which is lost. His wife was Eithne, daughter of Dunlaing, king of Leinster. Some say that she was the daughter of Cathaoir Mor, but O’Flaherty considers this incorrect, from chronological reasons. Eithne was the mother of Cairbre Liffeachair, who succeeded Cormac. His other two sons, Ceallach and Dairc, left no issue. He had two daugh-

ters, Grainne and Ailbhe, of whom the former, when betrothed to Fionn, fled with Diarmuid, to whom she bore four sons, whose names, according to O'Flaherty, were Donnchadh, Iollann, Ruchladh, and Ioruadh, whilst Fionn married Ailbhe in her place. Vide *Ogyg.* P. III. c. 69).

It is stated in the Annals that in the thirty-ninth year of Cormac's reign, his son Ceallach and also his lawgiver were mortally wounded, and the eye of Cormac himself put out with one thrust of a lance, by Aonghus Gaibh-uathbheach (i.e. Angus of the terrible spear) of the tribe of the Deisi Teamhrach. Hence Cormac, having gained seven battles over them, expelled them into Munster. Vide Note I. *supra*. Cormac obtained the cognomen of *Ulfhada*, because, after his victories over the Ultonians at the battles of Granard, Sruthair, and Crionna Fregabhail, he banished numbers of them to the Isle of Man and to the Hebrides the name being derived from *Uladh*, Ulster, and *fada*, far. Between his wife and his daughter Grainne, Cormac's domestic life cannot have been of the happiest, nor can he have been much grieved at the violent death of his lawgiver, if we are to believe the following little poem attributed to him. It is taken from a miscellaneous collection of Irish poems made in 1684 by Father Owen O'Keefe, in which the orthography is modernised, but the general Irish reader will not object to that.

CORMAC ULFHADA RO CHAN. CORMAC ULFHADA SANG THIS.

Ir mje Cormac ua Cuih, [éruim; I am Cormac, the grandson of Conn,  
arum arubmz for Theamraiz I am arch-king over the heavy-glebed Team-  
no feallrad oim, maile, hair ;  
mo beag azur mo neactaime. My wife, also, and my lawgiver  
Have played me false.

Eithe mhóir Chacail éair, Eithne, the daughter of the noble Cathal, (1)  
mo mhóirra do Laizh; Is my queen from Leinster ;  
do éair na zhuir tme éime Failbe Ruadh, my lawgiver,  
Faibe ruad mo neactaime. Approached her countenance by invitation.

Ir eol damra, (ruad zan zaoi,) I know, (an assertion not false),  
na tui neide mhóir mhaoi; The three things that destroy a woman ;  
a fear féin zan beic dá méin, Her own husband not to humour her,  
lanamhar laz, ar luat-méin. Weakness in matrimony, and a frivolous  
disposition.

Ir eol damra, (ruad zan zaoi,) I know, (an assertion not false),  
na tui neide mara mhaoi; The three things that serve a woman ;  
a call féin, teazaz a riu, Her own sense, the counsel of her husband,  
azur lanamhar laim. And strength in matrimony.

(1) Here again a different father is assigned to Eithne.

Ro ad fhuic aḡamra, malle,  
 na tairí neibde ríh uile ;  
 cia do ríh me a líhí la  
 mo beah olc tar mo céadhrá.

With me were found, also,  
 All those three things ;  
 Though during her life upon a time  
 My wife hath wrought evil in spite of me.

Sho mallaicé ó ahríuḡ ḡo briaicé  
 ari ah tē cōillfeah ari fáicé ;  
 do déah olc ar loḡ mha,  
 ma ta bjomad a ḡhíomá.

My curse from to-day for ever,  
 Upon him who shall lose wisdom ;  
 Who would do evil for the sake of a woman,  
 Even if it were by her forwardness.

ḡlon céadairí ḡah éad meíh líhí,  
 táhríuḡ o ḡhaoidíol ḡo ḡríhíh ;  
 Oílioll a'ḡ Feahíḡur malle,  
 Cōh céadéacac a'ḡ mhré.

Four alone void of envy in my day [tainly ;  
 Have descended from Gaodhal, most cer-  
 Oílioll and Fearghus to wit,  
 Conn of the hundred battles and myself.

This last stanza if differently punctuated would bear a very different meaning, which it is as well not to give in the translation.

## NOTE IV.

## OILIOLL OLUM.

Oílioll Olum (fourth in descent from Corb Olum, one of the three nobles of the Milesian or Scotie race who escaped from the massacre of the Aitheach Tuatha or Attacotti, A.D. 10), is the ancestor of all the chief families of Munster, except such as acquired possessions there in later times, as the Deisi. His wife was Sadhbh, daughter of Conn of the hundred battles, and he had seven sons, Eoghan Mor, Dubhmerchon, Mughcorb, Lughaidh, Eochaidh, Diachorb, and Tadhg. These all fell in the battle of Magh Muchroime, A.D. 195, fighting for their uncle Art, king of Ireland, against Lughaidh Mac Con and a host of foreign auxiliaries, chiefly Saxons and Britons (i.e. Welsh). It was Beine Briot, king of Britain (i.e. Wales) that slew them, and he was killed by Lughaidh Lagha in revenge for his kinsmen. The whole story is set forth at great length in the historical tale called *Cath Mhuighe Mhuchroime*, which closes with the lamentation of Oílioll Olum for his sons. Oílioll's residence was at Dun Eochair Mhuighe, now, and for many centuries past, known as *Brugh Rígh*, i.e. the king's palace, *Anglice* Bruree, a village on the Maigue, near Croom, in the county of Limerick. There are still large remains of ancient forts in the immediate neighbourhood which are attributed to this king. Three of his sons had issue ; Eoghan Mor is the ancestor of the numerous tribes called collectively Eoghanachta, such as the *Eoghanacht Chaisil* and *Eoghanacht Loch Lein* ; Cormac Cas is the ancestor of the tribes of North Munster or Thomond, who are known to this day by the celebrated name of *Dail g-Cais*, (the race of Cas), in English, Dalcassians ; and from Cian come the tribes called Cianachta in various localities. Shane Clarach Mac





that the Irish have not imitated the Scots, who, though adapting their native names to the eye and tongue of strangers, have not utterly disguised them, or rather quite laid them aside for arbitrary and in most cases exceedingly tasteless and ill-chosen substitutes. The subject of Irish Christian names and patronymics is a curious and interesting one, deserving of attention and illustration in order to defeat the aims of those who are so ignorant and foolish as to wish to disguise their Celtic descent, and happily a great deal has already been effected in this department of Irish history.

---

It was the intention of the Editor to have added some further notes, as well on a few matters of general interest to the Irish reader, such as Gaelic orthography, and the study of the Irish language, as on such topics more immediately connected with the tale of Diarmuid and Grainne as are left unnoticed. In particular he wished to have given some account of the number and situations of the numerous ancient stone remains called by the peasants *Leapthacha Dhiarmada agus Ghrainne*, the beds of Diarmuid and Grainne, and traditionally supposed to mark the resting places of that famous couple during their wanderings; and to have laid before the reader a short Gaelic poem upon the death of Diarmuid, published by John Gillies at Perth, 1786, but of which a more correct version was most kindly communicated to the Editor by the Rev. Thomas M'Lauchlan, from a Gaelic manuscript of the years 1512-29, commonly called "The Dean of Lismore's Book," now in the Advocate's Library, Edinburgh. Of this curious book an interesting account, from the pen of the Rev. Thomas M'Lauchlan, is to be found in the Proceedings of the Society of Antiquaries of Scotland, Vol. II., Part I., Edinburgh, 1856. It is, however, necessary that this volume should now be brought to a close, owing to the great but unavoidable delay which has taken place in its publication. For this, and for the numerous defects and shortcomings which appear in it, the Editor hopes for the indulgence of the reader, as the preparation of the book could only proceed during a few intervals of leisure, and was almost altogether carried on entirely out of the reach of many sources of information by the aid of which the task might have been much more completely executed.

## INDEX.

## A.

Abhortach, 116, 117, 117, *n.*  
 Achaidh Abhratruaidh, 298.  
 Additional Notes, 294.  
 Adonis, 192, 193.  
 Aedh Ruadh, son of Badharn, his death, 115, *n.*  
 Aenghus of the Brugh, 68, *n.*  
 Aherlagh, glen of, 150, *n.*  
 Aichleach, 300.  
 Ailbhe, 214, 215, 222, 223, 226, 227, 228, 229.  
 Ailbhe, daughter of Cormac, 301.  
 Ailleann, 40, *n.*  
 Aine, 114, *n.*  
 Aine Cliach, 114, *n.*  
 Aine, the three Eochaidhs of, 114, 115.  
 Aisdear, meaning of the term, 228, *n.*  
 Aitheach Tuatha, massacre of, 302.  
 Alba, 162, 162, *n.*, 163, 164, 165.  
 King of, 206, *n.*  
 Albannach, how applied, 296, *n.*  
 Albany, 303.  
 Allathach, Lughaidh, 297.  
 Allathain, 297.  
 Alexander's March, 117, *n.*  
 Almhuin, 40, *n.*, 46, 47, 106, 107, 110, 111, 160, 161, 176, 177, 208, 209.  
 Allen, hill of, 40, *n.*  
 Alps, 152, *n.*  
 Amulets, their extraordinary virtue, 119, *n.*  
 Ancient Irish, their mode of interment, 106, 107.  
 Anglo-Irish writers, 175, *n.*  
 Angus of the terrible spear, 301.  
 Antrim, 114, *n.*, 117, *n.*, 293.  
 Aoibheall, 114, *n.*  
 Aoibhinn, 114, *n.*  
 Aoife, 72, 73, 112, 113.  
 Aodh beag, 72, 73. Fada, 72, 73.  
 Aonghus, 112, 113, 116, 117, 150, 151, 170, 171, 176, 177, 180, 181, 198, 199, 200, 200, *n.*, 201. An bhrogha, 68, 69, 88, 89, 90, 91, 117, *n.*, 168, 169, 174, *n.*, 176, *n.*, 194, 195.

Aonghus Gaibh uaithbhreach, 301.  
 Og, 115, *n.*  
 Ara, 171, *n.*  
 Art, 47, *n.*, 74, 75, 172, 173, 186, 187, 212, 213, 220, 221. King of Ireland, 302. Og Mac Morna, 112, 113.  
 Assaroe, 115, *n.*  
 Atan, 48, 49.  
 Attacotti, massacre of, 302.  
 Ath Brea, 300.  
 Ath Croich, 151, *n.*  
 Ath Fraoich, 150, 151, 151, *n.*  
 Athenry, 63, *n.*, 115, *n.*  
 Athlaca, 303.  
 Athlone, 61, *n.*  
 Ath na Riogh, 115, *n.* The three Ronans of, 114, 115.

## B.

Bachul, meaning of the term, 268, *n.*  
 Badharn, 115, *n.*  
 Baile biadhtach, 170, *n.*  
 Baisnigh, from whom descended, 298.  
 Bait fishing, 80, 81.  
 Ballach, meaning of the term, 50, *n.*  
 Ball seirce, its meaning, 50, *n.*  
 Ballymote, book of, 296, *n.*  
 Baoisgne, 43, *n.*  
 Barnanely, 116, *n.*  
 Bas chrann, meaning of the term, 162, *n.*  
 Battle of Clontarf, 28. Castleknock, 112, *n.* Cnucha, 43, *n.*, 110, 111. Dumha Beine, 19, *n.* Edar, 19, *n.* Finncharadh, 19, *n.* Gabhra, 23, 27, *n.*, 190, *n.*, 296, *n.* Granard, 301. Knockanaur, 242, *n.*, 262, *n.*, 265, *n.* Knocknanoss, 117, *n.* Magh h-Agha, 43, *n.* Magh Rath, 19, 19, *n.*, 46, *n.*, 52, *n.* Magh Muchroime, 302. Magh Muirtheimne, 27. Rathain, 19, *n.* Ros na Righ, 19, *n.* Sliabh Mis, 114, *n.* Sruthair, 301. Ventry Harbour, 243, *n.*

- Beag alltach, 174, 175, 182, 183.  
 Béal atha na Teamhrach, 122, *n.*  
 Beann Damhuis, 168, 168, *n.*, 169, 170, 171.  
 Beann Gulban, 174, 174, *n.*, 175, 180, 181, 196, 197, 198, 199.  
 Beann liath, its meaning, 116, *n.*  
 The Meidhir, from, 116, 117.  
 Bearnan Eile, 116, *n.* Colla crion-chosach, from, 116, 117.  
 Beith (the river), 78, 79, 79, *n.*  
 Bells, 242, 243, 260, 261, 261, *n.*  
 Benbulbin, 174, *n.*  
 Benburb, 26.  
 Berries, 140, 141. Held sacred by the ancient Irish, 110, 111. Their virtue, 118, 119, 134, 135, 136, 137. Their effect upon women, 136, 137, 138, 139.  
 Bidadhtach, 200, 201. Meaning of the term, 170, *n.*  
 Bodhbh dearg, 116, 117, 117, *n.*  
 Bohernabreena, 297.  
 Boinn, 68, 69, 184, 185, 300. Fear an bhearla bhinn, from, 116, 117.  
 Bolcan, 206, 207.  
 Book of Leinster quoted, 19, *n.*, 20, 68, *n.* Lismore quoted, 20.  
 Both, its meaning, 76, *n.*  
 Boyne (the river), 47, *n.*, 68, *n.*, 115, *n.*, 116, *n.*, 164, 165, 166, 167, 198, 199, 200, 201.  
 Bran, 64, 65.  
 Breagh, lord of, 57, *n.* Mound of, 116, *n.*  
 Breaghmhagh, 56, 56, *n.*, 57, 186, 187.  
 Bregia, 56, *n.*, 186, *n.* Plain of, 116, *n.*  
 Brehon Laws, 112, *n.*  
 Brugh, 200, 201. The three Sgals of, 114, 115.  
 Brugh na Boinne (Boyne), 68, *n.*, 115, *n.*, 164, 165, 166, 167.  
 Brughaidh, meaning of the term, 170, *n.*  
 Brugh Righ, 302.  
 Brughean, 186, 187, 190, 191, 202, 203. An chaorthainn, 188, 188, *n.*, 189, 190, 191. Blai Bruga, 20, *n.* Da Berga, demolition of, 20, *n.* Da choga, 20, *n.* Da dhearg, 297. Forgail Monach, 20, *n.* Mic Ceacht, 20, *n.* Mic Dathó, 20, *n.*  
 Bruithe Abhac, 116, 117.  
 Bruithne, 117, *n.*  
 Bruree, 302, 303.  
 Brian Borumha, 28.  
 Briot Beine, by whom killed, 302.  
 Butlers, 25.
- C.
- Cairbre, 54, 55, 214, 215, 226, 227, 300. Baschaoín, 291. Dornmhór, 298. Fionnmhór, 298. Liffeachair, 52, 53, 56, 57, 186, 187, 215, *n.*, 300. Why called Liffachair, 48, *n.* Where slain, 296, *n.* Musc, 298. Niafear, 298. Riada, 298.  
 Caiseal, stipend of the king of, 144, *n.*  
 Caislean na duimhche, 116, *n.*  
 Cam, the wicked, 120, 121.  
 Caoilte (Mac Ronain), 58, 59, 64, 65, 194, 195, 300.  
 Caol crodha, 72, 73.  
 Caon, cairn of, 117, *n.*  
 Carra (river), 78, *n.*  
 Carran Fearaidhe, 114, *n.*  
 Carrthach (river), 78, 78, *n.*, 79, 100, 101.  
 Cashel, 144, *n.*, 157, *n.* Bishop of, 296, *n.* Psalter, 296, *n.*  
 Castleisland, 97, *n.*, 122, *n.*  
 Castleknock, 43, *n.*  
 Castle-Lough, 79, *n.*  
 Castlemaine, 77, *n.*, 79, *n.*  
 Castletown-Kilpatrick, 294.  
 Cathair Conrui, 19, *n.*  
 Cathaoir, mor, 43, *n.*, 300.  
 Cathbhuilleach, 114, 115, 115, *n.*  
 Cath Mhuighe Mhuchroime, 302.  
 Cavan, 148, *n.*  
 Ceallach 300, 301. Death of, 56, *n.*  
 Ceara, men of, 108, *n.*  
 Cearbhall, son of Muirgen, poem on his death quoted, 41, *n.*  
 Ceard, meaning of the term, 137, *n.*  
 Cearmna, 186, 187.  
 Cearna, 56, 56, *n.*, 57, 57, *n.*  
 Ceatharnach, meaning of the term, 28, 29, *n.*  
 Charleville, 303.  
 Chess, 144, *n.*  
 Chessmen, Irish term for, 144, *n.*  
 Chessboards, divination of, 180, *n.*  
 Chronicon Scotorum quoted, 22, *n.*  
 Ceis Corainn, 170, 171.  
 Cian, 124, 124, *n.*, 125, 126, 127, 128, 129, 130, 131, 148, *n.*



- Cianachta, 302.  
 Ciardhubhan, meaning of the term, 50, *n.*  
 Ciarruidhe Luachra, 124, 125, 130, 131.  
 Cineal Aodha na h-Echtghe, 108, *n.*, Guaire, 108, *n.*  
 Clankee, 148, *n.*  
 Clann Chaim Chollaigh, where settled, 121, *n.*  
 Clanna Baoisgne, 43, *n.*, 112, *n.*, 160, 161, 161, *n.*, 208, 209.  
 Deaghaidh, expulsion of, 297  
 Fiachrach, 54, *n.* Morna, 72, 73, 112, *n.*, 122, 123, 140, 141, 160, 161, 161, *n.* Neamhuin, 62, 63.  
 Riocaird, 62, 63. Ronain, 70, 71.  
 Rory, where settled, 297. Suibhne (Sweenys), 297.  
 Clanwilliam, 148, *n.*, 298.  
 Clare, 30, 63, *n.*, 108, *n.*, 116, *n.*, 298.  
 Clonderlaw, 298.  
 Clonmacnoise, 48, *n.*  
 Cloumel, 148, *n.*, 299.  
 Clontarf, battle of, 28.  
 Cnoc Aine, 114, *n.*  
 Cnoc an air, 242, 243. Where situated, 17, *n.*  
 Cnoc Firinne, 117, *n.*  
 Cnoc Maoldomhnaigh, 148, *n.*  
 Cnucha [Castleknoek], 43, *n.*  
 Coill Ua bh-Fiachrach, 108, *n.*  
 Coimirceadh, meaning of the term, 153, *n.*  
 Coimhrighe, meaning of the term, 159, *n.*  
 Coirrioll, 158, 159.  
 Colla Ciotach, 117, *n.* Da Chrich, 297. Meann, 297. The wither-legged, 116, *n.* Uais, 297.  
 Collas, the three, 297. Expulsion of, 297.  
 Collamhan, the three Conals of, 114, 115.  
 Colgan, 188, 188, *n.*, 189.  
 Conaire Mor, where killed, 297. His race, 297, 298.  
 Conan (Mac Morna), 72, 73, 96, 97, 106, 107, 122, 123, 124, 125, 132, 133, 134, 135, 160, 161, 161, *n.*  
 Conall, why called Gulbain, 174, *n.*  
 Conall Cearnach, bloody defeat by, 19, *n.*  
 Concon, plain of, 100, 101,  
 Congal Claen, 19, *n.*  
 Conn of the hundred battles, 43, *n.*, 124, 125, 212, 213, 214, *n.*, 224, 225, 298, 299, 302.  
 Connla, 170, 171, 204, 205. Ruadh, his adventures, 214, *n.*  
 Connell, 190, *n.*  
 Connellan, 296, *n.*  
 Connello, Upper and Lower, baronies of, 107, *n.*  
 Connacht, 62, 63. Fenians of, 43, *n.*, 72, *n.*, 112, *n.*  
 Connaught, 164, *n.*, 179, *n.* King and queen of, 298.  
 Cooking, ancient mode of, 220, 221.  
 Cooleen, 30.  
 Corcaigh (Cork), 48, 49.  
 Corcaguiney, 133, *n.*, 168, *n.*  
 Corca Ui Dhuibhne, 132, 133, 168, *n.*, 200, 201, 297, 299.  
 Corcaree, 298.  
 Corcomroe, 116, *n.*  
 Cork, (see Corcaigh), 31, *n.*, 52, *n.*, 117, *n.*, 293, *n.*, 298.  
 Cormac (Mac Airt), 42, 42, *n.*, 43, 43, *n.*, 44, 45, 46, 47, 47, *n.*, 48, 49, 52, 53, 56, 57, 138, 139, 168, 169, 170, 171, 172, 173, 186, 187, 212, 212, *n.*, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 300 His death, 42, *n.* How he obtained the name Ulfhada, 301. Cas, 126, 127. Race of, 302.  
 Cormac's Glossary quoted, 29, *n.*, 144, *n.*  
 Costello, 117, *n.*, 151, *n.*  
 Corran, 170, *n.*  
 Cows, 222, 223.  
 Craglea, 114, *n.*  
 Creach, meaning of the term, 171, *n.*  
 Cremorne, 297.  
 Crich Rois, 77, *n.*  
 Criche Mughdhorn, tribes of, 297.  
 Criomhthan, created king of Leinster, 43, *n.*  
 Crionna, battle of, 301.  
 Crochnuit, 176, 177.  
 Crom, 302.  
 Cromleacs, 148, *n.*  
 Cromhleann na bh-Fiann, its modern name, 118, 119.  
 Cromwell, 25.  
 Cruachan, 179, *n.*  
 Cruach, meaning of the term, 204, *n.*  
 Cuanan lorgaire, 72, 73.

- Cuchullain, 206, *n.*  
 Cumhall, 43, *n.*, 74, 75.  
 Currach Cin Adhmuid, 78, 79, 79, *n.* Life (river), 176, 177.  
 Curoi, the plundering of, 19, *n.*  
 Cyclops, 120, *n.*
- D.
- Daghda Mor, his three sons where buried, 68, *n.* Meaning of the term, 117, *n.*  
 Daire duanach, 49, *n.*, 52, 53, 300.  
 Dalcassians, 302.  
 Dal Chais, 144, *n.*  
 Dail g-Cais, 302.  
 Dallan, its signification, 74, *n.*  
 Dal-Riada, 298.  
 Damhus, peak of, 168, *n.*  
 D'Arcys, 51, *n.*  
 Dathi, his death, 152, *n.*  
 Deaghaidh, the seventeen sons of, 19, *n.*  
 Deaghdha, 116, 117.  
 Dearg-ruathar, meaning of the term, 187, *n.*  
 Deece, barony of, 298.  
 Deirdre an Duibh-shleibhe (of Duibh-shliabh), 98, 99, 104, 105, 106, 109.  
 Deisi Teamhrach, 298, 299, 302. Expulsion of, 301.  
 Derradda, 69, *n.*  
 Derry, 69, *n.*  
 Derryvokeel, 69, *n.*  
 Derrywee, 69, *n.*  
 Devil's Bit (Greim an Diabhail), 116, *n.*  
 Diarmuid (O'Duibhne), 39, 52, *n.*, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 72, 73, 74, 75, 80, 81, 82, 83, 84, 85, 85, *n.*, 86, 87, 87, *n.*, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 100, 101, 102, 103, 104, 105, 108, 109, 122, 123, 142, 143, 146, 147, 152, 153, 153, *n.*, 154, 155, 156, 157, 164, 165, 168, 169, 170, 171, 172, 173, 174, 174, *n.*, 174, 175, 176, 177, 178, 179, 182, 183, 184, 185, 186, 187, 202, 203, 204, 205, 208, 209, 210, 211, 231, *n.*, 297. Anglicised form of the term, 52, *n.* Foretells the destruction of the Fenians, 190, 190, *n.*, 191. Death of, 192, *n.* Pedigree of, 298, 299. Race of, 294. Sons of, 301.  
 Dinsenchus quoted, 57, *n.*  
 Diorruing, 42, 43, 44, 45, 58, 59, 64, 65, 208, 209.  
 Divination, 184, 185.  
 Doailt, 77, *n.*  
 Dodder (river), 297.  
 Doire dha bhoth, 62, 63, 64, 65, 68, 69, 80, 81.  
 Dolbh, the bright-toothed, 116, 117.  
 Donegal, 26, 28, *n.*, 45, *n.* Convent of, 26.  
 Donn, 116, *n.*, 178, 179, 204, 205.  
 Donnarthadh, Dearc the son of, 184, 185.  
 Donnchadh, 170, 171. Son of Brian, 148, *n.*  
 Donn an oileain, 116, 116, *n.*, 117. Chnuic na nos, 116, 117, 117, *n.*, Dumhach, 116, 116, *n.*, 117. Firinne, 117, *n.* Of Leinchnoc, 116, 117.  
 Dord Feinne, 258, 258, *n.*, 259.  
 Dough Castle, 116, *n.*  
 Down, 150, *n.*  
 Dowse, 168, *n.*  
 Drogheda, 56, *n.*  
 Drom draoi, 179, *n.*  
 Drom mor (Dromore), 150, 151, 151, *n.*  
 Druids, 43, *n.*, 100, 100, *n.*, 101, 179, *n.*  
 Druim draoigheachta, 178, 179.  
 Druimfliuch, 26.  
 Druime, 170, 171.  
 Duach Dalta Deaghaidh, 297.  
 Dubhcharn, 170, 171. In Laigh-ean, 168, 169.  
 Dubh-chosach, 84, 85, 94, 95.  
 Dublin, 43, *n.*, 56, *n.*, 112, *n.*, 188, *n.*, 297.  
 Dubhros, 120, 121, 142, 143. Berries of, 122, 123, 134, 135. Where situated, 113, *n.*  
 Duibhshleibhe, 98, 99, 104, 105, 106, 107.  
 Duirean, 206, *n.*  
 Dun, 132, 133.  
 Dunkellin, 63, *n.*  
 Dunkerrin, 78, *n.*, 79, *n.*  
 Dunlaing, 300.  
 Dungarvan (Dun Garbhan), 148, *n.*  
 Dun Eocharmhuighe, 124, 125, 130, 131, 302.

## E.

- Eachlach, 126, 127. Meaning of the term, 99, *n.*  
 Eamhuin, 72, 73, 74, 74, *n.*, 75. Present name of, 66, *n.* Tribe of, 66, 67.  
 Earna, 122, *n.*  
 Early, 42, *n.*  
 Eas Aedha ruaidh mhic Bhadhairn, 182, 183.  
 Easruaidh, 115, *n.*  
 Eas ruadh mhic Bhadhairn, the three Eoghans from, 114, 115, 115, *n.*  
 Eidhneach, river, 116, *n.*  
 Eidirseol (now O'Driscoll), by whom slain, 297.  
 Eitche, 48, 49.  
 Eithne, 214, 215, 222, 223, 226, 227, 228, 229, 300.  
 Einania, 205, *n.*  
 Enna Ceinnseallach, 82, *n.*  
 English Invasion, 25.  
 Ennistymon, 116, *n.*  
 Eochaidh, 170, 171, 204, 205.  
 Eochaidh Doimhlen, his three sons, 297. Muighmheadhain, 82, *n.*, 108, *n.* Ollathair, 117, *n.*  
 Eoghan Mor, 126, 127, 302.  
 Eoghantacht, meaning of the term, 302.  
 Eogabhal, 114, *n.*  
 Eric, meaning of the term, 112, *n.*  
 Erne, 115, *n.*

## F.

- Fairies, Queen of the, 114, *n.*  
 Faolan, 156, 157.  
 Fatha Chonain, 242, 243.  
 Feabhaill, 148, *n.*  
 Fearghal, 40, *n.*  
 Fearna, cave of, 132, 133,  
 Fearghoir, 64, 65, 66, 67.  
 Fearghuses, the three, 116, 117.  
 Feilimidh Reachtmhar, 298.  
 Feis Teamhragh, meaning of the term, 255, *n.* Tighe Chonaine, 52, *n.*  
 Female messengers, 98, 99.  
 Fencing masters, 126, 127.  
 Fenian games, 84, 85. Hounds, 262, *n.* Hunting booths, 110, 110, *n.*, 111.

- Ferdoman, 19, *n.*  
 Fiacha Suighde, 298.  
 Fiacha Sraibhtine, 296, *n.* His death, 297.  
 Fiachra, 108, *n.*  
 Fiamuin Mac Forui, plundering of, 19, *n.*  
 Fian-bhoth, meaning of the term, 110 *n.*  
 Fionn (Mac Cumhail) 42, 43, *n.*, 44, 45, 50, 51, 52, 53, 58, 59, 64, 65, 66, 67, 68, 69, 72, 73, 96, 97, 120, 121, 146, 147, 154, 155, 156, 157, 160, 161, 168, 169, 170, 171, 174, 175, 176, 177, 178, 179, 180, *n.*, 182, 183, 184, 185, 186, 187, 190, 190, *n.*, 191, 192, *n.*, 193, 194, 195, 196, 197, 206, 207, 208, 209, 210, 211.  
 Fionn-chosach, 84, 85, 94, 95, Mound of, 114, *n.*  
 Fionnmhur, 115, *n.*, Foghmhuin of, 118, 119. Three Fionns of, 114, 115.  
 Fionntragh (Ventry), 242, 243.  
 Finliath, 78, 78, *n.*, 79, Moor of, 96, 97, 100, 101.  
 Fircall, 82, *n.*  
 Firbolgs, legends of, 24.  
 Fis, meaning of the term, 180, *n.*  
 Fitzgeralds, 25.  
 Fitzpatricks, 25.  
 Flanagan, son of, 57, *n.*  
 Flesk, river, 118, *n.*  
 Foghmhuin of Fionnmhur, 118, 119.  
 Foran, Lawrence, 30.

## G.

- Gabbra, 23, 27, *n.*, 48, *n.* 106, 107, 190, *n.*, 296, *n.*  
 Gabhran (Gowran) 144, *n.*  
 Ga buidhe, 90, 91, 174, 175, 182, 183. Dearg, 90, 91, 102, 103, 104, *n.* 132, 133, 168, 169, 174, 175, 182, 183, 204, 205.  
 Gaileang, Cormac, his race, 148, *n.*  
 Gaileanga, 148, *n.*  
 Galbally, 148, *n.*  
 Gaelic criticisms, 136, *n.* Names, their simplicity, 303. Orthography, great canon of, 27, *n.*  
 Gallan, its signification, 74, *n.*

- Galloglach, meaning of the term, 28.
- Galway, 63, *n.* 67, *n.* 69, *n.* 108, *n.* 113, *n.* 115, *n.*
- Garadh Glundubh Mac Moirne, 42, 43.
- Garbh-abha na bh-Fiann, 76, 77, 118, 119. Its present name, 100, 101.
- Garbhs of the Fenians, their destruction, 150, 151. The three, 114, 115.
- Gaul, 82, *n.*, 152, *n.*
- Geoghegan, 293, *n.*
- Geraghty, 296, *n.*
- Giants, remarkable death of, 140, 141.
- Gillies, 192, *n.*
- Giolla, meaning of the term, 126, *n.*
- Glanbehy, 79, *n.*
- Glencare, 78, *n.*
- Glenduff, 293, *n.*
- Glenflesk, 118, *n.*
- Glengariff, 25, 26.
- Gleann Fleisge, 118, 119.
- Gleann Scoithin, 114, *n.*
- Goaling, various significations of the term, 56, *n.*
- Goineach, 72, 73.
- Gol of Athloich, the complaint of his daughter, 33.
- Goll, 158, 159.
- Gonnat, Eochaidh, 48, *n.*
- Goodman, 293, *n.*
- Gothan Gilmhearach, 72, 73.
- Grainne, 39, 42, 43, 44, 47, 48, 49, 50, 51, 52, 53, 54, 55, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 80, 81, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 100, 101, 102, 103, 108, 109, 110, 111, 122, 123, 134, 135, 140, 141, 142, 143, 146, 147, 150, 151, 170, 171, 172, 173, 174, 175, 182, 183, 186, 187, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 206, 207, 208, 209, 210, 211, 231, *n.*, 294, 298, 301.
- Granard, 301.
- Graves (human), 162, 163.
- Greim and Diabbail, 116, *n.*
- Grianan, 46, 47, 47, *n.* 53, *n.*, 56, 57, 58, 59. Meaning of the term, 46, *n.*
- Griffin, 30, 293, *n.*
- H.
- Haliday, 31, *n.*
- Ham or Cham, 120, *n.*
- Heremon, race of, 297.
- Hickey, 294.
- Hirelings, 75, *n.*
- Hosting, 171, *n.*
- Hunting booths, 122, 123.
- Hy Amhalgaidh of Iorrus, 108 *n.*
- Hy Connell Gaura, where situated, 107, *n.*
- Hy Fiachrach, Tribes and Customs of, quoted, 50, *n.*
- Hy Fiachra Aidhne, 108, *n.*
- I.
- Iccian Sea, where situated, 82, *n.*
- Ikerrin, 116, *n.*
- Ilbhreac, 116, 117.
- Inchiquin, 26 *n.* 117, *n.*
- Inniskeen, 31, *n.*
- Innis Tuile, kings of, 188, 189, 190, 191.
- Innis Eoghain (Innishowen), 25.
- Ioldathach, 118, 119.
- Iorrus, 108, *n.*
- Ir, race of, 297.
- Irish MSS. 30, *n.*, 294. Where deposited, 20. Mythology, 114, *n.* Poets, 97, *n.* Their privilege, 297. Popular tales, 21, 22. Professors, 294. Proper names, 303. Romances, 20, 21. Shanachies, 296, *n.* Soldierly, 82, *n.* Warriors, mode of interment of, 106, *n.*
- Isle of Man, 87, *n.*
- J.
- Jowse, 168, *n.*
- Joyce's country, 116, *n.*
- K.
- Keating quoted, 31, 36, 48, *n.*, 69, *n.* 299. Where born, 27, *n.*
- Kells, 296, *n.*
- Kerry, 52, *n.*, 97, *n.*, 114, *n.*, 118, *n.*, 122, *n.*, 124, *n.*, 133, *n.*, 168, *n.*, 243, *n.*, 294, 299.
- Keshcorran, 170, *n.*
- Killarney, 77, *n.*, 79, *n.*, 116, *n.*, 118, *n.*



Killaloe, 114, *n.*  
 Kilcullen, 40, *n.*, 41, *n.*  
 Kildare, 40, *n.*, 41, *n.*, 297.  
 Killenaule, 294.  
 Kilrush, 30, 293, *n.*  
 Kiltartan, 63, *n.*, 69, *n.*, 113, *n.*  
 Kinvara, 113, *n.*  
 Kinnegad, 113, *n.*  
 Kinsale, 113, *n.*  
 Kirwan, 50, *n.*  
 Knights of the Round Table, 23, *n.*  
 Knockanaur, battle of, 242, *n.*,  
 262, *n.*, 265, *n.*  
 Knockaulin, 297. Where situated,  
 40, *n.*  
 Knockany, 114, *n.*  
 Knockfierna, 117, *n.*  
 Knockmoldown, 148, *n.*  
 Knocknanoss, 116, *n.* Battle of,  
 117, *n.*

## L.

Laighean (Leinster), 106, 107, 168,  
 169, 170, 171, 176, 177, 202, 203,  
 208, 209.  
 Laighne Leathanghlas, 215, *n.*  
 Land of Promise, 118, *n.*  
 Laoghaires, the three heroic, 114,  
 115.  
 Launching of a Fenian ship, 162,  
 163.  
 Laune, 77, *n.*  
 Lea, (river), 78, *n.*  
 Leabhar na h-Uidhre (Book of the  
 Dun Cow), quoted, 20, 20, *u.*, 46, *n.*  
 Leamhan (river), 76, 76, *n.*, 77, 80,  
 81, 100, 101, 118, 119.  
 Lear, 87, *n.*, 112, 113, 114, 115, 116,  
 117, 117, *n.*  
 Lecan, book of, quoted, 296, *n.*  
 Leenane, 116, *n.*  
 Legend of the cropped dog, 23, *n.*  
 Leinster, 40, *n.*, 41, *n.*, 43, *n.*, 46, 47,  
 77, *n.*, 168, *n.*, 298, 300. Fenians  
 of, 43, *n.* Fotharta of, 49, *n.*  
 Leitrim, 26, 63, *n.*, 77, *n.*  
 Liathdruim, 212, 213, 214, *n.*, 228,  
 229.  
 Liath, ridge of, 215, *n.*  
 Liathluachra, 72, 73. Fionn of,  
 122, 123, 124, 125.  
 Lic Dhubhain, 102, 103.  
 Life (Liffey), Currach of, 176, 177.  
 Liffeachair, Cairbre, 48, 49, 296, *n.*  
 Liffey, river, 48, *n.*

Limerick, 52, *n.*, 71, *n.*, 107, *n.*,  
 114, *n.*, 117, *n.*, 148, *n.*, 296, *n.*,  
 302.  
 Lionan cinnmhara, 116, *n.*  
 Lochlann, 92, 93, 111, *n.*, 121, *n.*,  
 188, *n.*  
 Loch Lein, 114, 115, 118, 119.  
 Eogantacht of, 302.  
 Loughrea, 63, *n.*, 67, *n.*, 69, *n.*  
 Loch Suidhe-Odhrain, 148, *n.*  
 Lough Syoran, 148, *n.*  
 Loughs, traditions regarding, 77, *n.*  
 Luan, the ford of, 61, *n.*  
 Luaighim Teamhrach, 300.  
 Luaighne of Teamhair, 43, *n.*  
 Lughaidh, 42, *n.*, 50, 51, 56, 57,  
 96, 97, 106, 107, 112, 113. Lu-  
 ghaidh Lamha, his death, 302.  
 Luimneach, 70, 70, *n.*, 71, 108, 109.

## M.

Mac Airt, Cormac, 138, 139. Find-  
 ing of his branch, 212, 213.  
 Mac Allisters, their descent, 297.  
 Macaulay quoted, 38, *n.*  
 Mac Canns, their descent, 297.  
 Mac Con, Lughaidh, 302. Why so  
 called, 42, *n.*  
 Mac an Chuill, 174, 175, 180, 181,  
 182, 182, *n.*, 183, 194, 195, 196,  
 197.  
 Mac Cuilleainain, Cormac, 296, *n.*  
 Mac Cholgain, Miodhach, 186, 187.  
 Mac Cumhaill, Fionn, 23, 39, 40,  
 41, 46, 47, 48, 49, 54, 55, 60, 61,  
 62, 63, 82, 83, 92, 93, 94, 95, 98,  
 99, 104, 105, 114, 115, 122, 123,  
 126, 127, 162, 163, 172, 173, 196,  
 197, 202, 203, 208, 209, 210, 211,  
 262, *n.*, 297. Where killed, 300.  
 Mac Curtin, Andrew, 116, *n.*  
 Mac Daire, Curoi, 298.  
 Mac Diocain, Roc, 176, 176, *n.*, 177.  
 Mac Domhnaill, Alasdrom, 117, *n.*  
 Mac Donald, 25, *n.*  
 Mac Donnell, Shane Clarach, the  
 poet, 302.  
 Mac Donnell, Sir Alexander, 117, *n.*  
 Mac Donnells, 117, *n.* Their de-  
 scent, 297.  
 Mac Dougals (now Mac Douall),  
 their descent, 297.  
 Mackesy, 294.  
 Mac Firis, 27, *n.*, 53, *n.*, 108, *n.*  
 Macfithreach, 40, *n.*

- Mac Grath, John Mac Rory, 26.  
 Mac Liag, the bard, 28.  
 Mac Mael-na-mbo, Diarmuid, 148, *n.*  
 Mac Mahons, their descent, 297.  
 Mac Moirne, Garadh glundubh, 42, 43. Daire Duanach, 48, 49. Goll, 43, *n.*, 50, 51. Art Og, 112, 113. Aodh, son of Andala, 122, 123.  
 Mac Murchadha, Cuadhan, 72, 73.  
 Mac Murtough Mac I-Brien of Ara, 171, *n.*  
 Mac Namaras, 25.  
 Mac Nessa, Conor, 298.  
 Macniadh, 42, *n.*  
 Mac Bonain, Caoilte, 39, 50, 51, 66 67, Crannchair, 70, 71.  
 Mac Sweenys, legends of, 297.  
 Mac Ward, Red Owen, the hanging of, 297.  
 Maels, taking of the three, 19, *n.*  
 Maelduin, 40, *n.*  
 Maelgenn, the Druid, 43, *n.*  
 Maemhagh, 66, 67, 67, *n.*  
 Magic, 102, 103, 120, 121, 166, 167.  
 Magh h-Agha, battle of, 43, *n.*  
 Magh Bhreagh, 116, *n.* Glas of, 116, 117.  
 Magh Life, 43, *n.*  
 Magh Muchroime, battle of, 302. Breach of, 19, *n.*  
 Magh Muirtheimne, 77, *n.*  
 Magh Rath, battle of, 20, *n.* When fought, 22, *n.*  
 Maguires, their descent, 297.  
 Maighueis, 42, 43.  
 Maigne, river, 298, 302, 303.  
 Mairseail Alasdroid, a celebrated pipe tune, 117, *n.*  
 Mallow, 151, *n.*  
 Mananan, 112, 113, 116, 117, 174, 175, 222, 223, 226, 227, 228, 229. Crann buidhe of, 86, 87, 87, *n.*  
 Mang, river, 297.  
 Mayo, 108, *n.*, 151, *n.*  
 Meadhbh, 298.  
 Meann, Lughaidh, 48, *n.*  
 Meath, 19, *n.*, 43, *n.*, 56, *n.*, 57, *n.*, 66, *n.*, 68, *n.*, 298, 299. Tribes of, 186, *n.*  
 Merryman, Bryan, 36.  
 Michael, St., Festival of, 148, *n.*  
 Midhe, 186, 187.  
 Middlethird, barony of, 299.  
 Mileadh, sons of, their arrival in Ireland, 114, *n.*  
 Milesian legends, 24.  
 Mills (water) 166, 167.  
 Miodhach, 188, 189.  
 Miodhchuart, 56, 57.  
 Miodhchuarta, house of, 48, 49.  
 Miodhach Mac Cholgain, 186, 187.  
 Mis, mountain of, 114, *n.*  
 Modha Lamha, 297, 298.  
 Monaghan, 150, *n.*, 297.  
 Montrose, 117, *n.*  
 Moralltach, 88, 89, 90, 91, 92, 93, 174, 175, 182, 183.  
 Moryson, Fynes, quoted, 37.  
 Moy, 119, *n.* Hy Fiachrach of, 108, *n.* River, 113, *n.*  
 Moyarta, 298.  
 Moyle, the stream of, 264, *n.*  
 Mount Grud, 148, *n.*  
 Mourne, mountains of, 150, *n.*  
 Muadhan, 78, 79, 80, 81, 86, 87, 88, 89, 90, 91, 94, 95, 97, 98, 100, 101, 102, 103, 108, 109.  
 Muaidh, 118, 119.  
 Muightheadhoin, Eochaidh, 108, *n.*  
 Muireadhach Tireach, 297.  
 Muir n-Iocht, 82, 82, *n.*, 83, 90, 91.  
 Mumha, Fenians of, 72, 73.  
 Munster, 25, 26, 26, *n.*, 29, *n.*, 77, *n.*, 114, *n.*, 297, 298, 299, 302. Ernaans of, 122, *n.*, 294. King of, 296, *n.* Men of, 43, *n.*  
 Murchadh, 40, *n.*, 114, 115.  
 Musc, descendants of, 298.  
 Muscraige, 298.  
 Musgry, barony of, 298.  
 Muskerry, barony of, 298.  
  

N.

 Naas, 41, *n.*  
 Naoi (Noah), 120, 120, *n.*, 121.  
 Navan, 66, *n.*, 294.  
 Neamhnach, 116, 117.  
 Niachorb, 43, *n.*  
 Niall of the Nine Hostages, 46, *n.*, 82, *n.*, 152, *n.* 174, *n.*  
 Nith, 77, *n.*  
 Nuadha Neacht, 297.  
  

O.

 O'Baiscins, 298.

# Index

313

- O'Boaisgne, Cumhall, the son of Treunmhor, 110, 111. Domhar Damhaidh, 40, 41, 52, 53, 64, 65. Finn, 154, 155. Treunmhor, 74, 75.
- O'Bric, 299.
- O'Brien, 25, 26. Donogh, 299, *n.* Murchadh an Totain, 26, *n.*
- O'Breslen, 299.
- O'Buadhchain, Bran beag, 176, 177.
- O'Byrnes, 25.
- O'Carroll, Uilliam Oghar, 171, *n.*
- O'Ciarabhain, 50, *n.*
- O'Ciardhubhain, 50, *n.*
- O'Conollys, 186, *n.*
- O'Connors, 116, *n.*, 164, *n.*
- O'Dalaigh, Aonghus na n-aor, 236, *n.*
- O'Daly, John, 30, *n.*, 188, *n.*, 236, *n.*
- O'Donnells, 25, 26, 164, *n.*, 298.
- O'Donnchuda, 148, 149, 176, 177.
- O'Donoghue of the glens, 118, *n.*
- O'Donovan, Dr., 19, 19, *n.*, 20, *n.*, 28, *n.*, 32, *n.*, 37, 44, *n.*, 46, *n.*, 50, *n.*, 57, *n.*, 68, *n.*, 86, *n.*, 122, *n.*, 144, *n.*
- O'Duibhne (Diarmuid), 54, 55, 60, 61, 68, 69, 82, 83, 86, 87, 90, 91, 92, 93, 98, 99, 106, 112, 113, 122, 123, 138, 139, 142, 143, 146, 147, 148, 149, 150, 151, 158, 159, 160, 161, 164, 165, 166, 167, 168, 169, 180, 181, 192, 193, 200, 201, 202, 203, 206, 207. His descent, 299.
- O'Faelain, 299.
- O'Falvey, 297.
- O'Flaherty quoted, 297, 300.
- O'Flanagan, 27, *n.*, 29, 299.
- O'Fuarain, Labhras, 30.
- Ogham Craobh, 106, *n.*
- Ogham inscriptions, 106, 107.
- Oglachs, 200, 200, *n.*, 201.
- O'Griobhtha, Martan, 30.
- O'Hanlons, their descent, 297.
- O'Harts, 186, *n.*
- O'Heerin quoted, 297, 299.
- O'h-Icidhe, Tomas, 294.
- Oilioll Earann, 122, *n.*, 297.
- Oilioll Oluim, 124, 125, 126, 127, 148, *n.*, 298, 302. His tomb, 148, *n.*
- Oisin, 39, 42, 43, 44, 45, 49, *n.*, 50, 51, 52, 53, 54, 55, 58, 59, 60, 61, 64, 65, 68, 69, 96, 97, 112, 113, 120, 121, 124, 125, 132, 133, 146, 147, 154, *n.*, 157, *n.*, 190, 191, 194, 195, 196, 197, 208, 209, 231, *n.*, 293, *n.* His Lament after the Fenians, 230, 231.
- O'Keane, 299.
- O'Keeffe, Father Owen, his collection of Irish MSS., 301.
- O'Kellys, 186, *n.*
- Ollann, 202, 203, 204, 205.
- O'Maolmoicheirghe, 42, *n.*
- O'Meara, 299.
- O'Mores, 25.
- O'Molloy, Art, 82, *n.*
- O'Mulmoghery, 42, *n.*
- O'Neill, 25, 25, *n.*, 26, 164, *n.*, 299, 299, *n.*
- O'Quin, 299.
- O'Rahilly, Egan, the poet, 97, *n.*
- O'Regans, 186, *n.*
- O'Reilly, 29, *n.*, 296, *n.*
- Ormond, Upper and Lower, baronies of, 114, *n.*, 298.
- O'Tooles, 25.
- Oscar, 39, 49, *n.*, 58, 59, 64, 65, 68, 69, 96, 97, 146, 147, 152, 153, 156, 157, 158, 158, *n.*, 159, 160, 161, 164, 165, 166, 167, 190, 191, 192, 193, 194, 195, 208, 209.
- O'Shaughnessy, 51, *n.*
- O'Sullivan, 25, 26, 26, *n.*, 31, *n.*, 79, *n.*, 97, *n.*

## P.

- Parents killed by their offspring in Eric, 111, *n.*
- Patrick (St.), 158, 159.
- Playing at goal, 118, 119.
- Plebeians, their position among the ancient Irish, 106, *n.*
- Poison, 96, *n.*
- Portlaw, 30.
- Porridge, 256, 257.
- Proverbs, by whom used, 105, *n.*

## Q.

- Queen's County, 116, *n.*
- Queen Elizabeth, 26, 26, *n.*
- Quern stones, 166, 167.

## R.

- Raphoe, 76, *n.*
- Rath, 196, 197.
- Rath-bhoth, 76, *n.*
- Rath Fhinn, 198, 199.

- Rath Ghrainne, 170, 171, 172, 173, 174, 175, 194, 195, 200, 201, 202, 203, 208, 209.
- Rath na h-Amhrann, 184, 184, n., 185.
- Reachtair, 178, 178, n., 179, 180, 181.
- River Carthach, 100, 101. Dodder, 297. Eidhneach, 116, n. Flesk, 118, n. Mang, 297. Moy, 113, n.
- Roc Mac Diocain, 176, n.
- Ronans, 114, 115.
- Ros, meaning of the term, 113, n.
- Ros da shoileach, 70, 71, n., 74, 75, 106, 107.
- S.
- Sadhbh, 124, 125, 130, 131, 299, 302.
- Salmon-cooking, 80, 81. Leap, 115, n.
- Scannlan, 128, 129.
- Scirtach, its eruption, 77, n.
- Scota, where killed, 114, n.
- Scots, settlement of in Ulster, 164, n.
- Scotland, 29, n., 117, n., 206, n., 264, 296, n., 297, 298.
- Scottish Gallowglasses, 164, n.
- Searbhan Lochlannach, 110, 111, 120, 121, 118, 119, 136, 137, 138, 139, 142, 143, 146, 147.
- Seilbhshearcach, 170, 171.
- Seoid, meaning of the term, 215, n.
- Sgannlan, 126, 127.
- Sgathan, 126, 127. Dun of, 128, 129.
- Sgeile, meaning of the term, 194, n.
- Shannon, 70, n., 76, n., 151, n.
- Simeon son of Cairb, 49, n.
- Siona, 106, 107.
- Sionna, 188, 189.
- Sirna, 77, n.
- Sith Aedha, 115, n.
- Sith Breagh, Donn from, 116, 116, n., 117.
- Sidh an Bhrogha, 68, n.
- Sith Chairn Chaoin, 116, 117.
- Sith Fhionnchaidh, 114, 114, n., 115.
- Skene, meaning of the term, 97, n.
- Skibbereen, 293, n.
- Slaine, 77, n.
- Slemmish, 114, n.
- Sliabh Claire, 148, n. Crot, 148, n., 150, 151. Garbh of, 148, 149.
- Cua, 148, n., 150, 151. Garbh of, 148, 149. Echtghe, 108, 109.
- Ealpa (the Alps), 152, n. Guaire, 148, 148, n., 149, 150, 151. Lughra, 150, 151, 151, n. Luachra, 96, 97, 100, 101, 102, 103, 106, 107, 114, 115, 122, n. Mis, 150, 151. Battle of, 114. Garbhs of, 114, 115. Mudhorn, 150, n. Mor, 150, 151. Muice, 150, 150, n., 151.
- Slieve Aughty, 108, n. Baughly, 108, n. Gorey, 148, n. Lougher, 97, n. Mish, 114, n. Much, 150, n.
- Sligo, 108, n., 119, n., 170, n., 174, n.
- Smith quoted, 192, n.
- Sorcery, 180, 181.
- Sraibhtine, Fiacha, 296, n.
- Sruith na Maoile ruaidh, where situated, 264, n.
- Sruthair, battle of, 301.
- St. Patrick, 152, n., 154, n., 231, n.
- Stackallan bridge, 68, n.
- Stag hunt, 132, 133, 134, 135.
- Story of a wonderful reptile, 128, 129, 130, 131.
- Suaithnid, meaning of the term, 104, n.
- Suirgheach, suaire from Lionan, 116, 116, n., 117.
- Swallows, 98, 99.
- Swine, 220, 221.
- T.
- Tain Bo Cuailgne, 20, n.
- Tara, 48, n., 57, n., 214, n. Palace of, 47, n. Psalter of, 296, n., 300. Name of the banquetting hall of, 48, 49. Tribes of, 186, n.
- Teamlhair, 43, n., 44, 45, 46, 47, 56, 57, 58, 59, 62, 63, 146, 147, 150, 151, 186, 187, 214, n., 216, 217. Earann, 122, n. Luachra, 122, 122, n., 123. Plain of, 56, 57. Shubha, 122, n.
- Tempall na seanbhoithe, 76, n.
- Templeshanbo, 76, n.
- Thomond, 26, 302. Castles and Passes of, 25. Earl of, 297. Fairies of, 114, n.
- Ticknor quoted, 35, n.
- Tighearnaeh quoted, 22, n., 48, n.
- Tipperary, 52, n., 116, n., 148, n., 150, n., 294, 298, 299.



Tir Chonnail (Tirconnell), 25.  
 Tireragh, 108, *n.*, Fhiachrach, 108,  
*n.*, Tairngire, 108, *n.*, 118, 119,  
 120, 121, 220, 221.  
 Todd, Rev. Dr., 32, *n.*  
 Tooth of divination, 180, 181.  
 Tomes, 79, *n.*  
 Tonn Toime, 78, 79, 79, *n.*  
 Tories, 82, *n.*  
 Tralee, 78, *n.*  
 Treun-chosach, 84, 85, 94, 95.  
 Trinity College, vellum MSS. in, 19.  
 Triucha cead, meaning of the term,  
 108, *n.*  
 Trughenackmy, 97, *n.*, 114, *n.*  
 Tuatha De Dananns, 24, 87, *n.*,  
 110, 111, 113, 114, 114, *n.*, 115,  
 117, *n.*, 118, 119, 134, 135, 172,  
 173, 174, *n.*, 194, 195, 212.  
 Tulachs, 80, 133, 180, 181, 184,  
 185, 192, 193, 194, 195.

## U.

Ui Chonnail Gabhra, 106, 107.  
 Ui Creamhthain, 77, *n.*  
 Ui Fhiachrach, 108, 109, 118, 119,  
 120, 121, 134, 135, 142, 143.  
 Uileo, meaning of the term, 261, *n.*  
 Uirgrean, the sons of, 300.  
 Uisneach, the sons of, 29.  
 Ulster, 164, *n.*, 205, *n.*, 297, 298.  
 Aenghus of, 48, *n.* Plantation  
 of, 296, *n.*

Ultonians, 19, *n.* Great defeat of,  
 301.  
 Una, 114, *n.*  
 Uppertthird, barony of, 299.  
 Usnach, death of the sons of, 27, *n.*

## V.

Ventry Harbour, 297. Battle of,  
 243, *n.*  
 Vulcan, 206, *n.*

## W.

Waterford, 30, 148, *n.*, 294, 299.  
 Water lily, 166, 166, *n.* 167.  
 Weasels, 98, 99.  
 Welsh colonists in Ireland, 23, *n.*  
 Westmeath, 298.  
 Wexford, 76, *n.*  
 Whitecombe, 50, *n.*  
 Wicklow, 168, *n.*  
 Wild boars, 182, 183, 184, 185, 220,  
 221.  
 Wild deer, 108, 109.  
 Witch, remarkable death of a, 168,  
 169  
 Wood kerns, 82, *n.*

## Z.

Zeuss quoted, 32, *n.*, 86, *n.*

316

## MEMBERS.

## A.

- Ahern, Rev. Maurice, P.P., Castle-mahon.  
 Anster, John, Esq., LL.D., Barrister, Regius Professor of Civil Law, T.C.D., 5, Lower Gloucester-street, Dublin.  
 Appleyard, Rev. E. S., M.A., Tilgate Cottage, Crawley, Sussex.  
 Armstrong, Adam, Esq., Ballygawley, Co. Tyrone.  
 Asher, Messrs. A., and Co., Publishers, Berlin.  
 Atkinson, Edward, Esq., M.D., Drogheda.

## B.

- Broderick, the Hon. Miss Charlotte, Bath.  
 Barron, Mrs. Bonn, Germany.  
 Ball, Capt., Adare.  
 Barry, Rev. Edward, P.P., Mul-lough, Miltownmalbay.  
 Barry, Mr. David, Carrigtuoill.  
 Bell, Rev. Edward, A. B., Ennis-kean, Bandon.  
 Black Rev. Wm. A. M., Raheny.  
 Blake, Thomas W. Jex, Esq., University College, Oxford.  
 Bourke, Rev. Ulick J., St. Patrick's College, Maynooth.  
 Bourke, Thomas, Esq., 1, Adelphi-terrace, London.  
 Bourke, John, Esq., 42, Marlborough-street, Dublin.  
 Bourke, Thomas, Esq., St. Patrick's College, Maynooth.  
 Bourke, Martin, Esq., 11, Long-wood Avenue, Dublin.  
 Bradshaw, Henry, Esq., Fellow of King's College, Cambridge.  
 Brady, Mr. J., Glasnevin, Dublin.  
 Brash, Richard Robert, Esq., Sunday's Well, Cork.  
 Breen, John, Esq., Kilmacduane, Kilrush, and Queen's Coll., Cork.  
 Browne, Edward George Kirwan, Esq., Moate, Westmeath.  
 Bunton, John, Esq., Ennis.

- Burke, Joseph, Esq., Barrister, 17, Fitzwilliam-place, Dublin.  
 Butler, James John, Esq., 23, Ellis's quay, Dublin.  
 Byrne, Rev. P., P.P., Castletown-Geoghegan, Westmeath.  
 Byrne, Myles, Esq., Ovoca.

## C.

- Cleaver, Miss Fanny A., Funchel, Madeira.  
 Campbell, Rev. R., S. Ninians, Perth.  
 Cane, Robert, Esq., M.D., M.R. C.S.I. Kilkenny.  
 Carroll, Peter, Esq., 54, Rathmines Road, Dublin.  
 Carpenter, James, Esq., 13, Royal Circus, Edinburgh.  
 Casey, Rev. John, P.P., Killarney.  
 Cavanagh, Mr. Francis, 92, Capel-street, Dublin.  
 Clarke, Rev. John, R.C.C., Louth.  
 Cleaver, Rev. E. D., Witney, Oxon.  
 Cleaver Wm. H., Esq., Christ Church, Oxford.  
 Clelland, James, Esq., Irish-street, Downpatrick.  
 Coleman, Rev. Wm., R. C. C., Glauntaue, Mallow.  
 Collins, Rev. J., R.C., Innishannon, Bandon.  
 Collins, Edward F., Esq., *Hull Advertiser*, Hull.  
 Collis, Capt., Dawson Grove, Dulin.  
 Comyn, Francis Lorenzo, Esq., Lissinard, Ballyvaughan, Burren, Co. Clare.  
 Connellan, Professor Owen, Queen's College, Cork, and Dublin.  
 Considine, Mr. Daniel, Jail-street, Ennis.  
 Conway, M.E., Esq., General Post Office, Dublin.  
 Cooper, Rev. Leonard Leader, A.B., The Castle, Antrim.  
 Cosgrave, Michael, Esq., Ballagh-aderrin, Co. Mayo.  
 Costello, John, Esq., Galway.  
 Cousins, Rev. Sidney Leslie, A.B., Tivoli Hall, Kingstown.

Members

Creagh, Pierse, Esq., J.P., Barrister, Mount Elva, Co. Clare, and Mountjoy-square, Dublin.  
 Culbert, Robert, Esq., Stanus-place, Lisburn.  
 Cullen, Luke, Esq., Mount St. Joseph, Clondalkin.  
 Cullinan, Ralph, Esq., Malgowna, Ennis.  
 Cumming, George, Esq., Market-hill.  
 Cummins, Rev. Jeremiah, R.C.C., South Presbytery, Cork.  
 Cussen, Very Rev. R., D.D., P.P., V. G., Bruff.

D.

Dunraven, the Right Hon. the Earl of, Adare Manor, Adare.  
 De Vere, Stephen, Esq., M.P., Cur-rachase, Adare.  
 Daly, John, Esq., Charleville, En-niskerry.  
 Delany, George, Esq., Longford-terrace, Kingstown.  
 Delany, Mr. Hugh, Glandore, Ros-carberry, Co. Cork.  
 Doherty, Rev. Philip Vincent, O.P., Denmark-street, Dublin.  
 Doherty, Wm. Izod, Esq., 21, West-land-row, Dublin.  
 Doherty, John Izod, Esq., Bloom-wood, Monkstown, Co. Dublin.  
 Donegan, John, Esq., Dame-street, Dublin.  
 Dowden, Richard (R.), Esq., Rath-lee, Sunday's Well, Cork.  
 Drummond, Rev. Wm. Hamilton, D.D., M.R.I.A., 27, Lower Gar-diner-street, Dublin.

E.

Eassie, William, Jun., Esq., Glou-ces-ter.  
 Egan, George William, Esq., A.B., Dundrum, Co. Dublin.  
 Ellis, Richard, Esq., Glenasrone, Abbeyfeale.

F.

Faughney, James, Esq., Castlebar.  
 Field, John, Esq., Blackrock, Dub-lin.

Finn, Rev. Thomas, R.C.C., Ard-finan, Clonmel.  
 Fisher, Rev. Wm. Allen, Kilmoc, Skull, Skibbereen.  
 Fitzgerald, Very Rev. Archdeacon Michael, P.P., Rathkeale.  
 Fitzgerald, Edward, Esq., A.B., Nelson-terrace, Youghal.  
 Fitzgerald, Robert, Esq., Geraldine-place, Kilkee.  
 Fitzgerald, Gamaliel, Esq., Georges-street, Limerick.  
 Fitzgerald, John Lloyd, Esq., Glen-astare House, Newcastle West, Co. Limerick.  
 Foley, Rev. Daniel T., D.D., Pro-fessor of Irish, Trinity College, Dublin.  
 Forrest, Rev. John, D.D., Kings-town.  
 Fowler, Thomas Kirwan, Esq., Alexandria, Egypt.

G.

Gabbett, Rev. Robert, M.A., Glebe, Foynes, Co. Limerick.  
 Geoghegan, J. G., Esq., Surveyor, General of Excise, London, Ennis.  
 Geoghegan, Henry, Esq., A.M., C.E., Calcutta.  
 Getty, Edmund, Esq., M.R.I.A., Belfast.  
 Gilligan, Rev. P. J., R.C.C., 61, James's street, Dublin.  
 Glennon, T.P., Esq., Coventry.  
 Goodman, Rev. James, A.B., Riverview, Skibbereen, Co. Cork.  
 Goodman, George, Esq., A.B., Assistant-surgeon, Royal Navy, Yarmouth, & Ballyameen, Dingle.  
 Graham, Matthew Moore, Esq., C.E., Dundalk.  
 Graves, Rev. Chas., D.D., F.T.C.D., M.R.I.A., Dublin.  
 Graves, Rev. James, A.B., Kil-kenny.  
 Green, Thomas, Esq., Ennis.

H.

Hackett, William, Esq., Midleton.  
 Hallinan, John, Esq., Ballinakilbeg, Castlemahon.



Hammond, Thomas, Esq., Mayor of Drogheda.  
 Hanna, J. W., Esq., Saul-street, Downpatrick.  
 Harpur, George, Esq., Sheep House, Drogheda.  
 Hartney, Rev. Murrough, P.P., Corofin, Co. Clare.  
 Haverty, Patrick M., Esq., 110, Fulton-street, New York.  
 Haverty, M., Esq., Askeaton.  
 Hawkes, Zachariah, Esq., Moneens, Bandon.  
 Hayes, Edward, Esq., Melbourne, Australia.  
 Hayes, Mr. Nicholas, Cahir-Guillamore, Bruff.  
 Hayman, Rev. Samuel, A.B., Nelson-place, Youghal.  
 Healy, Rev. Michael, R.C.C., Enniskean, Bandon.  
 Healy, William, Esq., Castlebar.  
 Henegan, D., Esq., Bantry.  
 Hester, Rev. Bartholomew, P.P., Ardcarra, Boyle.  
 Hewitt, Thomas, Esq., Barrister, Cork.  
 Hickey, Rev. James, R.C.C., Church of St. Nicholas, Francis-street, Dublin.  
 Hodges, Smith, and Co., Messrs., 104, Grafton-street, Dublin.  
 Hodges, John, Esq., M.D., Belfast.  
 Holmes, Charles, Esq., A.B.  
 Hore, Herbert F., Esq., Pole-Hore, Wexford.  
 Humphries, Thomas, Esq., Kilmacow, Waterford.

## I.

Inchiquin, the Right Hon. the Lady, Dromoland, Newmarket-on-Fergus.  
 Inchiquin, the Right Hon. Lord, Dromoland, Newmarket-on-Fergus.

## J.

Joli, J. R., Esq., LL.D., Barrister, 38, Rathmines Mall, Dublin.  
 Jordan, Mr. Patrick, 32, Wardour-street, Oxford-street, London.

## K.

Keane, the Right Rev. William, D.D., R.C. Bishop of Cloyne and Ross, Skibbereen.  
 Kavanagh, Miss Julia, 21, Gloucester-street, Queen's Square, London.  
 Kildare, the Most Noble the Marquis of, Carton, Maynooth.  
 Kean, Francis N., Esq., Hermitage, Ennis.  
 Keightley, Thomas, Esq., Fairfax House, Chiswick.  
 Kelly, Denis Henry, Esq., D.L., J.P., M.R.I.A., Castle Kelly, Mount Talbot (2 copies).  
 Kelly, Rev. Matthew, D.D., Professor, St. Patrick's College, Maynooth.  
 Kelly, Rev. Patrick, P.P., Kilskyre.  
 Kelly, William B., Esq., 8, Grafton-street, Dublin.  
 Kelly, John W., Esq., C.E., Ennis.  
 Kelly, Stephen, Esq., Galway.  
 Kenedy, Patrick, Esq., 6, Anglesea-street, Dublin.  
 Kennifeck, Rev. Maurice, P.P., Rathcormick, Co. Cork.  
 Kenny, James C. F., Esq., A.B., J.P., M.R.I.A., Kilclogher, Monivea, Co. Galway, and 2, Merriion-square South, Dublin.  
 Kerin, Michael, Esq., Church-st., Ennis.  
 Kilroy, Andrew, Esq., 24, Templebar, and Anglesea-street, Dublin.  
 King's Inns, the Hon Society of, Dublin.  
 King, Rev. Robert, A.B., Armagh.  
 Kirwan, John Stratford, Esq., Cooloe, Dangan, Co. Galway.  
 Knox, J. B., Esq., Proprietor of the *Clare Journal*, Ennis.

## L.

Leahy, The Most Rev. Patrick, D.D., R.C. Archbishop of Cashel and Emly.  
 Lamb, Rev. Patrick, P.P., Newtownhamilton.  
 Lane, Rev. M., P.P., Donoghmore, Coachford, Co. Cork.

Langan, Patrick, Esq., Battram's-town, Duleek.  
 Lanphier, Somerville, Esq., 61, George's-street, Cork.  
 Laughton, Wm., Esq., Mayfield, Bandon.  
 Leahy, Rev. Patrick, R.C.C., Church of St. Nicholas, Francis-street, Dublin.  
 Leet, Rev. Ambrose, A.B., S.T.C.D., 89, Lower Leeson-st., Dublin.  
 Leonard, Rev. George, P.P., Old-castle, Meath.  
 Lewis, H., Esq., Literary Sale Rooms, 31, Anglesea-street, Dublin.  
 Littledale, Rev. Richard Frederick, A.B., S.T.C.D.  
 Logie, Daniel W., Esq., Portland Terrace, Park Road, Oldford Bow, London.  
 Looney, Bryan, Esq., Moncreel, Ennistymon.  
 Lysaght, Michael, Esq., Ennis.

M.

Mackesy, Mrs. Margaret E., Castletown-Kilpatrick, Navan.  
 Mac Adam, Robert, Esq., 18, College-square, Belfast.  
 Mac Cartie, Daniel, Esq., Skibberreen.  
 Mac Carthy, Rev. Justin, P.P., Mallow.  
 Mac Carthy, Rev. J., R.C.C., Mallow.  
 Mac Carthy, John George, Esq., South Mall, Cork.  
 Mac Carthy, Michael J., Esq., Derrynanoul, Mitchelstown.  
 Mac Carthy, Wm. Esq., Derrynanoul, Mitchelstown.  
 Mac Carthy, Michael Felix, Esq., A.M., Drogheda.  
 Mac Carthy, Daniel, Esq., 2, Portland-place, Bath.  
 Mac Carthy, Cornelius, Esq., Bandon.  
 Mac Dermott, Joseph, Esq., 1, Cowley-place, Dublin.  
 Mac Douall, Professor Charles, Queen's College, Belfast.

Mac Kenzie, John Whitefoord, Esq., F.S.A.S., 16, Royal Circus, Edinburgh.  
 Mac Loughlin, Very Rev. Francis, O.S.F., Willowbank Convent, Ennis.  
 Mac Mahon, Rev. John, P.P., Kilfarboy and Milltownmalbay, Miltownmalbay.  
 Mac Mahon, Rev. James, R.C.C., Ennis.  
 Macmillan, Rev. John, Dunkeld.  
 Macray, Rev. W. D., M.A., New College, Oxford.  
 M'Carthy, T., Esq., Bandon.  
 M'Cullagh, Mr. Niall, Galway.  
 M'Devitt, James, Esq., St. Patrick's College, Maynooth.  
 M'Evoy, D., Esq., Urlingford, Co. Kilkenny.  
 M'Gauran, John, Esq., Westland-row, Dublin.  
 M'Ginty, M., Esq., Bray.  
 M'Hugh, Rev. John, R.C.C., Dublin.  
 M'Sweeney, Conor, Esq., Cork.  
 Madden, Rev. John, R.C.C., Gort, Co. Galway.  
 Magennis, Edward Augustus, Esq., 8, North-st., Newry.  
 Mahony, Richard, Esq., Dromore Castle, Kenmare.  
 Mangan, Rev. W. R., A.B., T.C.D., Enniskean, Bandon.  
 Marnell, John, Esq., Pallas, Maryborough.  
 Meagher, Very Rev. Monsignore William, D.D., V.G., P.P., Rathmines, Dublin.  
 Meany, Rev. Patrick, R.C.C., Clashmore.  
 Moloney, Rev. Richard, R.C.C., Kilbride, Wicklow.  
 Molony, Patrick, Esq., Jail-street, Ennis.  
 Moran, Rev. Patrick, R.C.C., Kilkenny.  
 Moran, Michael, Esq., Drumgragh, Ennis.  
 Moore, Rev. Philip, R.C.C., Piltown, Co. Kilkenny.  
 Moore, William E., Esq., N.T. Castlemahon.  
 Moriarty, M., Esq., Quartermaster, Roy. N. Lincoln Militia, Lincoln.

- Mulcahy, Rev. E., C.C., Kilmacabea, Roscarberry
- Mulvany, C.P., Esq., Sch., T.C.D.
- Murray, Rev. Thomas L., P.P., Kilcolman, Mallow.
- Murphy, Rev. Dominick, South Presbytery, Cork.
- Murphy, Rev. Wm., C.C., Skibbereen, Co. Cork.
- Murphy, James, Esq., 1, Lombard-street, Dublin.
- N.
- Nash, Davyd William, Esq., Barrister, 9, Vyvyan-terrace, Clifton, Bristol.
- Newell, Charles, Esq., Adelaide-road, Dublin.
- Newport, Rev. Andrew, C.C., Ennis.
- Nicholson, John Armitage, Esq., Belrath, Co. Meath.
- O.
- O'Brien, Right Rev. David, D.D., Bishop of Waterford and Lismore, Waterford.
- O'Brien, William Smith, Esq., M.R.I.A., Cahirmoyle, Ardagh, Newcastle West, Co. of Limerick, (4 copies.)
- O'Brien, Edward P., Esq., Sch., T.C.D., Cahirmoyle, Ardagh, Newcastle West, Co. of Limerick.
- O'Beirne Crowe, John, Esq., A.B., Professor of Celtic Languages, Queen's College, Galway.
- O'Boyle, Rev. Thomas, C.C. South Gloucester, County of Carleton, Canada West, North America.
- O'Brickley, Mr. David, 27, Hatton Garden, London.
- O'Byrne, Patrick, Esq., *Tablet* Office, Dublin.
- O'Byrne, Daniel, Esq., Aghooney, Timahoe.
- O'Carroll, Rev. Christopher C.C., Peter's Well, Loughrea.
- O'Connor-Kerry, Rev. Charles James, C.C., Sandiford, Dundrum, Co. Dublin.
- O'Connor, Mr. Thomas, 19, Shepherd-st., Oxford-street, London.
- O'Connor, Mr. Michael, 97, St. Martin's Lane, London.
- O'Daly, John, Esq., O'Daly's Bridge, Kells.
- O'Daly, Mr. John, 9, Anglesea-street, Dublin.
- O'Daly, R. B., Esq., West-street, Drogheda.
- O'Donnell, Rev. Patrick, C.C. Ardfinan, Clonmel.
- O'Donohue, Francis, Esq., Ballygurreen, Newmarket-on-Fergus, Co. Clare.
- O'Donovan, John, Esq., LL.D., M.R.I.A., Barrister, 36, Upper Buckingham-st., Dublin.
- O'Donovan Rossa, Jeremiah, Esq., Skibbereen, Co. Cork.
- O'Duffy, John, Esq., Westland-row, Dublin, (4 copies).
- O'Driscoll, John, Esq., 10, Anglesea-street, Dublin.
- O'Driscoll, Patrick, Esq., C.E., Ennis.
- O'Driscoll, Denis Florence, Esq., A.B., Senior Scholar in Natural Philosophy, Queen's College, Cork.
- O'Farrell, James, Esq., 1, Bevois Cottages, Bevois Valley, Southampton.
- O'Flynn, Rev. John L., O.S.F.C., 24, Blackhall-street, Dublin.
- O'Gorman, Thomas, Esq., 17, Heytesbury-st., Dublin.
- O'Grady, Admiral, Erinagh House, Castleconnell.
- O'Grady, Standish Hayes, Esq., Erinagh House, Castleconnell.
- O'Grady, Rev. Thos., P.P., Adare.
- O'Grady, Rev. Thomas, Berchaven, Co. Cork.
- O'Hanlon, Rev. John, C.C., 17, James's-street, Dublin.
- O'Hara, Randall, Esq., Welch Back, Bristol.
- O'Hara, Mr. John, Curlough, Bawuboy.
- O'Hea, Very Rev. Michael, P.P., V.G., Roscarberry, Co. Cork.
- O'Hea, Patrick, Esq., Bandon.
- O'Laverty, Rev. James, C.C., Portglenone.

# Members

322

O'Leary, Rev. John A., Cork.  
O'Loughlen, Sir Colman M., Bart.,  
20, Merrion-square, Dublin.  
O'Loughlen, Bryan, Esq., Rock-  
view, Ennis.  
O'Mahony, Rev. Thomas, P.P.,  
Crusheen and Rath, Co. Clare.  
O'Mahony, James, Esq., Bandon.  
O'Mahony, James, Esq., Ballivi-  
lone, Bandon.  
O'Mahony, Cornelius, Esq., Mil-  
waukie, Wisconsin, America.  
O'Mahony, Jeremiah, Esq., St.  
Stephen's, New Brunswick,  
America.  
O'Mahony, Rev. Thaddeus, A.B.,  
T.C.D., 24, T.C., Dublin.  
O'Meara, John, Esq., Birr.  
O'Neill, Neal John, Esq., Marino  
Crescent, Clontarf, and 82, Marl-  
borough-street, Dublin.  
O'Neill, Rev. James, C.C., Rath-  
cormick, Co. Cork.  
O'Neill Russell, Thomas, Esq., 103,  
Grafton-street, Dublin.  
O'Regan, Mr., N. T., Ballyvohan.  
O'Roddy, Bryan, Esq., Dundalk.  
O'Rourke, Rev. John, C.C.,  
Kingstown.  
O'Sullivan, Rev. Daniel A., P.P.,  
Enniskean, Bandon.

## P.

Petty, John, Esq., C.E., Ennis.  
Pigot, John Edward, Esq.,  
M.R.I.A., Barrister, 96, Lower  
Leeson-street, Dublin.  
Pontet, Marc, Esq., 8, Upper  
Sackville-street, Dublin.  
Power, Rev. Joseph, M.A., Uni-  
versity Library, Cambridge.  
Prim, J. G. A., Esq., Kilkenny.  
Purcell, Mr. Joseph, Wallsall,  
Staffordshire.

## Q.

Quin, Very Rev. Andrew, P.P.,  
V.G., Kilfenora and Kiltoraght,  
Co. Clare.  
Quinlivan, Rev. Michael, P.P.,  
Newmarket-on-Fergus, Co. Clare.

## R.

Reade, Rev. George Fortescue, A.B.,  
Inniskeen Rectory, Dundalk.

Reeves, Rev. William, D.D., Bally-  
mena.  
Reeves, Rev. John, C.C., Kil-  
meady.  
Rooney, Michael William, Esq.,  
26, Anglesea-street, Dublin.  
Rowan, Rev. Arthur B., D.D.,  
M.R.I.A., Belmont, Tralee.  
Rowland, John T., Esq., Solicitor,  
Drogheda.  
Royal Dublin Society, Library of,  
Kildare-st., Dublin.  
Ryan, Andrew, Esq., Gortkelly  
Castle, Borrisoleigh.  
Ryan, Patrick, Esq., St. Patrick's  
College, Maynooth.

## S.

Scott, William, Esq., Ranelagh  
Co. Dublin.  
Siegfried, Rudolf Thomas, Ph. D.,  
Dessau, Germany.  
Shairp, John Campbell, Esq.,  
Rugby.  
Sheahan, Michael, Esq., Buttevant.  
Sheahan, Mr. Daniel, Ardagh, New-  
castle West, Co. of Limerick.  
Shearman, John F., Esq., St. Pa-  
trick's College, Maynooth.  
Sheehy, George, Esq., Castlemahon.  
Skene, William F., Esq., 20, In-  
verleith-row, Edinburgh.  
Smiddy, Rev. Richard, C.C.,  
Mallow.  
Stamer, William, Esq., M.D.,  
Ennis.  
Storey, William, Esq., Market  
Lane, Kinsale.  
Synnott, W. F., Esq., Ballymoyer,  
Armagh.

## T.

Talbot de Malahide, the Right Hon.  
Lord, Malahide Castle, Malahide.  
Talbot, Marcus, Esq., Ennis.  
Tamplin, Rev. Edward, P.P.,  
Doora and Kilraghtis, Ennis.  
Tighe, James, Esq., 47, Great  
Britain-st., Dublin.  
Todd, Rev. James Henthorn, D.D.,  
S.F.T.C.D., F.S.A., President,  
R.I.A., Dublin.  
Todd, Burns, and Co., Messrs.  
(per Librarian), Mary-st., Dublin.



Trevor, Rev. James, C.C., Bray.  
Tully, Rev. Patrick, P.P., Gort,  
Co. Galway.

## V.

Vaughan, Rev. Jeremiah, P.P.,  
Dysart and Ruan, Co. Clare.  
Veale, James, Esq., Cappoquin.

## W.

Walsh, Michael, Esq., Labasheeda,  
Kildysart, Co. Clare.  
Ward, Rev. Peter, P.P., Curlough,  
Castlebar.  
Ward, Mr. Luke, Castlebar.

Westropp, Ralph M., Esq., Ravens-  
wood, Carrigaline, Co. Cork.  
White, John Davis, Esq., Deputy  
Registrar, Diocese of Cashel,  
Cashel.  
Wilde, William Robert, Esq., M.D.,  
F.R.C.S.I., M.R.I.A., Merrion-  
square, North Dublin.  
Williams, Wm., Esq., Dungarvan.  
Windele, John, Esq., Blair's Castle,  
Cork.  
Wright, Charles H. H., Esq., A.B.,  
19, Trinity College, Dublin.  
Wright, Edward P., Esq., A.B.,  
5, Trinity College, Dublin.  
Wynne, Mr. Michael, Lough Allen,  
Drumshambo, Co. Leitrim.  
Wyse, Capt. Bonaparte, Waterford  
Artillery, Waterford.

## AUSTRALIAN CELTIC ASSOCIATION, SYDNEY.

M'Encroe, The Venerable Arch-  
deacon, Sydney.  
Plunkett, The Hon. John Hubert,  
Q.C., M.L.A., Sydney.  
M'Carthy, Rev. Timothy, Armi-  
dale.  
Corish, Rev. M. A., O.S.B.  
Beart, Mr. Bryan.  
Brien, Mr. James.  
Carraher, Mr. Owen Joseph.  
Cleary, Mr. James, (Maryborough.)  
Cleary, Mr. Richard.  
Coverny, Mr. Robert.  
Crane, Mrs. Patrick.  
Cunningham, Mr. Edward.  
Davis, Mr. Wm. M.  
Davis, Mr. John.

Hilbert, Mr. J.  
Kearney, Mr. Denis.  
Lennan, Mr. James.  
M'Cormac, The Widow.  
Mac Donnell, Mr. Randal.  
M'Evilly, Mr. Walter.  
Moore, Mr. Jeremiah.  
O'Dwyer, Mr. John.  
O'Molony, Mr. P. O'D. (Secretary.)  
O'Neil, Mr. Thomas.  
O'Neil, Mr. Morgan.  
O'Neill, Mr. James.  
O'Neill, Mr. Cornelius.  
O'Reilly, Mr. Robert M.  
Reidy, Mr. P.  
Smith, Mr. James.  
Stevenson, Mr. John.

## LONDON, CANADA WEST, ASSOCIATION.

Downes, W. M. H., Esq.  
Irwin, William, Esq.  
Oliver, D. Noble, Esq., M.D.

Robinson, William, Esq.  
Tierney, John M., Esq., (Law Stu-  
dent,) Secretary.

## PHILADELPHIA OSSIANIC SOCIETY.

President,

REV. D. WHELAN, *St. Philip Neri's Church.*

Vice-President,

JOHN BURTON, Esq., *George's-street.*

Secretary,

EDWARD J. BOURKE, Esq., *147, South Third-street.*

Corresponding Secretary, and Treasurer,

CAPT. PATRICK O'MURPHY.

Cantwell, Rev. N., St. Philip Neri's Church.	M'Mahon, Rev. J.
Cassidy, Rev. Eugene.	Maguire, John, Esq., Printer, Philadelphia.
Cullen, P. M. Esq.	Mahony, Daniel, Esq., 255, Parish-street, Philadelphia.
Duggan, Joseph J., Esq., 3rd-st.	Mitchell, James, Esq., New York.
Flynn, Wm., Esq., Philadelphia.	Mirane, Miss Johanna.
Gannon, John P., Esq., South-st.	Moroney, Wm. Esq., 57, Dock-st., Philadelphia.
Haviland, Rev. N.	Murphy, John, Esq., Philadelphia Bank, Philadelphia.
Joyce, Wm., Esq., 9th-street.	Murphy, Rev. Mark.
Killian, Bernard Doran, Esq., New York.	O'Dwyer, Jeremiah, Esq., Morris-st., Philadelphia.
Keleher, Matt., Esq., Philadelphia.	O'Farrell, Rev. P., St. Mary's, Chester County.
Kennedy, Wm. J., Esq., South-st., Philadelphia.	O'Shaughnessy, Rev. John P., Pittston, Luzerne County.
Lyndon, Rev. T. J., St. Patrick's, Pottsville.	Power, Rev. James, St. Peter's Church, Reading, Pa.
M'Donnell, James, Esq., Philadelphia.	Rowe, Thomas L., Esq.
M.Gee, Thomas Darcy, Esq., Montreal, Canada.	Scanlan, Rev. John. Minersville, Schuylkill County.
M'Gee, James Edward, Esq., Montreal, Canada.	St. Philip Neri's Catholic Institute, Philadelphia.
M'Gennis, Michael, Esq.	Tiernan, James A., Esq., 2, Strawberry-st., Philadelphia.
M'Laughlin, Rev. Wm. C., Tremont, Schuylkill County.	
M'Laughlin, Thomas, Esq.	
M'Laughlin, Thomas, Esq., Catholic Book Store, Philadelphia.	

## ADDENDA ET CORRIGENDA.

The Editor begs to notice here a few errors of the press, and more especially to make some corrections in the Index, which was not prepared by him, nor did he see it until after the sheet was struck off. Some additions are also here made to the list of Members.

- P. 31, l. 7, *infra*. For "correct Irish," read "correct modern Irish."  
 P. 32, l. 15, *infra*. For "to those whom," read "those to whom."  
 P. 34, l. 16, *supra*. For "poesic," read "poetic."  
 P. 35, l. 5, *supra*. For "impe," read "impel."  
 P. 55, l. 3, *infra*. For "etc," read "etc."  
 P. 311, l. 5, *infra*. Dele, "(now MacDouall)."  
 P. 313, l. 19, *infra*. Dele, "Parents killed by their offspring in Eric, 111, n."

## ADDITIONAL MEMBERS' NAMES.

Casey, Rev. John, P.P., Kilrosenty, Lamybrien, Co. of Waterford.  
 Dee, Mr. Jeremiah, Kilrush.  
 Fraser, Rev. D., Manse of Fearn by Tain, Scotland.  
 MacLauchlan, Rev. Thomas, Free Gaelic Church, and 164 Lauriston Place, Edinburgh.

THE END.

# THE IRISH ARCHÆOLOGICAL AND CELTIC SOCIETY.

MDCCCLVII.

---

## Patron :

HIS ROYAL HIGHNESS THE PRINCE ALBERT.

## President :

HIS GRACE THE DUKE OF LEINSTER.

## Vice-Presidents :

THE MOST NOBLE THE MARQUESS OF KILDARE, M. R. I. A.  
THE RIGHT HON. THE EARL OF DUNRAVEN, M. R. I. A.  
THE RIGHT HON. LORD TALBOT DE MALAHIDE, M. R. I. A.  
VERY REV. L. F. RENEHAN, D. D., President of Maynooth College.

## Council :

EUGENE CURRY, M. R. I. A.	PATRICK V. FITZPATRICK, Esq.
REV. THOMAS FARRELLY.	JOHN C. O'CALLAGHAN, Esq.
REV. CHARLES GRAVES, D. D., F. T. C. D., M. R. I. A.	JOHN O'DONOVAN, LL. D., M. R. I. A.
REV. JAMES GRAVES, A. B.	GEORGE PETRIE, LL. D., V. P. R. I. A.
REV. MATTHEW KELLY.	REV. WM. REEVES, D. D., V. P. R. I. A.
THOMAS A. LARCOM, Lieut.-Colonel, R. E., M. R. I. A.	REV. CHARLES RUSSELL, D. D.
	J. HUBAND SMITH, M. R. I. A.
	W. R. WILDE, F. R. C. S. I., M. R. I. A.

## Secretaries :

J. H. TODD, D. D., Pres. R. I. A. | JOHN T. GILBERT, M. R. I. A.

---

THE materials for Irish history, although rich and abundant, have hitherto been but to a small extent available to the student. The few accessible authorities have been so frequently used, and the works compiled from them are so incomplete, that the expectation of any accurate history of Ireland has been generally deferred, under the conviction that vast additions must be made to the materials at present available before any complete work of that nature can be produced. The immediate object of this Society is to print, with accurate English translations and annotations, the unpublished documents illustrative of Irish history, especially those in the ancient

and obsolete Irish language, many of which can be accurately translated and elucidated only by scholars who have been long engaged in investigating the Celtic remains of Ireland; and should the publication of these manuscripts be long delayed, many most important literary monuments may become unavailable to the students of history and comparative philology. The Society will also endeavour to protect the existing monumental and architectural remains of Ireland, by directing public attention to their preservation from the destruction with which they frequently are threatened.

The publication of twenty-one volumes, illustrative of Irish history, has been completed by the Irish Archæological Society, founded in 1840, and the Celtic Society, established in 1845. The present Society has been formed by the union of these two bodies, under the name of the "Irish Archæological and Celtic Society," for the preservation of the monuments illustrative of Irish history, and for the publication of the historic, bardic, ecclesiastical, and topographical remains of Ireland, especially such as are extant in the Irish language. Since the union of the two Societies, two important volumes have been published.

The Books of the Society are published solely for the use of its Subscribers, who are divided into two classes: Members, who pay three pounds admission, and one pound per annum; and Associates, who pay an annual subscription of one pound, without any entrance fee. The Fundamental Laws of the Society regulate the privileges of each class of Subscribers, who can also obtain the publications of the two former Societies, at the rates, and under the conditions specified in the present Prospectus.

---

### FUNDAMENTAL LAWS.

I. The Society shall consist of Members and Associates.

II. The affairs of the Society shall be managed by a Council, consisting of a President, five Vice-Presidents, Treasurer, two Secretaries, and fourteen others, to be elected annually by the Society from the Members.

III. All Members and Associates shall be elected by the Council, on being proposed by a Member; and no person shall be elected either a Member or an Associate of the Society until he has made the requisite payments.

IV. Each Member shall pay four pounds on the first year of his election, and one pound every subsequent year. Associates shall pay one pound per annum only, without any entrance fee. All subscriptions to be paid in advance, and to become due on the first day of January, annually.

V. Such Members as desire it may become Life Members, on payment of the sum of thirteen pounds, or ten pounds (if they have already paid their entrance fee), in lieu of the annual subscription.



VI. Every Member whose subscription is not in arrear shall be entitled to receive one copy of each publication of the Society issued subsequently to his admission ; and the books printed by the Society shall not be sold to the Public.

VII. Associates may become Members, on signifying their wish to the Council, and on payment of the entrance fee of three pounds.

VIII. Associates shall receive a copy of all publications issued by the Society during the year for which they have paid a subscription ; but shall not be entitled to any other privileges.

IX. No Member who is three months in arrear of his subscription shall be entitled to vote, or to any other privileges of a Member, and any Member who shall be one year in arrear shall be considered as having resigned. Associates who are in arrear shall cease, *ipso facto*, to belong to the Society.

X. The Council shall have power to appoint officers, and to make By-Laws not inconsistent with the Fundamental Laws of the Society.

---

## PUBLICATIONS OF THE IRISH ARCHÆOLOGICAL SOCIETY,

FOUNDED MDCCCXL

—◆—  
1841.

I. TRACTS RELATING TO IRELAND, vol. I., containing :

1. The Circuit of Ireland ; by Muircheartach Mac Neill, Prince of Aileach ; a Poem written in the year 942 by Cormacan Eigeas, Chief Poet of the North of Ireland. Edited, with a Translation and Notes, and a Map of the Circuit, by JOHN O'DONOVAN, LL. D., M. R. I. A.
2. "A Brife Description of Ireland, made in the year 1589, by Robert Payne, vnto xxv. of his partners, for whom he is vnderaker there." Reprinted from the second edition, London, 1590, with a Preface and Notes, by AQUILLA SMITH, M. D., M. R. I. A. (Out of print.)

II. THE ANNALS OF IRELAND, by James Grace, of Kilkenny. Edited from the MS. in the Library of Trinity College, Dublin, in the original Latin, with a Translation and Notes, by the Rev. RICHARD BUTLER, A. B., M. R. I. A. Price 8s.

1842.

I. CATH MUIGHNI RATH. The Battle of Magh Rath (Moira), from an ancient MS. in the Library of Trinity College, Dublin. Edited in the original Irish, with a Translation and Notes, by JOHN O'DONOVAN, LL. D., M. R. I. A. Price 10s.

II. TRACTS RELATING TO IRELAND, vol. II. containing :

1. "A Treatise of Ireland ; by John Dymmok." Edited from a MS. in the British Museum, with Notes, by the Rev. RICHARD BUTLER, A. B., M. R. I. A.
2. The Annals of Multifernan ; from the original MS. in the Library of Trinity College, Dublin. Edited by AQUILLA SMITH, M. D., M. R. I. A.
3. A Statute passed at a Parliament held at Kilkenny, A. D. 1367 ; from a MS. in the British Museum. Edited, with a Translation and Notes, by JAMES HARDIMAN, Esq., M. R. I. A. Price 10s.

1843.

I. AN ACCOUNT OF THE TRIBES AND CUSTOMS OF THE DISTRICT OF HY-MANY, commonly called O'Kelly's Country, in the Counties of Galway and Roscommon. Edited from the Book of Lecan in the Library of the Royal Irish Academy, in the original Irish; with a Translation and Notes, and a Map of Hy-Many, by JOHN O'DONOVAN, LL. D., M. R. I. A. Price 12s.

II. THE BOOK OF OBITS AND MARTYROLOGY OF THE CATHEDRAL OF THE HOLY TRINITY, commonly called Christ Church, Dublin. Edited from the original MS. in the Library of Trinity College, Dublin. By the Rev. JOHN CLARKE CROSTHWAITE, A. M., Rector of St. Mary-at-Hill, and St. Andrew Hubbard, London. With an Introduction by JAMES HENTHORN TODD, D. D., V. P. R. I. A., Fellow of Trinity College, Dublin. Price 12s.

1844.

I. REGISTRUM ECCLESIE OMNIUM SANCTORUM JUXTA DUBLIN; from the original MS. in the Library of Trinity College, Dublin. Edited by the Rev. RICHARD BUTLER, A. B., M. R. I. A. Price 7s.

II. AN ACCOUNT OF THE TRIBES AND CUSTOMS OF THE DISTRICT OF HY-FIACHRACH, in the Counties of Sligo and Mayo. Edited from the Book of Lecan, in the Library of the Royal Irish Academy, and from a copy of the Mac Firis MS. in the possession of the Earl of Roden. With a Translation and Notes, and a Map of Hy-Fiachrach. By JOHN O'DONOVAN, LL. D., M. R. I. A. Price 15s.

1845.

A DESCRIPTION OF WEST OR H-IAR CONNAUGHT, by Roderic O'Flaherty, Author of the *Ogygia*, written A. D. 1684. Edited from a MS. in the Library of Trinity College, Dublin; with copious Notes and an Appendix. By JAMES HARDIMAN, Esq., M. R. I. A. Price 15s.

1846.

THE MISCELLANY OF THE IRISH ARCHÆOLOGICAL SOCIETY: vol. I. containing:

1. An ancient Poem attributed to St. Columbkille, with a Translation and Notes by JOHN O'DONOVAN, LL. D., M. R. I. A.
2. De Concilio Hiberniæ; the earliest extant record of a Parliament in Ireland; with Notes by the Rev. R. BUTLER, M. R. I. A.
3. Copy of the Award as concerning the Tolboll (Dublin): contributed by Dr. AQUILLA SMITH, M. R. I. A.
4. Pedigree of Dr. Dominick Lynch, Regent of the Colledge of St. Thomas of Aquin, in Seville, A. D. 1674: contributed by JAMES HARDIMAN, Esq., M. R. I. A.
5. A Latin Poem, by Dr. John Lynch, Author of *Cambrensis Eversus*, in reply to the Question *Cur in patriam non redis?* Contributed by JAMES HARDIMAN, Esq., M. R. I. A.
6. The Obits of Kilcormick, now Frankfort, King's County; contributed by the Rev. J. H. TODD, D. D., M. R. I. A.
7. Ancient Testaments; contributed by Dr. AQUILLA SMITH, M. R. I. A.
8. Autograph Letter of Thady O'Roddy: with some Notices of the Author by the Rev. J. H. TODD, D. D., M. R. I. A.
9. Autograph Letter of Oliver Cromwell to his Son, Harry Cromwell, Commander-in-Chief in Ireland: contributed by Dr. A. SMITH, M. R. I. A.

10. The Irish Charters in the Book of Kells, with a Translation and Notes, by JOHN O'DONOVAN, LL.D., M. R. I. A.
11. Original Charter granted by John Lord of Ireland, to the Abbey of Mellifont: contributed by Dr. A. SMITH, M. R. I. A.
12. A Journey to Connaught in 1709 by Dr. Thomas Molyneux: contributed by Dr. A. SMITH, M. R. I. A.
13. A Covenant in Irish between Mageoghegan and the Fox; with a Translation and historical Notices of the two Families, by JOHN O'DONOVAN, LL.D., M. R. I. A.
14. The Annals of Ireland, from A.D. 1453 to 1468, translated from a lost Irish original, by Dudley Furbise; with Notes by J. O'DONOVAN, LL.D., M. R. I. A. Price 8s.

1847.

The Irish Version of the HISTORIA BRITONUM of Nennius, or, as it is called in Irish MSS. *Ucaban bpẽt̃nac̃*, the British Book. Edited from the Book of Ballinmote, collated with copies in the Book of Lecan and in the Library of Trinity College, Dublin, with a Translation and Notes, by JAMES HENTHORN TODD, D. D., M. R. I. A., Fellow of Trinity College, &c.; and Additional Notes and an Introduction, by the Hon. ALGERNON HERBERT. Price 15s.

1848.

THE LATIN ANNALISTS OF IRELAND; edited with Introductory Remarks and Notes by the Very Rev. RICHARD BUTLER, M. R. I. A., Dean of Clonmacnois,—viz.:

1. The Annals of Ireland, by John Clyn, of Kilkenny; from a MS. in the Library of Trinity College, Dublin, collated with another in the Bodleian Library, Oxford.
2. The Annals of Ireland, by Thady Dowling, Chancellor of Leighlin. From a MS. in the Library of Trinity College, Dublin. Price 8s.

1849-50.

MACARLE EXCIDIUM, the Destruction of Cyprus; being a secret History of the Civil War in Ireland, under James II., by Colonel Charles O'Kelly. Edited in the Latin from a MS. presented by the late Professor M'Cullagh to the Library of the Royal Irish Academy; with a Translation from a MS. of the seventeenth century; and Notes by JOHN C. O'CALLAGHAN, Esq. Price 17.

1851.

ACTS OF ARCHBISHOP COLTON in his Visitation of the Diocese of Derry, A. D. 1397. Edited from the original Roll, with Introduction and Notes, by WILLIAM REEVES, D. D., M. R. I. A. (Not sold.)

[PRESENTED TO THE SOCIETY BY THE REV. DR. REEVES.]

1852.

SIR WILLIAM PETTY'S NARRATIVE OF HIS PROCEEDINGS IN THE SURVEY OF IRELAND; from a MS. in the Library of Trinity College, Dublin. Edited, with Notes, by THOMAS A. LARCOM, Esq., R. E., V. P. R. I. A. Price 15s.

1853.

CAMBRENSIS EVERSUS; or, Refutation of the Authority of Giraldus Cambrensis on the History of Ireland, by Dr. John Lynch (1662), with some Account of the Affairs of that Kingdom during his own and former times. Edited, with Translation and copious Notes, by the Rev. MATTHEW KELLY, Royal College of St. Patrick, Maynooth. Three volumes. Price, 4*l*.

A few complete Sets of the foregoing Publications (with the exception of that for 1851), can still be had by Members only. Application to be made to EDWARD CLIBBORN, Esq., Royal Irish Academy, Dawson-street, Dublin.

## PUBLICATIONS OF THE CELTIC SOCIETY,

FOUNDED MDCCCXLV.

1847.

Leabhar na ġ-Ceart, or, The Book of Rights; a Treatise on the Rights and Privileges of the Ancient Kings of Ireland, now for the first time edited, with Translation and Notes, by JOHN O'DONOVAN, LL. D., M. R. I. A. Prefixed to this volume are the following historical and critical dissertations by the Editor:—*i*. On the various Manuscripts of the Book of Rights. *ii*. On the Saltair Chaisil, or Psalter of Cashel. *iii*. On the will of Cathaeir Mor, and other pieces introduced into Leabhar na ġ-Ceart. *iv*. On the references to Tomar as King or Prince of the Danes of Dublin. *v*. On the Tract prefixed to the Book of Rights, entitled, 'The Restrictions and Prerogatives of the Kings of Eire.' *vi*. On the Division of the Year among the ancient Irish. *vii*. On the Chariots and Roads of the ancient Irish. *viii*. On Chess among the ancient Irish (with engravings). *ix*. On the Irish Text and Translation. The large-paper copy contains full-length portraits of Archbishop Ussher, Luke Wadding, and Roderick O'Flaherty. Price 1*l*.

1848-50-51-52.

CAMBRENSIS EVERSUS, &c. as above. Three volumes. Price 4*l*.

[Given to Members of the Celtic Society for 1848, 1850-52; and to Members or Associates of the United Society for 1853.]

1849.

MISCELLANY OF THE CELTIC SOCIETY, containing:

A Treatise from the Book of Leacan on the O'h-Eidirsecoil's (O'Driscol's) Country, in the County of Cork.

A Historical Poem on the Battle of Dun (Downpatrick), A.D. 1260.

Sir Richard Bingham's Account of his Proceedings in Connacht, in the reign of Elizabeth.

A Narration of Sir Henry Docwra's Services in Ulster, written A.D. 1614; together with other original Documents and Letters illustrative of Irish History. Edited by JOHN O'DONOVAN, Esq., LL. D., M. R. I. A. Price 1*l*.



1853.

CATH MUIGHE LENA: The Battle of Magh Lena; an ancient historic Tale, edited by EUGENE CURRY, Esq., M. R. I. A., from original MSS. Price 1*l*.

---

Complete Sets of the above Publications can still be had, by Members only, on application to MR. CLIBBORN.

---

PUBLICATIONS OF THE IRISH ARCHÆOLOGICAL  
AND CELTIC SOCIETY.

UNITED MDCCCLIII.

---

1854.

LIBER HYMNORUM: The Book of Hymns of the Ancient Church of Ireland; from the original MS. in the Library of Trinity College, Dublin. Edited by the Rev. JAMES HENTHORN TODD, D. D., Pres. R. I. A., Senior Fellow of Trinity College. Part I. Containing the following Latin Hymns, with Irish Scholia and Gloss:—

1. The Alphabetical Hymn of St. Sechnall, or Secundinus, in praise of St. Patrick. 2. The Alphabetical Hymn in praise of St. Brigid, attributed to St. Ultan, Bishop of Ardrebrecan. 3. The Hymn of St. Cummain Fota. 4. The Hymn or Prayer of St. Mugint.

1855 and 1856.

THE LIFE OF ST. COLUMBA, by ADAMNAN, Ninth Abbot of Hy [or Iona]. The Latin text taken from a MS. of the early part of the eighth century, preserved at Schaffhausen; accompanied by Various Readings from six other MSS., found in different parts of Europe; and illustrated by copious Notes and Dissertations. By the Rev. WILLIAM REEVES, D. D., M. B., M. R. I. A. With Maps, and coloured Facsimiles of the MSS.

The two Parts are bound in one Volume, for the convenience of Members.

1857.

LIBER HYMNORUM: The Book of Hymns of the Ancient Church of Ireland; from the original MS. in the Library of Trinity College, Dublin. Edited by the Rev. JAMES HENTHORN TODD, D. D., Pres. R. I. A., Senior Fellow of Trinity College. Part II. (*In the Press.*)

1858.

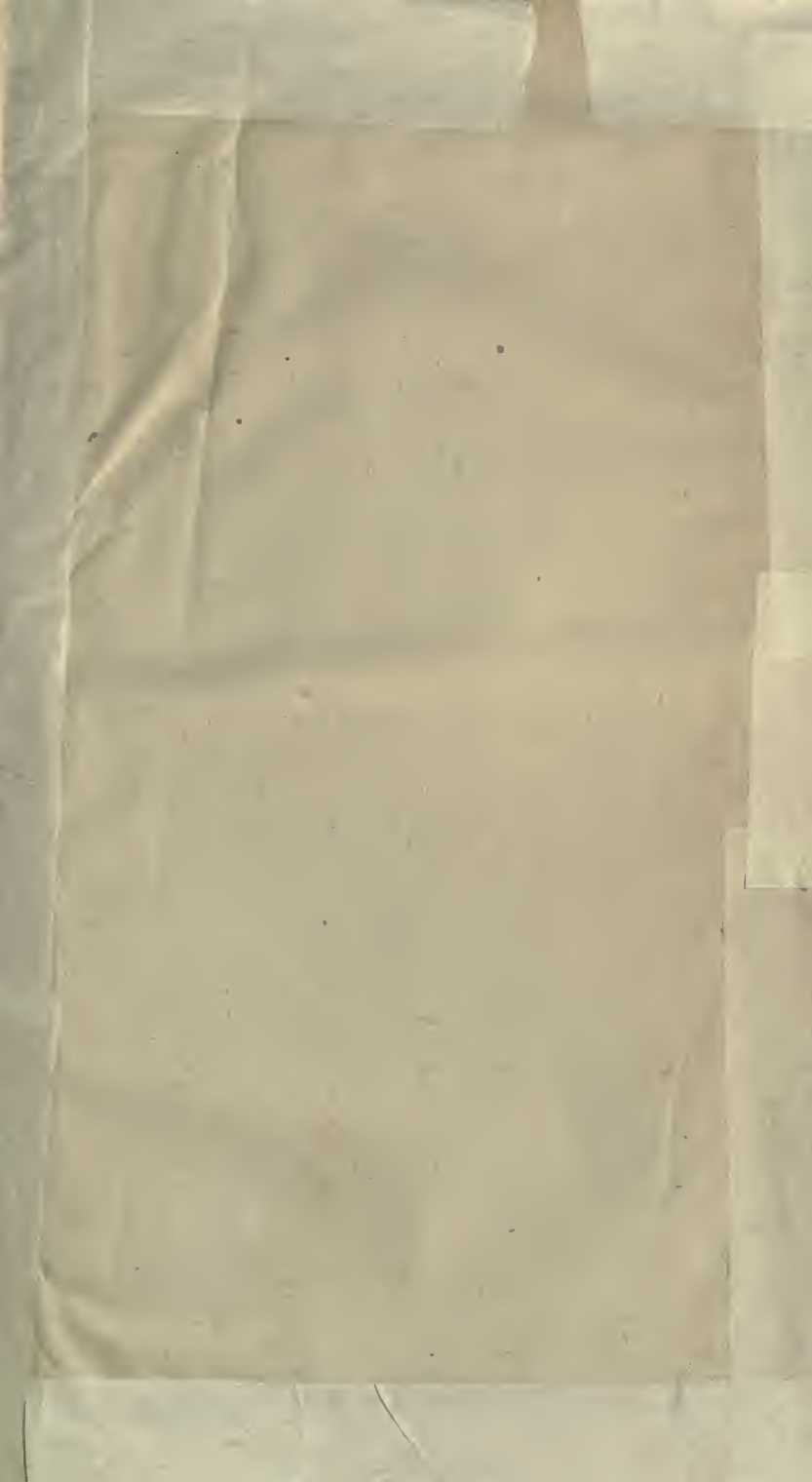
COḡaḃ ḡaosiḃeal ne ḡallaib. The Wars of the Irish and Danes. Edited, with a Translation and Notes, from a MS. in the Library of Trinity College, Dublin, collated with a MS. in the handwriting of Fr. Michael O'Clery, now in the Burgundian Library at Brussels. By JAMES HENTHORN TODD, D. D., Pres. R. I. A., assisted by JOHN O'DONOVAN, LL. D., M. R. I. A., and EUGENE CURRY, Esq., M. R. I. A.

# REPORT OF THE AUDITORS.

AN ABSTRACT OF THE RECEIPTS AND EXPENDITURE OF THE IRISH ARCHEOLOGICAL AND CELTIC SOCIETY,  
FROM THE 1ST DAY OF MAY, 1854, TO THE 31ST DAY OF DECEMBER, 1856.

		£	s.	d.
<i>Dr.</i>				
1855. Mar. 24.	To M. H. Gill, on account of printing the first part of the Book of Hymns, . . . . .	50	0	0
Mar. 29.	To Ditto, balance of account, . . . . .	21	18	10
"	To Ditto, miscellaneous printing, . . . . .	10	5	10
July 21.	To John Galway, binding 200 copies of the Book of Hymns, . . . . .	6	19	10
" 28.	To George Hanlon, for engravings on wood, . . . . .	5	10	0
1856. Jan. 16.	To Mr. Todhunter, three years' salary as book-keeper, to 1st of January, 1857, . . . . .	15	0	0
July 14.	To Messrs. Hodges and Smith, removing books to the Royal Irish Academy, . . . . .	0	15	0
" 23.	To Messrs. Hanhart, for lithographic fac-similes for Life of St. Columba, . . . . .	21	0	0
To advertisements in Notes and Queries, . . . . .		4	0	0
1857. Feb. 17.	To J. Mowatt, binding 265 volumes of Cambrensis Eversus, . . . . .	13	5	0
To postage, stationery, carriage of parcels, &c., . . . . .		4	8	6
To M. H. Gill, on account of printing the Life of St. Columba, . . . . .		350	0	0
To balance to credit of Society in the Bank of Ireland, . . . . .		53	7	9
		£556	10	9
	<i>Cr.</i>			
1854. May 1.	By balance to credit of Society in last account, . . . . .	188	0	11
	By Life compositions, entrance fees, and annual subscriptions received, in 1854, 1855, and 1856, . . . . .	274	0	0
	By books sold to members, . . . . .	3	7	0
	By cash from the Bannatyne Club, for 100 copies of the Life of St. Columba, . . . . .	185	0	0
	By interest on £138 in the Royal Bank, from 24th of August, 1855, to 28th February, 1857, . . . . .	6	2	10
		£556	10	9

(Signed) J. H. TODD, D. D.,  
JOHN C. O'CALLAGHAN, } *Auditors.*







F. L. 10-3-60

Fare



2

