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TRANSACTIONS
OF
THE OSSIANIC SOCIETY.

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TRANSACTIONS

OF

THE OSSIANIC SOCIETY

FOR THE YEAR

1855.

VOL. III.

25895

ТОРУШЕАЧТ ДЫЯРЭУДА АЅУС ЗЬРАЙНЕ.

DUBLIN:

PRINTED UNDER THE DIRECTION OF THE COUNCIL,
FOR THE USE OF THE MEMBERS.

1857.

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TORUJSheacht Dhjarbhuda agus Shrainne;

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.

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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.

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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that its object shall be the publication of Irish Manuscripts relating to the Fenian period of our history, and other historical documents, with literal translations and notes.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 Tíbe Chonaigh 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. **Cómuideacé Dhiarmuda Uí Dhiuibhne aSuir Ghraíoch, iníon Chormaic meic Áirt**; 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. **Ázalladh na Seandóiríbe**; 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 Chnocá**; or, the Battle of Castleknock, in the county of Dublin, fought A.D. 273, between Conn Ceadhathach, 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. **ṬṬṢṢ ḄṖ ḘḥṠṠṢṢṢṢ**; 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 Bunnratty 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
	£5 0 0	— Binding Do.	... ... 6 15 5
	£5 0 0	— 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, Oisín 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 Fenians¹ (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

¹ 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 Cumhall with the number of *ranns* or stanzas in each, viz. :—

Agallamh Oisín agus Phadruig¹—The Dialogue of Oisín and Patrick (199). Cath Chnuic an air²—The Battle of Knockanaur (80). Teachta 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-

¹ 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.

² *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 Oisin ar thir na n-og—Oisin'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 Feinne—Oisín's Lamentation after the Fenians (159). Teacht Chonnlaoidh go h-Eirinn—The coming of Connlaoidh to Erin (28). Caoidh Chongcúlainn a n-diaigh a mhic—Cúchullainn's Lamentation for his son (11). Toitean tigh Fhinn—The burning of the house of Fionn (66). Sgeulúigheacht 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 Feinne 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).¹

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,² 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.³

¹ 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.

² Printed with translation and notes for the *Irish Archaeological Society*. Dublin: 1842.

³ 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,¹ 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.

¹ 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 Dathlo, 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 Fionntragh*—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 Fheardhiadh 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.¹ Oidheadh chloinne Tuirinn—The death of the children of Tuireann. Oidheadh chloinne Lir—The death of the children of Lear. Oidheadh chloinne Uisnigh²—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 tru-agma 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

¹ 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.

² 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,¹ 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-

¹ 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.¹

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 ;² the elder historic, from the Christian era

¹ 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.

² 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 Druimfhuich; and O'Sullivan Beare cut his way with a small number of men from Glengarriff to a friendly chief in Leitrim in 1602.¹ 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;

¹ 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-naire 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 pedantry¹ 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,² and of the romances now popular; many of which are undoubtedly very old,³ such as "The Three Sorrows of Story," the Battle of Magh Muirtheimhne, and the Battle

¹ 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.

² 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.

³ 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.¹ 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 *Caoruigheacht* 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,² 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.³

¹ 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.

² 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.

³ 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,¹ (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.

¹ 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.¹ 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.

¹ 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 1749.¹

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,² 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

¹ 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.

² 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 ;¹ 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

¹ 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;¹ 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.”²

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

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

² 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 prosody¹ 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-

¹ Which includes minute and stringent rules of assonance as well as of alliteration.

gard to sense.¹ 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 impel to 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

¹ 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.¹

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

¹ 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 poets¹ 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 Addison² the most wretched conceits passed for poetry, and bombast, which but for the nature of the language would,

¹ That is, down to the end of the sixteenth century.

² 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, Oisin, Oscar, and Caoilte mac Ronain, 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



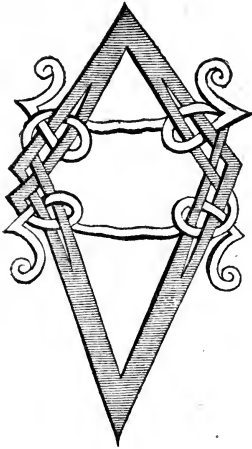
A η-annah d'ar éirirí Fionn mac Chumhail
 maidean mhó a η-Almuin leacay-mhóir
 Laizean, aZur no íud ar an b-faice
 b-feuruaiche amuz zay zolla zay
 ózlae na focair, aZur do leay dír da
 mhurir é a. Oirir mac Fhionn aZur
 Dhormairn mac Dhobair Uí Bhaoirz-
 ne; no labair Oirir aZur ir é no íud;

“Cneud adbar na moicéirze rir or, a Fhionn?”

¹ LA η-annah. This, and feacc or feaccur anη (once upon a time) are very commonly the opening words of an Irish story. Modern scribes frequently write la η-annah and feacc η-annah, i.e. one day and one time, but that is from the obsolescence of this elliptical or absolute use of anη. Anη is used with the essential or substantive verb cair 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 ca dia anη, il y a un Dieu, es ist ein Gott, there is a God. Cair is often used in this sense by itself, as its equivalent is in English, e.g. do bí la nac deurrad ré a lecéir, a day was when he would not have said such a thing; but anη is understood. On the other hand anη is used in the text without the verb. LA η-annah, therefore, is equivalent to la da íud anη, of a day which was or existed.

² *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 day¹ that Fionn Mac Cumhail rose at early morn in Almhuin² the broad and great of Laighean, and sat upon the grass-green plain³ without, having neither servant nor attendant by him, there followed him two of his people; that is to say, Oisín⁴ 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 rising⁵ of thine, O Fionn?"

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

“ ԼԻԱՃ ԼԻՕՄԻՐԱ ՇԻՍ ԶԼԻՂԱՐԻՆԵ
 ԶՅԱՐ ԶԻԼԼԵԱՊԻ ՇԵՂ ԾՇՇԱ.”

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.”

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

⁴ This name has been very correctly anglicised (Ossian) from the

ար բն. “Ո՞ր չափ ածբար ծօ յլէնար աղ մօլճիլէ թօ.” ար Բլօղո, “ծիր աճալմ չափ Բեան չափ Բալոճիլե ծ ծ’եւշ Պալէ-նիլ յոջիօ Շհարալծ շլնծալծ իղ Չհօլոննե; ծիր ո՞ր չոճ թաղ ինձ րաճոճա ծօ ծեւոն ծօղ թե թեղոնար չափ Բեան ա ծլօղոնալա ալշե, աշար իր է թլո ածբար մօ մօլճիլէ թիլո, ա Օլլիլո.” “Շրեւծ ծօ Բեիր թրա մար թիլ?” ար Օլլիլո; “ծիր ո՞ր թալ Բեան ինձ Բալոճիլե ա ո-Բլլլլո յաճլալ յլեանալճ ար ա շ-Շալլլթեարա թլոն ծօ թօրճ ինձ ծօ թաճալլո, իաճ ծ-Շլոնրաճալլոնն ար ալլ ոճ ար էլշեան թշաճ ի.” Աշար աղ թլո ծօ լաճալլ Ոլլօրալոնշ, աշար իր է թօ թալծ: “ծօ Բրալթրլոն թիլո ծօ ծլօղոնալ ծօ Բալոճիլե ծալլ.” “Շլա Բ-լ թիլո?” ար Բլօղո. “Աճա Շրալոնն յոջիօ Շօրոմալ իղ Չլլլ իղ Շօրոն թեւծաճալճ,” ար Ոլլօրալոնշ, “ա. աղ Բեան իր թեար ծեալծ աշար ծեւոն աշար սլաճրաճ ծօ ինձ ինձ իա Շրալոնն շօ Շօրոնոմլան.” “Ոար ծօ լալոնն, ա Ոլլօրալոնշ.” ար Բլօղո, “աճա յոնարաղ աշար Շարաղոնա յօր Շօրոմալ աշար ինձ թիլո թե Շլան ծ’ալոնլլ, աշար ո՞ր ինձ աշար ո՞ր

pronunciation of the Highlanders, according to the flat sound of their short *o*, (that of *o* in stop), and their tendency to throw back the accent. The Irish sound the short *o* as *u* in *tub*, *nut*, and in certain classes of words accentuate the last syllable, hence they pronounce the name *Usheen*. As the English, however, have the same tendency as the Highlanders to shorten vowels and to throw back the accent, it is likely that *Oisín* would still have been anglicised *Ossian* even had the word first become known to them by means of the Irish pronunciation.

⁵ *Moicheirghe*, early rising. Hence is derived the patronymic *O'Maolmoicheirghe*, which may be anglicised *O'Mulmoghery*, but is now translated into *Early*.

¹ *Oileanach*. This is an adjective, and may mean either insular, or abounding in islands.

² *Cormac*. Cormac is first mentioned by the Four Masters in the year 225. In this year he caused to be slain Lughaidh, the son of Maicniadh (surnamed Mac Con, having been suckled by a stag-hound), who had reigned over Ireland for thirty years, and who had killed Cormac's father, Art, A.D. 195 (other authorities, however, vary the length of his reign). According to the same annals Cormac became king of Ireland, A.D. 227, and died in 266, being choked by a salmon-bone which stuck

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 island¹ 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 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,² 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 betwixt 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 Niachorb, 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.

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,¹ and it is not told how they fared, until they reached Teamhair. The king of Erin chanced to be holding a gathering and a muster³ before them⁴ 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."

⁴ 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 zluarreadar nompa iar rin zo rianzadar zriuanan na banntraeta, azur no ruid Cormac ar colba na h-iomdadh azur na h-aiurdearfa a b-fochari Thriainne, azur no labair azur ir e no ruid: "az rin, a Thriainne," ar re, "dir do muirer Fhionn nige Chumhall az teact dod iarruidre mar mhaoi azur mar baircheile do, azur cneud an fneazmad do b'ail leat do tabairt oira?" D'fneazair Thriainne azur ir e no ruid: "ma ta do diolra do eliamuyn anu, cneud ar nac m-biad mo diolra d'feair azur d'feaircheile anu?" Ro badar rarda an tan rin, azur no darlead iar rin flead azur feurda doib an oidee rin ran uzriuanan a b-fochari Thriainne azur na banntraeta, zo mbad meirze meadar-zlomae iad; azur do rize Cormac ionad coinne ru azur ne Fionn coideioe on oidee rin a d-Teairraiz.

A h-aiete rin do rianiz Oiriu azur Diorraiz tar a u-air zo h-Alliuyn a z-cionn Fhionn azur na Feinne, azur no iurreadar doib a rzeula o euir zo deimead. Azur mar teib caitean anu zac uib, do cuaid caitean ran z-cairde aimrue rin; azur anu rin no cuir Fionn cionol azur cionruad ar feact z-caetaib na zhaiteinne ar zac airid a iabadar, azur tanzadar mar a ruid Fionn a u-Alliuyn ioidrleaetan Laizean; azur an la deizeanae don aimrur rin do zluarreadar nompa ina moiruidbeannaib, ina u-dionzaid, azur ina u-diorraannaib diana dirzue doideadrianna, azur u h-aitirreair a u-imteaeta no zo

¹ *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-house. 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 dwelling¹ 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 quarter² 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.

Boyer, 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. *Ḍriádhán in éir uáirde, in éirde do nárde la Cormac mac Áine ar eir óia nárde .i. do Ḍriádháde*, 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.

² *Áirde* (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 éarla Corimac aZur maíte aZur mórnaairle b-feair n-Eireann ina éiméoll nompa ar an b-faíccé, aZur d'feairadair fíoréaon fáilte noim Fhionn aZur noim an b-féin uile, aZur do éuaadair a h-aíle rin go teac meidreac miodcuarta an níz. Ro fuid níz Eireann a n-dáil. óil aZur doibheara, aZur a bean ar a zualairn éilí .i. Eitce inziou Acaín Chorcaíze, aZur Tríáinne ar a zualairn rin, aZur Fionn mac Chumhail ar laim deir an níz; aZur no fuid Cairbre Lífecáir mac Chorimac ar fíor an nízéize ceudna, aZur Oirín mac Fhionn ar an fíor eile; aZur do fuid zac aon díob do réir a uairle aZur a ácará ó fíor amac.

Do fuid dírí aZur deazduine eolac an do inuirtin Fhionn a b-fiadhuire Zhráinne inziou Chorimac, .i. Dáine duanac mac Mórna; aZur nír éin zup éimíz caoirdear cóimnaid aZur ion-azalína íor é féin aZur Zhráinne. Ann rin d'éimíz Dáine duanac mac Mórna ina feairín a b-fiadhuire Zhráinne, aZur do zab duana aZur dnuéca aZur deazdánta a fean aZur a rinfeair dí; aZur an rin do labair Tríáinne, aZur no fáirruíz don dírí, “cheud an toirz nó an tuir fá d-táiníz Fionn mac Chumhail don baile ro aóc?” “Muna b-fuil a fíor rin azadra,” ar an dírí, “nó h-ionzua zan a fíor azamra.” “Ír maíte lom a fíor d'fázail uaire,” ar Tríáinne. “Maíread,” ar an dírí, “Ír dod íairnaíde marí nírí aZur marí baín-éile táiníz Fionn don baile ro aóc.” “Ír mór an t-ionzua lomra,” ar Tríáinne, “nac d'Oirín íairmar Fionn mife, óirí buó córa a íacraíail do éabairt dáirí ina feair ír

¹ This was the name of the banquetting hall at Tara.

² 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.¹ 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 Liffeachair² 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;³ 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.)

³ *Daire duanach*, i.e., Daire of the duans or poems.

բօրնծե յնա մ'աճարլի.” “Ո՞ր հ-աբարլի բլի,” ար ան ծրաօլ,
 “ծրի ճա Յ-ւլիսբեաճ Ֆլօղի շու յի իյաճ բե բելի բլօտ, աչսր
 յի մօ կանբաճ Օլրիի իեյժ բլօտ.” “Խոյր ճառն անօլր,” ար
 Յրանիս, “Ելա ան կաօճ է բւճ ար շաւալիս իեյր Օլրիի իսլ
 Ֆիլիս?” “Աճա ան բւճ,” ար ան ծրաօլ, “ա. Յօլլ մեար իյ-
 կեաճտա մաճ Պօրնիս.” “Ելա ան կաօճ իճ ար շաւալիս Յիօլլ?”
 ար Յրանիս. “Օրսար մաճ Օլրիի,” ար ան ծրաօլ. “Ելա ան
 բեար Եալճօրաճ ար շաւալիս Օրչարլի?” ար Յրանիս. “Եա-
 օլլե մաճ Րօնան,” ար ան ծրաօլ. “Ելա ան կաօճ մօրճալաճ
 մեար-իմեանիս է բւճ ար շաւալիս Եիաօլլե?” ար Յրանիս.
 “Պաճ Լիյճեաճ կայմեւճարլի, ա. մաճ իյչիս Ե'Ֆիլօղի իսլ
 Եիւնիսլլ ան բեար իճ,” ար ան ծրաօլ. “Ելա ան բեար կալաճ
 իլիսիսիսաճ բաճ իճ,” ար իյ, “ար ա ի-բարլ ան բօլճ Եար Եարսոճ
 աչսր ան ճա Յիսաճ Եօրնիս Եաօրնեարչա ար կայմ Ելի Օլրիի

¹ The Irish have always been fond of soubriquets, many of which they derive from personal peculiarities; of which several examples are found in this tale. The practice is still prevalent amongst the peasantry.

² *Ballach* means freckled, from *ball* a mark or spot, but it here refers to that once celebrated freckle or mole which Diarmuid had upon his face, called his *ball seirce*, or love-spot the sight of which acted as a philtre on all women who looked upon it. This spot is still vividly remembered in tradition, and is believed to have had so potent a charm that Diarmuid is now known as Diarmuid na m-ban, Diarmuid of the women. The legend probably amounts to this, that Diarmuid was a warrior of surpassing strength and beauty, and had upon his face some mole or dimple which became him very much. (*Ball* means a limb and a place as well as a mark; the two last meanings are also combined in the English word *spot*.)

³ From *ciar*, swarthy, dark, and *dubh*, black. From this compound word is derived the proper name Ciardhubhan, meaning a swarthy, black-haired man, hence the patronymic O'Ciardhubhain, anglicè Kirwan. This latter is now commonly pronounced O'Ciarabhain in Irish, which has afforded a pretext to those of the name who wish to make it appear that they are of English descent, for saying that they were originally called *Whitcombe*, which is in Irish Cior bhan. (Vid. “*Tribes and Customs of Hy Fiachrach*,” p. 47, n.a., where Dr. O'Donovan also exposes another attempt to conceal an Irish origin.) These remarks are not

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,¹ and that man is sister's son to Fionn Mac Cumhaill," said the druid. "Who is that freckled² sweet-worded man, upon whom is the curling dusky-black³ hair, and [who has] the two red⁴ ruddy⁵

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.

¹ *Сорсра*. 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. *paub*, *Gach*, W. *pob*, *Cre*, *gen. criadh*, W. *pridd*, *Cnumh*, W. *pryf*.

⁴ *Слорбедаръ*, i.e., berry-red. *Слорбедаръ* is vulgarly pronounced *срлордъ*, and hence is often written by ignorant scribes *срлорбедаръ*.

նիւ Քհիտի?” “Չիարմիւք ծեւծեան ծրեա՛ թօլսիւր Աճ Փրճիւն
 ան բարւ ի՛նձ,” ար ան ծրաօի, “ .1. ան տ-աօիւ Լեանան Բան Աշուր
 ինչիօն իր բարւի ծ՛ն Ե-բսլ թան ծօման շօ ծօրնիօմլան.”

“Շիա թի՛ն ար շիւալարի Փիարմիւք.” ար Շրճարիւն. “Փիօր-
 թարիշ մա՛ ՓօԲարւ ծարիարձ Այ Բիաօրշու, Աշուր իր ծրաօի
 Աշուր ծեաճծարիւն Եալաճան ան բարւ ի՛նձ,” ար Փարիւն ծուանա՛.

“Պար՛ն ան Բարճեան թիւ անի,” ար Շրճարիւն, Աշուր ծօ շօրի
 Ե ծօմալ ծօրնԵաճճա ծիւ՛ն, Աշուր Ե ծԲարիւն թիւ ան ծօրի
 ծօ՛ն-ծրճա ծարիարիշճե ծօ Բի թան իշրիանան ծ՛ն Ե-Եիւր ծօ
 ճաԲարիւն ծիւ՛ն. Շուշ ան ծօմալ ան ծօրի Լի, Աշուր ծօ Լիօն
 Շրճարիւն ան ծօրի Ե շ-Եւծօրի, (Աշուր ծօ ճիւճեաճ ծօ Եաօի
 ԵաօնԲարւ անի). Ա ծԲարիւն Շրճարիւն, “Բարւ Լեա՛ ան ծօրի
 թօ ծ՛Քիտիօն ար ծ-Գիւր Աշուր Բարւ Լիւր ծեօ՛ ծ՛Յ՛ ար, Աշուր
 իօ՛ն ծօ շար իրի ծօ ծարւ ծարշե Ե.” Փօ թուշ ան ծօմալ ան
 ծօրի ծ՛իօնրարիշձ Քհիտի Աշուր ծ՛իօնր ծօ շա՛ն ի՛նձ Ե ծԲ-
 արիւն Շրճարիւն թիւ ծօ թա՛ն թիւ. Փօ շիւա՛ Քիտի ան ծօրի
 Աշուր ծ՛իւն ծեօ՛ն ար, Աշուր իշ ծարշե ծ՛իւն ան ծեօ՛ն ինձ ծօ ծար
 Ե ճօրնիւն թարի Աշուր թիօնճօճալա ար. Փօ շիւա՛ Շօրիա՛
 ան ծեօ՛ն Աշուր ծօ ծար ան թար ծեւծիւն ար, Աշուր ծօ շիւա՛
 Շիւճե Բեան Շօրիարիւ ան ծօրի Աշուր իԲար ծեօ՛ն ար, Աշուր
 ծօ ծար ան թար ծեւծիւն արիւն Բարիւն ճա՛ն. Ան թիւ ծօ
 շօրի Շրճարիւն ան ծօմալ ծօրնԵաճճա ծիւ՛ն, Աշուր Ե ծԲարիւն
 թիւ : “Բարւ թ Լեա՛ ան ծօրի թօ շօ Շարիւն Լիբաճարւ մա՛
 Շօրիարիւ Աշուր Բարւ Լիւր ծեօ՛ն ծ՛Յ՛ ար, Աշուր ճաԲարւ ան
 ծօրի ծօ Եա մա՛նիւն թիօճ ի՛նձ ինձ Եա թօճարւ.” Փօ թուշ ան ծօմալ

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 *բարճարիւն ծարիւն*, (vid. *Battle of Magh Rath*, p. 64, and *Feis tighe Chonaine*, p. 124, where it is specified).

¹ 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.)

² 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 Diarmuid¹ 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.² 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 kings³ by him." The handmaid took the

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

³ 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 n̄ maic̄ do r̄aun̄z leir̄ a c̄a-
bair̄ic̄ don̄ t̄ē f̄ā nearā do an̄ tan̄ do c̄ur̄e a c̄oir̄ic̄im̄ ruain̄
azur̄ r̄jor̄ic̄odal̄ta arī f̄ēin̄, azur̄ z̄ac̄ n̄-aon̄ dar̄ z̄lac̄ an̄
coru a n̄-diāz̄ a c̄ēr̄le, do c̄ur̄teadā n̄a d̄-c̄oir̄ic̄im̄
ruain̄ azur̄ r̄jor̄ic̄odal̄ta.

An̄ uain̄ ruain̄ Z̄r̄aun̄e mār̄ r̄in̄ c̄ac̄ ar̄ c̄aol̄ meir̄ze
azur̄ mear̄bāil̄; nō ēir̄īz̄ f̄ēin̄ zō fōil̄ fōir̄d̄ion̄ac̄ ar̄ an̄
r̄ūīdē n̄a r̄āib̄ azur̄ nō r̄ūīd̄ īd̄ir̄ Oir̄in̄ azur̄ D̄h̄iar̄mūid̄
Ō D̄hūib̄ne, azur̄ nō labair̄ ne h̄-Oir̄in̄ azur̄ īr̄ ē-nō r̄āīd̄:
“īr̄ ion̄z̄nā liom̄ f̄ēin̄ ō F̄h̄ion̄n̄ m̄ac̄ Ch̄ūn̄āill̄ mō lēīc̄ēir̄dē
d̄’īar̄māīd̄ dō f̄ēin̄ mār̄ īn̄naol̄, ōir̄ī būd̄ c̄ōr̄ā dō mō m̄ac̄-
r̄āīn̄āil̄ f̄ēin̄ dō c̄abair̄ic̄ dāīn̄rā mār̄ f̄ēar̄ īn̄ā f̄ēar̄ īr̄
fōir̄b̄c̄ē n̄ā m̄’ac̄ārī.” “N̄ā h̄-abārī r̄in̄, a Z̄h̄r̄aun̄e,”
ar̄ Oir̄in̄, “ōir̄ī d̄ā z̄-clūir̄fead̄ F̄ion̄n̄ c̄ur̄ā d̄ā r̄ād̄ r̄in̄
n̄ī b̄iād̄ f̄ē f̄ēin̄ n̄īoc̄, azur̄ n̄ī m̄ō leom̄āir̄n̄rē bēīc̄ n̄īoc̄.”
“An̄ n̄zeubair̄rē r̄ūir̄zē uair̄re, a Oir̄in̄?” ar̄ Z̄r̄aun̄e.
“N̄ī z̄eubad̄,” ar̄ Oir̄in̄, “ōir̄ī z̄īd̄ b̄ē beān̄ dō luad̄f̄āīdē
ne h̄-Oir̄in̄ n̄jor̄ī c̄ur̄ībē liom̄rā a bēīc̄ azam̄ d̄ā m̄-bad̄ n̄ac̄
luad̄f̄āīdē ne F̄ion̄n̄ ī.” “W̄āir̄fead̄,” ar̄ Z̄r̄aun̄e, “c̄ur̄ī-
r̄ē f̄ā z̄eair̄āib̄ ac̄ā azur̄ āīd̄m̄ill̄tē c̄ū a D̄h̄iar̄mūid̄ .i.
f̄ā z̄eair̄āib̄ d̄r̄iomā d̄r̄aol̄deac̄tā m̄unā m̄-beir̄īr̄ī m̄ē f̄ēin̄
leat̄ ar̄ an̄ teāz̄lac̄ rō ānōc̄t̄ r̄ul̄ ēir̄neoc̄ur̄ F̄ion̄n̄ azur̄ n̄īz̄
Ēir̄ion̄n̄ ar̄ an̄ r̄uan̄ n̄ā b̄-r̄ūil̄r̄īoc̄.”

“Īr̄ olc̄ n̄ā z̄eair̄ā dō c̄ur̄īr̄ ōr̄im̄ a Z̄h̄r̄aun̄e,” ar̄ D̄i-

“Dūc̄eair̄āīz̄ clōir̄nē F̄iac̄r̄ac̄,” or, “The hereditary proprietors of the
Clann Fiachrach.”

Z̄r̄aun̄e dō f̄lac̄āib̄ uā n̄-Dub̄da, z̄ur̄ an̄ z̄air̄im̄ dō bēir̄id̄ lead̄air̄ āir̄īr̄in̄
d̄ōib̄ .i. z̄air̄im̄ n̄īoc̄z̄, azur̄ z̄īd̄ cor̄īn̄z̄eac̄ r̄in̄ ān̄ru, n̄īr̄ī b̄’ead̄ ’m̄ an̄ ān̄ r̄in̄
āz̄ z̄aol̄dealūib̄, dō n̄ēr̄ ā n̄-d̄līz̄īd̄ f̄ēn̄ an̄ uain̄ r̄in̄, azur̄ dō n̄ēr̄ī c̄ir̄nead̄
elē f̄ōr̄; foūc̄ n̄ēr̄īū c̄ān̄z̄ac̄c̄ar̄ Clann̄ Īr̄mael̄ zō C̄īr̄ī c̄air̄īn̄z̄īnē zō m̄-
bat̄ar̄ī t̄r̄īoch̄ā n̄īoc̄z̄ ī n̄-ēn̄ n̄ē ar̄ an̄ t̄īr̄ r̄in̄, azur̄ z̄ān̄ n̄ī ar̄ m̄ō n̄ā d̄ā
c̄eud̄ n̄īlē ar̄ f̄ad̄ azur̄ caoz̄ad̄ n̄īlē ar̄ leac̄ad̄ ion̄re. 771. 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."¹

"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.

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

արմուծ, “աշուր քիւս բար շարիր նա շարա սծ օրն
 բին բաճ և Ե-բալ Ծօ մաճալ Բիօճ աշուր Բօբլաճ և Ծ-բաճ
 միջմիւս Բիօճալա ան Բիճ անօճ, աշուր նաճ Ե-բալ
 Ծօբրան սլե յօրնիսնե մնա իր մարա յնա մե բին?”
 “Փար Ծօ Լարիւր և միճ Ալ Փիւսնե, ոյ շան ածար Ծօ
 շարիւր բին նա շարա սծ օրն մար յնիւրաճ Ծիւր անօր.”

“Լա Ծա Բալ Բիճ Երիւսն և Ե-Ծալ Լօնալճ աշուր օրն
 եաճար ար բարճե նա Եարիւս, Եարա Բիօն աշուր բաճ
 շ-Ծաճ նա շարիւրնե ան ան Լա բին աշուր Բօ Երիւճ
 յօնալն Ծօբրալ յօրն Ծարիւր Լիբաճար մաճ Ծօր-
 մաճ աշուր մաճ Լիւճեաճ, աշուր Բօ Երիւսաճար բին Բիբաճ-
 մալճե աշուր Ծարիւս, աշուր Ծօնալա Եարիւս նա Եարիւս
 ար Եօճ Ծարիւր, աշուր Բիանա Երիւսն ար Եօճ միճ
 Լիւճեաճ, աշուր ոյ Բալ նա բիւճե բան Լօնաճ ան Լա բին
 աճ ան Բիճ աշուր Բիօն աշուր Եար, և Փիարմուծ. Եարա
 ան յօնալն աճ Ծալ ար մաճ Լիւճեաճ, աշուր Բօ Երիւսն Ծօ
 բարան աշուր Ծօ Բարիւր և Եանան Ծօն Եօ բա Եարա Ծիւր,
 աշուր Բօ Լիւսն բա Լար աշուր Լարալան Ե, աշուր Ծօ Եարալ
 բան յօնալն, աշուր Բօ շարիր ան Բարիւր Երիւ Ե-Եարիւր ար
 Ծարիւր աշուր ար շարա նա Եարիւս. Փօ Բիբարա
 ան սար բին ան շարիւրն շար-Բարիւսաճ շար-բարիւսաճ
 շարիւր Ծօ բարալ, աշուր Բօ շարիւր Բիւսն մօ Բօրճ աշուր
 մօ Բարիւր յօնալա ան Լա բին, աշուր ոյ Եար ան շար
 բին Ծօնիւսաճ Ծիւր Ծօ բօն Լե, աշուր ոյ Եար Ծօ Բօրն
 ան Բարա.”

“Եր յօնալն Ծիւր ան շար բին Ծօ Եարիւր Ծարա Եար
 Եարիւր Բիւսն,” ար Փարմուծ, “աշուր նաճ Ե-բալ և Ե-Երիւսն
 բար իր մօ յօրնիսնե մնա յնա Ե; աշուր ան Ե-բալ և բօր

¹ յօնալն Ծօբրալ. 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.

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

³ *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] Miodhchuairet 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 match¹ between Cairbre Liffeachair the son of Cormac, and the son of Lughaidh, and the men of Breaghnabhagh,² and of Cearna,³ and the stout pillars⁴ 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.

¹ That is, the strong warriors who were the support of Tara.

azad, a Shíáinne, an oíðce b'íor Fíonn a d-Teáinuaíḡ zuriab aize féin do b'íor eóípacá na Teáinuaí, azur mar rín nac b-féidíir línne an baile d'fagbáil?" "Aca doimur euluisḡce ar mo ḡrianaíra," ar Shíáinne, "azur zeubam amac an." "Ír zeaf daíra zabáil tré doimur euluisḡce ar b'í," ar Diarmuid. "Maíread, cluimpre," do ráid Shíáinne, "zo d-téidheann zac curad azur zac caí-tínead d'úrlannaib a rleaz azur do c'riannaib a ḡ-craoír-eac-tari rounad zacá dúna azur zacá deazbáile arteaí nō amac, azur zeubadra an doimur euluisḡce amac azur leana mar rín mé."

Do ḡluair Shíáinne roimpre amac, azur do labair Diarmuid re n-a míuictir, azur ír é a dubairt: "A Oírín míc Fhíonn, creud do deunfadra mír na zeafáib úd do curread orim?" "Ní cionntac túra mír na zeafáib do curread orit," ar Oírín; "azur deimpre leat Shíáinne do leanaíra, azur cóimreud tú féin zo maíe ar cealzab Fhíonn." "A Orḡair míc Oírín, creud ír maíe daíra do deunáir ar na zeafáib úd do curread orim?" "Deimpre leat Shíáinne do leanaíra," ar Orḡair, "óir ír fear truaḡ do cáilleaf a ḡeara." "Creud an cómaíle beimur daí a Chaoilte?" ar Diarmuid. "A deimpre," ar Chaoilte, "zo b-fuil mo díonḡmáil féin do mínaoi azamra, azur do b'feairi líom ina maíe na cruinne zur daí féin do beunfad Shíáinne an ḡrad úd." "Creud an cómaíle do beimur daí, a Dhíormuínḡ?" "Deimpre míot Shíáinne do leanaíra," ar Dhíormuínḡ, "ḡid zo d-tiocfaid do báir de, azur ír olc líomra é." "An í rúd báir ḡ-comaíle uile daí," ar Diarmuid. "Ír í," ar Oírín, azur ar eac a ḡ-coitc'íne.

Jar rín éimzeaf Diarmuid ina fearaí, azur tuz lan

¹ Literally, a door for stealing away through.

² *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-gate¹ to my Grianan," said Grainne, "and we will pass out through it." "It is a prohibited thing² 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 *zεαρα ηαc b-pυλαγησαρ εφορηαιοc*, i.e., *geasa* which true heroes endure not; that is to say, without obeying them.

Էարձ Լաօճա Եար և Լեւտան-արմայԷ, ԲԶԻՐ ԸՈ ԷՐՈՄԱՅՆ ՇԵԱԸ
 ԲԶԻՐ ՇԷՆԵԱԲԻԱԸ ԸՈ ՕՐԻՅ ԲԶԻՐ ԸՈ ՄԱԷԻԸ ԵՎ ՔԷՆՆԵ ;
 ԲԶԻՐ ՆՅՈՐ ՆԻՃ ՄՈՆԱԸԱՆ ՄՅՆՇՈՐԵՐԱ ԵՆՈ ՅԱԸ ԸԵՐՈ ԸՈ
 ԲԻԼԵԱԸ ՊԻԱՐՄԱՅԸ ԲԻ Ե ԸԵԱՐԵԱՅԸ ԲԻ ԲՅԱՐԱՄԱՅՆ ՔԵ Ն-Ե
 ՆՍԻՆԵՐԻ ԸՈ. ՊՈ ԸՆԱՅԸ ՊԻԱՐՄԱՅԸ ԲԻ ԵԱՐԻ ԲՆ ԸՆՆՈ, ԲԶԻՐ
 ԸՈ ԸՆՐԻ ՍՐԼԱՅՆՈ Ե ԸՈ ԲԼԵԱՅ ԲՈՐ, ԲԶԻՐ ԸՒՅՐՄՅՅ ԸՈ ԵՈՐԷ-
 ԼԷՐՄ ԱՐՇԵՍԸՐԱՅՄ ՍՐԱՅՐԸ ԵՆՈՄԱՅԼ, ՅՐԻ ՅԱԸ ԼԷՐՇԵԱԸ Ե
 ԸՈ ԵՈՆՆ ԸՈՆ ՔԵԱՐԱՅՆ ԱԼԱՅՆ ՔԵՐԱՍԱՅՆԵ ԱՄԱՅՅ ԲԻ ԲՆ
 Ե-ԲԱՐՇԷ, ԲԶԻՐ ԵՐԼԱ ՅՐԱՅՆԵ ԱՅՐ. ԱՅՆ ԲՆ ԸՈ ԼԱԵԱՐԻ
 ՊԻԱՐՄԱՅԸ, ԲԶԻՐ ԻՐ Է Ե ԸՆԵԱՅԻՐ : “ ԸՈՄ ԱՐՇԵ, Ե
 ՅՐԱՅՆԵ,” ԲԻ ՔԷ, “ ԻՐ ՕԼԵ ԲՆ ԵՐԱՐ ԵՆՈ Ը-ԵՆՅԱՅՐ ; ՕՐԻ
 ԸՈ ԵՒՔԵԱՐԻ ԸՆԻՐ ՔՅՈՆՆ ՄԱՇ ՇՆՆԱՅԼԼ ՄԱՐԻ ԼԵԱՆԱՆ ԲՅԱԸ
 ԵՆՈ ՄՐԵ, ԲԶԻՐ ՆԱԸ Ե-ՔԵԱԸԱՐ ԸՈ ԸՆՐԼ ԵՆՈ ՇԵԱՐՆ ԵՆՈ ՅԱՐ-
 ԵԱՐ ԸՒՅՐՄԱՅՆ ԵՆՈ Մ-ԵՐԱՐԲԱԸ ԸՆ ԱՆՈՐ, ԲԶԻՐ ԲԻԼԼ ԵԱՐ Ե-ԱՅՐ
 ԸՈՆ ԵԱՐԼԵ, ԲԶԻՐ ՆՅ Ե-ՔԱՅՅԻՃ ՔՅՈՆՆ ԲՅԵՍԼԱ ԲԻ Ե Ն-ԸԵԱՐԻ-
 ՆԱՅՐ ՅՈ ԵՐԱԸ.” “ ԵՐ ԸԵԱՐԸ ՆԱԸ Ե-ԲԻԼԼՔԵԱԸ,” ԲԻ ՅՐԱՅՆԵ,
 “ ԲԶԻՐ ՆԱԸ ԲՅԱՐԲԱԸ ԼԵԱԸ ՅՈ ԲՅԱՐԱՅԸ ԲՆ ԵԱՐ ՄՅՈՒ ՄԷ.”
 “ ՊԱՐՔԵԱԸ ՅԼԱՅՐ ԱՅԻ, Ե ՅՐԱՅՆԵ,” ԲԻ ՊԻԱՐՄԱՅԸ.

ՊՈ ՅԼԱՅՐ ՊԻԱՐՄԱՅԸ ԲԶԻՐ ՅՐԱՅՆԵ ՄՈՄՔԱ ՅԱՐ ԲՆ,
 ԲԶԻՐ ՆՅ ԸԵԱԸԱԸԱՐ ԵԱՐԻ ՆՅԼԵ ՕՆ Մ-ԵԱՐԼԵ ԱՄԱԸ ԲՆ ԵԱՆ Ե
 ԸՆԵԱՅԻՐ ՅՐԱՅՆԵ, “ ԱԵԱՅՄ ՔԷՐՆ ԸՈՄ ՇՈՐ, Ե ՆՅՇ ԱՅ
 ՊՅԱՅՆԵ.” “ ԵՐ ՄԱՐԷ ԲՆ ԵՐԱԸ ՇՈՐԵԱ, Ե ՅՐԱՅՆԵ,” ԲԻ
 ՊԻԱՐՄԱՅԸ, “ ԲԶԻՐ ԲԻԼԼ ԱՆՈՐ ԲԻ ԸՈ ԷԵԱՅԼԱԸ ՔԷՐՆ ԱՐՅՐ,
 ՕՐԻ ԸՈ ԵՐՄՄ ԵՐԱԸԱՐԻ ԲՅՈՐԼԱՅԸ ՆԱԸ Ը-ԵՐԱԸԱՐԲԱ ՅՈՄՇԱՐ
 ԸՆԻՐ ՔԷՐՆ ԵՆՈ ԸՂՈՆ ՆՅԱՅՐ ՕՐԼԵ ՅՈ ԵՐԱՅՆՆ ԲՆ ԵՐԱԸԱ.”
 “ ՆՅ ՄԱՐԻ ԲՆ ԻՐ ՇՈՐԻ ԸՆԻՐԵ ԸԵՆՈՄԱՅՆ,” ԲԻ ՅՐԱՅՆԵ, “ ՕՐԻ
 ԱԵԱՅԸ ԵԱԸՐԱԸ ՄՂԱԸԱՐ ԲԻ ՔԵՐՅՈՐԵ ՅԱԸԼԱ ԼԵՈ ՔԷՐՆ, ԲԶԻՐ
 ՇԱՐԵԱՅԸ ԱՇՈ ; ԲԶԻՐ ԲԻԼԼՔԵ ԲԻ Ե Յ-ՇԵԱՆՆ ԲԶԻՐ ՇՐԻ ՇԱՐԵԱԸ
 ԲԻ ԸՈ ԵԱԸ ՕՅՈԸ, ԲԶԻՐ ՔԱՐԲԱԸՐԱ ԼԵԱԸ ԲԻ ԲՆ ԼԱԸԱՐԻ ՔՈ ՆՃ
 ՅՈ Մ-ԵՐՄՅՐԻ ՕՐՄ ԱՐՅՐ.” ՊՒՐԻԼ ՊԻԱՐՄԱՅԸ ԵԱՐԻ Ե ԱՅՐ ԲԻ
 ԲՆ ԵԱԸՐԱԸ, ԲԶԻՐ ՄՈ ՅԱԸ ԸՈ ԵԱԸ ՕՅՈԸ, ԲԶԻՐ ԸՈ ՇՐԻ ԲՆ
 ՇԱՐԵԱԸ ՕՐԵԱ, ԲԶԻՐ ԸՈ ԸՆԱՅԸ ՔԷՐՆ ԲԶԻՐ ՅՐԱՅՆԵ ՔԱՆ
 Յ-ՇԱՐԵԱԸ, ԲԶԻՐ ՆՅ Ե-ԱՐՇՄԻՐԵԱՐԻ Ե Ն-ԵՄՇԵԱԸՇԱՒ ՆՃ ՅՈ ՄԱՆ-
 ՅԱԸԱՐ ԵՍԼ ԱԸԱ ԼԱՅՆ.

his active warrior hand over his broad weapons, and took leave and farewell of Oisín 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.¹

¹ The mouth of the ford of Luan, now called in English Athlone.

Azur do labairi Diarmuid le Tríáinne, azur a dubairt :
 “ Ir furaide d’Fhionn ar lorigna leanaíamh, a Thríáinne,
 an eacrað beic azaínn.” “ Mairead,” ar Tríáinne,
 “ fágra na h-eic ar an lácairí ro, azur do béirfa cóim-
 choiriúeaáct duir fearda.” Do túirleis Diarmuid ar
 bruaic an áca, azur do ruiz eac leir cair an ac anonn,
 azur d’fázaib ar zac taob don t-ríuic iad, azur do zab
 féin azur Tríáinne míle nír an ríuic riar, azur do éuad-
 dar a d-tír do leac taoib cóisib Chonnaáct. Ní h-aicéir-
 tear a n-ínteaáca nó zo máhzađar Doime da boé a
 z-ceairt lair cloinne Riocairí; azur do éuadđar ran
 doime, azur do zéairi Diarmuid an doime ina éiméíoll,
 azur do mízhe feáct n-doirre feaza air, azur no cóirúiz
 leabađ do boz-luaáair azur do báir beice fa Thríáinne
 a z-ceairt-lair an doime rín.

Joméura Fhionn míc Chumáill do bér rzeula ór arđ.
 D’éiriz a ruib a d-Teairiaiz amac a moé-đair na maíone
 ar n-a márac, azur fuairadar Diarmuid azur Tríáinne
 d’uiréarba oieá, azur do zab dozad euda azur ahibairne
 Fionn. Do fuair a lorigairíde moime ar an b-faice .1.
 clanna Neairínn, azur d’fuazair dóib Diarmuid azur
 Tríáinne do leanaíamh, an rín do ruzađar an lorig leo
 zo Beul áca luair, azur no leah Fionn azur Fianh
 Eiréann iad; zidead nír b-féidír leo an lorig do bneic
 cair an ac anonn, zuir éuz Fionn a bmaáair muna reol-
 fađaoir an lorig zo luac zo z-cioéfađ iad ar zac taob
 don ac.

An rín do zabadar clanna Neairínn a n-azáib an
 t-ríuic fuar, azur fuairadar eac ar zac taob don
 t-ríuic; azur do zabadar míle nír an ríuic riar, azur
 fuairadar an lorig az dul a d-tír do leac taoib cóisib
 Chonnaáct, azur do leah Fionn azur Fianh Eiréann

¹ 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 Riocaird²; 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 Cumhaill, 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 Athenry.

1ad. Anny riy do labairi Fionn, azur ir é no riad: “ir maic atá a fíor azamra cá b-fuilzfeair Djarimuid azur Tráinne anoir .i. a n-Doirne dá boé.” Do bí Oirín azur Orcair azur Caoilte azur Djarimuid mac Dóbari daíad Uí Bhaoirgne az éirdeact ne Fionn az riad na m-bréicfead riy, azur do labairi Oirín, azur ir é no riad: “ir baofal dúinn zo b-fuil Djarimuid azur Tráinne anny rúd, azur ní fulairi dúinn riabáð éiziy do cúri cúize; azur feuc cá b-fuil Brián .i. cú Fhionn iníe Chumáill, zo z-cuirfimid cúize í, óir ní h-annra léi Fionn féiy iná Djarimuid; azur a Orzáir, abairi léi dul le riabáð zo Djarimuid atá a n-Doirne dá boé:” azur a dubairc Orcair riy le Brián. Do cúiz Brián riy zo fíorað fíneolað, azur d’fíll a n-deirfead an t-rluairz mar riad b-fairfead Fionn í, azur do lean Djarimuid azur Tráinne ar a loiz zo riainz Doirne dá boé, zur cúiri a ceann a n-uét Dhjarimuda azur é iná còbla.

Do bíodz Djarimuid ar a còbla an tair riy, azur do dúiriz Tráinne mar an z-ceudna, azur a dubairc riá; “az riy Brián .i. cú Fhionn iníe Chumáill, az teact le riabáð cúzairne riain Fhionn féiy.” “Zabra an riabáð riy,” ar Tráinne, “azur teic.” “Ní zeubad,” ar Djarimuid, “óir ní feairi liom uairi do beirfead Fionn oim iná anoir, ó riad b-fuil dul uairz azam.” Ar n-a élor riy do Zhriáinne do zab uairan azur imeazla í, azur d’iméiz Brián uacta. Anny riy do labairi Oirín mac Fhionn azur a dubairc: “ir baofal dúinn riad b-fuairi Brián fairll iná fíoruairzhear ar dul zo Djarimuid, azur ní fulairi dúinn riabáð éiziy oile do cúri cúize; azur feuc cá b-fuil Feairzóir, coiride Chaoilte.” “Atá azamra,” ar Caoilte. Azur ir ariad do bí an Feairzóir riy, zac zlaod dá n-dionzriad do cluiride ir ri tiri tiriúairb ceud fá

¹ 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,¹ [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'fíacáib ari tñí zlaoid do léizean ar cóir zo z-cluinead Diarmaid é. Do éualaid Diarmaid Fearzóir, azur do dúiriz Tríainne ar a cobla, azur ir é no ríad: "do cluim coriúde Chaoilte mhí Rónán, azur ir a b-foóair Chaoilte atá ré, azur ir a b-foóair Fhionn atá Chaoilte, azur ir rabad ro aco dá cúir cúzama moim Fhionn." "Sabra an rabad riu," ar Tríainne. "Ní zéobad," ar Diarmaid, "óir n'í fúizream an doime ro zo m-beimí Fionn azur Fianha Eirnean oiriuin," azur do záb uamán azur imeazla móir Tríainne ar n-a élor riu di.

Dala Fhionn, do bér rzeula ór arid. Níor rzuir don lorzaineacé nó zo ríariz Doime dá boé, azur do cúir clanna na h-Eamha arceac do éairdóll an doime, azur do éoncadar Diarmaid azur bean ina foóair. Tanzadar tar a n-air arí r mar a ríad Fionn azur Fianha Eirnean, azur d'fíarruiz Fionn díob an ríad Diarmaid ina Tríainne ir an doime. "Atá Diarmaid an," ar ríad, "azur atá bean éizir ina foóair, óir aicéimí don Dhiarimuda, azur n'í aicéimí don lóiz Shíainne." "Nar ríad maic az cáirdí Dhiarimuda Uí Dhuibne ar a fónran," ar Fionn, "azur n'í fúizré ré an doime nó zo d-tuzaid díozal damra an zác n'í dá n-deairna ré oim."

"Ir móir an comaré euda duitre, a Fhionn," ar Oirín, "a éizirir zo b-ranrad Diarmaid ar mácáime Whaen-muize azur zan do dáinean an acé Doime dá boé, azur éura fá n-a cómar." "Ní féimíde díbre riu, a Oirín," ar Fionn, "azur ir maic d'aicéizearra na tñí zlaoid do léiz ziólla Chaoilte ar, zur ríbre do cúir mar rabad zo Diarmaid íad, azur zur ríbre do cúir mo cú féir .i. Brian le rabad oile éize; acé n'í féimíde díbre don rabad díob rúd do cúir éize, óir n'í fúizré ré Doime

¹ 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 Eamhuin¹ 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 Maenmhagh,² 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

² *Maenmhagh*. This was the name of a large level tract lying round Loughrea in the county of Galway.

ɔ́a bóc nɔ́ zo d-tuzajɔ́ rɛ́ ɛ́rɪɪc daɪnɪa aɪɪ ʒač nɪɔ́ ɔ́a
 n-deáɪrɪnɪa rɛ́ oɪm, aʒur aɪɪ ʒač maɪlaɔ́ ɔ́a d-tuz rɛ́
 ɔ́aɪm." "Iɪ mɔ́r aɪ ɔ́jɛ́cɛ́lle ɔ́uɪɪɪe, a Fhɪɪɪ," aɪ Oɪ-
 ʒaɪ maɪc Oɪɪɪɪ, "a mɛaɪ zo b-ɪaɪnɪaɔ́ ɔ́aɪmɪɪɪ aɪ laɪ
 aɪ mɪačaɪɪe ɪo, aʒur ɛ́uɪa ɪa čoɪnɪaɪɪ a ɛ́ɪɪɪ do buaɪɪ de."
 "Cɪeud oɪle do ʒɛáɪɪ aɪ doɪɪe aɪmɪaɪɔ́ ɪɪɪ, aʒur do
 mɪʒɪe ʒaɪmɪɔ́a coɪnɔ́aɪɪɪɪɪɪɪ cluɛ́mɪaɪ de, aʒur ɪeačɛ́
 n-dɔ́ɪɪe dlúɛ́a caolcɪmɪaɪnʒa aɪɪ? aʒur ɛ́ɪa aʒuɪɪɪe, a
 ɔ́hɪaɪmɪɪɪɪ, aʒa b-ɪaɪɪ aɪ ɪɪɪɪɪɪe, mɪɪe nɔ́ Oɪɪaɪɪ?" aɪ
 Fɪoɪɪ. "Nɪoɪ čaɪllɪɪɪe ɛ́aɪɛ́ɪe mɪaɛ́ aɪmɪaɪ, a Fhɪɪɪ,"
 aɪ ɔ́aɪmɪɪɪɪ, "aʒur ɛ́aɪɪe aʒur ʒɪaɪɪɪe aɪɪ ɪo." Aɪɪ
 ɪɪɪ a dubaɪɪɪe Fɪoɪɪ le Fɪaɪnɪaɪɔ́ ɛ́ɪɪe aɪɪɪ ɪeačɛ́
 ɛ́mɛ́ɪoll ɔ́hɪaɪmɪɪɪɪ aʒur a ʒabaɪɪ do ɪɛ́ɪɪ. Ro ɛ́ɪmɪʒ
 ɔ́aɪmɪɪɪɪ ɪɪa ɪeaɪaɪɪ ɪaɪ ɪɪɪ, aʒur ɛ́uɪ ɛ́ɪɪ ɪɔ́ʒa do
 ʒhɪaɪɪɪe a b-ɪaɪɔ́ɪɪe Fhɪɪɪ aʒur ɪa ɪɛ́ɪɪe, ʒuɪ ʒab
 doʒaɔ́ euda aʒur aɪbɪaɪɪe Fɪoɪɪ aʒa ɪaɪɪɪɪ ɪɪɪ do,
 aʒur a dubaɪɪɪe zo d-ɛ́ɪbɪaɔ́ ɔ́aɪmɪɪɪɪ a čeaɪɪ aɪ ɪoɪ
 ɪa b-ɪɔ́ʒ ɪɪɪ.

ɔ́ala Aonʒuɪa aɪ Bɪɪoʒa, .ɪ. oɪde ɪoʒlamɛ́a ɔ́hɪaɪ-
 mɪɪɪɪ aɪ ɔ́hɪaɪɪe, do ɪoɪllɪɪʒeaɔ́ do aɪɪɪ aɪ m-bɪuɪʒ óɪ
 Bɔ́ɪɪ aɪ ʒuaɪɪ ɪa ɪaɪɔ́ a ɔ́alta, .ɪ. ɔ́aɪmɪɪɪɪ, aɪ ɛ́aɪ
 ɪɪɪ; aʒur ɪo ʒlu aɪɪ a ʒ-coɪmɪeačɛ́ ɪa ʒaɪɛ́ɛ ʒlan-ɪuaɪɪe
 aʒur ɪɪ coɪnɪaɪɔ́e do mɪʒɪe zo mɪaɪɪɪ ɔ́oɪɪe ɔ́a boč. Aɪɪ
 ɪɪɪ do čuaɪɔ́ ɪɛ́ ʒaɪ ɪoɪɪ d'Fhɪoɪɪ ɪaɔ́ d'Fhɪaɪnɪaɪɔ́ ɛ́ɪɪ-
 eaɪɪ ʒuɪ aɪ ɪoɪaɔ́ ɪa ɪaɪɔ́ ɔ́aɪmɪɪɪɪ aʒur ʒɪaɪɪe,
 aʒur beaɪnɪačaɪ do ɔ́hɪaɪmɪɪɪɪ, aʒur ɪɪ ɛ́ a dubaɪɪɪe :
 "Cɪeud ɪ aɪ čoɪnɪaɪɪe ɪo do mɪʒɪɪɪ, a ɪɪɪc aɪ ɔ́hɪaɪɪe?"
 "Aɛ́a," aɪ ɔ́aɪmɪɪɪɪ, "ɪɪʒɪoɪ mɪʒ ɛ́ɪɪe aɪɪ d'euloʒaɔ́

¹ i.e. Aonghus of the Brugh.

² 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,¹ that is, the tutor in learning of Diarmuid O'Duibhne, it was shown to him in the Brugh upon the Boinn² 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.³ 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

³ 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.

կօմ ծ Կ-ա Կ-աճարն ԿՅԱՐ ծ Բիօնն, ԿՅԱՐ յի ծօմ ծօօրն
 ԵԱՅՅ ըի կօմ.” “Պարթեճ, ԵՅԵճ ծԱՅԵ ԿՅԱԻ ԲԱ ԿՃ
 ԵՅՅՅ ծօմ ԵՄԱԵԲԱ,” ծօ ըԱԻԾ ՊօնՅԱՐ, “ԿՅԱՐ ԵՅԱԲԵԲԵԲԵԲԵ
 կօմ ըիԵ ԿՐ ԿՅ ԿՅ ԵՅ ԵՅ ԵՅ ԵՅ ԵՅ ԵՅ ԵՅ ԵՅ ԵՅ ԵՅ ԵՅ ԵՅ ԵՅ ԵՅ
 ծՒԲիօնն ըՆԱ ծՒԲիօննննն ԵՅՅԵՅՅՅ.” “ԵՅՅՅՅ ԿՅԱՅՅՅՅ
 ԵԱԵ,” ծօ ըԱԻԾ Պարթեճ, “ԿՅՅ յի ըԱՅԲԵԲԵԲԵԲԵ ԵԱԵ ԿՅ ԵՅԱՅ;
 ԿՅԵճ ԵՅ ԵՅՅՅ ԿՅ ԵԱՅԱԻԾ ծօ ԵճԱՅՅ ԵԱՅԲԵԲ ԵՅ, ԿՅԱՐ
 ըՅՅԱ ը-ԵՅԱԾ, ԵՅՅՅՅ ԿՅԱՅՅՅՅ ԵՅՅ Ե Կ-ԿՅԱՐ ԿՅԱՐ ծօՅՅԱԾ
 ըԵ օԵ ըՅ ըԱԻՅ ԵՅ.”

Չ Կ-ԿՅԵ ԵՅ ծօ ԵՅՅՅ ՊօնՅԱՐ ԿՅԱՅՅՅՅ ԲԱ ԵՅՅՅ Ե ԵՅԱԵ,
 ԿՅԱՐ ԿՅԱՅՅ ըօՅՅՅ ԿՅԱՐ ԵՅՅՅ ծՒԲիօնն ըՆԱ ծՒԲիօննննն
 ԵՅՅԵՅՅՅ, ԿՅԱՐ յի ըԱԻԾԵԱՐ ըՅԵԱ օՅՅՅԱ ԿՅ ըԱՅՅԱԾԱՐ
 ԲօՐ ծԱ ըօԵԵԱՅ ըՅՐ Ե ըԱԻԾԵԱՐ ԵՅՅՅՅԱՅԱՅ ԿՅ ԵԱՐ ԵՅ.

ԾԱԼԱ ՊԵՅԱՅՅԱԾԱ, ԿՅ ը-ՅՅՅՅԱՅԱՅ ծՒԲիօննննն ԿՅԱՐ ծօ
 ԿՅԱՅՅՅՅՅ ԵԱԻԾ ծՒԵՅՅՅՅ ըՆԱ ԵՅԵԱՅՅԱՅ ծՅՅԵԱՅ ըՆԱ ԵՅՅՅ-
 ԵԱՅԱՅՅ, ԿՅԱՐ ծօ ԿՅԱՅ Ե ԿՅՅՅ ԿՅԱՐ Ե ԵՅԵճ ԿՅԱՐ Ե ՅՅ-
 ԲԱՅԵԱՐ ԵՅՅԵ. ԿԱՐ ԵՅ ծՒԵՅՅՅՅԱՅ ծօՅՅՅ ծօ ըԱ ԵԱՅԱՅ
 ը-ԾօՅՅՅՅՅ ԵԱՅԱ ծօ ԵՅ ԿՅ ԿՅ ըՅԱՅՅԱ, ԿՅԱՐ ըօ ԲԱՅՅՅԱՅ
 ԵՅԱ ծօ ԵՅ ԿՅ. “Ղի ըԱՅԱ ծԱՅ ԿՅՅ ծԱՅՅ ԾԱ Ե-ԲԱՅ ԿՅ,”
 ԿՅ ըԱԾ, “ՅՅՅ ԱԵԱ ԿՅՅ ըօ ՕՅՅՅ ըԱՅ Բիօնն, ԿՅԱՐ ՕՅՅԱՐ
 ըԱՅ ՕՅՅՅ, ԿՅԱՐ ըԱԻՅ ԵՅՅՅ ԵՅԱՅՅՅՅ ԵԱՐ ԿՅՅ ըՅՅՅ;
 ԿՅԱՐ ԿՅԱՅԱ ԵՅԱՅՅՅ ԿՅԱՅ, ԿՅԱՐ յի ԵԱՅՅԱՐ ծՅՅ, ծօՅԱՐ,
 ըՆԱ ծՅՅՅԱՅԵ Ծօ ծօՅԱՅՅ օՅՅ.” “Ղի ԿՅՅԱԾԱՐ ԵՅԱՅԵ,”
 ԿՅ Պարթեճ, “ըՅ ԿՅ Ե-ԲԱՅՅԵԱՅ ԵՅ ԿՅ ծօՅՅՅ ԿՅ Ե
 Ե-ԲԱՅ Բիօնն ԲՅՅ.” ՊՅՅՅՅԱՅՅ ըԵ ծօՅՅՅ ԵԱՅԱ օՅԵ,
 ԿՅԱՐ ծՒԵՅՅՅԱՅՅ ԵՅԱ ծօ ԵՅ ԿՅ. “ԱԵԱ ԵԱՅՅՅ ըԱՅ
 ԵՅՅԱՅԱՅԱՅԱՅ ըՅԵ ԲօՅԱՅՅ, ԿՅԱՐ ԵՅՅՅԱ ԲօՅԱՅՅ ըԱՐ ԿՅՅ
 ըՅՅ; ԿՅԱՐ ԿՅԱՅԱ ԵՅԱՅՅՅ ԿՅԱՅ, ԿՅԱՐ ծօ ԵՅԱՅՅԱՅ ըՅՅ
 ԲՅՅ ԿՅ ծօ ըօՅ.” “Ղի ԿՅՅԱԾԱՐ ԵՅԱՅԵ,” ԿՅ Պարթեճ,
 “ՅՅՅ յի ԵՅՅՅԵԱՅ ըՅԵԵԱՅ ԿՅ Բիօնն օՅՅԱՅՅԵ ԲԱ ըԱԻՅ

¹ Luimneach was originally the name of the lower Shannon, e.g.

“Ղի ԵՅՅ ԵՅՅՅԵՅ ԲօՐ Ե ԾՅԱՅՅ,”

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 Luimneach¹ 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 Oisin the son of Fionn, and Oscar the son of Oisin, 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 deunaih daih fèin.” D’ionnruiž rē doimur feada oile, azur d’fīarfuiž cīa do bī aīr. “Atā aīnro Conān mac Fhīon Līaēluaācra azur clanna Mōrīna mar aon rīr; azur īr nāimde d’Fhīon rīon, azur īr aīnra līon zo mōrī cūra īnā ē; azur ar aī adbār rīn zābra cūzāīn amāc, azur ū lāīfār buaīn rīot.” “Nī žeobad zo deīnīn,” ar Dīarimuid, “ōrī do b’fēārī le Fhīon bār zāc ī-duīne azuībre īnā mīre do lēīzīon ar.” D’ionnruiž rē doimur feada oile, azur d’fīarfuiž cīa do bī aīr. “Carā azur cōīnčēīle dūītre atā aīn, .ī. Fhīon mac Chuadāīn īnīc Mhūrīcāda, rīž-fēīnīnīde Fhīān Mhūmān, azur aī Fhīān Mhūīnīneac mar aon rīr; azur aon tīrī azur aon talāīn dūīn fēīn azur dūītre, a Dhīarimuid, azur do beūrīfār ar z-cūīrīp azur ar ī-aīnīa oītra azur ar do fōn.” “Nī žeobadra cūzāīb amāc,” ar Dīarimuid, “ōrī ū cūīrīfead fāla az Fhīon rīb fā īmāīc do deunaih oīn fēīn.” D’ionnruiž rē doimur feada oile, azur d’fīarfuiž cīa do bī aīr. “Atā Fhīon mac Zhlōīr, rīž-fēīnīnīde Fhīān Ullād, azur aī Fhīān Ullāc mar aon rīr; azur zābra cūzāīn amāc, azur ū lāīfār fūīlīužād īnā fōīrī-deārīzād oīr.” “Nī žeobadra cūzāīb,” ar Dīarimuid, “ōrī īr carā dāīn cūra azur c’atāīr, azur ūōrī īmāīc līon earzāīnīdear Fhīon do beīc rībre ar mo fōn fēīn.” Ro ionnruiž doimur feada oile, azur d’fīarfuiž cīa do bī aīr. “Nī carā dūītre aon dūīne dā b-fūīl aīn,” ar rīad, “ōrī atā aīn rō Aod beaz ōn Eāīnīn, azur Aod fāda ōn Eāīnīn, azur Caol cīōda ōn Eāīnīn, azur Zōīneac ōn Eāīnīn, azur Zōcān zīl-īneūrīac ōn Eāīnīn, azur Aōīfe īnžīon Zhōcāīn zīl-īneūrīaīž ōn Eāīnīn, azur Cuadāīn lōī-

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

² Munster.

³ Ulster.

⁴ Short Aodh.

⁵ 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,¹ 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 Mumha,² 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,³ 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 beag⁴ of Eamhuin, and Aodh fada⁵ of Eamhuin, and Caol crodha⁶ of Eamhuin, and Goineach⁷ of Eamhuin, and Gothan gilmheurach⁸ of Eamhuin, and Aoife the daughter of Gothan gilmheurach of Eamhuin, and Cuadan lorgaire⁹

¹ The slender brave one.

² The wounder.

³ The loud-voiced white-fingered.

⁴ The tracker.

չալիւ զի Եամուի, աչսր իր Լու՛տ Ել՛ճեալս օլտրա ըրոյ ;
 աչսր ճա նշեօԵ՛ճարս շնչալոյս ամա՛ճ Եօ ծեւոքամաօլր չօլոյ
 չալլալոյ չաոյ ճալլոԵ ծլօտ.” “Օլ՛ ճո Եսլճեալ ատ՛ ճոյ,”
 ար ԵլարմսլԵ, “ա Լու՛տ ոյ Եր՛ճլչԵ, աչսր ոյ Լօրչալլեա՛ճտ,
 աչսր ոյ Լեա՛ճ-ԵրճլչԵ ; աչսր ոյ Ե-՛ ճա Եաչլա Եար Լալլո ատ՛
 օլոյ, ա՛ճ ԼԵ ոյրն՛ճօլոյ օլրսլԵ ոյ՛ճ նյա՛ճ նշեօԵալոյ շնչալ՛ճ ամա՛ճ.”
 Ղօ լօոյրսլչ ճօրսր րեաճա օլլԵ աչսր Ե՛րլարմսլչ ճլա Եօ Ել
 արլ. “Ղլ ճարս ճսլչ Լօոյ ճա Ե-րսլ ճոյ,” ար րլաճ, “ճլր
 ատ՛ ճոյ ըօ Բլօոյոյ ոյ՛ճ Շոյնալլ ոյ՛ճ Չլր՛ յոյ Շոյրեւ-
 ոյճլր Սլ Եոաօլրչոյ, աչսր ճԵլ՛րո ԵԵյ ամսր ոյար Լօոյ ոլր ;
 աչսր իր Լու՛տ Ել՛ճեալս օլտրա ըրոյ, աչսր ճա նշեօԵ՛ճա շն-
 չալոյս ամա՛ճ Եօ ծեւոքամաօլր ըրոյր րօրչալլԵ ծլօտ.” “Եօ
 ԵԵլրոյրո րո Երլա՛ճար,” ար ԵլարմսլԵ, “չսրաճ Ե ճոյ
 ճօրսր ոյա Ե-րսլ շսրա, ա Բոյոյ, ճոյ ճԵյյ ճօրսր ոյա
 նշեօԵաճրա ար ոյ ճօլրլԵ.” Չլր ոյ-՛ճ ճլօր ըրոյ Ե՛Բոյոյոյ,
 Ե՛րսաչալր ճա ճաճալ՛ճ ա Ե-րճլոյ ա ոյ-Եալր աչսր ա ոյ-Եալոյ-
 Եսչա չաոյ ԵլարմսլԵ Եօ Լճլչօլոյ ճարս չաոյ րլօր ճօլ՛ճ. Չլր
 ոյ-՛ճ ճլօր ըրոյ Եօ ԵոյարմսլԵ, ոյ ճլրսլչ ճօ ԵաօլճԵլոյ արոյ
 սլրեւճրսլոյ Ե՛րլալոյսլ՛ճ ա րլԵաչ աչսր Եօ ճրաոյոյսլ՛ճ ա
 ճրաօլրԵա՛ճ աչսր ոյ ճալ՛ճ յոճլոյ տար Բոյոյոյ աչսր տար ա
 ոյարոյրոյ ամա՛ճ չաոյ րլօր չաոյ արլսլչաճ ճօլ՛ճ. Ղօ րԵյ՛ճ տար
 ա ար օլր՛ճա աչսր Ե՛րսաչալր ճօլ՛ճ Ե րճլոյ Եօ ճլ ճարս, աչսր
 ոյ ճսլր ա րչլա՛ճ ար րճալլճԵլրոյ ա ճրօոյա չսր ճլալր րճոյ
 արոյ րլար չաճա ոյ-ճլլԵա՛ճ ; աչսր ոյ րաճա ոյ Ել աչ ճլ ար
 ոյաճար Բոյոյոյ աչսր ոյ Բճլոյոյ. Չոյ ըրոյ ոյար ոյ՛ճ Ե-րԵաճա
 ճաճ ար ա Լօրչ, Ե՛րլլ տար ա ար ոյար ա Ե-րԵաճա Չոյչսր
 աչսր Չրալոյոյ աչ յո՛ճԵա՛ճ ար ճոյ ճօրոյ, աչսր ոյ ԼԵոյ ար ա
 Լօրչ յաճ չօ ոյրոյճլլԵա՛ճ ոճ չօ ոյարսլչ Ղօր ճա րօլլԵա՛ճ.

¹ Literally, we would make the wounding of a *gallan* of thee, an ob-
 scure phrase. A *gallan*, called in some districts *dallan*, is a druidical
 pillar-stone, and tradition says that the Fenians used to vie with each
 other in casting them beyond a mark. The tribe of Eamhuin must have
 meant either that they would render Diarmuid as dead as a gallan, or
 that they would dispose of him as easily as they would cast one.

² An expression of great contempt.

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*,¹ without respite." " Evil the company that is there," said Diarmuid, " O ye of the lie, and of the tracking, and of the one brogue ;² 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 hirelings³ with him ; and we bear thee no love, and if thou wouldst come out to us we would cleave thy bones asunder."⁴ " 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 expanse⁵ 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.

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

⁴ Literally, we would make opened marrow of you.

⁵ *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 ré Aonghur azur Tríáinne aon, azur boé cluémair taobfoluir iya d-timéjoll, azur toirre teirnead treacáan-ínóirre ar b-fadužad iya b-fiadhuirre, azur leac túirre ar beairiab aco. Ro beannuiz Djarumuid dóib, azur ir no beaz nac n-deacáid briadán a beacáad tar beul Shriáinne ne luéžair moim Dhiarumuid. Ro iunir Djarumuid dóib a rzeula ó túir zo deirnead, azur no cáiteadair a z-cuid an oíde riu, azur no cúaid Djarumuid azur Tríáinne do códlad ne céile zo d-táiriz an la zo n-a lanroillre ar n-a márac. Ro éiriz Aonghur zo moé azur ir é a dubairre ne Djarumuid: “ Bjad féir az iméacé fearda, a mhc Uí Dhuibne, azur fázbaim do cóirairre azad zán dul a z-craon aon cóirre do teiteam moim Fhionn, azur zán dul a n-uairín talimán nac m-biad uirre acé aon donuir, azur zán dul a n-oileán mara nac m-biad aon acé aon t-ríže dá ionn-fáizid; azur zidbé air iya m-buiréir do cúid, yairab aon a cáitéir i; azur zidbé air iya z-cáitéir, yairab aon a luídeir; azur zidbé air iya luídeir, yairab aon éireo-cáir ar n-a márac.” Ro éiomair cead azur céileabriad dóib, azur no zluair moim a h-aiéle riu. Aon riu no záb Djarumuid azur Tríáinne laim deir iur an Sionairiu riar, nó zo manzadair Zarb-aba na b-Fianh, iur a máid-tear Leamán an tar ro; azur no márib Djarumuid briadán ar briaac na Leamairre, azur no cúir ar biori dá briaé é. Aon riu no cúaid féir azur Tríáinne tar an riué aonon dá cáiteam, mar a dubairre Aonghur iu; azur ar riu no

¹ *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*.

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

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

⁴ The rough river of the Fenians. The river Leamhan is called in

He found Aonghus and Grainne there in a warm well-lighted hut,¹ 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."² He took leave and farewell of them, and went his ways after that. Then Diarmuid and Grainne journeyed with the Siona³ on their right hand westward until they reached Garbh-abha na bh-Fiann,⁴ 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.

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¹ *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.

²       , means literally to stop, but also signifies to hire, agreeing with the similar use of the French *arr ter*, and of the English *retain*.

³ *Carrthach*. 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,¹ 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 retain² 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;³ 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,⁴ 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,⁵ over Tonn Toime;⁶ 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.

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

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

³ *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 baſn flat nēſð fada cāorſealnn
 ynne, azur no cūſi muarinne azur dubān ar an flur, azur no cūſi caor cūlīnn ar an dubān, azur no cūaſð ðr
 cionn an t-rīoða, azur tuz 1arſ don buille rīn mīr. Ro cūſi an darna caor ruar, azur no mānð an darna 1arſ;
 azur no cūſi an t-rear cāor ruar, azur no mānð an t-rear 1arſ. Ro cūſi an dubān azur an muarinne fā n-a cīnor,
 azur an t-flat 1r an b-poll, azur no ruſ a tīſ ēiſſ mīr mān a mānð Dīarinnud azur Trāinne, azur no cūſi an
 t-1arſ ar bearnið. An tan fā bīuſte ē, a dubaric Muaðān; “do beirinn moſn an ēiſſ ſo dūr, a Dīarinnud.” “1r fearni lomra tura dā moſn nā mē fēn,”
 ar Dīarinnud. “Mairēad,” ar Muaðān, “do beirinn moſn an ēiſſ ſo dūr, a Trāinne.” “1r leor lom tura dā moſn,” ar Trāinne. “Mairēad, dā m-bad tura
 do moſnnead an t-1arſ, a Dīarinnud,” ar Muaðān, “do beirfa an cūð fā mō do Trāinne; azur dā m-bad 1
 Trāinne do bīad dā moſn, 1r dūr do beirfa an cūð fā mō: azur ðr mīre atā dā moſn, bīð an t-1arſ 1r mō
 azadra, a Dīarinnud, azur an darna h-1arſ 1r mō az Trāinne, azur bīð an t-1arſ 1r luſa azam fēn.” (Bīð
 a fīor azad, a lēiſteorī, zur cōrīneud Dīarinnud ē feſn zan cūmarſ ne Trāinne, azur zur fāſ rē bīor d'feorl
 zan bīuð a n-Doſne dā boð mān cōmarſa d'Fhionn azur don Fhēinn nāri cionnruſ rē ne Trāinne; azur zur fāſ
 an darna feačt feačt m-bīadān zan bīuð ar bīuac na Leamāne; zurab ar rīn do bīorruſ Fionn nā dīarð).
 Ro cārteadar a ſ-cūð an orðce rīn, azur no cūaſð Dīarinnud azur Trāinne do cōdlað a n-1arſe ar nā h-uarā,
 azur do ruſne Muaðān fairne azur ſorēcōrīneud dōſð, zur ēiſſ an la ſo n-a lanroſllre ar n-a māriac.

Ro ēiſſ Dīarinnud ſo moç azur no cūſi Trāinne nā ruðe, azur a dubaric nā fairne do deurnā ar ſon Muaðān, azur ſo mācfað fēn do ſrūbal nā tīne nā

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

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,”¹ said they, “and Fionn Mac Cumhail it is that hath sent for us to seek us, [because of] a forest marauder,² and a rebellious enemy³ of his that he has outlawed,⁴ 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,⁵ and we ourselves number twenty hundreds of stout stalwart⁶ 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 κολλη) and other insurgents (ἡ ἀη-βηλαρκαῶς).

⁴ *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 φα ἀοιληβῆ ἀξ 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.

⁵ Literally, weapons do not become red upon them.

⁶ ἡ ἡεῶς means of full and mature strength, hence, capable of wielding arms efficiently; from ἡ, fit for, and εῖρε, an exertion or effort.

"Dhufhve aʒad?" "Do  ouvaie av e  ," ar  iarwuid.
 "aʒur vj  ujl jovvam   ju a t  aif i eac  ca aʒ  jubal
 av domajv ne laid eac t mo laiv e aʒur ne  ruadar mo
  loj im; aʒur jr brij eav damra vac laim aij  e  i-
 arwuid do  eavzima l onruib." " aif eac, vj  ujl aov
 duive ar    a l avv," ar  radrav. "Ca b-aiwv di b
   ju?" ar  iarwuid. "Dub- ora , Fionv- ora , aʒur
 Treuv- ora  ar v-avwanna," ar  rad.

"Av b- ujl  jov jv  ar lonzaib?" ar  iarwuid.
 "Aca," ar  rad. "Da w- ad a l nij  ouva  jova do
  abairt amac," ar  iarwuid, "do  euvraivv   ju clear
 di b." Ro  ur ead daovve aʒ jarraid av  ouva, aʒur ar
 d- eac t do mo      iarwuid jom a  a laiv  , aʒur mo j 
 deoc ar, aʒur mo j eadar  ac av  ujd o le de. Ro    
  iarwuid av  ouva jar  jv, aʒur nu  lejr ar i ulla  av
  ujv  , aʒur mo  uaid   ju ar a i ujv, aʒur mo laiz ne
  avad av  ujv   v   o n aivz av  ujd jo dara c dov  vov,
 aʒur do nu  av  ouva nij a v-a aid av  ujv ruar arjr.
 aʒur do nijvve av clear  jv  j b-uaine a b- radvairt va
 v-alli ura , aʒur d' av   ju  r  jovv av  ouva aʒ  eac d
 aʒur aʒ j  eac d do. A dubradar  ur duive   vac
 b- eacaid aov clear ar  o vairv arjairv, warr  o d- uz   
 clear ar av  -clear  jv; aʒur nij  jv mo  uaid  ear
 di b ar av  ouva. Ro  uz  iarwuid buille da  oir avv
 av  ouva, aʒur ba luairt ar lair   jv  av  ouva aʒ  jubal,
 aʒur mo  jubal av  ouva ar i ujv av   laid  jv  ur laiz
 a  ba  aʒur a jovva ar ne v-a  oraib. Ajj  jv mo leav
  iarwuid av  ouva aʒur nu  ruar arjr  , aʒur mo  uaid
 av  ara  ear acorav ar a i ujv.  ar  ouvaie  iar-
 wuid  jv  uz buille da  oir avv, aʒur vjor luairt av  eud
  ear da warr ad jv  av  ara  ear di b. Ro  urr  iar-

¹ This phrase could not possibly be literally rendered into English.

² 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."¹ "Well, no one has been found [yet]," quoth they. "What are ye called yourselves?" said Diarmuid. "Dubh-chosach, Fionu-chosach, and Treun-chosach² 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.³ 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

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

muib an tonna nír ruar anír, aʒur no cúaid an tneaf fear an a múin zup marbad é aináil các. Áct ceana no marbad caozad dá muinín ne cleaf Dhiarmuda an la rín, aʒur no cúaddan an méid nar marbad díob dá lonzab an oibce rín. Ro zluair Dhiarmuid a z-ceann a múinínne féin, aʒur no cúin Muadán a ruainne aʒur a duban an a fluit, zup marbad ní bradaín nír. Ro cúin an t-plac ran b-poll, aʒur an ruainne fá n-a cíor, aʒur beineaf an t-iarz zo Dhiarmuid aʒur zo Tríainne, zup cáiteadar a b-rióinn an oibce rín; aʒur no córuiz Muadán leabad fá Dhiarmuid aʒur fá Tríainne a n-iar-tar na h-uainá, aʒur no cúaid féin an dóru na h-uainá do deunán faíne aʒur forcói-meudta dóib zup éiníz an lá léinlan an n-a márac.

Ro éiníz Dhiarmuid zo moc do ló aʒur do lantróillre an n-a márac, aʒur no dúiníz Tríainne, zo n-dubairt nra faíne do deunán do Muadán. Ro cúaid féin an mullac na tulca ceudna, aʒur níor b-fada no bá an an tan cáhʒadar na ní féinmíde dá ionnraízib, aʒur no fáir-nuiz díob an n-deunfadaoir tuille cleafuizeácta. A dub-nadairtan zo m-b'feair leo féin rzeula míc Uí Dhuibne d'fáʒail ina rín. “Ro cónnarca duine no cónnaric anu é,” an Dhiarmuid; aʒur ain rín no cúin Dhiarmuid a ainm aʒur a éidead de an an tulaiz, áct an léine no bá ne n-a cneaf, aʒur no cúin an crann buide Mhanánán nra feafán a n-díaid a úrlainne, aʒur a ninn a n-áinne. An rín no éiníz Dhiarmuid do baócléim eudruim eun-aináil zup cúinínz anuaf an an nʒa, aʒur no cúinínz

¹ *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 *beinim* and *ruim*, 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 Muadhán 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 Muadhán 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 Muadhán. 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 seen¹ 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 *Crann buidhe* of Manannán² upright³ with its point uppermost. Then Diarmuid rose with a light, bird-like bound, so that he descended from

Zenns), are, excepting *ca-p-5* which is obsolete, those universally employed in the spoken language of the present day throughout Munster, instead of *ca-p-2*, *ca-p-3*, and *ca-p-4*, *ca-p-5*, *ca-p-6*.

¹ I.e. The yellow shaft of Manannán, a spear which Manannán had given to Diarmuid. Manannán was the son of Lear, one of the chiefs of the *Tuatha De Danann*, and Lord of the Isle of Man.

² Literally, standing after its shaft. Similar to this is the expression, *no cinn ré a n-éad a cinn*, he fell after his head, i.e. beheading.

առարձե յօ բօրժոնեա՛ն քննչի՛ն յան բարկաճաճ յնա բօր-
ձարձաճ արի.

Ա ծառայի՛ ծղա՛ն ծօնա՛ն յնա Յաւր-բնոյն, “ Եր ծառայի
ես նա՛ն Ե-բարձա՛ն ծօն ծարձ արի բօրձան արիան, մար յօ
Ծ-բօրձաճ ես ծարձ արի ան Յ-ծարձ բն;” Բարձ բն բն յօ
ծարձ և արիան Բարձ և իրձաճ ծե, Բարձ յօ իրիճ յօ Կ-բօր-
նալ եւծբոն ծր բօրն ան ճաօ, Բարձ յօ ծարձն յար յօ
Կ-անբոն անբարձնեա՛ն յօ Ծ-ծարձա բնն ան ճաօ բն յ-
նոյն յար, Բարձ ծօն ծարձ նր յօ ծարձ. Բօ ծարձն
Բարձն ան ճա Բարձ յօ ծարձ յնա բարձն ան ծարձ բարձ
է, Բարձ յօ իրիճ ան ծարձ բարձ անբարձ ծօն ծարձն ան
ծարձ, յար մարձն է մար ծա՛ն. Ա՛ն ծարձ ծօն ծարձ
անբարձ ծօն ծարձն ան Յաւր-բնոյն յար ծարձ Բարձն
ան Ե յն, յօ Կ-ծարձն արի և ճա ծօն ծարձն, Բարձ
նա՛ն մարձն ծօն յն ծարձ նո՛ն ծա մարձն արի ան Յ-ծարձ
բն, Բարձ յօ ծարձն ծա յն յար.

Բարձ յօ ծարձ Բարձն ծօն ծարձն Բարձն Բարձն Բարձ
Բարձն, Բարձ ծարձ Բարձն արձ յն Կ-ծարձն բն ծարձ,
արի ծօն ծարձն Բարձն Բարձն Բարձն և Ե-բարձն և ծարձ ան
ծարձն բն; Բարձ ծօն ծարձն Բարձն Բարձն Բարձն Բարձն
ծօն յօ մարձն.

Բօ իրիճ Բարձն արի Կ-նա՛ն, Բարձ ծօն ծարձ ծա
նա՛ն ար ան Ե-բարձն Բարձն Բարձն ծօն ծարձ ան ծարձ
նա՛ն ծարձն, Բարձ ծարձ յնա բարձն յար; Բարձ ան Բարձ-
նա՛ն .յ. ծարձն Բարձն ան Բարձն, ծարձ ան ծա
նա՛ն ար և Բարձն. Անն բն յօ իրիճ բն յօ Կ-նա՛ն
բն ծօն ծարձ և Բարձն, Բարձ յօ ծարձն յնա ծարձն ծօն
նա՛ն յօ և ծարձն Բարձն ան ծարձն, ար ծարձն
նա՛ն: Բարձ յօ Բարձն ան ծարձ անբարձն ան ծարձն ան
ծարձն բն. “ Բօ ան Բարձն,” ար բարձն անբարձն, “ Բարձ
նա՛ն ծարձն և Կ-Բարձն նա՛ն ծօն ծարձն և Կ-ծարձն
բարձն ծարձն Բարձն է:” Բարձ յօ իրիճ բն յօ Կ-նա՛ն
Բարձն ծարձն ծօն ծարձն ան ծարձն, Բարձ Բարձն ծարձն յօ

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 Fenians¹ 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,² 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

¹ So called from the colour of their armour or of their standards.

² i.e. The great and fierce one.

էարևա Կօր ար չա՛հ տօ՛ծ ծօղ լոյճեան՝ ծօ, չօ ր-ճարմնած՝
 ծա լեյ՛ չօ մսլա՛հ ա շիղ ճե. Աղղ բլղ ո՛ ճիւղ՛ աղ ծարա
 բար, աչսր աչ շիւղիղ՛ աղսար ծօ ո՛ ծարևա տարրա ար աղ
 չ-լոյճեան՝ չօ ր-ճարմնած՝ ծա ծրծան ճե. Ա՛ճ շեան ի
 ո՛ծ էլտ աղ ծա լա օլե ուղի՛ս բլղ ծօ իւղիւղի Շիւղի-բիւղիս
 մարա ր-Յօ՛ճ ինձ ո՛ ծլտ աղ լա բլղ. Աղղ բլղ ա ճարմնածար
 բլղ ա լոյճեան՝ ծօ շիւղիւղ, աչսր իւճար ճեւ՛ իւ ար էլտ
 ծա իւղիւղի բլղ; աչսր ո՛ իւրբլղիւղիւղ ճե ա Բ-բարալ՛ծ
 բի՛ ճօղ ֆօճալ ծօ բշուլալ՛ծ իւղ Սի Ճիւղիս. “ Բօ շօղիս
 աղ տի ո՛ շօղիս ճօղ աղի է,” ար Ճարմնած, “ աչսր իւճար
 աչ իարմալ՛ծ բշուլ աղօ՛ճ.”

Բօ շիւղիւղ Ճարմնած մար ա իւղի Շիւղիս աչսր Պս-
 աճան, աչսր ո՛ իարմ Պսաճան շիւղի Ի-բլղ ծօղի աղ օլճե
 բլղ շար ճարմնածար ա չ-լոյճ; աչսր ո՛ շարմ Ճարմնած աչսր
 Շիւղիս ծօ շօճալ, աչսր ծօ իւղիս Պսաճան բարիս աչսր
 ֆօրճօղիս ծօղի.

Բօ ճիւղի Ճարմնած ա ուճ-ճալ իս մարիս, աչսր ո՛ չա՛հ
 ա շուլալ՛ծ ճա՛տ աչսր շօղիս սիս, իս Բ-բիւղիս ա շօղ
 բիւ՛տ, շիւղի, ինձ էարա; աչսր ո՛ չա՛հ աղ Պօղիս, .1.
 լոյճեան Պօղիս աղ Բիւղի, բա ր-ա լիճաճ, իւճ Բ-բաչ-
 բա՛ իւղիս բլղ ինձ Բիւղիս ծօ շեւ իարմա՛ճ. Բօ չա՛հ
 մար ճօղ ա ծա շարիս ճարմնած ճարմնած ճա՛տ .1. աղ չա
 Բիւղի, աչսր աղ չա ճարմ, ծ իս շարիս իս ճարմ
 ինձ ճար լիս ճարմ իս իս. Իս բլղ ո՛ ճիւղի Շիւղիս,
 աչսր ա ճարմ իս բարիս աչսր ֆօրճօղիս ծօ ճարմ ծօ
 Պսաճան, աչսր չօ իւճար բիւղ աչսր ֆուճար իս չ-լոյճիս
 ր-արմ ինձ ճարմ. Աղ շար ո՛ շօղիս Շիւղիս Ճար-
 մնած ար ճարմնած աչսր ար ճարմնած ինձ շուլալ՛ծ արմ իս
 աչսր շօղիս, ո՛ չա՛հ սարմն աչսր իս ճարմնած .1; ճիւղ ո՛ ճարմնած
 շար բա ճարմնած շարմնած աչսր շարմնած ո՛ ճա՛հ բիւղ ճարմ-
 չա՛հ բլղ, աչսր ո՛ իւրբլղիւղ ճե շարմնած ծօ Բ՛ալ բլղ ծօ ճարմ-

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

² 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 unfinished¹ at the first trial. He took likewise his two thick-shafted javelins of battle, that is, the Ga buidhe, and the Ga dearg,² 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 եաշլա մօ ԲյօծԲած ծօ շեանշնայլ ծան,” արբէ. Բօ ինչի՛նչ բն Շրմայնե, աչսր ան բն ու շլուար Պարսմսծ բան բանայլ բն ծ'յօնդրայ՛նծ նա Շլար-բէրնե.

ԵանշաԾար Ե ծ-տի Ե Յ-սեւծօրն, աչսր ու բխբխսլշեաԾար ծե բշեւլա ինչ Այ Պիւնե. “Բօ շօնարսբ օ շանայլ Ե,” ար Պարսմսծ. “ՊարբեաԾ, ծէն եօլսր ծննն մար Ե Բ-բսլ բէ,” ար բլաԾ, “Յօ մ-բէրնսծ Ե շեանն բնն ծօ կաճար Բիւնն ինչ Շիւնայլլ.” “Պօ Բ'օլս մօ շօր ծա շօրնեւԾ,” ար Պարսմսծ, “Ծա ն-Ծյօնշարնն մար Ե ծէրնի՛ծբե, ծրն ԵԾա ար շօրնէրն մօ շօրնե աչսր մօ շարշե շօրն աչսր անան ՊիարսմսԾա; աչսր ար ան ԵԾար բնն ինչ ծէն բեալլ ար.” “Ան բիօր բն?” ար բլաԾ. “Եր բիօր Յօ ծէրնն,” ար Պարսմսծ. “ՊարբեաԾ, բնշբրն բէն ան կաճար բն,” ար բլաԾ, “աչսր Բեւրբան ծօ շեանն Ե Բ-բլաԾնարե Բիւնն ծօր ԲյօծԲա ծօ էւ.” “Եր շեանշարե ծօ Բարնն,” ար Պարսմսծ, “ան տրա՛ծ ծօ կնշբրննրե մօ շեանն բն,” աչսր աչա բաԾ բն ու շարբարնն ան Պօրնալեա՛ծ Եր Ե էրնայլլ Եարշե, աչսր Եւշ բշրնօր-Բսլլե բիօ՛ւնար ծե բա շեանն ան էր բա նեարա ծօ, Յօ ն-Ծեարննա ծա ծրնան ծե. Անն բն ու յօն-բսլնչ բլա՛նչ նա Շլար-բէրնե, աչսր ու շաԾ ծա ն-բրնեա՛ծ աչսր ծա ն-ԵԾսմնաԾ Յօ մլեաԾԵա մեար-շալմա, Յսր շաԾ բն՛ւճ, Երնօճ, աչսր շարբ, անայլ ծօ բա՛ւրաԾ բեաԾ Բա ինն-Եւնայլ, նօ մաճիւրե Երն ինօրնեւԾ ինն-շաօրնա՛ծ; Յսրն անկայլ բն ծօ շեարն Պարսմսծ Եարննա կնրեա՛ւ Եօրնեա՛ւ կանայլնե նա Եօճաննա՛ծ, Յօ նա՛ծ ն-Ծեաճայլ բարն յնրե բշնլ նա մաօրԵ մօրնշննօն Եր ան կաճար բն, Յան Բրն Բար աչսր Երն բաօճայլ ծ'յմրն ար, Եճ նա Երն շլար-բէրննիԾե աչսր Բեաչան ծա մսրնրն ու շէրն շմ Ե կնրե.

Բօ յօրնսլնչ Պարսմսծ Եարն Ե ար Յան բսլկնշաԾ Յան բօրնԵարնշաԾ ար, աչսր ու շլուար բօրնե Յօ բնայլնչ Պար-

¹ 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 Cumhaill." " 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,¹ 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.

adán azur Յրայնո. Իւ թարսարս բալտե ուոյն, azur ու քարսսյճ Յրայնո ծե աղ Բ-թեարս թե աղ թոալ ծո թթեալԲ Բիոն ոյո Կիւնալլ azur Բիոն Երթեոն. Ա ծալարթեոն ոսԲ Բ-թեարս, azur ու արթեարս Ե Ե-Բիոն azur Ե Ծ-թոմալտար աղ ոյծե թոն.

Իւ էրսյճ Ծարսսսո ճո ոոԲ ծո լո azur ծո լարթոլլթե ար ո-Ե ոնարսԲ, azur ոյ արսսսոծե ծո ոյճոն ճո ոնայճ աղ արսԲ ոեւնարսոծե; azur ար ոոԲԾարս աղ, ու Բարս Ե թթարԲ ճո լոմ-լոթթեոն, ճար արս աղ արսԲ ար թոն-արթե ոյա էրսոլլ. Աղ թոն Ե ծալարթ Ծալ-արսԲ ճո ոսԲթաԲ քե թարսսսո, azur արսոն Ե Ծ-արթ Ե ճ-արսԲ. Ար թոն ծո ոյճոն քե թարս Ծարսսսո ար Ե արթե ճո արսարս, քարարս, քարթեոն, քար-ԲարսԲ, քարթաԲ, քարթեարս; արս Ե Բիոն ծա ծարս Ծարս, ոյ ծա արս Բարս, ոյ ծա լեոճար արս, ոյ ծա քարս արսարս ար Բարս արս. Յարս է թոն արթարսն azur արսարթա-Բարս աղ արթարթ արթ արթ ոյծե արթարսն ու Բարս.

Երթոն արսոն Ե ո-արս ար Ե լարս, azur ոյծե Ե ճ-արթ azur Ե ճ-արթարս Ե արթե, azur թարթարս ոյ ծոլարս ար արթարսն Ե արթե. Աղ թոն արթարս արթարթ արթարսն ծա արթե, ճար ծոն Ծարսսսո Ծալ-արսԲ ար Ե ճարսոն, ճար Բարս արթե ծա արթ ար արթ; azur ու արթարս թե ճո արթարս արթարթ ար աղ լարս թոն է. Իար թոն արթարս Բիոն-արսԲ azur արթարթ ծո արթարս ոյ Ե ո-արթ Ե արթե, azur արթ աղ արթարս արթ արթ; azur Ե ծալարթ ճո ո-արթարս Ե ճ-արթ արթ, ոյն արթ Ե ո-արթարս ոյ Ե Բ-արթարս թոն ճ-արթարս թոն արս ոյնարթ ար Ե Բ-արթարս, “ ար ոյ արթարս ոյն ծո ար թարթարս,” ար թե; azur ու արթ աղ թոն ճո արթարս արթարթ արթ արթ.

Աղ թոն ու թարթ քե թարս Ծարսսսո azur Յրայնո, ճար արթարս Ե ո-արթ azur Ե Ծ-թոմալտար աղ ոյծե թոն; azur ու արթ Ծարսսսո azur Յրայնո ծո արթարս, azur ծո ոյճոն արթարս արթ արթարթ արթ արթարս.

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.

Ro էրիշ Գլարմայծ աչար ու լոյր ծօ Շիրմայնե չօ բախ
 և յայնժե և Եփօզար ծօյն; աչար ու լոյր ծօ շշուլ յա
 յ-ալլիմաճ ծ էւր չօ Երեւոճ, մար ծօ էւր էրի Եաօշաճ
 ծա յայնչի էրի Լաէտ և յ-Երիշ և շէլե յե յ-ա շէարայն,
 աչար մար ծօ էւր Եւշ շէւճ Եւճ ծա շլաշ աչ Եաէրմայճ
 Լա յե յիմ և Լայնե, աչար մար ծօ Եաշալ յա էրի շլայր-
 քէրիշժե աչ Եւշնեաճ Լա: “աչար Եա էրի Եօրտե յիմե ար
 շլաբմաճ Եո քա Եօմայր մ’արե,” ար քե, “աչար յի
 Եարշառի արի օրիճա.” “Ար Եարիւր և չ-Երի ծօ յա էրի
 քէրիշժե շի?” ար Շիրմայնե. “Նիօր Եարեար,” ար Գլ-
 արմայծ, “ծիւր յի քարիւ Լիօմ և Ե-քարաճ չօ քաճա յա չօ
 շէարի; ծիւր յի քար քե և չ-Երմար ծ’աօր Լաօ յա շար-
 շիճեաճ և յ-Երիւր աչ Եաշալ Եա օրիճա ծօ շշաօրեաճ,
 Ետ Եօր Եաէրար Եմայր, յ. Օրիւր մաճ Բիւրի, աչար Օրշար
 մաճ Օրիւր, աչար Լաշայճ ԼայնեճԵաճ, աչար Եօրի մաճ
 Եօրիւր: աչար Եա էրի աչար աչար Եա շշաօրեւ ծօր ծօր
 Եաէրար շի յաճ. Ատ Եա յա յի շէարի չօ Ե-քարի շի
 շշուլ օրիճա, աչար Եաշարի շի և Երիճե յա Երի;
 աչար յի Եօր ծիւր Եի յա յա յարի քօ ար
 Եաշա չօ մ-Եարեաճ Բիւրի աչար յա Եօրտե յիմե օրիւրիւր.”

Եար շի ու շլաար աչ Եարեար շի ար աչ արի, աչար ու
 շաճարի քար յօմքա յօ չօ մայճարի Եօրաճ Բիւրիճե.
 Եօ Եա Շիրմայնե ծա Եօր աչ Եար շի, շար Եար Եաճար ար
 և յար յի չօ մայճարի քար ԵԵԵԵ-մօր Լաճար. Արի
 շի ու քար Չարմայճ ար Երաճ աչ Ե-քար յօ Եա աչ
 շիօրի էրի Լար աչ Ե-քար; աչար ու Եա Շիրմայնե աչ յօր-
 Լաճ և Լար, աչար ու քար և շար ար Չարմայճ ծօ Եար
 և Ե-քար ծօ.

¹ Literally, by the venom of his hand. The word *nimh*, poison or venom, and the adjective *nimhneach* derived from it, are commonly used to denote virulence, malice, violence, &c. Thus, when it is said that the strangers had with them three venomous hounds (*tri cointe nimhe*), it signifies merely that they were peculiarly fierce and deadly, not that their bite was actually poisonous like that of a serpent.

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,¹ 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.² 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 skene³ to cut her nails.

² *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.

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

Jomēúra na n-allihumac, an mēið no bā beo aco, tani-
zadani an an tulariǝ ina riabadani na tiri fēinihede cean-
zarite, azur no řaoileadan řzaoilead ðiob zo luac; acē
ir amlaisð no bā an cuibneac az řarzagð oriča.

Niori čian ðōið amlaisð řin zo b-feacadani ban-eacław
Fhinih miç Chumail a luar řaihle nō jarmaine, nō amail
riðe zarite zēine zlan-luaitē, az močdani do maouleanh
zača mōrēniuc nō maoulerlēiðe dā n-iōniřaiǝið; žur
řiařniuiǝ ðiob čiā tuž an c-āri mōri řiōčmari řožlac řin
oriča. “Čia čura dā řiařniuiǝið?” an řiā. “Ban-
eacław Fhinih miç Chumail mēre,” an ři, “azur Dēinri-
an Duib-řlēiðe m’aini; azur ir do bāri b-řiōř do čuiř
Fioni mē.” “Mařead, hi řui a řiōř azuinne čiā h-ē,”
an řiā, “acē do beuřamāoið řiōř a čuamariřabāla
đurēre .i. ožlac an a riāið řolt cař čiāriðub, azur dā
žiuad čōrcra čōimđearza, azur ir ē do řižne an c-āri
mōri řin do čabaiře oriuiinne. Acē nōri dořlze řini inā
řin māri acāið an d-tiri fēinihede ceanzarite ināri b-řiād-
naře, azur nač d-tiž řini řzaoilead ðiob; azur no bā
tiri lače a n-điariǝ a čēile az coimiāc řini.” “Čā h-ai-
řināri žāb an řeari řin uaið?” an Dēinri. “Ro řzari řē
řini zo đēižeanāc ařēiri,” an řiā. “Do beiriinri mo
briāčari,” an Dēinri, “žurāb ē Điamuið O Duibne
fēin no bā an; azur tabriāiðre bāri ž-coiřte rið azur
lēiǝið an a lorž iā, azur cuiřeadri Fioni azur Fianā
Eiřnean čuzaið.”

Žini řin tuzadani a d-tiri coiřte řiu ař a luřž, azur
no lēižeadani an lorž Đhiamuda iā; acē no řazbadani

denoted the peculiar dirk which was one of the weapons of the Irish. It was frequently called *sgian dubh*, i.e. black knife, either from the usual colour of the haft, or from the fatal blow which it so often dealt. It has been rendered *skene* in the text, that being the word used by the English writers in speaking of the Irish dagger, (vid. Temple's *Irish Rebellion*, 1641, *passim*). Their large dirk was called by the Irish *meadog*.

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 messenger¹ of Fionn Mac Cumhail 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 Cumhail," said she; "and Deirdre an Duibh-shleibhe² 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

¹ *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.)

² i.e. Of the Black mountain.

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 ան ծրագրի աչ բրիճեօլանի արի նա էրի բնիսիծիքն յո ծա քառ-
 չարե. Թո լեանսար բնի նա քոյրե ար լորչ Չիարսմսդա
 Յօ րանչսդար ծօրսր նա հ-սանա; ասր յօ քսսդար Յօ
 հ-լարճար նա հ-սանա, Յօ Բ-բսարսդար՝ Լսած Չիարսմսդա
 ասր Յիարսնե ան. Թո ճսծսդար յօմքս յար բն բար Յօ
 րանչսդար ան ՉարիճսԿ, ասր ար բն Յօ ԲօճսԿ Բիսն-
 Լիճե, ասր ծօ ՅիարԲ-սծսրն նա Բ-Բարն, բր և րանճեար
 Լսանս, ան քո, ասր ծօ Չիարճ քսրն Չօնքօն, ասր
 ծօ բիսծ Լսան-նօր ԼսսԿնա.

Ալք քառս, յօր քսրճ Չիարսսծ նա ծարճ յս ար ան
 քօրսրճսԿ քն յօ Յօ Բ-բսսսԿ նա մսրնճսԿ մսօճրնօլ,
 ասր նա հ-օնքօնս քսծնիճե, ասր էրի քնսնլսօլԿ և քնսն-
 էլր նա բլսսրճսԿ Յօ ծար, ծնս, ծսրսԿԿ; ասր և ծ-քն
 քոյրե նիս ար էրի բլսծնարճիքն նա ԼանսԿ սօ. Չար ծօ
 քօնարս ԉիարսսծ բան բանսլ բն յս քս ծսրք, յօ կօն
 ծս Բ-բսսԿ ասր ծս յ-նրճնարն. Ասր յօ ծս Բրս քսրնե
 քօնքսԿԿ ար ան էլ ծս և քնսնէլր նա ԲրսԿ, ասր յօ ծս
 յնքսն քար քսԿ սնսԿ; ան բն յօ բն Յրանսն ան բճար
 քսն Չիարսմսդս, Յար քսրն Չիարսսծ նա քսԿբանսն յ,
 ասր և ծսսրք, “ծար յ-քօլԿ նի Յրսծ յօ քսճար ծօ նսԿ-
 քօն ան Բրսք քսրնե, և Յիարսնե.” “Նի հ-քս Յօ
 քսրն,” ար Յրանսն, “ասր ծօ Բ-բարս կօն նսԿ ծ-քս-
 ճարն Յրսծ քսն Յար սնս ծօսնսԿ.” Թօ քսրնսրն
 Չիարսսծ ան բճար ասր յօ քսրն նա բարքսն յ, ասր յօ
 ճլսսր քօրն և հ-սլքե բն; ասր ան բն յօ քսրն Չսսծան
 Յրանսն ար և նսրն Յօ քսճ Լսր մլե ծօն ք-բիսծ յ.

Նիօր քսն Յար բճսլքսծ քս ծօ նա էրի քօրն նիս և
 յ-քսրճ Չիարսմսդս, ասր և ծսսրք Չսսծան բր Յրանսն
 ծօ Լսանսն ասր Յօ Յ-քօրքսԿ բն բնի ան քս ծօ. Ան
 բն յօ բլլ Չսսծան ասր յօ Բար քօլքն քօն ար և քսր

¹ *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 druid¹ 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 sheath² 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

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

ամա՛, ԲԶՄ թօ ԵՄՐ ար Ե ԲԱՐ Ե. Ա՛ԷՑ ԵԵՆՆԱ, յար ըօ
 ԵօՆՆԱՐԻԵ ԵՆ ԵՒ ԵՒՂԵ ԲԶՄ Ե ԵՐԱՕՐ ար ԼԵԱՏԱԾ ԵՐԵ, թօ
 ԵՐՐՈՂ Ժօ ԲԱՐ ՊԽԱԾՈՒՅՆ ԲԶՄ թօ ԼԻՂ Ե Զ-ԵՐԱՕՐ ՆԱ ԵՍՆ,
 Զօ թԱՄՂ ԵՆ ԵՐՈՒԾԵ ԲԶՄ ԵՒՂ ԵՐԱԾ ար Ե ԵԱՕԵ Ե, ԲԶՄ թօ
 ԼԻՂ ԲԵՆ ար ԲԱՐ ՊԽԱԾՈՒՅՆ արՐ, ԶՍԻ ԲԱՂԵԻԲ ԵՆ ԵՒ յարԵ
 ըԱ ԵՐ.

Րօ ՂԼԱՐ ՊԽԱԾՈՒ Ե Ն-ԺԱՂՂ ՓԽԱՐՄԱԾԱ ԲԶՄ ՇԽԱՅՆԵ,
 ԲԶՄ ըօ ԵՂՂ ՇՐԱՅՆԵ արՐ ԲԶՄ թօՂ ԼԵՐ յՐԼԵ օՐԼԵ ըօՆ
 Ե-ԲԼԱԵ Ի. ԱՆՆ ԲՐՆ թօ ԲՂԱՕՐԼԵԱԾ ԵՆ ԵՒ օՐԼԵ թՆԱ Ն-ԺԱՂՂ,
 ԶՍԻ ԼԱԵԱՐ ՓԽԱՐՄԱԾ թԵ ՊԽԱԾՈՒ, ԲԶՄ ԻՐ Ե Ե ըԵԱՐԻԵ;
 “ ըօ ԵԼՍՅՄ ԲԵՆ ՆԱԾ յ-ԲԻ ԶԵԱՐԱ ար ԵՐՄ ըՐԱԱԾՂՅՅՈՒՆԵ,
 ՆԱ ար ԵՐԱՕՐ ԲԵԱԾԱՂՂ ար ԲԻԷ, ԲԶՄ ԵՆ ԵՐԼ թԵԲ ԲԵԱԾ Զօ
 Զ-ԵՐՐԲՐՍՆ ԵՆ ԶԱ ըԵԱՐՂ ԵՐԵ ԵՕՄԲԱՐԻ Ե ԵԼԵՐԵ ԲԶՄ Ե
 ԵՐՈՒԾԵ ԲՒԾ?” ԱԶՄ թօ ԲԵԱԾ ՊԽԱԾՈՒ ԲԶՄ ՇՐԱՅՆԵ ԲՂ
 ԲԵՒԵԱՅՆ ԵՆ ՍԻԵԱՐԻ ԲՐՆ. ԱՆՆ ԲՐՆ ԵՒՂ ՓԽԱՐՄԱԾ թօՂԱ ԵՆ
 ՍԻԵԱՐԻ ըօՆ ԵՍՆ, ԲԶՄ թօ ԵՄՐ ԵՆ ԶԱ ԵՐԵ Ն-Ե Խ-ԻՄԼԻՍՆ
 ԶՍԻ ԼԵՂ Ե Խ-ԱԵԱԾ ԲԶՄ Ե Խ-ԵՍՆԱԵԱՐ ԵՐԵ, ԲԶՄ թօ ԵԱՐ-
 թԱՄՂ ԵՆ ԶԱ, ԲԶՄ թօ ԼԵԱՆ Ե յՍՍՆԵՐԻ ԲԵՆ.

ՆՅՈՐ ԵՂԱՆ ԺՈՒԵ ԵՆԱ ըՂԱՂՂ ԲՐՆ ԵՆ ԵԱՆ ԲՂԱՕՐԼԵԱԾ ԵՆ ԵՐԵԱՐ
 ԵՒ ՕՐԻԵԱ. Րօ ԼԱԵԱՐ ՇՐԱՅՆԵ ԲԶՄ ԻՐ Ե Ե ըԵԱՐԻԵ; “ ԻՐ
 Ի ԲՒԾ ԻՐ ԲԵԱՐՂԱՂՂԵ ԱԵՕ, ԲԶՄ ԻՐ յՈՒՐ ԱԵԱ Ե Խ-ԵԱՂԼԱ ՕՐՄՐԱ,
 ԲԶՄ ԲԻ ար ըօ ԵՕՐԵԱԾ ՍՐԻԵ, Ե ՓԽԱՐՄԱԾ.” ՆՅՈՐ
 Ե-ԲԱԾԱ թօ ԲԱ ԵՆ ԵՒ ըԱ թօԵԾԱՐՆ, ԲԶՄ ԻՐ Ի ԵՐ Ե թօՂ ՕՐԻԵԱ,
 ԲՂ ԼԻ ԓԽԱԾՈՒ ար ԲԼԱԵ ԼԱԵՐԱ. Րօ ԵՐՐՈՂ Ժօ ԲԱՕԻԷ-
 ԼԵՐՄ ԵԱԾԲԱՐՄ ըՐ ԵՍՅՆ ՓԽԱՐՄԱԾԱ, ԲԶՄ ըօ ԲՂԱԼ ԼԵՐ
 ԲՐԵՐԷ ար ՇԽԱՅՆԵ, Զօ թօՂ ՓԽԱՐՄԱԾ ար Ե ըԱ ԵՕՐ ըԵՐՍԾ,
 ԲԶՄ թօ ԲԱՐԼ ԲԵՐՄ ըԱ ԵՐԵԱԵ ԲԱ ԵԱՕԵ ՆԱ ԵԱՐՐՂԵ ԲԱ
 ԵՕՐԵԱՐԱ ըօ, ԶՍԻ ԼԵՂ Ե Խ-ԻՍԵՍՆ ԵՐԵ Խ-ԻՍՍՐԵՐԵՐԵԻԵ Ե ԵՐՆՆ
 ԲԶՄ Ե ԵԼԱՐ ԵՐԱԾ. ԵԱՐ ԲՐՆ թօ ԶԱԵ ՓԽԱՐՄԱԾ Ե ԱՐՄՆ

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

² Literally, weapons of druid-wounding.

³ That is to say, that weapons which wound by enchantment can have

whelp from beneath his girdle,¹ 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,² nor upon the throat of any beast whatever,³ 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 Dhubhain⁴ 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.

⁴ i.e. The flag-stone of Dubhan.

աշւր ա ճիւղած, աշւր ու ճւրի ա միւր բարկաօլ ա բարկոյծ
 իճօճա ալ ճաօլ ճիւր, աշւր տշ ուճա աճարած արկարի ծօ
 մաճաօմ ալ ճիւր ալկոյե ու ճա ա բարկոյճիլ յա իւալճեաճ,
 շարի մարկ ծօն արկար իլն ճ; աշւր տշ ալ ճարա հ-արկար
 ծօն ճարա բար, շարի մարկ ճ; աշւր ալ տրար բար մար
 ալ շ-ճեւոյա. Ալն իլն, մար յաճ շնաճ ճօնալ տար ճիլ
 տշարիալճօ ծօ ճիլ, մար ծօ ճօնալի յա հ-ալլիարալճ
 ա ծ-տրաճա աշւր ա ծ-տշարիալճօ ար ծ-տրալ, ու ճաճար
 բիլն ուօն մաճա աշւր մօրկեյիճի ճուճա, աշւր ու ճար
 Մարիալ ճօրկա ճա յ-ճարիալճօ աշւր ճա յ-ճիլճօ,
 յօնար մարա յ-ճաճալ ճիլն ճիլ ճիլճալճի, յօ բալ տալ
 յճար, յօ բալ սիլճ, յաճ յ-ճաճալ ճաճաճ յա բար
 ալկարտէ իլն ար ճիլ, ճալ տրիալ բալ աշւր բար-ըճա
 ճիլն ար ճաճ բար ճիլն աճ Միլնի յա Միլն-իլնի,
 .1. բար-ճաճաճ Միլնի յիլ ճիլալլ, ու ճալ ճա ճ-իլալն
 աշւր ա ճ-իլալն ալ բաճ ու ճա Մարիալն ալ ճար ճիլ
 ար յա հ-ալլիարկալն.

Յօնալ Միլնի, ար ճ-իլալն իլն յա ճար-բիլնի ծօ
 ճիլն ճիլնիճի յա Մարիալն, ու ճար ճարն ճիլն ար
 Միլնիալն ճիլն, աշւր ու ճարալն ումա ա յ-ճաճ-
 ճալն ճաճա իլն աշւր ա ճիլնիճի ճաճա ճարն, յօ ճօ
 ճարալն ալ տալն մար ա ճաճար յա ճիլնիլն ճար-
 ճալն; աշւր ու ճա ճար ճիլն ճա ճարն ճիլն ար յ-
 ճ-իլնիլն ծօ. Ալն իլն ծօ ճարն Միլնի, աշւր իլն ճ
 ճալն: “ա ճիլն,” ար ճիլն, “իլն ծօ յա ճիլն ճիլնիլն
 ճարն.” “Ոճ ճալնիլն,” ար ճիլն, “ճիլն ու ճարն
 Մարիալն ճարն ճարն ճարն ճաճ ճա ճ-ճարնիլն
 ճիլն ծօ ճալնիլն.” “ա ճիլն ճալն ճիլն,” ար ճիլն.
 “Մ ճիլնիլն ճարն,” ար ճիլն, “ճարն ճարն ճարն ճարն

¹ In all personal descriptions the Irish writers, ancient and modern, lay great stress upon the shape of the hand, considering that it denotes gentle blood or the reverse.

² *Suaithnid*, string. This must have been a string or loop attached

took his arms and his armour, and put his slender-topped [i.e. tapering] finger¹ into the silken string² 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,³ 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 Cumhail, 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.

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

մյան կոյն ծո ըսի օրիճա;” Բարսիլ յո ծիւտ յաւ Լալճեաճ
 Բարսիլ Կոնան յար աղ Յ-ճեւծոնա աղ Կալիւրեաճ ծո ղՅօլեաճ
 ծիւտ. Աճտ ճեւծոնա, յիօր Բ-բաճա ծծիւ ար յա Կ-յոյրալճեւ
 ղիւ Յօ Բ-բարաճար յա ղիւ ղեւնիւծե Բար ղիւ աղ Յ-ճիւալճ-
 ճեւծոնա ղո Բա օրիճա. Աղ ղիւ ղո ճօճալ Բիօն ղիւ ղեարճա
 ղծծբարիւղճե ծծիւ; Բարսիլ ղո Կալիւրեաճ Ե Կալ ծօր Ե Լեաճտ,
 Բարսիլ ղո ղՅիւծոնաճ Ե յ-աղմաղնա Ե յ-օճամ ճիւաճ, Բարսիլ
 ծո ղեարճաճ Ե Յ-ճիւտճե ճաօղճե, Յար Բա ճիւրեաճ ղիւ
 ճիւրեաճ ղո Բա Բիօն Ե Կ-ալճե յա Կ-ալիւ ղիւ.

Իր ղիւ Բարսիլ Բարսիլ ղալիւ ծո ճօնաղիւ Բիօն ճիւղճե
 ճիւրճե աղ ճիւր-բլեւճե, Բարսիլ Ե ճօրա ար ղօլաղմաղ,
 Բարսիլ Ե ղեւղճա ար ղօլաղճալ, Բարսիլ Ե ղիւ Ե ղիւ ղիւ
 ճեւծոնա; Բարսիլ ճօնաղիւ Բիօն ղաղ ղօլճիւ ղիւ ճիւղճե ղ,
 ղո ղիւրալճ ղիւ ղա ծի. “Աճալ ղիւ ղօրա ղօլա Բարսիլ
 ղե յ-Ե յ-իւրիւ ղիւ, Բարսիլ ղիւ ծծիւ կօյն Յար ղիւ ճաղ
 ղիւ ղեարճա ղե;” Բարսիլ ղո ղիւր ղիւ ղա ծ ճիւր Յօ ղիւրեաճ
 ար ճաճ ղարճաճ ծա յ-ղեարճա ճիւրաղ Օ ճիւրե, Բարսիլ
 ղար ճիւրեաճար յա ղիւ ճօղճե յիւ ղիւ, “Բարսիլ ղիւ ար
 ճիւրեաճ ծո ճալ ղիւ ղեւ ղիւ ար,” ար ղիւ. “ճա Կ-ալ ար
 ճաճ ղաւ Ալ ճիւրե?” ար Բիօն. “Ղի ղիւ Ե ղիւ ղիւ
 Բարսիլ,” ար ղիւ; Բարսիլ ղիւ ղո ճիւր Բիօն Բարսիլ Բիւրա
 Եիւրեաղ, Բարսիլ ղիւ Կ-ալճիւրեար ղիւ ղիւրեաճտ օրիճա Յօ
 ղաղճաճար Աղիւր Լալճեաղ.

Երանա ճիւրաղմաճա Բարսիլ ճիւրաղիւ Բարսիլ Աղաճաղ,
 ղիւրեարաղ ղիւ ղօլ. Ղօ ճաճաճար ղօլա ղօլա Յօ
 Տիւր Լաճիւ, Բարսիլ ծո Ալ ճիւ ճօնաղ ճաճիւ, Բարսիլ ար ղիւ
 ղար ճիւ ղիւ աղ Տիւրաղ ղօլա Յօ Ղօր ծա ղօլեաճ ղիւ Ե

¹ 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.

² 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,¹ 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;"² 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,³ 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.

³ 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 ան տայ թօ ; ասլր ծօ յարե Փլարմսլծ
բլաճ անտա ան օլծճ րլլ ծօլե, շլր ճարեաճար և Լօրլծօլթլլ
բօԼա ասլր բլօրլսլրշօ, ասլր ծօ ճօճԼաճար շօ յարլծլլ ար ր-
նարաճ. Բօ ճլլլշ Պլաճան շօ յօճ ասլր ծօ Լաճար Լ
Փլարմսլծ, ասլր յր ճ յօ յարե, շօ յ-Ելաճ րճ րճ րճ ասլ
ճօաճ. “ Ոլ ճօլր ծարթօ րլլ ծօ ճօրարլլ,” ար Փլարմսլծ,
“ ծլր շաճ յլճ ճար շօԼԼարրա ծար ճօլրլլլղաճ ծար ճ շալ
լլրարբան.” Ոլր շաճ Պլաճան Լօրրարբան արալ ; ասլր
ծօ ճլօրար ճօաճ ասլր ճօլԼաճար ծօլե, ասլր յօ րճ ար
ան Լաճար րլլ յաճ, ասլր Եա ճԵաճ ծօրլղաճ յօ Եա Փլար-
մսլծ ասլր Շրարղև և ր-Ելալ Պլաճան.

Ա Ե-արե րլլ յօ շլալրաճար յր ան արլծ Եա ճար շաճ
ր-Ելրաճ ծօ Լաճ-Լալե ՏԼեԵ Ե-Եճճօ, ասլր ար րլլ ծօլե
շօ Լրլաճ ճօճ Օ Ե-Բլաճարաճ ; ասլր ասլ շաճար ան Լրլաճ
ճօճ րլլ ծօլե, ծօ Ել Շրարղև ճա ճօր : աճ ան տայ ծօ
րլալր յաճ յարե րար և Ե-լօրճարեա ճլր ճճ Փլարմսլծ
օ ճլրլալ Պլաճան, ծօ շաճ յլրաճ յ, ասլր ծօ շաճ ասլ
րլաճ յ ճօր Փլարմսլա շօ ճարաճաճ շլր Լղշ Եալթ-
րեաղճան րար Լ Ե-ար և ճօր, շօ ր-Եալրր : “ Ա Փլար-
մսլծ,” ար րլ, “ ճլճ յօր ծօ ճլճաճ և շ-ճօրղարղե
ասլր և շ-ճաճար, ճար Լլօր րճ ր ճար ան Եալթրեաղճան
րլլ յաճ ճ.” “ Եր բլօր րլլ, և Շրարղև,” ար Փլարմսլծ ;

¹ 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.”

² 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 Baughy.

³ *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 drank¹ 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,² and thence to the cantred of Ui Fhiachrach,³ 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 Fhiaçraç, nje Caçac Muightheadhoin, .i. Uj Fiaçraç Muightheadhoin, (i b-tamairthe anju, 1666), Uj Muightheadhoin Iorruir, fir Cearra, Uj Fiaçraç Aidhne, d'a njoirtear anoir Cineal Guaire, Cineal Aodha na h-Echtghe, Coill Ua bh-Fiaçraç, maile le cillib eile naç anmhuightheadhoin do Ib Fhiaçraç anju.* "The race of Fiachra, son of Eochaidh Muightheadhoin. These are, the Hy Fiachrach of the Moy (where we are this day, 1666), the Hy Amhalgaidh of Iorruir, the men of Cearra, 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.

“ ʒի՞ծ Բի՞ մյրե ծոմ ճօրնեւ թէյն օրէ ճ'եաշլա Բիլոյն, ոյ
բւլիոյշէ Լյոմ մ'յմծարշած ոյօրս մո՞ ծւր, աշւր իր ծեա-
ցար լաօծ ծօ ճաԲար լւր նա մոնիծ.” Այն լւր ծօ լւշոն
Պարտւոյծ Օ Պւլնոն Բեան ճ'յոշլոյ լւշ Ելլեանոյ ար ծ-ճւր,
աշւր ծօ լւշ Լար ի Բան Բ-թոծԲա. Պար լանշաԲար Բան
Բ-թոծԲա ծօ լւշոն Պարտւոյծ ԲանԲօժ ա ʒ-ճար-Լար նա
թոծԲա ; աշւր լո մարԲ Բիա՞ Բա Բա օրժե լւր, ʒար ճարժ
Բէյն աշւր ʒրնարոն ա Լարժօրլոյ Բա Բա Բար Բար Բար-
Րօ Բար Պարտւոյծ ʒօ մօժ, աշւր ծօ ճարժ ճար Բա Բ-Տար-
Բար Լօճարնարժ ; աշւր ծօ լւշոն Բիա՞մարնա Բար աշւր
ճարնար լւր, ʒօ Բ-Բար ճար Բարնա աշւր Բիա՞Բաժ Բար,
Բժ ʒար Բար լե ն-Բ ճարնար ʒօ Բար.

Երնար Բիլոյն աշւր նա Բէյնոն, ար լոժԲար ա ն-Արնար
ԲօլԲ ոյօր ճար ԲօլԲ Բա Բար ծօ ճարնար ճարնա Լաժ Բա
ն-Բարնարնա, աշւր Բար մօր նարնա մար-ճարնա ծօ
ճար ար նարնա աշւր ար նարնա ար ճարնա ա ն-Արնարնա
Բարնա-Բարնա նա ; աշւր լո Բարնարնա Բարնա ծօ ճար
Բարնա, “ Ոյ ճարնարնա,” ար ճարնա, “ աշւր
Բար Բ-Բար ա Բարնա Բարնա, ա Բիլոյն ?” “ Ոյ Բար,” ար
Բարնա, “ Բժ ʒար Բօլժ լարնա ʒար նարնա ճարնա Բարնա.”
Բարնարնա Բար Բարնա ճարնա լւր ծօ Լարնա Բիլոյն Բար
ʒ-ճարնա լւր, աշւր ծօ Բարնարնա Բարնա ծօ. Բարնարնա
Բարնա ԲօլԲ, աշւր Բարնա Բարնա Բարնա, Բա Բարնա Բա ճարնա
ԲօլԲ. Ա Բարնարնա ʒար նարնա Բարնա Բարնա Բարնա, աշւր
ʒօ Բարնարնա ա ն-Բարնա Բարնա Բարնա Բարնա Բարնա
Բարնարնա Այ Բարնարնա ա ʒ-ճարնա Բարնա, “ աշւր ծօ
Բարնարնա Բարնա Բարնարնա լւր, աշւր լւր Բարնարնա Բարնա-
Բարնա Բարնա Բարնարնա Բարնա Բարնա.” “ Բարնարնա Բարնա
Բարնա Բարնա ծօ Բարնա Բարնա Բարնա Բարնա ?” ար Բարնա.
“ Ա Բարնարնա ար նարնա,” ար Բարնա, “ աշւր լւր Բարնա
Բարնա Բարնարնա Բարնա Բարնա Բարնա Բարնա Բարնա,

¹ *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 booth¹ 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,² 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;³ 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*.

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

³ 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 ՄԻՇԻԸ ԼԻՍՆ ԶԻՇ ԲԱՅՐ ԵՈՆԱԾ ԲԻ Ն-ԱՐԷՄԵԱՇ Ծ՛ՔԱՅԱԼ
 Ե Ե-ՔԼԱՆՆԱՅԵԱՇՇ.՝ “ՓՈ ԵՔԻ ՐԿՆ ԾԻՅ,” ԲԻ ՔԵՅՈՆՆ, “ԱՇՇ
 ՅՕ Ծ-ՇԱՅԱԻԾ ՐԻՅ ԷՐԿԻՇ ԾԱՌՆ ԱՄ ԱՇԱՐԻ.” “ՈՂ ԲԱՄԼ ԾՐԻ, ԵՆԱ
 ԱՐԿԻՍԾ, ԵՆԱ ԵՅՆՆՄԱՐ, ԵՆԱ ԵՍԼՈՒՄԱՅՈՒՆԵ, ԵՄԱՐԻ, ԵՆԱ ԵԾՇԱՅՆՇԵ
 ԱՅԱՐՆՆ ԾՈ ԵՄԵՐԲԱՄԱՅՐ ԾԱՅՇ, Ա ՔԻՅՆՆ,” ԲԻ ՐԻԱԾ. “ՈԱ
 Ի-ԵԱՐԻ ԷՐԿԻՇ ՕՐԻՇԱ, Ա ՔԻՅՆՆ,” ԲԻ ՕՐԻՐՆ, “ԱՇՇ Ա Ն-ԱՐԷ-
 ՄԵԱՇԱ ԾՈ ՇԱՅՇԻՄ ԼԵԱՇ Ա Ն-ԷՐԿԻՇ Է՛ԱՇԱՐԲԱ.” “ԵՐ ԾՈՂՅ
 ԼԵՅՄ,” ԲԻ ՔԵՅՈՆՆ, “ԾԱ ՄԱՐԵՅՈՒԾ ԾԱՅՆԵ ՄՔ ԲՔԻՆ ՅԱՐ
 Ե՛ՐԱՐԱՐԲԱ Մ՛ԷՐԿԻՇ ԾՈ ՄՔԻԾՇԵԱՇ ԱՅՇՇԵ, Ա ՕՐԻՐՆ; ԲԱՅՐ ՆԻ
 ՇԵՍՔԱԻԾ ԲՅՈՆ ԾԱՅՆԵ Ա Ե-ՔԼԱՆՆԱՅԵԱՇՇ ԱՇՇ ԱՆ ԷՂ ԾՈ ԵՄԵՐ-
 ՔԱՐ ԷՐԿԻՇ ԾԱՌՐԲԱ ԱՄ ԱՇԱՐԻ.” “ՇՐԵՍԾ ԱՆ ԷՐԿԻՇ ԾԱ Ի-ԵԱՐ-
 ՄԱԻԾ ԱՅԱԾ?” ԲԻ ԱՅՈՂՅԱՐ ՄԱՇ ԱՐԻՇ ԾԻՅ ՄՆՇ ԱՊԾՈՐՆԱ.
 “ՈՂ ԲԱՄԼ ԱՇՇ ՇԵԱՆՆ ՇԱՐԱԻԾ ՆԾ ԼԱՆ ԾԱՐԻՆՆ ԾՈ ՇԱՅՐԱԻԾ
 ՇԱՅՐՇԱՅՆՆ ՓՈՒՅՐԱՐ.” “ՓՈ ԵՔԻՐԱ ՇՈՄԱՐԻԼԵ ՄԱՅԷ ԾԻՅ, Ա
 ՇԼԱՆՆԱ ԱՊԾՈՐՆԵ,” ԲԻ ՕՐԻՐՆ, “.Ե. ԾԱԼ ՄԱՐ ԱՐ Ի-ՕԼԵԱԾ ՐԻՅ,
 ԱՅՐ ՅԱՆ ՐԻՇ Ծ՛ԵԱՐՄԱԻԾ ԱՐ ՔԻՅՈՆՆ ԱՆ ԲԱԻԾ Ա ՄԱՐԻՐԻԾ ՐԻՅ;
 ԱՅՐ ՆԻ ՅԱՐ ԾԻՅ ԲՅՈՆ ՆԻԾ ԾԱ Ն-ԵԱՐՄԱՆ ՔԵՅՈՆՆ ՕՐԻՄԱԻԾ ԾՈ
 ՇԱԾԱՐԻՇ ՇԱՅՇԵ, ԱՅՐ ԱՆ Ե-ԲԱՄԼ Ա ԲԵՐ ԱՅԱԻԾ ՇԻԱ ԱՆ ՇԵԱՆՆ
 ԵԱՐՄԱՐ ՔԵՅՈՆՆ ՕՐԻՄԱԻԾՐԵ ԾՈ ՇԱԾԱՐԻՇ ՇԱՅՇԵ ՄԱՐԻ. ԷՐԿԻՇ?”
 “ՈՂ ԲԵԱԾԱՐՄԱՐ,” ԲԻ ՐԻԱԾ. “ՇԵԱՆՆ ՓՈՒՅՐԱՄՈՒԾԱ ԱՂ
 ՓՈՒՅՐՆԵ ԱՆ ՇԵԱՆՆ ԱԾ ԵԱՐՄԱՐ ՔԵՅՈՆՆ ՕՐԻՄԱԻԾՐԵ, ԱՅՐ ԾԱ
 Մ-ԵԻԱԾ ՐԻՅՐԵ ԼԵՅՄ ԲԻՇՇԵ ՇԵՍԾ ԲԵԱՐ ՆՔՔԵԱԾՄԱ, ՆԻ ԼՔԻՅՔԵԱԾ
 ՓՈՒՅՐԱՄԱԻԾ Օ ՓՈՒՅՐՆԵ ԱՆ ՇԵԱՆՆ ԵԱՐՄԱՐ ՔԵՅՈՆՆ ՕՐԻՄԱԻԾՐԵ ԼԻՅ
 .Ե. Ա ՇԵԱՆՆ ԲՔԻՆ.” “ՇՐԵՍԾ ԵԱԾ ՆԱ ՇԱՅՐԱ ԱԾ ԵԱՐՄԱՐ
 ՔԵՅՈՆՆ ՕՐԻՄԱՅՈՆ?” ԲԻ ՐԻԱԾ. “ՈՂ ԾԵԱՇՐԱ ԾԻՅ ՆԻԾ ՕՐԼԵ
 Ծ՛ՔԱՅԱԼ ԵՆԱ ՐԻՆ,” ԲԻ ՕՐԻՐՆ, “ՄԱՐ ԵՄՆԵՕՐԱԾ ԱՆՆ ՐՕ ԾԻՅ.”
 “ԵՅՄԱՐԵԱԾ Ծ՛ԷՐԿԻՅԻԾ ԵՐԻՐ ԾԻԱՐ ԵԱՆ ԾՈ ՇԻԱՇԱԻԾ ՓԵ ՓԱ-
 ՆԱՆՆ, .Ե. ԱՅՐԲԵ ՆՅՅԻՅՆ ԱՊԱՆԱՆԱՅՆ, ԱՅՐ ԱՐՆԵ ՆՅՅԻՅՆ ՕՐԼԵ
 ԱՊԱՆԱՆԱՅՆ ՄՆՇ ԼԻՐ, ԱՅՐ ՇԱՅ ԱՅՐԲԵ ՅՐԱԾ ԾՈ ՄԱՇ ԼԱՅՇԾԵԱՇ

¹ 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.

² *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."¹ "I will grant you that," said Fionn, "but ye must give me eric² 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."³ "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,

³ *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 deirnb'featrúac d'Fhionn mac Chumáill, a'zúr tu'z
 Áine zrud do mac Lir Shíete Fhionncaib, zo n-dubairre
 zac bean díob zo m-b'feairi a fear féin d'iománuide
 ina an fear oile; a'zúr táiriz ar an iomrad riu comóir-
 tur iomána do éairiaruz idir Thuacáib Dé Danann a'zúr
 Fhianhaib Eirionn, a'zúr ir é ionad inaí tu'zad an iomán
 riu, ar macáirre áluinn láim re Loc Léin linnfaclaic."

"Do fneazrudair Fianha Eirionn a'zúr Tuacá Dé Da-
 nann an coinne riu, a'zúr ir íad daoine do b'uairle a'zúr
 do b'uirnántaimla do Thuacáib Dé Danann táiriz an .1.
 trí Zairb Shléibe Áir, a'zúr trí Áair Shléibe Luacra,
 a'zúr na trí Muicáda buide, a'zúr na trí h-Eocáda Áine,
 a'zúr na trí Laozáiruide laocda, a'zúr na trí Conáill
 Chollamáin, a'zúr na trí Fionn Fhionnínúir, a'zúr na trí
 Száil Bhroza, a'zúr na trí Ronáin Áca na mío'z, a'zúr na
 trí h-Eozáin ó Ear ruaid míc Bhadaíir, a'zúr an Caí-

¹ *Sith Fhionnchaidh*, i.e. the mound of Fionnchadh.

² 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.

³ 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 Stoithin 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.

⁴ *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,¹ 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,² namely, the three Garbhs of Sliabh Mis,³ and the three Mases of Sliabh Luachra, and the three yellow-haired Murchadhs, and the three Eochaidhs of Aine,⁴ and the three heroic Laoghaires, and the three Conals of Collamhan, and the three Fionns of Fionnmhur,⁵ and the three Sgals of Brugh,⁶ and the three Ronans of Ath na riogh,⁷ and the three Eoghans from Eas ruaidh mhic Bhadhairn,⁸ and an Cath-bhuilleach,⁹ and

⁵ *Fionnmhur*, i.e. the white house.

⁶ *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.

⁷ *Ath na riogh*, i.e. the ford of kings, called in English Athenry, a well-known town in the county of Galway.

⁸ *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."

⁹ *Cath-bhuilleach*, i.e. the Battle-striker.

builleac, a3ur na tpi3 Fear3ura, a3ur an 3lar 6 3ha33
 Bhreac3, a3ur an Suir3eac ruairc 6 L3onan, a3ur an 3heir-
 63u 6 Bheir3 le3c, a3ur Donn 6 Sh3c Bhreac3, a3ur Fear an
 beurla bir3 6u m-B63u3, a3ur Colla cr33nc3rac 6 Bheair-
 nan E3le, a3ur Donn dur3ac, a3ur Donn an o3leair,
 a3ur Donn Chru3c na u-or, a3ur Donn 3e3nc3u3c, a3ur
 Bru3c3e abac, a3ur Dolb deud3oluir, a3ur c333 r3c
 Fh3u3 6 Sh3c Chair3 Chao3u, a3ur 3breac mac 3ha-
 nan3u, a3ur Neair3nac mac 3on3ura, a3ur Bo3b deair3
 mac an 3ea33a, a3ur 3hananan mac 3u, a3ur 3bor3ac

¹ *Magh Bhreagh*, the same as Breaghmhagh, the plain of Bregia, already noticed.

² *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.

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

⁴ *Donn*. There were several of this name in Irish mythology. Sith Blreagh, the mound of Breagh, was most probably in the plain of Bregia.

⁵ 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.

⁶ i.e. Colla, the withered-legged. Eile is a district including part of the Queen's County and of Tipperary. Bearnan Eile (Barnanelly), 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.

⁷ *Donn dumhach*. Donn of the sandbanks. This Donn resided at the sandbanks at the mouth of the river Eindhneach, 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.

⁸ *Donn an oileain*, i.e. Donn of the Island.

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

⁹ *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.

¹⁰ 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.

¹¹ i.e. Bruithe the dwarf.

¹² i.e. The mound of the cairn of Caon.

¹³ 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.

¹⁴ i.e. Aonghus an Bhrogha.

¹⁵ 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, aḡur mōrian orle nac n-aġmijġčear
ronn."

"Do bāmoġinne Fġanna Eġġionn aḡur ġad an feađ trġ
la aḡur trġ orđčeađ aḡ ġmġic an bāġne ó Šħarġb-abaġnn na
b-Fġann, ġur a ġāġčear Leamān, ŷo Cġom-ġleann na
b-Fġann, ġur a ġāġčear ġleann Fleġrŷe; aḡur nġ ġuġa-
mān an bāġne an a čēġle, aḡur ġo bāđar Tuāčā Dē
Đanānn ġur an ġae ġġn an ŷāč taođ do loc Lēġn ŷan fġor
dūġnn, ŷur čuġčeadar dā m-bġāđmāoġinne an Fħġann aḡ
cun le čēġle nac m-buāđfāđāoġur ġur Eġġionn an bāġne
orġuġnn. Aḡur ġr ġ comāġle an an čġnnēadar Tuāčā
Dē Đanānn ġmčēāčč tar a n-aġr, aḡur ŷan an bāġne ġġn
đ'ġmġic ġġn. ġr é lōġ tuġāđar Tuāčā Dē Đanānn leo a
Tġġ tarġnġġne .ġ. čġōđā corcġa, aḡur ubla caġne, aḡur
caoġa cubarġčā: aḡur aḡ ŷābāġ trġučā ceud O b-Fġāč-
ġāč ġāġġ ġur an Aħuāġđ do čuġč caoġ do ġa caoġāġb uāčā,
aḡur đ'fāġ caoġčānn ar an ŷ-caoġ ġġn, aḡur atāġđ buāđā
ġomđā aḡ an ŷ-caoġčānn ġġn aḡur aḡā čāoġāġb; đġġ nġ
ŷābānn ŷalaġ ġġā earġāġnte aon đuġne dā n-ġčēann trġ
caoġa đġob, aḡur bġonġ meġrŷe fġona aḡur ġāġāġġ ġeġn-
ġġđ ġonġčā; aḡur dā m-bāđ an ceud bġāđān dā n-đēġr,
do ġāčfāđ a n-aoġr a đeġč m-bġāđān ġġččeađ an tē do
blāġrfeāđ ġad."

"Aħar do čualāđar Tuāčā Dē Đanānn na buāđā ġġn do
beġč aḡ an ŷ-caoġčānn, ġo čuġġēadar čōġġeud uāčā fēġn
āġġ .ġ. an Searġbān Locġāġnāč, óġlāč dā ġuġġġġġ fēġn, .ġ.
ġāčāč čġāġġġēamān, mōġrġmōġnāč, caġġ-fġāclāč, đearġ-

¹ i.e. The many-coloured one.

² 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.

³ i.e. The Land of Promise. This is an instance of the manner in

of an t-Ioldathach,¹ 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 Cromghleann na bh-Fiann,² 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 Tairngire³ was this; crimson nuts, and catkin apples, and fragrant berries; and as they passed through the cantred of Ui Fhiachrach by the Muaidh,⁴ 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; ⁵ 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.

¹ Called in English the Moy, in the county of Sligo.

² 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 cloinne Chaim collaig mhic Naoi; aZur nÍ deaizann aum aip, aZur nÍ loirzeann teipe é, aZur nÍ bačann uirze é ne méid a dhaoidéacá. Ní fúil acé aon t-fúil amáin a z-cearic-lar a duib-eudain, aZur iZ imreaimar iarmainn fá corp an fácaig rín, aZur nÍ fúil a n-dan do bar d'fáZail nó zo m-buariceari tñi buill-ide don luirz-fearuiraio iarmainn acá aize aip. A m-bairi an éaorčainn rín do cöblann rē ran oide, aZur aza bun bionn rē ran ló da cöimeud; aZur, a clanna Mhóirne, ir iad rín na caora iarmur Fionn orruibre," ar Oirín. "Acé ceana nÍ furuira dñb bairi leo ar aon cöri, öri do ruzne an Seairban Loclannac rín fárac do na tmučairb ceud ina čimčoll, zo nac lamann Fionn ina Fjanna Eirionn reaz ina fíadač do deunaim ainn ar eazla an dšolamhazig rín."

Ro labairi Aod mac Ahdala mhic Mhóirna, aZur ir é no raiš, zo m-b'fearu leir bar d'fáZail aZ iarmairš na z-caori rín ina dul tar a aip ar dúcčar a máčar, aZur a dubairic ne h-Oirín a muiricri do cöimeud zo teačt tar a n-air dšib, aZur da d-turfead rēin aZur a deairb-bričairi ran turur rín, a muiricri do čjodlacab zo Tiri tairuzirne. AZur no čiomhadar an djar deaz-laoc rín cead aZur cēleabriad do Oirín aZur do mairčib na Féinne, aZur no žluairreadar pompa, zo nac n-airčuriceari a n-irneacáa nó zo manžadar Ror da řoileac, nir a raiš-teari Luimneac an tan řo; aZur nÍ h-airčuriceari a n-aoid-eacé an oide rín. Ro éirzeadar zo moc ar n-a mairac, aZur nšori řzurreadar nó zo manžadar Dubnor O b-Fiac-riac, aZur aZ dul do leac-taoidb na řjodba dšib do fuar-

¹ 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.

² 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;¹ whom neither weapon wounds, nor fire burns, nor water drowns, so great is his magic. He has but one eye only² 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 Uí 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.

adaŕi loŕz Գիարմուճա օշւր Յիւսիսնս ան, օշւր ու
 Լեանաճար ան Լոŕz Յօ ճօրսր նա քիանձօյժե նա թալձ Գիար-
 մուճ օշւր Յիւսիսնս. Բօ յոճուլՅ Գիարմուճ յաճրան օշ
 Եաճճ Եւսն նա քիանձօյժե, օշւր Եւշ Լան Եարա Լաօճճա Եար
 և Լեաճան-արմայձ, օշւր ու քիարմուճ Եա Կ-յաճ և Կա քան
 ճօրսր. “Գօ Ելանայձ Գծօրնս քիսն,” ար քիաճ. “Եա
 ճօ Ելանայձ Գծօրնս քիձ?” ար Գիարմուճ. “Գօճ յաճ
 ԳնճաԼա յիճ Գծօրնս, օշւր ԳօնՅսր յաճ Գիս օիշ յիճ
 Գծօրնս,” ար քիաճ. “Երեւճ քա ճ-ԵանՅաճար ճօն քիօճճա
 քօ ?” ար Գիարմուճ. “Բիօնն յաճ Եիւսնայլլ ճօ Եսր օշ
 յարմաճ ճօ Եսրնս քիսն,” ար քիաճ, “մար Եւ Գիարմուճ
 Օ Գսլնս.” “Եր մե Յօ ճօրնս,” ար Գիարմուճ. “Գար-
 քեաճ,” ար քիաճ, “նի Կ-ալ Լե Բիօնն Յան ճօ Եաննրա ոճ
 Լան և ճսրնն ճօ Եարմայձ Եարճարն Գսնսր ճճաճալ
 սարնս և Կ-քիս և Եճար.” “Նի քսրսրա ճիճրե Եաճճար
 Եօ քիս ճճաճալ,” ար Գիարմուճ, “օշւր քր մարն ար և
 յ-Կաճ նարս ան քիս քիս; օշւր քր Եիճն ճանրա Յարաճ Ե
 մարնաճ Կար Կ-Երեւճ ճօ քիճնս, օշւր նիօր Կեաճ ճօ քիս
 մար քիս և սարնս.” “Նիօր Կեաճ ճսրնս,” ար Գօճ յաճ
 ԳնճաԼա յիճ Գծօրնս, “և Կեան ճօ Կրեյճ օ Բիօնն, օշւր
 Յան ճօ Կրեյճ օշ ճօրնս Երսրն ար.” “Նի մար Երօն և
 ճօրնս քիճ,” ար Գիարմուճ, “Եճճ ճօ Եօրնար և քանայլ
 արՅե ճա ճօրնս ար Եօրնս յաճ Բիօնն ԼաճԼաճրա քիօնս
 քօ, մար քիսօրաճ ճիճրե անօր.”

“Լա ճա թալձ Բիօնն և ճ-Եարմարն Լաճրա, օշւր մարճե
 օշւր մօր սարնս Բիանն Երնօնն նա քօճարն, նիօր Եան ճօ
 Կաճար ան Եան Եճ Եօրնաճար Եօն օշԼաճ մօր միԼեաճճա
 յար-ԵաԼա և Յ-Երն-մեօճան՝ արն օշւր քիճն ճա Կ-քիս-
 քալնն, օշւր ու քիարմուճ Բիօնն ճճիանայձ Երնօնն ան
 ճ-Եանաճար Եիճնս ար. Գ ճսնաճար Եաճ և Յ-Եօրնսնս նար

¹ Teamhair Luachra was also called Teamhair Earann, being the royal residence of the country of the Earna, 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 Cumhail 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 Luachra¹ 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*.

÷uzadar. 'Nj mar rjv daimra,' ar Fjonn, 'aieñizim
 zur namā daim fējn é.' Taimiz an t-ōzlaē do laēair jar
 rjv, azur beannuzēar dōib. Fhoētar Fjonn rzeula de,
 cja h-ē fējn, nō cā ējri nō cā tālam do. 'Conān mac
 Fhionn Liaēluaēma m'aim,' ar fē, 'azur mo bā m'āēairre
 aēz marbad t'āēairra a ē-caē Chnuēa, azur do ēujt fējn
 ran nējōim rjv, azur do jarraid a jōnāid a b-Fjannuzē-
 eaēc tānzamar don dul ro.' 'Do zēubair rjv,' ar Fjonn,
 'aēt zo d-tuzair ējric daimra am āēair.' 'Na h-jarri
 ējric air,' ar Ojriñ, 'aēt a āēair do ēujctm leatra.'
 'Nj zēubad rjv uaid,' ar Fjonn, 'ōri nj fulair daim
 tujle ējrice d'fāzair uaid.' 'Cneud an ējric aēoi aēz
 jarraid?' ar Conān. 'Nj ful aēt cnuim ēeann-reaīmar
 Chējn mēc Ojllolla Olujm, a ceann do tābairic leat a
 n-ējric m'āēar ēuzamra,' ar Fjonn. 'Do bejrim cori-
 airle māic dujt, a Chonān,' ar Ojriñ, '.j. dul mar ar
 h-ōjlead ēa, azur zan rjōēājn d'jarraid ar Fhionn an
 fāid māirfjor fē.' "

" 'Cneud j an ēnuim ūd,' ar Conān, 'mar nac m-bairn-
 rjnnre a ceann dī?' 'Aēa,' ar Ojriñ, 'uair dar ējriēz
 Ojlloll Olujm amāc ō Dhún Eōēairmūzē, azur Sādb
 nējōn Chujn ēeudāēāzē, a beān azur a bair-ēējle, a
 māille fujr, azur jad amāon ar aon ēarbad; mo bā
 Sādb taōērom torriac an tan rjv, azur do ēonhairic
 rj ciraōb dīraōizjv ōr a cjonh a n-ājnde azur a lan ājri-
 nead ujrire. Taimiz mjan na n-ājinead ar Shajēb, azur
 do ērōē Ojlloll an ēraōb fōri ēlar uāēair an ēarbad,
 zur jē Sādb a leoridōjēn dōib. Ro fēlleadar tar a n-āj
 a bairle, azur do ruēz rj zjv mējn ālujn mullac-leāēan
 mēc don tjom-ēōjriēēar rjv .j. Cjan mac Ojllolla Olujm,
 azur ruēz rjēz Chjarriūde Luāēma lejf dā ālrom ē. Aēt

¹ The Irish frequently use the 1st pers. pl. for emphasis.

² Literally, Ask of him no eric beyond the fall of his father by thee.

³ The ancient name for the territory which is now comprized by the

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.'¹ '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.'² '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 Luachra³ took him with him to county of Kerry, and which takes its name from Ciar, one of its ancient monarchs.

ćeana, 1r amlaib no ba an mac riu azur dnuim-iall tar a ćeana air, azur zac bpreac da m-beirnead an mac riu do beirnead an dnuim-iall bpreac leir.' ”

“ ‘Ro far azur no forbairn Cian zur flanuiz a fitee bliadair, azur no ba diar mac oile az Oiholl, azur no ba an triar inzhioimh an tar riu. Ro badar triar eac-lać .1. Ziollaide, aco, azur no ćuaddar na Ziollaide airmir aiuzte zo teac Szaćain mje Szannlain ar aoid-eact. Ro ba Szaćan zo matc ihu an oidce riu, azur a dubairc, ‘ata flead aghr an teaz ro ahoct fa ćomairn Fhion mje Chuihail, azur do zeubćaid bar n-doirin do biad matc oile a n-euzmuir na fleide riu.’ Ro ćairceadar az-cuid an oidce riu, azur d’ėirzeadar zo moć ar n-a mharac, azur do ćuaddar tar a n-air zo Dún Eoćairnuize, azur tarladar triar mac Oiholla ar an b-faitce nompa .1. Eoćan mór, Cormac Car, azur Cian, azur no fjar-nuiz Eoćan da ziolla ca rajb re arėir. ‘Ro badmar a d-teaz Szaćain mje Szannlain,’ ar an Ziolla. ‘Cionnur do bjoćur azuib agh?’ ar Eoćan. ‘Do bjoćur zo matc,’ ar an Ziolla. Ro fjar-nuiz Cormac. ‘Zo matc,’ ar an Ziolla. Ro fjar-nuiz Cian an ceudna da ziolla. ‘Do bjoćur zo h-olc,’ ar Ziolla Chėir, ‘oir do maoib re ornuin zo rajb flead aize fa ćomairn Fhion mje Chuihail, azur nē ćuz re a blar dūinhe.’ ‘Na creid ē,’ ar na Ziollaide oile, ‘oir do bē re zo matc linn re ćeile.’ ‘Do beirfuid re diol damra fa zan a beic zo matc lem ziolla fėir,’ ar Cian. ‘Na h-abair riu,’ ar Cormac Car, ‘oir 1r fearn pionnra damra ē, azur ata a faitc do ćizear-na aize .1. Fionn mac Chuihail.’ ‘Nē mird linn,’ ar Cian; ‘racrad dom beirnead ćuize.’ 1r amlaib do bē an

¹ Inzhioimh is of the same meaning as infeadma, from in, fit for, and zhoim, a deed or exploit.

² *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.¹ They had three eachlachs, that is, servants,² 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,³ 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*.

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

C1an r1n, n1on bearnu aon duine aruam e nac m-bairnead a
 ceann de; azur do zluair C1an noime zo dún Szacáin
 mhic Szannlain. Ro carla Szacán ar an b-fairce noime,
 azur no fairruiz C1an ari a bearnad. 'Do den,' ar
 Szacán, 'oir ir e ir ceaird daíra bearnad do deunam,
 azur aon rúd an teaz ina n-deinim e azur éiruzre noimam
 aon:' azur do zluair C1an d'ionnraizid an tize. Do
 cuaid Szacán d'ionnraizid a tize codalta, azur do cuir a
 ariam azur a éidead ari, azur aon r1n tuz r3ian azur
 uirze leir ina laim, azur do cuaid mar a riab C1an.
 'Creud fá d-tuzair na h-ariam r1n leat?' ar C1an. 'Do
 cluim,' ar Szacán, 'zo marbann tufa zac neac da
 m-bearnann tu, azur do den tufa do bearnad fearda.'

" 'Jari r1n do r3aol Szacán an ceanzal no ba ar
 ceann Chéin, azur do ruair dnuim-jall mhór ón z-cluair
 zo céile ari. 'An e ro adbar fá a marbann tufa zac
 neac da m-bearnann tu?' ar Szacán. 'Ir e zo deinim,'
 ar C1an, 'azur n1 baogal duirre mé.' 'Do beirime mo
 bmuatar, ar Szannlan, 'zo n-dénra adbar mo marbta
 leat aonir nó zo m-biad a f1or azam creud an fac atá
 azad aon ro.' Jari r1n tuz r3on don r3ein tar an dnuim-
 éill zur r3ion cuim aird, azur no éiruz do léim lúinair
 laineudtuim zo riainz f1onnullac na bmuizye, azur az
 túriluz ahuar di carla cruairceac Chéin noime, azur
 no cuir cruadfnadmanna coindainzhe dor3aolte uirre
 féin fá ceann na cruairze. Tar éir ceann Chéin do
 bearnad no éozair Szacán an cuim do marbad, ac a
 dubair C1an zai a marbad zo m-beirfad féin zonuze
 Saibb n3ion Chuih ceud-carai3 í, 'oir ir ina bmuim
 do zeinnead an cuim r1n.' "

" 'Ah-azle r1n no cuir Szacán lufbeanna ice azur leizir

1 Here the writer should have had but, or, however. Owing to care-
 lessness of style azur (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, 'and¹ 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. *μηόραη δο μηαηβαδ αζυρ δο βαελαδ*, (4 Mast. A.D. 1543), many were slain and drowned, where it should have been, were slain or drowned.

ne cneadaib Chéin. aZur no zluair Cían noime zo Dún Eocairmúige, aZur a éraoiréac for a beulaib aize. aZur an énum ceanzailte di. Tára Orloll Oluim aZur Sadb noime an an b-fairce, aZur no ionnir Cían rzeula na cnuime dóib ó cúir zo deirnead. A dubairt Orloll an énum do marbad, acé a dubairt Sadb nac maireobéaibe, 'óir ní fíor,' ar rí, 'nac ionann nae di aZur do Chían;' aZur ir í comairle ar an éinn Orloll aZur Sadb .i. ronnae dairezean clair do éur ina timcill, aZur learuad aZur lan-córuad bíd aZur díze do éur cúice zac la.'"

"'Ro fáir aZur no forbair an énum rín ionnir zo m-bad éizean an ronnae do rzaoirlead ina timcill, aZur teac comólúe do deunam di. Ro fáir aZur no forbair ar rín zo ceann bliadhna. ionnir zo naib ceud ceann uirne, aZur zo m-bad cuma léi cia an ceann ina d-teirzeomad an bíad do curteí cúice, aZur do fíoirzead curad nó laoc zo na armaib aZur a éidead an zac ceann éraoiréozantac dá naib uirne.'"

"'Ir í rín uair aZur airmirí fá a d-táiriz míz Chíairmuide Luacna d'fíor a comóalta .i. Cían mac Orlolla, aZur mar éualaid tuairzabáil na cnuime rín, no éualid do deunam ionzantuir di, aZur d'éiriz ina fearam ar báir an t-ronnairz. Mar ruair an énum madarc air, tuz ríe rannac nímneac naímdeamair air, zur bain an éor ón z-colpa ríor de; aZur mar éncadar mhá aZur mion-daoirne an baile an zhoim rín, no éiréadar uile aZur no fázbadar an dún ina fárac folam ina n-diarz. Mar éualaid Orloll rín, a dubairt an énum do marbad d'éazla zo n-dionzad eucé fá mó ina rín. aZur no aonuirz Sadb a marbad. AZur mar ruaradar an teazlac an ceud rín

¹ 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 larger] house. Thence it grew and increased [yet] to the end of a year, so that there were a hundred heads¹ 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.'² "

" '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 gave 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 people³ 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

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

² A frequent expression for women and children.

no cúireadair an dúin tré doigéir doinn-muaid dearmz-larfaic
na timéjoll. An riu an uair d'airiú an énuí tear na
teinead az buair na, azur an teac az tuicim uirre; no
éiriú do baotléim eudtuim tré inullaé an tize ruar,
azur do zab noimpe riar azur an teazlac na diaú, zo
riairú uair doicá Fearina a n-iaréar Chonca Uí Dhuib-
ne. Ro éuaid arteac ran uair, azur do riúne fáraé don
tuicá ceud riu na timéjoll, zo nac laimaid Fionn na
Fianna Eirionn realú na fadaé do deunain an le nae
na cuirne riu, azur ir é a ceann riu iaruir Fionn oicra,
a Chonair, ar Oiriu."

" 'Mairéad,' ar Conán, ' ir fearu lomra bá d'fá-
zair az iaruid na h-éirice riu, na dul tar m'air mar
ar h-oirlead mé.' "

" An riu no éiomair cead azur céileabrad az Oiriu
azur az maréib na Féinne, azur do zluair noime zo
riairú an air na maib an énuí. An n-a fairriu do
Chonán no cúir a imeir a ruairéid íoda an zaoi deirú,
azur mire féin tuú iaracé an zaoi deirú do," ar Diair-
muib, " mar zlacar conailbe azur baib fuir; óir do bí a
féir azam nac maib a marbad ir an z-cuirne muna mar-
eobad an za dearmz í. Azur tuú noza an uréair de zuir
cúir tré n-a h-imlocan é, azur no maréib d'airéarú an
uréair riu í, azur tuú ceann da ceannaid do laéair
Fhionn; azur ar n-airéir an éiric d'Fhionn, a dubairc nac
nzeobad zan tuille éirice d'fázair na aéair ó Chonán.
Ir í riu uair azur airriu táirú fad fácaé foluairneac
d'ionnraizid na tulca mar a rabamairne ule an ran riu;
azur no leanamar ule an fad. Od éomairc Conán riu,
tuú rziac tar lomú riu an b-Féinne, azur no lean féin

¹ 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 perceived¹ 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.² 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,³ and he himself and Fionn followeth the stag;

² Called in English the barony of Corcaguiney, in the county of Kerry.

³ *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 rzeuluígeac̄t orrēa zo mángadar cūzaiṅhe uim trāc̄hōna do lō, azur deirnead feolmáíḡ an fíad ar Chonán a n-díad Fhionn, azur nǵor iarri Fionn éirre ar bíc ar Chonán ó íor̄n alé: azur dar bar lamáíbre, a clanna Mhóirne,” ar Diarmuid, “nǵ feadarmar an dá deoir̄n nō dá aím̄deoir̄n mo báin Conán ríe d’Fhionn an la r̄n, azur dar lom nǵor̄n nō an euzcōir̄ r̄n nǵa éirre a aēar d’iarriad orruíbre, azur nǵar beaz do mar̄ éirre zur a m-bruim̄ bar máíe-neac̄ a bábari ar d-tuic̄im bar n-aiéneac̄ nǵr fēin, zan bar z-cuir d’iarriad caor̄ caor̄c̄aiṅ Dub-moir̄ nō mo c̄iṅhe, óir̄ ir̄ é an ceann cur̄ad iarriur Fionn orruíbre é; azur z̄id bē aca beuir̄ad r̄ib cūize, nǵ bíad ríe azuib̄ fá deoíḡ.”

“Ceud íad na caora úd iarriur Fionn,” do máid Zmáirne, “mar̄ nac̄ b-féid̄ir̄ a b-fázaí do?” “Ala,” ar Diarmuid, “crann caor̄c̄aiṅ d’fázaíb Tuata De Danann a d-tuic̄a ceud O b-Fíac̄nac̄; azur zac̄ caor̄ dá d-tíḡ ar an z-craim̄ r̄n bíd buada iom̄da aco .i. bíonn meir̄ze f̄iona azur fáraim̄ reir̄-níḡ an̄n zac̄ caor̄ díob; azur z̄id bē c̄aíefer̄ tr̄í caora díob, dá m-bad̄ ílan a ceud bíad̄an do, do mac̄fad̄ a n-aor̄r a deic̄ m-bíad̄an r̄íeēad. Z̄idead̄, at̄a at̄ac̄ f̄ior̄z̄n̄ana dof̄aier̄f̄ona az̄ cōim̄eud an c̄aor̄c̄aiṅ r̄n, zac̄ lá aza bun azur zac̄ n-oir̄c̄e aza báir̄ nǵa cōdla. Azur do m̄íḡne ré fárac̄ don̄ tuic̄a ceud r̄n nǵa c̄im̄c̄oll, azur nǵ féid̄ir̄ a máir̄-bad̄ nō zo m-buar̄ltear̄ tr̄í leura lan̄ad̄m̄eíle do luir̄z-fear̄raí iarriaiṅ at̄a aize fēin ari, azur ir̄ aml̄ad̄ at̄a an luir̄z-fear̄raí r̄n, azur f̄íe im̄neam̄ar iarriaiṅ tr̄e

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.

Կ-Վ ՇԵՆՆ, ԱՅՄ ԿՆ ԲԻԾ ԵՐԷ Կ-Վ ՇՈՐԲ. ԲՕ ԵՍՆ ԲԷ ԵՕՄՈՐՈՒ
 ԾՕ ՇՈՆՆԻԱԾ Ծ՛ԲԻՅՈՆՆ ԱՅՄ Ծ՛ԲԻՅԱՆՆԱԻԵ ԵՐԻՅՈՆՆ ՅԱՆ ՐԵԱԿ
 ԿՆ ԵՐԿԱՇԱ ՇԵՍ ԲԻՆ ԾՕ ԾԵՆԱԻՆ, ԱՅՄ ԿՆ ՍԱԻՆ ԾՕ ԵԱԾԱՐՐԱ
 ՔԱ ՇՈՂԼ ԱՅՄ ՔԱ ՅՐԱՍԻՄ ԱՅ ԲԻՅՈՆ ԾՕ ՔԱՐԱՐ ՇԵԾ ՐԵԼԿԷ
 ՍԱԻԾ, ԱՇՏ ՅԱՆ ԵՍՆ ՈՒՐ ԿԱ ՇԱՐԱԻԵ ՅՕ ԵՐԱՇ. ԱՅՄ Ա
 ՇԼԱՆՆԱ ՊՊՈՐՆԵ,” ԿՐ ՊԻԱՐՄԱԻԾ, “ԵՅՕԾ ԵԱՐ ՈՅՅԱ ԱՅՍԻԵ;
 ՇՈՆՐԱՇ ԼԻՕՆՐԱ ՔԱ ՄՕ ՇԵՆՆ, ԿՕ ԾՍԼ Ծ՛ԼԱՐԱԻԾ ԿԱ Յ-ՇԱՐԻ
 ԿՐ ԿՆ ԱՇԱՇ.” “ՊԱՐ ԼՍԾԵ ՄՕ ԷՒԱՇԱ Ա Ե-ԲԻՅԱՆՆԱԻՅԵԱՇՏ,”
 ԿՐ ՇԼԱՆՆԱ ՊՊՈՐՆԵ, “ԾՕ ԾԵՆՐԱ ՇՈՆՐԱՇ ՈՅՐԱ ԿՐ Ծ-ԵՒՐ.”

ԵՐ ԲԻՆ ՈՕ ՅԱԾԱԾԱՐ ԿԱ ԾԵԱՅԼԱՕԻՇ ԲԻՆ .Ե. ՇԼԱՆՆԱ ՊՊՈՐՆԵ
 ԱՅՄ ՊԻԱՐՄԱԻԾ, Ա Յ-ՇԱՕՈՆՇՈՐՐԱ ԵՆԱ Յ-ՇՍԼԱԻԾԷԻԵ ԿՐՄ
 ՅԱԻՐՅԵ ԱՅՄ ՇՈՆՐԱԻՇ, ԱՅՄ ԻՐ Է ՇՈՆՐԱՇ ԿՐ ԿՐ ՇԻՆՆԵԱԾԱՐ,
 ՇՈՆՐԱՇ ՇՐՈՅԵ-ՆԵԱՐԵՄԱՐ ԾՕ ԾԵՆԱԻՆ.

ԱՇՏ ՇԵՆՆԱ, ՈՕ ՇԵՆՆՅԱԼ ՊԻԱՐՄԱԻԾ ԵԱԾ ԱՐԱՕՆ ԿՐ ԿՆ
 ԼԱՇԱԻՐ ԲԻՆ. “ԻՐ ՄԱԻՇ ԿՆ ՇՈՆՐԱՇ ԾՕ ՈՅՅՈՒՐ,” ԿՐ ՅՐԱԻՆՆԵ,
 “ԱՅՄ ԻՐ ԵՐԱՇԱՐԻ ԾԱՎՐԱ ԾԱ Մ-ԵԱԾ ԿԱՇ ՈՒՇՔԱԾ ՇԼԱՆՆԱ
 ՊՊՈՐՆԵ Ծ՛ԼԱՐԱԻԾ ԿԱ Յ-ՇԱՐԻ ԲԻՆ, ԿԱՇ ԼՍԿՔԻՆՈՒՐԵ ԱԾ
 ԼԵԱԾԱԻԾ ՅՕ ԵՐԱՇ ՄՍՆԱ Ե-ՔԱԿՅԻՆՈՆ ՇՍԻԾ ԾՕ ԿԱ ՇԱՐԱԻԵ ԲԻՆ,
 ՅԻՅՈՆ ՅՐԻ ՇԵԱՐԻԾ ՄՍՆԱ ԿՆ ՈՅԾ ԲԻՆ ԿՐ Ա ԵԵԻՇ ՇՈՐՐԱՇ;
 ԱՅՄ ԱՇԱԻՐԵ ԱՌՈՒՐ ՇԱՕԷՐՈՄ ՇՈՐՐԱՇ, ԱՅՄ ՈՅ ԵՅԼԱԾ ԱՎ ԵԵԱ-
 ՇԱԻԾ ՄՍՆԱ Մ-ԵԼԱԻՐՔԵԱԾ ԿԱ ՇԱՐԱ ԲԻՆ.”

“ՈՒ ՇՍԻՐԵ Ծ՛ՔԱՇԱԻԵ ՕՐՄ ՐԻՇ ԾՕ ԵՐԻՔԵԱԾ ԿՐ ԿՆ ՇԵԱՐ-
 ԵԱՆ ԼՕՇԼԱՆՆԱՇ,” ԿՐ ՊԻԱՐՄԱԻԾ, “ԱՅՄ ԿԱՇ ՄՕՅԾԵ ԾՕ ԼԵԿՅ-
 ՔԵԱԾ ԲԷ ԼԻՕՄ ԵԱԾ.” “ՏՅԱՕԻՐԵ ԿԱ ՇՍԵՐԿՅԵ ՐՕ ԾԻՆՆԵ,” ԿՐ
 ՇԼԱՆՆԱ ՊՊՈՐՆԵ, “ԱՅՄ ՈՒՇՔԱՄԱՕԻԾ ԼԵԱՇ ԱՅՄ ԵՍՐԻՔԱՄ
 ԵՆՆ ԲԷԻՆ ԿՐ ԾՕ ԻՅՆ.” “ՈՅ ԷՐՕՐԱԻԾ ԲԻԵ ԼԻՕՆՐԱ,” ԿՐ ՊԻ-
 ԱՐՄԱԻԾ, “ՕՐԻ ԾԱ Ե-ՐԵԻՇՔԵԱԾ ԲԻԵ ԼԱՆ ԵԱՐ ՐՍԼ ԾՈՆ ԱՇԱՇ ՍԾ

¹ Literally, when Fionn had me under the wood and under displeasure.

² i.e. By the strength of their hands alone, without weapons.

³ ՅՐՈՆ ՅՐԻ, *although—not*. This expression is no longer used in the spoken language, and requires explanation. It has sometimes a negative meaning; as in the text, and before at p. 44, and again in the poem on the genealogy of Diarmuid at the end of the volume, where it is equivalent to the present ՅԻՆ ԿԱՇ, so that the above sentence would read ՅԻՆ ԿԱՇ ՇԵԱՐԻԾ ՄՍՆԱ ԿՆ ՈՅԾ ԲԻՆ. Sometimes it is affirmative, of which there is an instance further on in the story.

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,¹ 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.²

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, although³ that is no fit thing⁴ 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 glimpse⁵

¹ *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.

⁵ *One glimpse*. Literally, the fall of your eyes.

bud dōcārbe bār m-bār iṅā bār m-beācā ē.” “*Պարբաճ, յայն չիարա օրսայոյ,*” ար իյաճ, “*այ ցայնբեաճ ծո ծոյաճ օրսայոյ, աչսր իյոյ ծե լէյչոյ լեաճ և յ-սայչնեար չո Բ-բեյբիմիյր ծո ճոմիյաճ իյր այ աճաճ իսլ Բայնբի յա ցոյո ծար մեյժե:*” աչսր ծո իյչոյե *Պարսայոյ ճոմայճ իյո.*

Այո իյո իո չլուայր *Պարսայոյ իոմիյե ճ'յոմիյաչիճ այ Ե-ՏարԲայոյ Լոճլանայչ, աչսր Եարևա այ Ե-աճաճ իյա ճոճլա իոմիյե. Եւչ Բսլլե ծա ճոյր այո չսր ճոչ այ Ե-աճաճ և ճեան, աչսր ճ'բեւճ իսար ար Պիարսայոյ, աչսր իր և իո իայճ; “այ իճ ծո Բ'այլ իյոճ ծո Բսլլեաճ, և իյոյ Այ Պսլլե-նե?” “Նյ Բ-եաճ,” ար Պարսայոյ, “աճճ Շրայոյե իյչոյոյ Շոմիյոյ Եճա Եաճճոմ Եոմիյաճ, աչսր ծո չլաճ իյ միայ ծո յա ԵաճայԲ իո աչաճրա, աչսր իր ճ'յարմայճ լայո ծսլլոյ ծո յա ԵաճայԲ իյո օրԵրա Եանչարրա.” “Պո Բեյլլոմբե մո Բսլլ-աճար,” ար այ Ե-աճաճ, “Ծա մ-Բաճ յաճ մ-Բիյաճ ծո ճոյոյոյ աչաճրա աճճ այ չեյո իյո իյա Բսլլոյոյ, աչսր յաճ մ-Բիյաճ ար իլոճճ Շոմիյոյ միյոյ Այր աճճ Շրայոյե, աչսր և ճեմիյոյ աչամբա չո իաճբաճ այ Եոլլլոյճեար Երե ճաճ Շիմայոյե ամաճ, յաճ մ-Բլայրբեաճ իյ ճոյ ճաճո ծո յա ԵաճայԲ իո չո Բիյաճ.” “Նյ ճոյոյ ծամբա իեալ ծո ճեւնայոյ օր,” ար Պարսայոյ, “ճոյ իր ծա յ-յարմայճ ար այր յճ ար էլչեան Եանայրա ծոյ ճոյ իո.”*

Ար յ-ա ճոյր իյո ծոյոյ աճաճ, իո էլլլոյ իյա իեարայոյ աչսր իո ճսլլ և լսլլոյ-բեարբաճ ար և չսալայոյ, աչսր իո Բսլլ Երլ լայնլեւրա մճոբա ար Պիարսայոյ, չո յ-Բեարմա իե ճոյճԲայլ ճեյնեօլ ար իչաճ և իչեյճե ճե. Աչսր այ սայր յաճ Բ-բեաճայճ Պարսայոյ այ Ե-աճաճ աչա իեաճնաճ իո լէլչ և ճսլլ ար լար, աչսր Եւչ իճ իանոյաճ իարևայճոյր ար այ աճաճ, չո իայոյչ լան և ճա լան ծոյ լսլլոյ-բեարբայճ ճսլլչե. Այո իյո իո ճոչ այ Ե-աճաճ ճ ճալան աչսր իո ճսլլ իյա էյո-

¹ 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 *Եսլլոյ* (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 Lochlannach, 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 guard¹ 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 head² and through the end of the club stretched,

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

ճիոլլ է, Էջուր ո՞ր ի՞նչ ան է՞ծ յարմարոյն ու ի՞նչ քա՞ շնորհ ան
 աճալէ Էջուր տրե՞ շնորհն նա խորհրդաբարձե, Էջուր ան սար
 քա ի՞նչ ան լորն է՞ զօ քա՞ յի՞ լեւրա՛ լա՞նայծնի՞լե ար ան
 աճա՞ծ ; շուր շարք և ի՞նչ տրե՞ ի՞նչ տրե՞ և շնորհ Էջուր և
 շնորհ արած, շուր քա՞ շարք շար անան է ; Էջուր ու ծածար
 ան ծար ի՞նչ զօ շնորհայն Պի՞նիտե Է՞ թէ՛ թիօն Փի՞նիտե
 Է՞ ծեւարն ան շնորհայն ի՞նչ.

Ան տան ան շնորհար ան տ-աճա՞ծ Է՞ շարք, շարքար
 թէն զօ լա՞նար, Էջուր զօ ի՞նչ Փի՞նիտե զօ թարձե շարք
 ծ'էր ան շնորհայն ի՞նչ, Էջուր և ծածարք լե շնորհայն Պի՞նիտե
 ան տ-աճա՞ծ ծ'ա՞ծնա՞ծ քա՞ թարքայն նա շարք ար ի՞նչ ի՞նչ
 Ե-թարքար Շի՞նիտե է, “ Էջուր յար ի՞նչ շարք զօ Ե-թարքար
 թէն Էջուր շարքայն ի՞նչ ի.” զօ շարքայն Էջուր շարք
 Պի՞նիտե ան տ-աճա՞ծ լե՞ թար Ե-թարքար արած, Էջուր ու շարք-
 արքար քա՞ շարք է, Էջուր ու շարքար և շ-նորհ Շի՞նիտե
 զօ ծ-նորհար զօ Փի՞նիտե ի. “ Է՞ ի՞նչ, և Շի՞նիտե,” ար
 Փի՞նիտե, “ նա շարք զօ Ե՞ շարք զօ Ե-թարքար, Էջուր
 Ե՞ թար թէն զօ ծ'ի՞նչ ծ'ի՞նչ.” “ Ե՞ թարքար ծ'արքար,” ար
 Շի՞նիտե, “ ի՞նչ Ե-թարքարքար արքար ծ'ի՞նչ ա՞ծ ան շարք
 զօ ծ'արքար զօ լա՞նար, և Փի՞նիտե.” Քօ շարք Փի՞նիտե
 ի՞նչ Ե-թարքար արքար ի՞նչ, Էջուր ու Ե՞ թար նա շարք զօ Շի՞նիտե
 Էջուր զօ շնորհայն Պի՞նիտե, շարք շարքար ծ'ի՞նչ և թարքար
 ծ'ի՞նչ.

Ան սարք Ե՞ թարքար զօ լա՞նար Փի՞նիտե, Էջուր և
 ծածարք : “ և շնորհ Պի՞նիտե,” ար թէ, “ թարքար ան թարքար
 թարքարքար ի՞նչ զօ նա շարքայն թօ, Էջուր ծ'արքար լե Քօնն շար
 ի՞նչ թէն զօ թարքար ան Շարքար Լո՞նար.” “ զօ թարքար
 ար Ե-թարքար,” ար թարքար, “ ի՞նչ թարքար կօն և Ե-թարքար
 զօ Քօնն ծ'ի՞նչ ;” Էջուր ու Ե՞ թար Փի՞նիտե սարք զօ նա
 շարքայն ծ'ի՞նչ. Ան ի՞նչ շարքար շնորհ Պի՞նիտե թարքարքար

¹ This is a notable instance of redundancy of language, sometimes introduced into English by the Irish, viz. *killed dead*. Similar is the expression ծալ ծ'արքարքար, blind without sight, *Four Masters*, A.D. 1541.

² *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 ;¹ 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 grudge² what we shall take to Fionn of them;" and Diarmuid plucked them a load of the berries. Then the

is, *ní mór linn*, 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 *ní mór linn a rás, a deunadh, &c.* Instead of these negative expressions might be used the positive ones, *ní mór linn*, I think it much, I grudge; *ní beag linn*, 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.

ազur altuzad me Vjarumud tari er na d-tjodlajcead do ruaradani uajd, azur no zluarreadani rompa mari a rajb Fjonn azur Fjanna Ejjonn. Do cuajd Vjarumud azur Zrajnne jomormo zo bari an caortajnn, azur do luzeadani a leabajd an t-Searban Loclannajz, azur nj rajb acēt caoma rearba anhr na caomajb rjor d'feucan na z-caori do bj ruar ani an z-cranh.

Do manzadani clanna Whōjnnne zo Fjonn, azur no fjar-nuz Fjonn rzeula djob d cūr zo derread. “Ro marbamari an Searban Loclannac,” ani rjad, “azur tuzamari caoma caortajnn Dubmor cūzadra a n-erjuc t'acari, mā tā rjē azurnn da z-cjonn.” Tuzadani na caoma an tan rjn a lajn Fhonn, azur no ajēnjz rē na caoma, azur no cūjn fā n-a rjōjn jad, zo n-dubajnt me clannajb Whōjnnne, “do berjnn mo bmarari,” ani Fjonn, “zuri ab ē Vjarumud O Durbne do bari na caoma ro, djn ajēnjzjm bolad cūjr njc Uj Durbne orrēa; azur jr derjōjn ljom zuri ab ē do marb an Searban Loclannac, azur macfadra do rjor an marneanr rē az an z-caortajnn. Zidead, nj fējnnde djbre na caoma do tabajnt cūzamra, azur nj b-fujzjōd rjb jonnad bari n-ajrēac a b-Fjannuzjeacēt zo d-tuzajd rjb erjuc damra am acari.”

Jari rjn no cūjn tjōnōl azur tjōnrūzad ani fēacēt z-ca-
 tājnb na Znajcējnnne ani aon lačari, azur no zluarj romne
 zo najnjz Dubmor O b-Fjacmac; azur do lean lojz Dhi-
 armuda zo bun an caortajnn, azur ruari na caoma zai
 cōjmeud orrēa, zuri jēadani a n-dōjējn djob. Do ruz an
 tearbac mōr orrēa an tan rjn, azur a dubajnt Fjonn zo
 n-anrad az bun an caortajnn zo n-jmēoac an tearbac
 rjn; “ōjn acā a rjor azam zo b-fujl Vjarumud a m-bari
 an caortajnn.” “Jr mōr an comarēa euda dūjre, a
 Fhonn, a mear zo b-fanrad Vjarumud a m-bari an caori-

¹ 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 envy¹ in thee, O Fionn, to suppose that

that Diarmuid would be in such a place.

էայոյ, օչսր և բօր օյժե տսր Ելէ ար էյ և մարծէա,” ար Օլրն.

Ա ս-ճալճ ան շոմրայծ րն ճո ճեսնան ճծն, ոյ յարս Բոյոն բլէճոլլ ճա հ-յոյրտ; օչսր և ճսբարտ ոյ հ-Օլրն, “ճո յոյոսրոյոն քնն ճլսլէճե Լեատրա սրոյոյ րո,” ար քն. Տսլճոյ ար ճաճ տաոյ ճոն քլէճոլլ .1. Օլրն, օչսր Օրճար, օչսր մաճ Լսլճճեաճ, օչսր Փոյոսրոյոնճ մաճ Փոյարս Այ Բհաոյրճոն ճո էաոյ, օչսր Բոյոն ճոն տաոյ օլե.

Յոյ էրա աճտ, ոյ Բաճար օճ յոյրտ ոյ քլէճոլլե ճո քաճաճ քլրճիճ, օչսր ոյ ճարս Բոյոն ան ճլսլէճե ար Օլրն և ճ-ճաոյ ոյաճ ոյայծ ճո Ելրտ ճո աճտ աոն Եարտ անայն, օչսր յր է ոյ ոյայծ Բոյոն; “Աճա աոն Եարտ օճ Երլէ ան ճլսլէճե ճսրտ, և Օլրն; օչսր Եյոճ և քլան քա և Ե-քսլ ան քոճարս ան Եարտ րն ճո էաբարտ ճսրտ.” Աոն րն և ճսբարտ Փարսոյս և ճ-ճոլ Կրնայոն, “Եր էրաճ կոյն ան ճար Եարտ րն օրտ, և Օլրն, օչսր ճան մե քնն օճ տաբարտ տաճարճ ոյ Եարտ րն ճսրտ.” “Եր մարա ճսրտ էս քնն,” ար Յրնայոն, “ճո Երլէ-և Լեաբայծ ան տ-Տարնայն Լոճլանայճ և ոյ-Եարտ ան ճարտէայոն, օչսր քաճտ ճ-ճաճ ոյ Յոյայքքնոն ան էլմճոլլ ար էյ ճո մարծէա, յոյա ճան ան Եարտ րն օճ Օլրն.” Եար րն ոյ Եայն Փարսոյս ճաոյ ճո ոյ ճաոյայծ, օչսր ճ'այոյրլճ ան քարս Եսճ ճոյն ճո էճճԵայլ; օչսր ոյ էճճ Օլրն ան քարս րն, օչսր ոյ ճարս ան ճլսլէճե ար Բոյոն քան ոյոճ ճ-ճեսնայ. Ոյոյն Ե-քաճա ճո ոյայծ ան ճլսլէճե քան ճ-ճարտ ճ-ճեսնայ ան ճարս հ-սարս, օչսր ան սարս ճո ճոնայրտ Փարսոյս րն

¹ Chess was the favorite game of the Irish in the most ancient times of which we have any account, as appears from the constant mention of it in almost all romantic tales. Chess-boards very commonly formed part of the gifts given as stipends by the provincial kings to their subordinate chieftains, e.g. “The stipends of the king of Caiseal [Cashel] to the kings [chiefs] of his territories:—A seat by his side in the first place, and ten steeds and ten dresses and two rings and two chess-boards to the king of Dal Chais; and to go with him in the van to an external country, and follow in the rear of all on his return. Ten steeds and ten drinking-horns and ten swords and ten shields and ten scings [part of the trappings of a horse], and two rings and two chess-boards to the

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 Diorrúing the son of Dobhar O'Baoisgne on one side, and Fionn upon the other side.

Howbeit they were playing that [game of] chess¹ 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 Gabhrán." 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*.

no buaſl an darna caori ar an b-feari bud cõim do tõižbaſl, azur no tõiž Oirfin an feari rin zur cõim an cluſtõce ceudna ar Fhionn. Ro cõim Fionn an cluſtõce an trefar uair ar Oirfin, azur no buaſl Diarmuid an trefar caori ar an b-feari do beurfad an cluſtõce d'Oirfin, azur do tõižbadar an Fhianh žair mõi fan ž-cluſtõce rin. Do labair Fionn, azur ir õ a dubairt: "Nĩ h-iongha lom an cluſtõce do breit õur, a Oirfin," ar rõ, "azur a õitõjoll az Ožžar da deuhair õur, azur duẽnaõc Dhiormairh, azur faĩt-beair mhic Luĩždeac, azur teažarž mhic Uĩ Dhuibne ažad." "Ir no mõi an t-eud õurce, a Fhionn," ar Ožžar, "a tũžrin žo b-farfaõ Diarmuid O Dhuibne a m-bair an õmionn ro, azur tura fa n-a cõmair." "Cia ažuime az a b-fuil an fĩimne, a mhic Uĩ Dhuibne," ar Fionn, "mire nõ Ožžar?" "Nĩõr cailhĩre t'airne mair mair, a Fhionn," ar Diarmuid, "azur acairne azur Žrairne an ro, a leabair an t-Seairbair Loclannuĩž." Anh rin do ruž Diarmuid ar Žhairne, azur tũž tũĩ põiž õi õr cõmair Fhionn azur na Fõimne. "Ir meara lom reaõc ž-caõa na Žnairfõimne azur rin Eimionn d'fairneĩr õur an õiõce ružair Žrairne mhic õ Theairairh, azur zur tu fõin ba feari cõimeudta dair an õiõce rin fõin, ina a b-fuil an ro d'fairneĩr õur; azur do beurfair do ceann ar ron na b-põiž rin," ar Fionn.

Jar rin no õimĩž Fionn azur na ceĩre ceud airar do bĩ airõ ar tũllion azur ar tũairfadal, fa cõmair Dhiarmuda do mairbad; azur no cõim Fionn a laĩna a laĩnaĩb a ceĩle tĩmõjoll an caorõairn rin, azur d'fuažair dõĩb a b-fõimn a ž-ceann azur a ž-cõimeudta beacõ žan Diarmuid do lõĩžion tairra amac. Ro žeall dõĩb mairle, žĩb bõ õurce d'Fhianhnaĩb Eimionn do macfaõ ruar azur do beurfad ceann Dhiarmuda Uĩ Dhuibne cõĩžõ, žo d-tiõmbaõ a airn azur a õĩdeac õo, azur ionad a acair azur a

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 րաօր ծօ. Փօ քրեաշարի Շարձ քլէյԲե Ըա, աշար ր է ու րաճ, շար ևԲ է աճարի Փիար-մաԸա Այ Փիարձե, Փօն Օ ՓօնչիԸա, ու րարձ և աճարի քէր, աշար ծա րիճեր րի ծօ րաճքաԸ ծա ծիօճալ ար Փիար-մարձ, աշար ու ճլար րօրիք րար. Փօ քօլլրիլլեաԸ քրա ծ՛Ղօնշար ան Բրօճա ան ք-էլլիօն րա րարձ Փիարմարձ, աշար քի ծա քրաճաԸ ճան քիօր ճան արրաճաԸ ծօն Բիէրի; աշար րար րարիլ Շարձ քլէյԲե Ըա րար և ր-Բար ան ճարճարի քա Փիարմարձ Բլլե ծա ճօր ան, աշար ու ճարճ քիօր և րարճ րա Բիէր Է, րօնար շար ԲարիօԸար արար Բիէր ան ճարն ծե, ծր ծօ ճար Ղօնշար ծալձ ՓիարմաԸա ար. Փէր և րարձա քարիլ և ճրաճ քէր ար, աշար ու արիլ ճ Բիօն աշար Բարա Էրիօն Է, Յօ ր-ԸԲրաԸար շար ևԲ է Շարձ ծօ ճր ան.

Ղի րի և ծԲարի Շարձ քլէյԲե Ըրօ Յօ րաճքաԸ ծօ ծիօճալ և աճար քէր ար րաճ Այ Փիարձե, աշար ու ճլար րար աշար քա Ղօնշար Բլլե ծա ճօր ան շար ճարճ քիօր և րարճ րա Բիէր Է, աշար ծալձ ՓիարմաԸա ար, շար ԲարիօԸար րարիլ Բիէր ան ճարն ծե. Ղար և ծԲարի Բիօն րաճ է Փիարմարձ ու Բա ան աճ Շարձ, աշար ծ՛քրարիլլ ճ քրար ար քրա րաճքաԸ րար. Ղ ծԲարի Շարձ քլէյԲե Յարիք Յօ րաճքաԸ քէր ան, աշար շար ևԲ է Փօն Օ ՓօնչիԸա ու րարձ և աճար, աշար ծա րիճեր Յօ րաճքաԸ ծա

¹ *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.

² *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.

³ *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 Cua¹ 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 Crot² 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 Guaire³ 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 Feabhaill, 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 Garbhs¹ of the Fenians, namely, Garbh of Sliabh Cua, and Garbh of Sliabh Crot, and Garbh of Sliabh Guaire, and Garbh of Sliabh muice,² and Garbh of Sliabh mor,³ and Garbh of Sliabh Lugha,⁴ and Garbh of Ath fraoich,⁵ and Garbh of Sliabh Mis,⁶ and Garbh of Drom mor,⁷ 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.

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

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

⁶ *Sliabh Mis*. See page 114, n. 3.

⁷ *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*.

“ 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 world¹ under whose safeguard or protection² 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.³ 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).

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

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

ա Չիսիսիսիս, տար անար ար ան ար-իս, օ նա՛ն լա՛լ յե
 Բիսիս անալիս օ տա՛նիս օր, աչար չա՛նիս ար ար
 օրիս աչար ար ար-ան օ, ար անալիս օ յե՛նիս օր ար-իս.”

Ան արիս օ՛րիսիս Չիսիսիսիս յա յե՛նիս ար ար-իսիս օ
 յե՛նիս ան ար-իս, աչար օ՛րիսիս օ յա՛նիսիս օրիսիս
 օրիսիսիս օ՛րիսիսիսիս օ յա՛նիսիսիս, յար յա՛ն յե՛նիս օ յա
 օրիս օր յե՛նիսիս օրիսիսիսիս յոնիսիս յո յե՛նիսիսիս յոնիսիս
 տար Բիսիսիս աչար տար Բիսիսիսիս օրիսիսիս օրիսիս; ար ար
 յե՛նիս օրիս օր յա՛նիս օր յոնիս յա՛ն յոնիսիսիս աչար յա՛ն յոնիս-
 յար օ յա՛նիս օրիսիս օ յե՛նիս յար ան ար-իս օ՛րիսիս օրիսիսիս
 յա՛նիսիսիս օրիս աչար Չիսիսիսիս յե յ-ա յե՛նիս, ար յե՛նիս :

Իր անիս յոն ան յոնիս
 օ յա աչ յա՛նիս յա յ-Բիսիսիս;
 աչ Բիսիսիս աչար աչա յա՛ն,
 աչ Բիսիս յոնիս յար.

Չո յոնիսիս օրիս յոն յա՛նիս,
 օրիս օրիս աչար օրիս յա՛ն;
 յե յա՛նիսիս Բիսիսիս Այ Բիսիսիսիսիս,
 օր! յար յոնիս օրիս.

Չո յե՛նիսիս օրիսիսիս ան յոնիսիս,
 յոնիս օրիսիս աչար յա՛ն;
 օ յա՛նիս յա յար աչ յոնիսիս,
 օ՛ր յոնիս օ՛ր յոնիս ան յոնիսիս յա՛ն.

Լե՛նիսիս Չիսիսիսիս օրիսիսիս
 օրիս անար ար ան յ-անիս;
 օրիսիս օրիսիս օ յո յա՛նիս,
 օ՛ր յե՛նիսիս օրիս յա յար.

¹ 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 :¹

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 ;²
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.

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

- Բլօղոյ. Ծօ յալծ Բլօղոյ շօ ծէլջեանս,
 “ աճա դեակ էլլլոյ յան Յ-ժրանոյ ;
 աչսր Բսր հ-ի աղ ճօրճալլ աղճա
 ծօ Բլար աճալոյ յա ճեանոյ .”
- Օրճար. Ձոյ ղոյ ԼաԲար Օրճար,
 յաճ Օլլոյ ալծոնիլ նլլ ;
 “ ա ղլլճ, շա ծօ յա ղեարալԲ
 դեակ յա Բ-բսլ ծօ ծնլ ?”
- Բլօղոյ. “ Նա շսլլլլլ ղէ ալ ղեարԲալ,
 ա բլլ, շլծ ղալճ ծօ Լալլ ;
 շսլլ աԲ ի աղ ճօրճալլ աղճա
 ծօ Բլար աճալոյ ղա ճլար .”
- Օրճար. “ Նա հ-աԲալլ ղոյ, ա ղլլճ,
 ա՛ր յա Բլօծ ղալա շոնակ աԲ շոնսլլ ;
 ծա ղ-ԲաԲ Բեաճ յոճ ՊլարսսլլԲ,
 ԲսԲ ճօլլ ա Լէլլլոյ ծնլլոյ .”
- Բաօլան. Ձոյ ղոյ ԼաԲար Բաօլան,
 աչսր է աճ ԲոլլոԲսլլաԲ յա ճալլլլլլ ;
 “ յլ Լէլլլլլլլլլ ՊլարսսլլԲ
 Լլ դեակ ծա Բ-բսլ յա Բեակալծ .”
- “ Նալ ղալԲ ղալճ աճաԲա, ա Օրճալլ,
 ա բլլ ԲոլլոԲսլլլլլ ճաճա շաճա ;
 ա ծլլլ շօ ղ-Բեսլլլա Լաօճ Լեաճ,
 ծ՛արնԲեօլլ յալլ ղէլլ ՛ր ծոյ աճալլ .”
- Օրճար. “ Ծալ աղսար, ա ՊլարսսլլԲ,
 ճաԲալլ ղօր շս ծօ Լալլ ;
 շօ ղ-ԲեսլլլաԲ շսրա ղլան
 ծ՛արնԲեօլլ ծ ԲհլարնալԲ Շլլլոյ .”

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?”¹

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.”

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

Ἰoll. “*Ἰf mōri a labrairi, a Orzari,*
do riad Ἰoll tuirreaimair na m-béimionn;
“*a riad zo m-beurfa laoc leat*
d’aimdeoin a tionsól b-fear n-Éirimionn.”

Orzari. “*Ní tu bhorbuigear ort, a Ḥholl,*
na clanna meara mōirigíon;
clanna dōidín ar Dhjarimuid,
clanna tazarica treunlaoc.”

Ἰoll. “*Ḥar mar rin a deiriir é,*
a laoc na z-comlann deacair;
dearbcari dúinn t’úruiđe
ran z-cōimrigē rin do zlacair.”

Coirimoll. *Ḥnn rin a labrar Coirimoll*
do zuc mōri le h-Orzari;
“*an cōimrigē rin do zlacair,*
caicēiri dul da cōrnat.”

Orzari. *Ḥnnrin no labair Orzari,*
azur dob é rin an fneazrad borib;
“*zeairradra bar z-chāma,*
idiri mac azur acāiri.”

Léimear mac Uí Dhuibne
anuar ar bairi an bīle;
a cōir ceanzaglce da caic-éidead,
dob é an corriann ionzantac.

Cúig ceud, a Phadrui,
zib líonhair, dar maicib;
do cōir mac Uí Dhuibne
rul riainz Orzari.

¹ 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,¹
 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 combat² 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.

¹ *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 éarriarh̄z Orzari a éraoir̄eac̄,
 mar̄ f̄uar̄m̄ z̄aoir̄e a' r̄ z̄leanna ;
 n̄o mar̄ f̄uar̄m̄ lice a' r̄ uir̄ze,
 a' r̄ é āz r̄z̄aoir̄eac̄ na z̄air̄ze.

Conan. An̄n r̄ih̄ lab̄riar̄ Conan̄,
 a' r̄ é a z̄-com̄nar̄ide ina f̄ala ;
 “ léir̄z̄id̄ do élan̄nar̄ib̄ Bh̄aoir̄z̄ne
 c̄n̄ir̄ a c̄éir̄le do z̄ear̄riac̄.”

Fionn. Ro lab̄air̄ Fionn̄ zo déir̄zeanāc̄,
 “ cuir̄id̄ cor̄z̄ ar̄ bar̄ n̄-ar̄mar̄ib̄ ;
 na b̄īod̄ clannā M̄óir̄ne in̄ bar̄ n̄-d̄iar̄z̄,
 zo d̄-t̄éir̄d̄c̄i zo h̄-Ál̄m̄uir̄n̄.”

D'ir̄m̄éir̄z̄ uair̄ne ne c̄éir̄le
 D̄iar̄m̄uir̄d̄ déir̄d̄zeal̄ O D̄uir̄b̄ne ;
 āzur̄ Orzari na m̄óir̄z̄n̄e
 d' f̄úir̄z̄ r̄ih̄n̄ zo c̄ir̄óir̄id̄īoc̄.

Á h̄-aīr̄le an̄ c̄om̄riar̄c̄ r̄ih̄, do r̄áir̄h̄z̄ Orzari āzur̄ D̄i-
 ar̄m̄uir̄d̄ riom̄pa z̄an̄ f̄uir̄h̄uz̄ac̄ z̄an̄ f̄oir̄id̄ear̄ir̄z̄ac̄ ar̄ neac̄
 aca, āzur̄ n̄i h̄-aīr̄ir̄ir̄tear̄ r̄zeul̄ir̄zeac̄t̄ oir̄ic̄a n̄o zo r̄án̄-
 z̄ad̄ar̄i zur̄ an̄ m̄-b̄riuz̄h̄ ór̄ B̄óir̄n̄, āzur̄ ba lūé̄z̄air̄eac̄
 lair̄n̄iean̄m̄iac̄ a ba Z̄riar̄ne āzur̄ Áon̄zur̄ riom̄pa. An̄n
 r̄ih̄ do r̄ih̄ir̄ D̄iar̄m̄uir̄d̄ a r̄zeula d̄óir̄b̄ ó éúr̄ zo deir̄eac̄,
 āzur̄ n̄i m̄óir̄ n̄ár̄i éur̄t̄ Z̄riar̄ne a d̄-t̄air̄n̄neul̄ar̄ib̄ buan̄m̄ar̄-
 b̄éa bar̄ le h̄-uair̄an̄ āzur̄ le h̄-uac̄bar̄ an̄ r̄z̄éir̄ r̄ih̄.

Jom̄éir̄a F̄h̄īn̄n̄, iar̄ n̄-ir̄m̄éac̄t̄ n̄īc̄ Ūī D̄uir̄b̄ne āzur̄
 Orzair̄, do f̄uar̄ir̄ naon̄bar̄ taóir̄eac̄ āzur̄ deir̄c̄ z̄-ceud̄ laoc̄

¹ 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.

² i.e. of the wind howling through a glen.

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

Conan. Then speaks Conan,
 Continually abiding in enmity ;³
 “ 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.”⁴

[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 ^{Oscar} 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

³ 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.

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

ԻՆՏ Ծ-ԿՈՐԾԱԻՒ ԸՆԹ, ԱՅՄ ԽՈ ԸՍԻ ԶԱԸ ԿՈՆ ԾՈ ԵՂ ԻՆԼԵՂԻՐ ԶՈ
 Խ-ԱՐԵ Ա ԼԵՂԻՐԵ, ԱՅՄ ԽՈ ԸՈՇԱՂ ԲԵՐԵ ԲՈԴՔԱՂԻՐԻՆՅ, ԱՅՄ
 ԽՈ ԸՍԻ ԶԱԸ ԿՈՆ ԾՈ ԵՂ ՄԱՐԵ ԱՆՆ. ԵԱ ԸՍԻՐԵԱԸ ԲԵՂԾԵ
 ԱՂԹԵՍԵԱԸ ԽՈ ԵԱ ՔԻՈՆՆ Ա Խ-ԱՂԵ ԴԱ Խ-ԱՂԵ ԲԻՆ, ԱՅՄ ԾՈ
 ԻՂՈՆՆԱՂՅ ԱՅՄ ԾՈ ԻՂՈՂԻՅ ԴԱԸ Խ-ԾԻՈՆՅՆԱԸ ԻՂՈՂԱՆ ԿՈՆՆԱՂԾԵ
 ԶՈ Խ-ԾԻՅՈԼԱԸ ԱՐ ՓԽԱՐԱՄԱՂԻ ԶԱԸ Ա Խ-ԵԱՐԱՄՆԱ ԱՂԻ. ԱՆՆ
 ԲԻՆ Ա ԾՈՒԱՂԻ ԽԵ Խ-Ա ԼՈՒՇ ԲԵԱԾՄԱ Ա ԼՈՆՅ ԾՈ ԸՍԻ Ա Ե-ԲԵՂԻԵ,
 ԱՅՄ ԼՈՆ ԵՂՏ ԱՅՄ ԾԻՅԵ ԾՈ ԸՍԻ ԻՆՆԵ. ՓՈ ԽԻՅՆԵԱԾԱՐ ԱՆ-
 ԼԱՂՏ ԲԻՆ, ԱՅՄ ԱՐ Մ-ԵՂԸ ՕԼԼԱՆ ԾՈՆ ԼՍՆՅ ԽՈ ՅԼԱՂ ԲԵՂ
 ԱՅՄ ՄԻԼԵ ԼԱՈՇ ԾԱ ԻՂԱՂԵՐ ԽԱՐ ԿՈՆ ԽԻՐ ԾՂՈՆՆԱՂՅԻՅ ԴԱ
 ԼՍՆՅԵ. ՓՈ ԸՂՅԵԱԾԱՐ Ա Խ-ԱՆՆԿԱՂԻՍԾԵ ԲԱ ԸԵԱԾՈՂԻ, ԱՅՄ
 ԽՈ ԸՍԻՆԵԱԾԱՐ ԻՈՆՆԱՆ ԵՐԵՍՆ ԵՂՆԵԱՐՆԱԸ ԱՐ ԱՆ ԼՍՆՅ, ԻՈՆ-
 ՆԱՐ ՅՍԻ ԸՍԻՆԵԱԾԱՐ ԱՐ ԲԱՂՏ ԴԱՂ Ծ-ԵՈՆՆ ԲԱՆ Ե-ԲԱՂԻՐԾԵ
 Խ-ՅՈՐՄ-ԵՐՈՇԱՂՅ ԱՄԱԸ Ի; ԱՅՄ ԽՈ ԼԵՂԻՅՈԾԱՐ ԱՆ ՅԱՈՇ Ա
 ՆՅԼՈՇԱՂՆ ԱՆ Ե-ԲԵՈԸՆՈՂՆ, ԶՈ ԴԱԸ Խ-ԱՂԵՂԻՐԵԱՐ Ա Ն-ԻՄ-
 ԵԱԸՇԱ ՅՍԻ ՅԱԵԱԾԱՐ ԿԱՆ ԱՅՄ ԿԱԼԱԾ-ՔՈՐԵ Ա Ծ-ԵԱՂԻՐԵԱՐԵ
 ԱԼԵԱՆ. ՓՈ ԸԵԱՆՅԼԱԾԱՐ ԱՆ ԼՈՆՅ ԾՈ ԸԱՂԼԻԾԻՅ ԿՈՆՅԵԱԼԱ
 ԱՆ ԸԱՂՆ, ԱՅՄ ԾՈ ԸԱՂՏ ՔԻՈՆՆ ԱՅՄ ԿՂՅԻՈՐ ԾԱ ԻՂԱՂԵՐ
 ԶՈ ԾՂՆ ԽԻՅ ԱԼԵԱՆ, ԱՅՄ ԽՈ ԵԱՂԻ ՔԻՈՆՆ ԵԱՐ-ԸՐԱՆՆ ԲԱՆ
 ԾՈՆԱՐ ՅՍԻ ԲԻԱՐԱՂՅ ԱՆ ԾՈՂԻՐԵՈՂԻ ԿԻԱ ԽՈ ԵԱ ԱՆՆ, ԱՅՄ ԾՈ
 Խ-ԻՆՆԲԵԱԸ ՅՍԻ ԱԵ Ե ՔԻՈՆՆ ՄԱԿ ՇՄՆԱՂԼ ԽՈ ԵԱ ԱՆՆ.
 “ԼԵՂՅԵԱՐ ԱՐԵԱԸ Ե,” ԱՐ ԱՆ ԽԻՅ. ՐՈ ԼԵՂԵԱԸ ՔԻՈՆՆ
 ԱՐԵԱԸ ԱՂԻ ԲԻՆ, ԱՅՄ ԵՂՏ ԲԵՂՆ ԱՅՄ Ա ԻՂԱՂԵՐ ԾՈ ԼԱՇԱՂԻ
 ԱՆ ԽԻՅ. ՐՈ ԲԵԱՂԱԸ ԲԱՂԵ ԻՂՈՇԱՂԻ ԽՈՂԻ ՔԽՈՆՆ ԱՅ ԱՆ
 ԽԻՅ, ԱՅՄ ԾՈ ԸՍԻ ՔԻՈՆՆ ԻՆԱ ԲԱՂԵ ԻՆԱ ԻՈՆԱԸ ԲԵՂՆ. ԵԱՐ
 ԲԻՆ ԽՈ ԾԱՂԵԱԸ ՄԵԱԾԱ ԲԵՂԻՄԵ ԲՈՇԱՂԻՄԵ, ԱՅՄ ԾԵՈՇԱ ՅԱՂՅԱ
 ՅԱԵԱԼԵԱ ԾՈՂԻ, ԱՅՄ ԾՈ ԸՍԻ ԱՆ ԽԻՅ ԲԻՈՐ ԱՐ ԱՆ Ծ-ԿԱՂՏ ՕՂԵ
 ԾՈ ԻՂԱՂԵՐ ՔԽՈՆՆ, ԱՅՄ ԾՂԵԱՐ ԲԱՂԵ ԽՈՄՔԱ ԲԱՆ ԾՂՆ.
 ԱՆՆ ԲԻՆ ԽՈ ԻՆՆԻՐ ՔԻՈՆՆ Ա ԸՈՂՅ ԱՅՄ Ա ԸՐԱՐ ԾՈՆ ԽԻՅ Օ
 ԸՂԻՐ ԶՈ ԾԵՂԵԱԸ, ԱՅՄ ՅՍԻ ԱԵ ԾՂԱՐԱՂՏ ԿՈՂԱՂԻԼԵ ԱՅՄ
 ԿՈՆՅԱՆՇԱ ԵԱՂՅ ԲԵ ԲԵՂՆ ԾՈՆ ԸՈՐ ԲԻՆ Ա Խ-ԱՂԱՂՏ ԻՂԵ ԱՂ

¹ Alba, i.e. Scotland.

² *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.¹ 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 knocker² 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*.

Փհլիօնե. “Աչսր յր մայր ծօ ծլիշեած ծսրքե իւաշ ծօ շա-
 Բայր ծաիթրա, ծիւ յր Է Փիարմսյծ Օ Փսլիօնե ծօ մարծ
 շ’աճարս աչսր ծօ ծիար ծարծիարիշեաճ, աչսր մօրան ծօծ
 մարիծ ար շեւծնա.” “Եր իօրս իւր,” ար ար իւշ, “աչսր ծօ
 Բիթրա մօ ծիար միաճ իշն աչսր միլե ծօ իւաշ շիմճօլլ շաճ
 իւր ծիօծ ծսր.” Բա լիւշաիւրեաճ Բիօնս ծօն շ-րօճարիւծ իւր
 շսշ իւշ ԱլԲան ծօ, աչսր շիլեաԲար Բիօնս աչսր Է մսրսրս
 ծօն իւշ աչսր ծա շեաշլաճ, աչսր իաշԲար յօմճօրմիւրեաճ
 Բեաճաճ աչսր իլայրե աճօ, աչսր իօ շսրեաԲար ար շեւծնա
 Լեօ. Շիւարիւր Բիօնս աչսր Է շսրեաճճա, աչսր իւ հարի-
 միւրեար իշեւլիշեաճճ շիւրա շօ իանշաԲար շսր ար մ-Բիւշ
 Օր Բօիոն, աչսր շայրիշ իշն աչսր Է մսրսրս Է ծ-ճիւ. Եար
 իւր շսրեար Բիօնս շեաճճա շօ շեաշ Աօնշսրա ար Բիօշա
 ծ’ֆսաշիւաճ շաճա ար Փիարմսյծ Օ Փհլիօնե.

“Շիւր Է ծարքաԲար սիւե իւծ, Է Օրշարս ?” ար Փիար-
 մսյծ. “Փօ ծարքամ արաօն շաճ իօշալե իեօլրշաօլե
 ծօ շաԲայր ծօիծ, աչսր շան եաճլաճ Բեաճաճ ծօ լիւշիօն ար
 ծիօծ շան մարԲաճ,” ար Օրշար.

Ար մարծն ար ի-Է մարաճ իօ Էիւիշ Փիարմսյծ աչսր Օր-
 շար, աչսր ծօ շաԲաԲար Է շ-շաօիմճօրմա իւա շ-շալաիծիլ արմ
 շարշե աչսր շօմիար, աչսր ծօ շիւարեաԲար ար ծա շիւրիմի-
 Լեաճ իւր ծօ լաճար ար շօմլայրս իւր, աչսր յր մարիւշ Բեաշ իւա
 մօրան Բիւծնե աշ Է ծ-շայրիշ ար ծիար ծեաշ-Լաօճ իւր իա իիւրշ.
 Արս իւր իօ շարշալ Փիարմսյծ աչսր Օրշար շարառնա
 Է իշիաճ իւա շիլե շօ իաճ ի-Էլեօճարիւր իե շիլե իան շ-շաճ.
 Եար իւր ծ’ֆսաշիւաԲար շաճ ար Բիօնս, աչսր արս իւր Է ծւծ-
 ԲաԲար շարնա իւշ ԱլԲան շօ իաճԲաԲար իշն աչսր Է մսրսրս
 ծօ շօմիար իւր ար ծ-ճիւ. ՇանշաԲար Է ծ-ճիւ Է շ-շեւծօիւ,

¹ 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 sons¹ 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 *An. Four Mast* 1590, note.

azur do žluajreadar a ž-corinne azur a ž-coimďajl a čejle, azur mo žab Djarumuid O Dhuibne fúca, tuióca, azur tairra, amajl do macrad reabac fá mhíu-eunajb, nó mhól mhóir fá mhíu-iarzajb, nó mac tíne tré mhóiréneud caorac; žurab é riu ržaoilead azur ržanhuad azur ržajread tuž an djar deaž-laoc riu ar na h-allmurecajb, žo nac u-deačajb fear iuherte ržéil ina maoidte mhóiržuhóim ar djob žan tuicim ne Djarumuid azur ne h-Oržari rul tainuž an ojdče, azur do badar féin žo rleamajh rlainčreučtač žan fuilhužad ina foirdearžad oirca. Od čonhajre Fionn na móireučta riu, d'fíl féin azur a mhúicir beul na fairreže amac, azur uđ h-ajčurtear ržeulujžeačt oirca žo močtair žo Tiri tairužine mar a rajb buime Fhionn. Do čuajd Fionn da lačari jar riu, azur ba lúčžajread moirne í. Ro iuhir Fionn fac a čoirž azur a čuruir don čajllž đ čúr žo deiread, azur adbar a imrearajh ne Djarumuid O Dhuibne, azur žurab d'jaruajd comajrle uirerir tainuž ré féin don čor riu, azur nar b-féidri le neart rluajž ina fočraide buad do breič air muna m-beurpad dmaroideacč amajh air. "Racradra leat," ar an čajlleac, "azur imeorad dmaroideacč air." Ba lúčžajread Fionn de riu, azur fanar a b-fočari na cajl-lijže an ojdče riu, azur činneadar imčeačt ar u-a marmac.

Nđ h-ajčurtear a u-imčeačta, iomoirio, nó žo rānžadar bruž na Bóinne; azur do čur an čajlleac bmočt dmaroideacčta tirmčoll Fhionn azur na Féinne, žo nac rajb rior až fearajb Eirionn a m-beič anu. Dob é an la moirne riu do ržari Oržari le Djarumuid, azur tairla do Dhjarumuid beič až reilž azur až fajadac an la ceudna. Ro foilržead riu don čajllž, azur mo čur roluamajh dmaroideacčta fúče .1. duilleož bajčte, azur poll ina lar, a ž-corimuleacč bmođ mairiu, žur ériuž ne žluajreadč

¹ 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 ložar.

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,¹ 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-

նա չաօրժե շլայ-բուսիքե չօ ր-ճեաճայծ օր շօնի Փիարմուծա, աչսր չաբար աչա ճիմրիւշած շիւր ան Բ-թոլլ ճօ ԲեարայԷ նիմե, չօ ր-ճեարիմա ճիօշԷայլ ու մօր ճօն ճարած և մեարշ և ճիմ աչսր և ճիճիճ, չօ նաճ ուայԷ ճսլ ճր աշե ու մեյճ ան անբօրլայնի շիմ; աչսր Բա Բեաշ չաճ օլճ ճա ճ-ճարիշ ուայն ճիմ ճ'բեւճարի ան սլճ շիմ. Իր ճ ու շուարիւթ ճնա մեար-մայն ճօ, միմա ճ-ճիշեաճ ուր ան ճայլլեաճ ճ'ամար շիւր ան Բ-թոլլ ու Բա ճր ան ճսլլեօրշ, չօ ճ-ճիօբիւած շի և Բար ճր ան Լաճարի շիմ; աչսր ու Լայճ Փարմուծ ճր և ճիւսիմ աչսր ան չա ճեարշ նա Լայն աշե, աչսր ու ճայժ սլճար ճճարճ ճիմ-մեյրիշ ճօն չա, չսր ամար շիւր ան Բ-թոլլ ան ճայլլեաճ չսր ճսլճ մարԷ ճր ան Լաճարի. Քօ ճիճճեանիւշ Փարմուծ ճր ան Լաճարի շիմ Ի, աչսր Բեյրեար և ճեանի ուր ճ'իօնիւայիճ Պօնշսր և նիօշա.

Քօ ճիւլշ Փարմուծ չօ ուօճ ճր ր-և նարաճ, աչսր ու ճիւլշ Պօնշսր, աչսր ու ճայճ մար և ուայԷ Ֆիօնի, աչսր ճ'բարիւլշ ճե ան ր-ճիօնշնաճ շիճ Լե Փարմուծ. Ա ճսլարիճ Ֆիօնի չօ ր-ճիօնշնաճ չիճ Բե ոճր և ր-ճիօնշնաճ Փարմուծ Ի. Անի շիմ ու ճայճ Պօնշսր մար և ուայԷ ուլշ Ճիւսիօնի ճ'արիւ-այճ շիճճ ճօ Փիարմուծ, աչսր և ճսլարիճ Ցօրմաճ չօ ճ-ճի-օբիւած շիմ ճօ. Քօ ճայճ Պօնշսր ճրիւր մար և ուայԷ Փար-մուծ աչսր Շիւայնե, աչսր ճ'բարիւլշ ճօ Փիարմուծ ան ր-ճիօնշնաճ շե շիճ ու Ցօրմաճ աչսր ու Ֆիօնի. Ա ճսլարիճ Փարմուծ չօ ր-ճիօնշնաճ ճա Բ-բարշեաճ շե նա ճօնճա ճ'արիւ-րաճ օրիճա. “Ցիււճ ճաճ նա ճօնճա?” ճր Պօնշսր. “Ան շիււճա ճեւճ,” ճր Փարմուծ, “ ու Բա աշ ո'աճարի .1. շիւ-ւճա ճեւճ Այ Փիւիճե, չան շեաշ նա շիււճաճ ճօ ճեւնանի ճ'Ֆիօնի անի, աչսր չան ճիօր նա ճար ճօ ուլշ Ճիւսիօնի; աչսր շիււճա ճեւճ Բեյնե Փարիւր .1. Փսճարի և ԼայշսիԷ մար ճօնճա ճանի շեյն օ Ֆիօնի, ճիւր Իր ճաճ նա շիււճաճ ճե ճեւճ Իր շեարի և ր-Ճիւսիօն: աչսր շիււճա ճեւճ Ցեյրե

¹ i.e. The present barony of Corca Ui Dhuibhne (Corcaguiney) in the county of Kerry.

² There is no barony in Leinster now bearing either of these names;

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,¹ 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 Laighean² 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.

Շօրբայրն օ միջ Յրիցոյն ար րբնե յե յ-ա յոջն, աչր իր յաճ նա Կօմէա լե յ-ա յ-ճեւրբայրն ի՛նչ յիւ.” “Ան յ-Կիւճբա ի՛նչեաճ լեյր նա Կօմէայն իրն ճա Ե-բայճեա յաճ?” ար Աօնչար. “Չօ Եսճ արբոճ Կոմ ի՛նչ ճօ ճեւրբայր յաճ ի՛նչ ճ'բաճարլ,” ար Պարմայճ. Ռօ ճլուար Աօնչար լեյր նա ի՛նչեւայն իրն ար և յայն միջ Յրիցոյն աչր Կոյն, աչր բարի ի՛նչ նա Կօմէա իրն սաճա ճօ Կ-սլե, աչր ճօ յայճեաճար ճօ ան մեյճ ճօ միճնե ան բայճ ճօ Եյ ի՛նչ բա ճեյլ ար բեաճ ի՛նչ Եկաճան ճեւճ, աչր յայ Տօրմաճ և յոջնօն օյլե ար նաճօյ աչր ար Եայնճեյլե ճ'Կոյն ճօ ճոյն լեյճոյն ճօ Պարմայճ, աչր ճօ միճնոճար ի՛նչօճայն եաճօրնա անկայճ իրն; աչր իր Ե յօնաճ յար ի՛նչ Պարմայճ աչր Յրայնե, և Ռաճ Յրայնե և ճ-ճիւճա ճեւճ Շեյրե Շօրբայրն և Ե-բաճ օ Կոյն աչր օ Տօրմաճ. Ան իրն ճօ միջ Յրայնե ճեաճ-բար նաճ աչր ճօն յոջնօն ճօ Պարմայճ .1. Չօնչաճ, Եօճայճ, Տօնկա, Տեյլնբարմաճ, աչր Չիւրմե; աչր յայ ճիւճա ճեւճ Երնե ճարմար .1. Չօճարն և Լայննն, ճօն յոջն, աչր յօ ճարմ Երնչայճ, Եկաճաճ, աչր Եայն-օճլաճ աչր բօճնայն ճօ ան. Ռօ Եաճար աչր Կօմալ նա ի՛նչօճայնա աճա ի՛նչա յե ճեյլե, աչր և ճեյրեաճ ճօնե նաճ յայն և ճ-Կօմ-արմարմ յար բար Եայն ճօն աչր արնչեաճ, Եար աչր ճօճարնե, ճօն աչր ճեաճաճ, յնա Պարմայճ.

Ան իրն ճօ Լաճարմ Յրայնե լե Պարմայճ ճօն ճօ Լաճայն, աչր իր Ե յօ յայն, ճօ յ-Եաճ նայն ճօնն մեյճ և մարմարմե աչր ճարմե և ճ-ճեաճլայն, աչր ճօն ճօմարմարմն ար և

¹ *Ceis Corainn*. i.e. The present barony of Corran, in the county of Sligo. The name is now anglicised Keshcorran, and is applied to a celebrated hill in that barony.

² *Brughaidh, Biadhach*. These were the two kinds of farmers amongst the ancient Irish. The former, which were the most numerous, held their land subject to a rent, the latter rent free; in return for which they were bound to entertain travellers, and the soldiers of their chief on the march. Hence the name *biadhach*, which is derived from *biadh*, food. The amount of land held by a *Biadhach* was called *Baile biadh-taigh* (a ballybetagh), and was the thirtieth part of a barony, i.e. four quarters, of 120 acres each. For more information on this subject vide *An. Four Mast*. A.D. 1225, note.

Ceis Corainn¹ 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,² 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,³ 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-

¹ *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.

̑-caŕceani, azur ̑an an diaŕ do b'feairi a v-Œirioni do
 beŕe ̑a d-teȃ .i. Cormac mac Airt azur Fionn mac
 Chuihail. "Creud fã n-abriani tura rin, a Thriaine,"
 ar Diarmuid, "azur iad rin ̑a ̑airidib azamra?"
 "Bud maŕe hombra," ar Thriaine, "flead do eabairt dõib
 ar cori ̑o m-bad h-anhraide leo eura e." "Jr cead hõm-
 ra rin," ar Diarmuid. "Maŕead," ar Thriaine, "cuir-
 re fioŕ azur teaçta a ̑-ceann t'ingine da iad lei flead
 oile do comõrad ar mõd ̑o m-beuramaoŕ iȗ Œirioni
 azur Fionn mac Chuihail da teȃ, azur ȗ fear nac an
 do ̑eubad a diõngmail d'feair-cẽle." Ro cignead an
 comhairle rin leo, azur do b̑ an da fleið comõraŕ rin
 ȃ Thriaine azur ȃa h-ingin da n-dearuad a ̑-ceann
 bliadhna; azur a ̑-ceann ̑a iae azur ̑a h-aŕmŕine rin
 no cuirthead fioŕ azur teaçta ar iȗ Œirioni azur ar
 Fhionn mac Chuihail, azur ar feaçt ̑-caçtib ̑a Thri-
 feinne, azur ar maŕtib ̑a h-Œirioni ar ceudna, azur no
 badaŕ bliadaŕn õn lõ ̑o cẽle ȃ caŕceani ̑a fleiðe rin.

̑ið tŕa açt, an oibce dẽj̑eanac don bliadaŕn, no ba
 Diarmuid a Raç Thriaine ̑a cõdla; azur do cuala
 Diarmuid ̑uç ̑adaŕi tŕe n-a cõdla ran oibce, azur no
 b̑oð̑ rin Diarmuid ar a cõdla, ̑ur iȗ Thriaine aŕi
 azur ̑ur cuiti a da laiñ ̑a eimcõll, azur no fãfŕȗ̑
 de creud do comhairle. "̑uç ̑adaŕi do cualar," ar
 Diarmuid, "azur jr iongna hõm a elõŕ ran oibce."
 "Slãh cõrmeudta õŕt," ar Thriaine, "azur jr iad Tuata
 Dẽ Qanann do ̑ȗ rin õŕtŕa tŕi ceann An̑gura an bŕo-
 çã, azur iȗ ar h-iondaŕd aŕiŕ." ̑iðead ȗõŕ euit cõdla
 ruaiŕ ar Dhiaŕmuŕd an tŕaç rin, azur do cuala ̑uç an
 ̑adaŕi aŕiŕ. Do ̑ŕiõŕȗ̑ rin Diarmuid, azur dob aŕ
 leiŕ dul fã ceann an ̑adaŕi. Do iȗ Thriaine aŕi ̑ur
 cuiti ̑a luidẽ an dŕa h-uaiŕ e, azur a dubairt ̑ar
 cuitbe do dul fã ̑uç ̑adaŕi ran oibce. Do iȗ Diarmuid

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 De 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 iomdaið, a zur mo euit a eoiricim ruain a zur raimco-
dalta ar, a zur ir e zuic an zaddar do durriz an trear
uar e. Cairiz an la zo n-a lanproillre an tan rin, a zur
a dubairc, " macfad pa zuic an zaddar o ta an la an." "Maifrad," ar Thairne, " beir an Mhoralltaic .i. cloi-
dean Mhananain, ioc, a zur an za deairz." " Nj beuir-
fad," ar re, " acit beuirfad an Beaz-alltaic a zur an za
buid e an laim lom, a zur mac an cuill ar flabna an laim
oile."

Ann rin mo zluar Diarmuid o Raic Thairne amac,
a zur nj deairmad oirrean ina comnuide iur zo rairiz zo
mullac Beirne Sulban, a zur do ruar Fionn moime an
zan aon duine ina farmad ina na cuideacta. Nj deairna
Diarmuid beannaicad ar bit do, acit mo farfairiz de an e
mo ba az deunan na reirze rin. A dubairc Fionn nar
b'e, acit buideanrluaz d'eiriz amac tar eir meadain
oidee, " a zur tarla loriz muice allta ar zadar dar
nzaðraibne, a zur e rzaolte me n-ar z-coir, zo nar feud-
rad a zabal o rion ile. Ir e toric Beirne Sulban,
iomorino, tarla moim an nzaðar, a zur ir dionaoion coirz
na Feirne da leanaimain; oir ir moim moime ro mo cuaid
re uata, a zur mo marbad caozad oglas don Fheir iur
ar imaidin anu. Ata re a n-azaid na beirne anoir cu-
zairu a zur an Fhian ar teircaid moime, a zur fazbam-
aoirne an tulaic ro do." A dubairc Diarmuid nac mac-
fad re on tulaiz me h-eazla moime. " Nj coir duire rin
do deunan, a Dharmuid," ar Fionn, " oir ataoi pa

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

² 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.

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

⁴ *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-alltach¹ and the Ga buidhe with me in my hand, and Mac an Chuill² by a chain in my other hand."³

Then Diarmuid went forth from Rath Ghrainne, and made no halt nor stopping until he reached to the summit of Beann Gulbain,⁴ 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 out⁵ 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*.

⁵ 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.

չարայն չան բազ մալսե ծօ ծեւնայն.” “ Շիւստ աղ բա՛տ բար արեա՞ծ նա շարա բն օրն ?” ար Պարտաւծ. “ Երեւո-
րա՞քս բն ծաւտ,” ար Քիօրն.

“ Լա յ-այն ծա ծ-տարևա ծայն ելի՛տ ա յ-Անիսի լեւտայ-
նօրն Լալչեայն, աչար բա՛տ շ-տա՛տ նա Շիւստֆիլիսե ար
տիմօլլ, տայնչ Երան եա՛շ Օ Եւաճճայն արտա՛տ, աչար
ճ'բարբալի՛շ ծիօրնա յար արնիսի կիօմ շար ծօմ շարայն չան
բել՛տ ծել՛տ յ-օրծեաճա ա յ-ճարի՛շ ա ճարևա ա յ-Անիսի չան
բել՛տ օրծե յնա հ-արշարիւր; աչար յի տարևաճար նա շարա բն
ար աօղ ծալիս ծօղ Քիլիս ա՛տ օրն բիլի ար աօղար. ծօ
արաճաճար աղ Քիլիս արտա՛տ ծօղ յիօ՛շ-հալլա աղ օրծե բն,
աչար յիօր բան աօղ ծալիս ար բօճարիս ա՛տ տ'աճարի աչար
բա՛շան ճ'իլիլի՛ն աչար ճ'օլլարնայն նա Քիլիս, աչար ար
շ-արիստ աչար ար յաճարի. Բօ բարբալի՛շար բիլի ծա բայն
ար բօճարի աղ տրա՛տ բն ճա բաճարաօր ար աօրծեա՛տ նա
հ-օրծե բն. Ա ծաբարտ տ'աճարիս . 1. Մօղ Օ Մօղնիսճա,
շօ ծ-տիօրն աօրծեա՛տ նա հ-օրծե բն ծայն. ‘ Մա յ-բաճ
արնիս լեարա, ա Քիլիս,’ ար Մօղ, ‘ աղ աղար ծօ արաճար
ար բօճարի աչար ար բօրբաճարն աղ բիլի աչար ծի ծ-Քիլիս,
տարևա Շիւստիս յի՛շիօղ Շիւստիս Լիլիս աղարա՛տ, աչար
բա՛շ բի շիլի յիլի արիս յիս ծօղ տրօմ-տօրնիսար բն, աչար
բօ շիլիս Աղիս աղ արի՛շա աղ յար բն ծա օրլարնայն աղար.
Մօ բա՛շ Շիւստիս յար օրլիս յնա ճարի՛շ բն ծօ Բօ յար
Պիլիսայն, աչար բօ յարի Բօ օրնա աղ յար բն ծօ շիլիս, աչար
բօ յար բիլի ա՛շ Աղիս, աչար շօ ծ-տիօրն բիլիս
նաօրնարի շաճա յօրն ա՛շ տա՛շ Աղիսար. Ա ծաբարտա յա-
ճար արիլիս կիօմ յար աղ յիօ՛շար ծօ շիլիս, աչար բօ արիլիս
բարիլիս ար Աղիս աղ յար բն ծօ շիլիս ար ծալիս.
Բօ շիլիս Աղիս յար աղ յիօ՛շար, աչար յի բար տրա՛տ ծօ օրն
բիլիս նա՛տ շ-արիլիս բիլիս յաօրնարի շօ տա՛շ Աղիսար բար
արալիս. Ա՛տ ճարա, յի բարալ լի յաճարն է, աչար ծօ

¹ 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,¹ 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

ջեւծառայօժ և Բ-բալկոյն անո թօ ճօժեաճէ ոյ Կ-օյճե անօճէ
անո.’”

“Րօ ճլաւարբար բէյն,” ճօ յայն Ֆլօյն, “աչար ճօն և
Կ-արճե թն ճօ տեաճ Չօնչար ևն Կրօճա, աչար յօ Կաճարբե
արճիճ ևն օյճե թն, և Ճիարմար,” ար Ֆլօյն, “աչար յօ
Կա ճօն յօնր աճ Չօնչար օրտ. Րօ Կա յաճ ևն յեաճարբե և
ճ-ճօնլաճար յեաճ ևն օյճե թն, աչար յն յօ ևն ճօն յօ Կա
աճ Չօնչար օրտր ևն ևն ճօն յօ Կա աճ յարբար Չօնչար
ար յաճ ևն յեաճարբե, ճօ յայն թօրմաճ յօնր ար տ’աճար բա
ն-և ճօնն թն. Նյօր Կ-բաճ ևն ճիարճ թն ճար էրիճ
Կրիճեան յօրն ճա ճօն ճօն ճօնարբե ճիարճօլ յն ճարբե
նօ ճարբեաճ ճաճ, աչար յօ ճարբօճար յն ևն աչար յնօն-ճաօրն
նօրմա, ճար էրիճօճար ճաճ ճա ճ-ճար ճ ճարբե. Ճօ ճարն
նաճ ևն յեաճարբե յօրն ճա ճլնն տ’աճարբա աճ ճարբեաճ յօրն
նա ճօնարբ, աչար տաճ բե բարճաճ թօրտլ բարբօն-լարն ևն ճա
ճլնն ար ևն յեան, յօննր ճար յարն ճօ յաճարն է, աչար ճօ
ճարճ բա ճօրարն ոյ ճ-ճօն է. յար թն ճարնն ևն յեաճարբե,
աչար ճօ բարբ և յաճ յարն, ճար յարն էրիճեան բաճա բօր-
ճարաճ ար. Ճարնն ճօն յաճարն բէյն ևն թն, աչար յր է յօ
նայն; ‘Նն բար թան տեաճ թօ ևնօճէ ճարն յր յեարբա ճօ թճար
նր ևն Կ-Կրիճնն թօ ևն ևն բէյն, ճօրն յն յայն ճօ ճօրն
աճարն աճէ ճօն յաճ ևնարն, աչար ճօ յարնաճ է; աչար
ճօննր ճօ ճարբաճ էրիճ ևնարբե, և Ֆիլն?’ Չ ճարբար
նր և յաճ ճ’բարբարն, աչար ճա Կ-բարբեաճ յան բարբարն ևն
նօնչարն ճօն արն ճօ ճ-ճօնարնն բէյն էրիճ ճօ ևն. Րօ
բարբաճ ևն յեան, աչար յնօրն բարբ յան բարբարն ևն յօնչարն
ճօն արն. Չնն թն յօ ճարն ևն յեաճարբե յնր բա ճարարն
աճա աչար արննլլե ճօնա ճօնարբեաճա յն ևն ճ-ճարնն

¹ *Reachtaire*. 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 *Reachtaire* 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 Reachtaire¹ 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 draoidheachta² 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.

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

բյօր ծօ շա մարն և մաւ. Փ՛լարմար քնն բլէ՛լօլլ օշըր
 սրջը ծօ շա՛ճար ց՛շամ, օշըր ծ՛յօղղար մօ Լամա, օշըր
 յօ ց՛արբար մ՛ծրծօշ քամ ծե՛լծ քրե, շար քօլլրլլջեօ՛ճ քր
 քրեօԼա՛ճ ծամ .յ. շ՛աճարբը ծօ մարնձ միւ ան բեօճարբը
 յօր և ծօ շլնն. Բօ շարջար քնն քրբը սարմ ան ան
 սար ծօ քօլլրլլջեօ՛ճ բր ծամ, օշըր ծօ ծլտ ան բեօճարբը
 բր; շարձ քրջեօղ-ծամ և յողրն ծօ շարձ ք շ՛աճարբը յօ
 մարն և մաւ. Ա ծաճար ան բեօճարբը յաճ յարն յան տեօշ
 ծարբը ծարձ սր քրբը ծօ շաճար րնա շ՛աճարբը; ծր շօ
 յարն մաւ սրջը քնն արլլշ, օշըր յաճ յշեօճձ քրբը ար
 երճ աճ տրա ծօ շաճար յօր և ծօ ցօր օշըր և ծօ շլնն ծօ,
 օշըր շօ մարքեօ՛ճ քե և մաւ ծօ Լելլքեօ՛ճ քե շրա բլան
 սարծ. Քեարշըր Աողշըր տրեր ան սրլաճարն բր Լեր ան
 բեօճարբը, օշըր յօ երեօճարլլ շ՛աճար ան ցեօղ ծօ ճար
 ծօ ոճ շար ց՛արբար ծօ ծարմ ք. Աղ բր շարլլ շօ
 բեօճարբը արլլ օշըր բլաճ ծօլլե՛ք ծրաօրճեօճաճաճ արջը,
 օշըր յօ ճար և մաւ ծօր տ-բլար բր շօ յ-ճարմնա մաւ մաօ
 շլար շան ցլար շան արբալլ ծօ, օշըր և ծաճար; ‘Ցար-
 րմբը քա շարարն շօ շարձ յողղղար մաւ քաօշալ ծարբը օշըր
 ծօ Փարմարմ Օ Փարմնը, օշըր շար Լեաճ և շարբար քա
 ճարբեօ՛ճ’ Աղ բր ծ՛քրլլ շօ տօր յա քարարմ օշըր
 ճարբար քեղ ան ծօրար արաճ. Աղ սար ծօ ցլա Աողշըր
 նա շարա բր ծօ շ-ցար օրտրա, յօ ցար շօ քա շարարն շան
 բալլ մարբը ծօ ճարմ շօ ճար, օշըր յր ք ան տօր յօ
 տօր քեղնը շլճար, օշըր յի ցօր ծար արարար ար ան
 տլալլ յօ բր.” “Ո՛ր յարն բր յա յշար բր օշարմա
 շողղղը յօ,” ար Փարմարմ, “օշըր յի քրլլքրն մե ան տլաճ
 յօ ար և արլլա յօ շօ ծ-քրլլ յօ ծօր յողղղարլլլլ, օշըր քաշր
 Բրան օշար և ք-քօճար միւ ան ցլլ.” “Ո՛ր քաշր,” ար
 Բրողղ, “օր յր մարբը յօ ցարն ան տօր յօ ծր յօրնը յօ.”

¹ We are not told how Fionn used the chess-board to divine, but this shews that in the author's time the chess-board was thought to have formerly had a mystic meaning.

² *Fis*. This word, which is feminine and means a vision, (hence, as in the text, the knowledge revealed to a seer or diviner,) is to be distin-

had slain his son. I asked for a chess-board¹ and water to be brought to me, and I washed my hands and put my thumb under my tooth of divination,² so that true and exact divination was shewn me, namely, that thy father had slain the son of the Reachtairé between his two knees. I offered éric myself when that was shewn me, and the Reachtairé refused that; so that I was forced to tell him that it was thy father that had slain his son. The Reachtairé said that there was not in the house a man for whom it was more easy to give éric than thy father, for that he himself had a son therein, and that he would not take any éric 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 Reachtairé at that speech, and thy father thought to take off his head, until I put him from him. Then came the Reachtairé 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, *fíſir*.

Ro zluair Fionn noinne a h-aiéle riu azur fázbaf Djar-
muib nra uata azur nra aonar ar nullac na tulca. “Do
beirim mo bhatacár,” ar Djarmuib, “zur dom mabada
do mizuir an t-realz ro, a Fhionn; azur mar an atá a
n-dan daím baf d’fázal, n’í fuil feidm azam a feacnad
don cor ro.”

Tairiz an toric fan am riu a n-azaid na beinne ahoi,
azur an Fhianh nra diaiz. Ro rzaol Djarmuib mac an
cuill da h-éill nra coinne, azur n’í deairna riu cairbe do,
óir n’hoi fan rí iur an toric, azur no iméiz noinne. A
dubairc Djarmuib, “Ir mairz nac n-deineann comairle
deaiz-mna, óir a dubairc Tairne muom a moč-dail na
maidne anu an Móralltač azur an Za deairz do eadairc
muom.” Jar riu no cuir Djarmuib a biz-mear daiz-zeal
doine-ionzadac a ruairc n’foda an zaoi buide, azur tuz
noza an urcair don muic, zur buail a z-ceair-lar a
h-aižte azur a h-eudair i; zidead n’hoi zeair aon muibe
iuice, azur n’í deairna fuiluzad nra foirdeairzad uirre.
Ba m’irde meanna Dhjarmuib riu, azur a h-aiéle riu no
cairairz an Beaz-alltač ar a éruail cairze, azur do
buail lanbuille de a n-druim an tuirc zo m’leada meair-
calma, zo nari zeair aon muibe anu, azur do mizne da
cuib don cloideam. Anu riu tuz an toric ríe neimeazlac
ar Dhjarmuib zur bay an fód no ba fa n-a coraib, azur
cairle nullac a činn faoi, azur ar n-éirizid do cairle cor
ar zac taob don toric de, azur a azaid riar ar deiread
an tuirc. Ro zluair an toric le fanad an čuic r’oi, azur
n’hoi feud Djarmuib do cuir di iur an rae riu. Ro zluair
noinne a h-aiéle riu n’ó zo nairiz Ear ruaid n’ic Bha-
dairn, azur mar nairiz an rruč ruad tuz r’í léimeanna

¹ 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.

² 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 leash¹ 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,² 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,³ and having reached the red stream he gave

³ 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.

luētharna tairr aŋ ear aŋony aŋur aŋall, aēt ŋjor feud
 Djarumud do ċur dā drom rir aŋ ŋae rir; aŋur tairniz a
 b-fričēniz ŋa conaŋne ceudna zo ŋairniz zo h-ard ŋa beŋne
 ruar aŋir. Aŋur ar d-teaēt zo mullač aŋ ċnyr dī do
 ċur Djarumud dā drom, aŋur ar d-turim ċum lāri do
 tuŋ aŋ toric rīč rāŋŋtac rārlaidiri aŋr, ŋur lēiz a abac
 aŋur a ŋoačari ŋe ŋ-a čoraŋb. Aēt čeana, ar b-fazbārl
 ŋa tulča dī tuŋ Djarumud určari ačurac do ċul aŋ člojōm
 ŋo čārla ŋa lāri aŋze, ŋur lēiz a h-ŋnčirŋ ŋa ŋur
 fāzaŋb maŋb ŋaŋ aŋam ī, ŋur Rāč ŋa h-Aŋhrann aŋm
 ŋa h-āte atā ar mullač ŋa beŋne ō ŋorŋ lē.

Ŋjor čian a h-ačle rir zo d-tairniz Fjonn aŋur Fjanna
 Eirjonn do lačari, aŋur ŋo bādar aŋržeanna bārl aŋur
 buaŋneza aŋ teaēt ar Djarumud aŋ tan rir. “Ir mačē
 ljom tu fāirirŋ rāŋ ŋoēt rir, a Djarumud,” ar Fjonn;
 “aŋur ir riuāŋ ljom ŋaŋ ŋna Eirjonn dod feučari aŋor:
 ōri tuŋar maŋre mačē ar ŋjōmaŋre, aŋur ŋoŋa deilbe ar
 dromč-deilb.” “Maŋreač, atā ar ŋ-cumur durtre ŋre
 do leiŋear, a Fjonn,” ar Djarumud, “dā m-bač aŋ ŋoc
 fēŋ ē.” “Čionnur do leiŋirfirŋ ċu?” ar Fjonn. “Zo
 mačē,” ar Djarumud; “ōri aŋ tan ŋlacari aŋ t-reoŋ
 uaral fīre ŋor Bhōŋ, ŋi bē ŋeac dā d-tjōbri deoč
 dod bāraŋb do bīad rē ōŋ rlan ōŋ uŋle ŋalari dā ēir.”
 “Ŋjor ċuŋlirre uarŋ aŋ deoč rir do čabarič durt,” ar
 Fjonn. “Ŋi fīor rir,” ar Djarumud, “ir mačē do ċuŋ-
 lear uarē ī; ōri aŋ tan ċuadaričre zo teač Dheŋic ŋic
 Dhonnaŋrčarič, aŋur mačē aŋur mōruaričle Eirjonn ad
 ŋočari, do čarčeanŋ fleiđe aŋur feurta, tairniz Čarŋbre

¹ 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.

² *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.¹ 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-Amhrann² 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 Dearc the son of Donnarthadh, and the chiefs and great nobles of Erin with thee, to enjoy a ban-

Լիբաճարի մաճ ԿորիմայԷ միճ Ալրե, աչսր բլլ Բիբաչ-
 միւլչե, աչսր Պիլծե, աչսր Կեարմոնա, աչսր Եոլաիմնա
 Եառնա Ելոյբարնաճա նա Եառնիմաճ Ելմճլոլլ նա Բիւլչոնե
 օրբրա, աչսր Եւզաճար Երլ Երոմ-Ճարճա ծր արծ աճ Ելմճլոլլ,
 աչսր ոճ Ելրեաճար Երնե աչսր Եառնալա լոյրե. Բօ Ելրլճ-
 լրբե աճ Դեարմի լար բլլ, աչսր ոճ ար լոլ Եոլ ալմաճ; աճ
 ա Եոլարբրա լոլ Բարմիայո արլճ աճ ճլ աչսր աճ Եոլբեար
 աչսր ճօ մաճբարնո Բեյո ալմաճ ճա ճլօճալ օրբրա. Արո բլլ
 ճօ Եաճար ալմաճ աչսր ճօ Բաճար նա Երոյրե, աչսր Եւզար
 Երլ Եարճ-մաճար Ելմճլոլլ նա Բիւլչոնե, ճար մարմար Եաօ-
 ճաճ ճօ ճաճ մաճար ճլօճ, ճօ ն-Եաճար արԵաճ ճար Բլլիւ-
 ճաճ ճար ԲօլրԵարճաճ օրմ ճա ն-Եճլր. Աչսր լր Լոյրեաճ,
 Լաճճարեաճ, Լարմեարմոնաճ, ոճ Բա Երա ումարմ ալ օլճԵ
 բլլ, ա Բիլոն,” ար Մարմար; “աչսր ճա մ-Բաճ յ ալ օլճԵ
 բլլ ճլարբարնոյրե Եոճ օր ճօ Բարբա ճար յ, աչսր նլօր
 Եճրա ճար ալ մար բլլ լոնա ալօր.” “Նլ Բլօր բլլ,” ար
 Բլոն, “լր օլ Եո Ելլլր ալմ Եոճ ճօ Եաճար ճար լոնա
 ալ նլճ մարճ ճօ Եարմի ճար; ճլր ալ օլճԵ ոճ Եաճար
 Լոմ ճօ Եառնիւլչ, ճօ մաճար Ճրալոնե լոլ ալմ ա Բ-Բաճ-
 ուլբե Բ-Բար ն-Ելլոն, աչսր ճար Եր Բեյո Բա Բար Եճրմ-
 Եոլա ճար ալմ ա Ե-Եառնարճ ալ օլճԵ բլլ.”

“Նլօր ԵլոնԵաճ մար բլր բլլ, ա Բիլոն,” ար Մար-
 մար; “աճ ճարա ճօ Ելր Ճրալոնե օրմ, աչսր նլ Եալլ-
 բլոնե ոճ ճարա ար ճլր նա Երոնե, աչսր նլ Բլօր ճարբե,
 ա Բիլոն, ալ նլճ ճա ն-Բարմար; ճլր լր մարճ ոճ Ելլլար-
 բա ալր Եոճ ճօ Եաճար ճար, ճա մ-Բաճ Ելմիլոն լոլ
 ալ օլճԵ ճօ մլչոնե Պլոճաճ մաճ Կոլճար ղեաճ Բիւլչոնե

¹ This expression occurs in the *Feast of Dun na ngedh*, p. 4, viz.—
 ուոլրե Եարմաճ Եօ ն-ա Եոլարմար ճօ րեղ-Եաճա Եարմա օլր Պլոն Եօ
 ճրբ օճ Եոլոն-բլլոն Եօ Բրաճ—“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 Եճրե բլլոն
 Եարմաճ, 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 Teamhair¹ 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 courses² 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.

¹ *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 intensive, as *dearg-mheisge*, blind or raging drunkenness.

aḡ čaorčaiḡḡ fad čoiḡaiḡre. Ro bā bḡaiḡean aḡ čīḡ aḡur
 bḡaiḡean aḡ čuiḡḡ aiḡe, aḡur ḡo čaiḡaiḡḡ rē ḡiḡ aḡ
 doḡaiḡḡ aḡur čīḡ ḡiḡčē Jḡḡre tuḡle ḡur aḡ ḡ-bḡaiḡiḡḡ ḡo
 bā aḡ čuiḡḡ aiḡe, fā čoiḡaiḡḡ do čīḡḡ do bāiḡ ḡiočra. Ro
 bā aḡ fēleāḡ dā tabaiḡre aḡač aḡ aḡ ḡ-bḡaiḡiḡḡ ḡo bā aḡ
 čīḡ aiḡe, aḡur tuḡ rē cuiḡeāḡ ḡuḡre aḡur do fēāčē
 ḡ-cačaiḡḡ ḡa ḡḡaičēfēiḡḡe dul aḡ caičēaiḡḡ fēiḡḡe ḡo bḡaiḡiḡḡ
 aḡ čaorčaiḡḡḡ. Ro čuāḡaiḡre, čra, aḡur buḡḡean do ḡaičēḡ
 ḡa fēiḡḡe ḡaiḡle ḡioč, do čaičēaiḡḡ ḡa fēiḡḡe rḡḡ ḡo
 bḡaiḡiḡḡ aḡ čaorčaiḡḡḡ, aḡur ḡo čuiḡḡ ḡḡoḡāč fā ḡ-ḡeaiḡa
 ūḡḡ Jḡḡre tuḡle do čuiḡḡ fūḡḡ, ioḡḡur ḡur leaḡadaḡi bāi
 ḡ-coḡa aḡur bāi laiḡa doḡ talaiḡ; aḡur ḡaiḡ fuaḡḡ ḡiḡ aḡ
 doḡaiḡḡ a fēioḡ tuḡa beḡč ceaiḡḡaiḡte ḡaiḡ rḡḡ, do čuiḡḡ rē
 čaorčēāč ceud dā ḡḡaiḡčīḡ d'iaiḡaiḡḡ do čīḡḡre. ḡḡḡ rḡḡ
 do čuiḡḡre h-ōḡḡōḡ fad ḡēiḡ fīre, aḡur ḡo foḡliḡiḡēāč
 fīr aḡur fīreolur ḡuḡ. Jḡ ī rḡḡ uaiḡḡ čaiḡaḡra fēiḡ ad
 ḡiaiḡḡ ḡo bḡaiḡiḡḡ aḡ čaorčaiḡḡḡ, aḡur tuḡaiḡre aičēḡe oḡḡ
 aḡ teāčē čuiḡḡ ḡa bḡaiḡḡe ḡaiḡ, aḡur d'foḡliḡiḡiḡḡ ḡaiḡ
 ḡḡoḡāč ḡac Čholḡaiḡḡ aḡur ḡiḡ aḡ doḡaiḡḡ aḡur čīḡ ḡiḡčē
 Jḡḡre tuḡle do beḡč a ḡ-bḡaiḡiḡḡḡ aḡ oḡleaiḡḡ foḡi ḡḡoiḡaiḡḡḡ,
 aḡur ḡāč b-fada ḡo ḡ-čiočfāḡ ḡuiḡḡ ēiḡiḡ uāčā aḡ iaiḡaiḡḡ
 do čīḡḡre, aḡur dā bḡeḡč ḡo ḡiḡ aḡ doḡaiḡḡ. ḡḡaiḡ čuā-
 laiḡra rḡḡ do ḡābaḡ čoiḡaiḡreāč h-aḡḡa aḡur do čuiḡḡḡ
 oḡḡ ḡo h-ēḡiḡiḡḡḡ doḡ lō aḡ ḡ-a ḡaiḡāč, aḡur do čuāḡaiḡra
 aḡ aḡ āč do bī le čaob ḡa bḡaiḡḡe dā čoiḡaiḡḡ.

“Nī čiaiḡḡ do bāḡaiḡra aḡ aḡ āč ḡo ḡ-čaiḡiḡḡ čaorčēāč
 ceud do ḡḡaiḡčīḡ ḡiḡ aḡ doḡaiḡḡ čuḡaiḡ aḡḡ, aḡur do čoiḡ-

¹ According to the romance of Bruighean an chaorthainn, or the en-
 charmed fort of the quicken-tree, Colgan was king of Lochlin, and the
 cause of his expedition to Ireland was that he considered “King of the
 Isles,” (*Riḡ na n-Oilean*) but an empty title, seeing that he no longer
 possessed them all as his ancestors had done; Ireland having been taken
 from him. For an account of the delivery of Fionn and his chiefs, vide
Adventures of Donnchadh Mac Conmara, p. 32, n. 11. J. O'Daly, Dublin.

² This character is frequently introduced in the Irish romances, but

son of Colgan¹ 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 World² and the three kings of Innis Tuile³ 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 Bruighean⁴ 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.

² i.e. The island of the Flood or Ocean, by which the writer probably means Iceland.

⁴ i.e. The fort was approached by a ford.

macamar le cêile, zuri baimearra an ceann de; azur do
 cùinear ar a mhuinte, azur tuzar é zo bhuáilín an oile-
 áin mar a maib níz an domáin a n-dáil óil azur aoihneara
 azur tñ nízíte Jhure tuile na focáin. Do baimear a
 z-cinn díob, azur mo cùinear a z-comháin mo rzéite iad,
 azur tuzar an corin cloc-ónda cúmhúizíte zo lan do fein-
 mead fód-ólta do bí a b-fiadhaine an níz, am láin éil.
 Anh rin do nízuear faobáin-cleat lem cloideam am tim-
 croll, azur cáhaz do éorað mo maða azur mo zóile zo
 bhuáilín an éaraéainn, azur tuzar na cinn rin liom. Tu-
 zar duire an corin mar comáiréa corzairéa azur cóm-ha-
 oide, azur do cùimleat fuil na d-tñ níoz rin fúe azur
 fán b-féin, an méid díob do bí ceanzaitte, ionnur zur
 léizear luadail baí lán azur céimeanna baí z-cor ar
 baí z-cumur; azur dá m-bad í an oide rin d'iarraínn-
 re deoc oirea, a Fhinn, do zeubáin í! Jr ionda éizean
 nín rin do ba oirea azur ar Fhianháb Eimionn ón z-ceud
 ló cáhazra a b-fianhúizeaét zur anu, inar cùimearra
 mo corin azur m'anam a z-contabáin ar do íonra, azur
 zán feall fíonhána mar ro do deuan óim. An an
 z-ceudha, jr ionda laoc léidmeac azur zairzideac zallac
 zñmeuctac do tuir leatra, azur ní dá deimead dóib fóir;
 azur jr zéain zo d-tiocfaid maéar éizin ar an b-féin
 dob éoirz, nac b-fázfaid móran pleacta ar a loirz. Azur
 ní éu féin, a Fhinn, jr puáin liom; aét Oirín, azur
 Orzair, azur mo comhánaa díre tairre ar ceudha.
 Azur bíaire féin, a Oirín, ad callaine déir na Féinne,
 azur jr móir mo díre duir fóir, a Fhinn."

Anh rin a dubáin Orzair, "a Fhinn," ar fé, "zion

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 Caoid Oirín a n-diaí z na Féinne.

3 Callaine .i. bollzaine nō fear zairma. P. Connell's *Ir. Dict. MS.* There is also a verb callain, 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,¹ 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.² 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 lament³ after the Fenians, and thou shalt sorely lack me yet, O Fionn.”

Then said Oscar, “ O Fionn, though⁴ I am more nearly

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

⁴ Here ὅτι ὅ is not negative.

չոր քօլչրե յո չաօլ ծարբե յնձ ծօ Փիարմուծ Օ Փիւծիցե, յի լէյշքեաճ լեա՛ շան ծեօ՛ ծօ էաճարե ծօ Փիարմուծ; աչոր ծօ իւրիւմ յօ իրաճար լէյր, ծա մ-Բաճ աօն թիւօնորա թան ծօնան ծօ ծեւրթաճ ա լէյճիճ թիւ ծ'քեալլ ալ Փիարմուծ Օ Փիւծիցե, յաճ յաճթաճ ալ աճ՛ շիճ ի՛նձ աչորիցե իւճ էրեյրե լան, աչոր տաճար ծեօ՛ շուշե շան յօլլ.”

“Ո՛ր ի-արժիւծ ծանրա տօճար ալ իճ՛ ալ ալ մ-Բեյրի թօ,” յօ յաճ Քիօն. “Ո՛ր թիօր թիւ,” ալ Փիարմուծ, “ծիւ յի թիւլ աճ՛ յաօլ շ-ճիւլեաննա ալե ալ տօճար յր թեճար թիօր-արշե ալ իճ՛.”

Ելալ թիւ ճիճ Քիօն ծ'օնորարճիճ ալ տօճար, աչոր յօ էճճար լան ա ծա իար լէյր ծօն արշե; աճ՛ յի յօ յնձ լեաճ թիւշե ծօ յալիւճ ալ ալալ ծօ լէյճ թե՛ ալ ռ-արշե ռի՛ն յ-ա իարար թիօր, աչոր յօ յորի յալ թեւ ալ ռ-արշե ծօ էա-ճարե յի. “Փօ իւրիւմրե յօ իրաճար,” ալ Փիարմուծ, “չոր ծօճ ծեօն թիւ ծօ լէյճիւր ալե է.” Փօ շուլճ Քիօն ալ շեան ալ արշե ալ աճար, աչոր յի յօ յնձ ալ թար շեւնա ռալիւճ ալ ռալ ծօ լէյճ ռի՛ն յ-ա իարար է, ալ թիւ-արեաճ ծօ ալ Յիւլիցե. Ալ թիւ յօ էարարիւճ Փիարմուծ օրնաճ ծօճ՛ էւշօնլարիւճ աչա թարթիւ թիւ ծօ. “Փօ իւր-իւմրե յօ իրաճար ա ի-թարիւմրե յ'արիւմ,” ծօ յաճ Օրշար, “միւնա ծ-ւշար ա լար ալ ռ-արշե յիօճ, ա Քիւն, յաճ ի-թարթար յալ տլաճ թօ աճ՛ ռարա յօ յիլ.” Փ'իլլ Քիօն ալ ռեար թեաճ՛ ալ ալ տօճար ծօ իճ՛ն ալ շօնարար թիւ ծօ յիւշե Օրշար լէյր, աչոր ռաճ ալ ռ-արշե յիւ շօ Փիարմուծ, աչոր աչ ռեաճ՛ ծօ լաճար ծօ յօ թար ալ ռ-անալ յե շօլարիւճ Փիարմուճ. Ալ թիւ յօ էճճաճար ալ ծիօն թիւ ծ'Քի-անար Քիւլիցիւ ծօ իճ՛ ծօ լաճար ռի՛ ռիօն-չարեճ աճճալ-

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

² 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,"¹ 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.² 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.

móira ór áird a3 caoirnead Dhiamuda Uí Dhúibhne, a3ur d'feuc Orzari zo fíocmair fearzad ar Fhionn, a3ur ir é no maib, zo m-bad mó an r3éile Diamuid do beic maib iná eirrean, a3ur 3ur cáilleadar Fianna Eirionn a 3-cuir3 ca3a dá 3oir3.

A dubairt Fionn, "fagbam an tula3 ro ar eazla zo m-beurfa3 Alon3ur an bno3a a3ur Tuac3a Dé Danann orruirinn; a3ur 3ion zo b-fuil cuib a3uirinn do mairbad Dhiamuda, n3 móide do 3eubad an f3iurinne uairinn." "Ir bria3air daimra," ar Orzari, "dá b-fearfaiur3e 3urab me h-a3aib Dhiamuda do m3uir real3 beirne 3ulbair, nac n-dion3ant3a í zo bria3." An3 r3in no 3luair Fionn a3ur Fianna Eirionn ón tula33 ama3, a3ur cú Dhiamuda .i. Mac an Chuil a laim Fhionn; a3ur d'f3ill Oir3in, a3ur Orzari, a3ur Caoilce, a3ur mac Lu33deac tar a n-air, a3ur no 3uirreadar a 3-ceic3e bria3 a d-tim33oll Dhiamuda, a3ur no 3luairreadar nompa a h-aic3e r3in a n-dia33 Fhionn.

Ní h-aic3uirtear a n-irneac3a zo ma33adar Ra3 3hriairne, a3ur no bá 3riairne amu33 nompa ar m3ur3aib an ma3a a3 fuirreac me r3eulaib Dhiamuda d'fa3a3il, zo b-feaca3 Fionn a3ur Fianna Eirionn a3 teac3 3úic3e. An3 r3in a dubairt 3riairne, dá ma3irreac3 Diamuid nac a laim Fhionn do bia3 Mac an Chuil a3 teac3 don ba3le

¹ *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 móir an r3eul é for ir móir 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* (a f3ó3a 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 pity¹ that Diarmuid should be dead than [it would have been had] he [perished,], and that the Fenians had lost their main-stay in battle² 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.

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

ro ; azur jr amłajð no ba Šriájnye an tpač rny, zaobčnom tomyac, azur no čuje rj tar mŭrčajb an pača amac, azur do muž rj tmyar mac marb ar an lačajr rny. An uajr do čohnajre Ojrin Šriájnye ar an moð rny, no čujr rč Fjony azur Fjanna Eijnyony ón lačajr; azur az řazbał na lařreac d'Fhiony azur d'Fhjanajb Eijnyony no čozajb Šriájnye a ceany ruar azur no jaryr ar Fhiony Mac an Chułł d'řazbał ajce řejny. A dubajre nac d-tjoðmað, azur nar mðr lejř an mčjð rny d'ojřreacð mjc Uj Dhujbnye do beřč ajze řejny. Ar n-a člor rny do Ojrin, no bajr an ču ar lařm Fhion azur tuž do Šhriájnye j, azur no leany řejny a mujnyrny.

An rny no ba đearjb le Šriájnye bar Dhiarumuda, azur no lčjž rj čjřearm řada řjojčřmuaz ajřde, žo m-bað člor řa jmčjan an bajle j; azur čajnyž a banyřpacč azur a mujnyrny ojle do lačajr, azur d'řjafřmuž đj cřeud do čujr anyr na h-anyřpacčajb rny j. D'nyrny Šriájnye đójb žurab č Dhiarumud do caplleað ne tojre bejnye Šulbajny do čojřž řejlze Fhionny mjc Chułłajll, “Azur jr třmuaz nem črojðe řejny,” ar Šriájnye, “žan mč jonyčomyac ne Fjony, azur đa m-bajnyne nac lčjžřny rlan ar an lačajr č.” Ar n-a člor řan do mujnyrny Šhriájnye bar Dhiarumuda, no lčjž-eadař mair an ž-ceudna třj třom-žarčā ajðmčjle tnyřðe arđa mair aony ne Šriájnye, žur člor a neulajb nyne, azur a b-řnyčjb na řjojmajmejnte na třom-lojřžnye rny; azur any rny a dubajre Šriájnye nyř na čjž čeud do čeažlac no ba ajce, dul žo bejny Šulbajny azur cory Dhiarumuda do čabajre čjčce.

Jr j rny uajr azur ajnyrny do řojllřjžeað d'Alonyž ar bnojā Dhiarumud do beřč marb a m-bejny Šulbajny, đny ny řajb čojmeud ajze ajny an ojðce jomye rny; azur do žluajř a ž-comaony na žaojčē žlan-řuajre žo řajnyž beany Šulbajny a n-čnyřeačč ne mujnyrny Šhriájnye; 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

մար ծ'ալենիշեօճար տեղլա՛ն Յիւնայնե Պօղոսը, ու շար-
 քօճար եարշքօօրն ա ղշլա՛ն ամա՛ն մար շօմարե՛ն ղիօ՛ննա,
 աշար ծ'ալենի՛ն Պօղոսը յաճրա՛ն. Պոյ ղի, մար ղանշօճար
 ար աօն լա՛նարն աշ երոյն Յլբայն, ու շօշքօճար ղիւն աշար
 ղարիւրն Պօղոսը՛ն տի՛ն տրօմ-ճարե՛ն աճբալ-նօճարն աւե՛նարա՛ն
 ծր. քօրք Պիարմուճա, յօրոսը շար շօր ա նշարի՛ն նշիւն,
 աշար ա ե-բրի՛նն նա ե-բրօրմարմեյնտ ն-աւրե՛ն, աշար ա
 մ-բարոյի՛ն ղիւնն, աշար ա ն-օրե՛նարի՛ն մարն, աշար ա
 շ-շօշքօճարի՛ն Յրիւօրոյն ար շեւնա.

Պոյ ղի ու լաճարն Պօղոսը, աշար ղի շ ու ղարձ : “ Ոյ
 ղաճար աօն օրճե ղարն ծ ղաշար ղիւն շօ ղրաճ նա Յօրոյն
 ա շ-քօրոյն ու նաօր ղիօր, նա՛ն մ-ղարոյն ծօճ ղարն աշար
 ծօճ ղիօրիճօրմեւճ ար տ'արշքօրմօնն շար արիւն, ա Պիար-
 մուճ Այ Պիւնն ! աշար ղի տրաճ ա ն ղեալ ու ղիճն Քիւրոյ
 օրք տար շեւնոյն ղիօ՛ննա ղար.” Յօ ն-ծաճարն ա ն լաօնն ու
 ղիօր :—

“ Երաճ, ա Պիարմուճ Այ Պիւնն,
 ա շեւ-ճիւնն ճեալ-ղարն ;
 տրաճ ու շնն ղաճ շար,
 ու շիօրն շար ու շօրնարն.”

“ Երաճ ղարալ նշիւն տարոյն տարն,
 ղարարն ղաճաճ ճարն տրօմ տարն ;
 ծոյ մեարճա՛ն, մարա՛ն, մեալն,
 * * * * *

“ Եր շարիւնն ու շարն նա շեաճարն,
 ծր ղա՛ն Քիւրոյն ղարն աբարոյիճ ;
 տրօն երոյն Յլբայն շօ նշալ,
 ու շարիճ Պարմուճ շեալն-ճարն.

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 side¹ 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.

² This line is wanting in all the copies which the Editor has seen. The last two lines of this stanza refer to Fionn.

“Տարեա ըլձե չաղ տ-բալ,
 տօշտար կի՞ն Չիարմայծ արմ-ճևան;
 չար աղ մ-բխոյճ մի՞ն մ-բոլլուղն մ-բսան—
 ոյ կողն դա՞ն արմիցեա՞ն արմիցա՞ն.” Երագ՛.

Ա հ-ալէն Կա Լաօլծե ըրն ու քիտքայճ Չոնչար Եւ ձեաճլա՞ն
 Չիարմայցե արմիցն է աղ տօլլոյ թա՞ն Եւ ը-տանչաԵար ար աղ Լա՞նար
 ըրն. Ա ըսնիաԵար չարմա՞ն Չիարմայցե ու արմի ար ձեան
 արմիք Չիարմայցա յա՞ն, ըա՞ն արմիք ձիլլոն Չո Եւ Չիարմայցե.
 Ա ըսնար Չոնչար յա՞ն Լեյլլա՞ն թէ թէրն արմիք Չիարմայցա
 Լեո; Եւ չար Չո մ-բարմա՞ն Լեյլ չար աղ մ-բխոյճ ի՞ն Եւ Չիարմայցե :
 “Եւ չար ի՞ն յա՞ն Եւ-թեղար կոմն Եւ արմեօԵա՞ն արմիք, արմիք
 արմիք արմի ար ձոմն Չո մ-բիարճ Եւ Լա՞նար կոմն Չա՞ն Լա.”
 Ա հ-ալէն ըրն արմիքն Չոնչար յոմնար թան Չ-արմիք Եւ
 ո-արմիքն ըրն, Եւ չար Եւ թեղա՞ն ի՞ն Եւ Չիարմայցե,
 Եւ չար ու ճիարմայցե Չո յարմայց արմիքն Կա Եւ Չիարմայցե.

Եւ թեղար չաճլալճ Չիարմայցե, ը՛քիլլեաԵար չար Եւ ո-արմիք
 Չո Եւ Չիարմայցե, Եւ չար ու յարմայցար յա՞ն Լեյլլա՞ն
 Չոնչար արմիք Չիարմայցա ըրն, Եւ չար Չո յարմայց Լեյլ է չար
 աղ մ-բխոյճ ի՞ն Եւ Չիարմայցե; Եւ չար Եւ ըսնար Չիարմայցե յա՞ն
 արմիք արմիք ըրն արմիք. Ա հ-ալէն ըրն արմիքն Չիարմայցե թարմ
 Եւ չար չա՞ն արմիքն Եւ ձիարմայցե Չո չարմա՞ն արմիքն Չիարմայցե
 Ալ Չիարմայցե, արմիք Եւ յարմայցար ըա՞ն Լարմայցա՞ն Եւ չար ըա՞ն
 Եւ ձիարմայցե; Եւ չար ի՞ն արմայց ըա՞ն Եւ ձիարմայցե ըրն Չիարմայցա
 Եւ չար արմայցա՞ն Եւ Չա՞ն արմիքն ըրն, Եւ չար յարմայց Եւ չար
 արմայցա՞ն Եւ թեղարմայց ըրն, Եւ չար ու Եւ չարմա՞ն արմիքն Եւ
 Չա՞ն արմիքն ըրն. Չարմայցա՞ն արմիքն Չիարմայցա Ալ Չիարմայցե,
 յարմայց, աղ արմիքն Եւ չար ի՞ն Եւ չար ըրն չիլլիլլիլլիլլ
 Եւ արմայց արմիքն .1. Եւ չարմայց, Եւ չարմայց, Եւ չարմայցա՞ն, Եւ չար

¹ 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.

¹ *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.”¹ 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 Oglachs² 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 *ōglac̄*, and modern scribes most commonly write it *ōglac̄*, considering it to be derived from *ōḡ*, young, and *lac̄*, 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 *Galloylach*, (a Gallowglass).

Ollann ulc-fada mac Dhiamuda .i. mac ionne nuz Lajean; azur uioi mo fearc azur ionnime Thraime d'aoi duine da cloinne fein na do Ollann. Ro zluairiodar na teacta iar rin zo manzadar an ait na iab na maca rin, azur ionne a d-coirz azur a d-cuir d'ob o eir zo deiread; azur az zluairread d'ob maile ne lion a d-teaz-laz azur a d-cionolta, no fjarruizeadar a n-aoi zraib d'ob creud do deunfadir fein o badairan az dul a z-ceann cozaib azur comrizeo ne Fionn mac Chumail azur ne Fianhais Eirionn. A dubairc Donnchad mac Dhiamuda Uí Dhuibne iu anamian ar a n-aitc fein, azur da n-deunfadir fein ric ne Fionn nar baozal d'ob-rean aoi uib; azur muna n-deunfadir, a noza tizearha do beic aca.

Ro zluairiodar na maca rin azur a muirer nompa a n-actzairud zaca conairne, azur uí h-aitirreair rzeuluz-eact orreca zo manzadar Raé Thraime, azur no fearc Thraime fioncaoiu fairte nompa, azur tuz p'oz azur fairte do mac ionne nuz Lajean: azur no cuaddar le ceile arteac zo Raé Thraime, azur no ruizeadar ar flearaib na niozbruzne do neir a n-uairle, azur a n-act-airda, azur aoire zac n-aoi d'ob; azur no dailead meada feime rocairne, azur leanna neide no mrlre d'ob, azur deoda zarba zabalta a z-coirhais caoina cuinduzce, zur ba meirze meidru-zlorac iad an erac rin. Azur an rin do labair Thraime do zué arid'oi folur-zlan, azur ir é no iab: "A clann ionnime, no marbad bar n-actair le Fionn mac Chumail tar ceann con azur conzill a r'ioctana iur, azur diozlaire zo maic air é; azur az r'ud bar z-cuid d'oirreacat bar n-actair," ar ri, ".i. a airu, azur a eidead, azur a iolfaodar, azur a cleara zoile

¹ *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 Ollann. 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 չարճէ ար շեւոնա. Բօրոյրբարա բէյն Եաճրայն յաճ,
 աշւր չօ Ե-Եաճ բեւոյ Եաճա ծիբրե Ե Ե-բաճալ. Աշւր Ելայն
 աշամ բէյն Եա Եաճա, աշւր Եա Եալոյն, աշւր Եա Ե-Եարնբարձե
 ԵլԵ Երնբարձե, աշւր Եա Եալոյն, աշւր Եա Եօճալոյն չար
 Եոյն.” Չօ Ե-Եարնբար Եա Եալոյն Եօ ղիօր :—

“ Ելլոյն, Ե շլան ՓԵարմաճա,
 Ելոյն Եար Ե-բօշլոյն Ե-բելլոյն;
 Չօ Ե-Եաճ բօնա ծիբ Եար Ե-Եաճրա,
 Եալոյն Եաճալն բշեւա Ելլոյն.”

“ Ան Ելոյն Եօ ՓոնոնԵաճ,
 Եա Եաճ Եր բարն Եճ Փարմայն;
 աշւր Եա Չա Եարն Եճ Եօճաճ,
 Ե Չ-Եարն Չաճա Եօճալն Եաճալն.”

“ Ելլոյն Ե Ելլոյն Եալոյն Եճ Փոնոյն,
 Ելոյն Չաճա Եօն Եա Եաճաճ;
 աշւր Եա Ելլոյն Եօ Փոնոյն,
 Եօն Ել Եօնոն Եա Եաճա.”

“ Նա Եաճա աշւր Եա Եալոյն,
 Եա Եօնոյն աշւր Եա Ե-Եարնբարձա;
 Ելլոյն Եա Չար Եալոյն,
 Ելայն աշամ Ել Եա Եօնոյն.”

“ Արնբարձ Եաճա աշւր Ելոյն Եօնոյն,
 Եա Ելոյն Եա Եար Ե-Ելոյն;
 Եա Ելոյն Եալլ Եա Եալոյն,
 Ելոյն Եալոյն աշւր Եալոյն.” Ելլոյն.

¹ *Cuach*, a goblet. This word has been introduced into English by the Scotch in the form *quaigh*.

² i.e., and let me see the fruit of it.

³ i.e., you have heard the fame of your brave father.

⁴ 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,¹ 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 ;²
 May your adventure be prosperous to you,
 The tidings of a good man have come to you."³

"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 ;⁴
 [They are] a woman's treasure without thanks,
 I alone shall have them all."

"Slay ye women and children,⁵
 Through hatred to your foes ;
 Do no guile nor treachery,
 Hasten ye and depart." Arise.

³ 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,
 Σιυαῖς Εμηα, ἀμεετ Ἰλαδ."

The host of Emania, the host of Ulster,
 Have never committed woman-slaughter. (*B. of Magh Rath.*)

Ա հ-ալե զա լաօիժե ըն ա ծախիւ Յիւսիոյ ըստ յմեաճճ
 Բար և Բ-բօղլիւմ Յօ մալճ և Յ-ճարճալ Եօլե Բար Յարճե
 Յօ մ-Բաճ յիբեաճմա յաճ, Բար թալ ճա յ-արիւր ճօ ճալճ-
 Եաճ և Բ-բօճալ Բիւլճալ . յ. Յաճա յիւրիւ.

Քօ Յլաւիթօճա զա ճեաճիճա ըն ճստ և յ-արիւր, Բար
 ճիւլեաճիւր ճօ Յիւսիոյ Բար ճա ճեաճլաճ, Բար թաճԲալ
 յօմճօմալ ճեաճաճ Բար թլալիճե ալճ, Բար ըօ ճիւլեաճա
 ալ ճեւճա ճեօ : Բար յիօ թաճԲաճա ճիւլաճ, Յարճիճեաճ,
 յաճ Բալ-Յարճիճեաճ և Յ-ճիւլճալ յմճալա ալ ճօմալ,
 յալ ճալճեաճա թալ ճա յ-արիւր յա Բ-բօճալ աճ ճեւալի
 և Բ-բօղլիւմ ճօ մ-Բաճ յիբեաճմա յաճ, Բար ճօ Բաճա ճի
 Բիւլաճալա և Բ-բօճալ Բիւլճալ.

Յօմճա Բիւր, յա մ-Բեյճ ճեալճա Յար յմճիճեաճա ալ
 ճալի ըն Փիւսիւմա ալ ալ Եաճա ըն, ըօ ճիօ թճ ճա
 Բ-Բաճ Բար ճա յ-մեաճլա Յօ մօլ; Բար յիւ ըն ըօ ճիւ
 ճիօմիւլաճ ալ թեաճ Յ-ճաճալ զա Յիւսիոյ Բար ճաճ
 ալիւ և յաճալ, Բար ալ ճ-Բեաճ ալ ալ ճալալ ճօլ ըօ
 յիւր Բիւր ճօ ճիւ ալ թօլ-ճլալ ճօլ ճալ ալ Եաճա
 ըն ճօլի Փիւսիւմա Ալ Փիւսի ճօ ճիւ ճօ ճիւլեաճ,
 Բար ճիւլալ ճօլ ճիւ ճիւլ ճօ ճեւաճ ալ ըն ըն : “Օլ
 յալ ալ ճի ճիւլիւր ճօ ճեւալի օլիւր ըօ ճաճալ ալ ալ
 Եաճա ճիւ.” Քօ ճալ օլիւր, Բար յա ճօ յալճ : “Ոլ
 ճիւլաճ ալ ճիւլ յալ յալ ըն ճաճ, Բար յա յաճա-
 յալ ճիւլ ալ ճիւլի ալ ճիւլ յաճ յ-ճեալիւմալ, Բար յա
 օլ ալ թալ ճօ յիւր ալ Փիւսիւմա Օ Փիւսի ճալ ճեալ
 թօճալ, Բար Փիւսաճ ալ ճալիւ և յիւլի օլ ճիւ ճալ
 ճեալ ճալ թալ յա յալ յալ ճօ Բեյճ աճալ թա ճօմալ
 Փիւսիւմա—ճօ յիւլ յալ ճիւլի ալ ճալ թեալ թիւ յ.”

¹ Here the reader has no difficulty in recognising Vulcan, although his name is adapted to the Irish alphabet and pronunciation.

² 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.¹

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-hero² 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 ÷uirfeac Fionn ó na bmaétraib riu Oirín, zidead nioi b-féidri leir corz do ÷ur aii.

Od ÷onnaic Fionn zur éréiz Oirín, azur Orzari, azur clanna Baoirzue ari ÷eudna é, no rmuaiu ina meannaiu féiu nac d-tioctad iur an t-imríuom riu do ÷orz muua d-tizead iur Zraiuue do breuzad, azur a h-aiéle riu no ÷uaió zan fíor zan ÷éileabrad d'Fhiannaib Eiuionu zo Raé Zhraiuue, azur beannuizear zo céllide clirde mliir-bmaétraé ði. Ní ÷uz Zraiuue aoi ina aiiie do, azur a dubaiue iur a maðaric d'fázbaíl, azur no léiz a ceauza lioiméa laiuzeur faoi uim an am riu. Aét ÷eana, no ba Fionn az zabaíl do mliir-bmaétraib azur do ÷omraíðtíð caoiue caréauhaéa uiiie, zo d-tuz ari a ÷oil féiu í; azur do iuz leir zur an iomðaió ba ÷óimneara do í, zo u-deairiua toil a iuruiue azur a meannaiu iia. A h-aiéle riu no zluair Fionn azur Zraiuue iompa, azur uí h-aié- iurteari rzeuluizeaét oiméa zo maizadai Fianua Eiu- ionu; azur ari b-faietiu Fhiu azur Zhraiuue fan toicim riu dá u-iomraizíð, no léizeadai aon záiur rziZe azur fonamaió fúite, zur ÷iom Zraiuue a ceann iie náiiie. "Daui iuue, a Fhiu," ari Oirín, "cóimneudfaii féiu Zraiuue zo maié ar io ruar."

Ioméura ÷loiuue Dhiaimuda, tari éir feaét m-bliad- aua do ÷aiteam az fozluim a uzaifze, canzadai ar ÷riócaib iméiana an doimaiu imóiu, azur uí h-aiéiurteari a u-iméaéta zo maizadai Raé Zhraiuue. Od ÷ualadai zur euluiz Zraiuue iie Fionn maé Chuiuaill zan ÷éileab- rad ðóib féiu ina do iuz Eiuionu, a dubradai nac maib maie aui. Do ÷uaðdai a h-aiéle riu zo h-Alliuu lailz- ean a z-ceann Fhiu azur ua Féiuue, azur d'fuaizradai caé ari Fhiu. "Eiuiz, a Dhioimuiuz, azur fiafmuiz ðíob çieud an méið iaiiueaid riad." Téið Dhioimuiuz aui riu azur d'fiafmuiz ðíobran. "Ceud feai a u-azaió an fíu azuiuu, uó comrac aoiuífíu." Ro ÷uir Fionn ceud

oak so bend it thyself." Fionn was grieved at those words of Oisin, nevertheless he could not hinder him.

When Fionn saw that Oisin, 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 Ghrainne 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 Oisin, "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 Ghrainne. 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 Diorrying, and ask them how many they require," [said Fionn]. Then Diorrying went and asked them. "[We require] an hundred men against each man of us, or single combat," [said

do coinniac nju, azur mar manzadai zo lačaiu an coinn-
 lainn rin tēiđiđ na maca rin fúca, riđoča, azur tairra, azur
 nižneadai riđ caiin diob .i. caiin da ž-ceannaib, caiin
 da ž-coppaib, azur caiin da ž-cuid ainn azur ēiđiđ. “Ni
 buan ai fluaižte,” ai Fionn, “ma marbčai ceud ran ló
 diob, azur cneud do deunfam nju rúd, a Šhriainne?”
 “Račfadra da n-ionnraižiđ,” ai Šhriainne, “d’feučaiu an
 d-riocfaiđ dai riđoča in do čairriainž eadriuib.” “Bud
 inaič lomra rin,” ai Fionn, “azur do beunfaiin raoinre
 diob azur da rliocč zo briač, azur ionad a n-ačai a
 b-Šhriainnežeač, azur cuin azur teanna nri rin do coinnall
 diob rič bič riin.”

Tēiđ Šhriainne da n-ionnraižiđ, azur fáileižear nompa,
 azur do čaiinž na čaiinžrioinna neuinriaiđte diob. Ač
 čeana, no čairriainž Šhriainne riđoča in eatorna řa deoiž,
 azur do madad na cuin azur na teanna rin diob, azur
 do řuamadau ionad a n-ačai a b-Šhriainnežeač ó-Fhionn
 mac Chuiňall. In rin no dailead flead azur řeurda diob
 žuri ba inriže meidiu-žlōriac iad, azur d’řan Fionn azur
 Šhriainne a b-řočaui a čēile zo b-řuamadau bar.

Žona i rin čōriuižeač Dhiarmuda azur Šhriainne zo-
 uuiže rin.

¹ 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.¹

crowded together, often without any heading, for determining where one tract ends and the next begins.

ԲԱՅԻՅԱԼ ՇՐՈՅԲԻԵ ՇԽՐՊԱՅԸ ՁԻՅԸ ՁԻՐԷ.



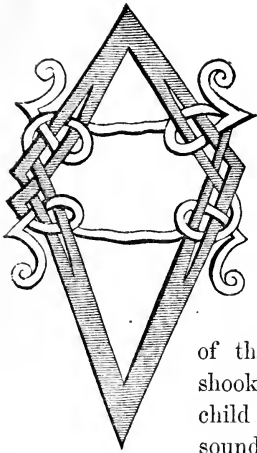
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 . Ի. ԿԱՇ ԲՄԱԱՐԿԵՕՇԱԸ ԿԵԱՇ ԱՐ ՇԱԼԱԻՄ ԸԻՇ, ԸՈՅՐԱ,
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 ԲԻՊ ԸՈ, ԱՅՐ ՅԱՇ ՕԼՇ ԸԱ Ե-ԲԱՅԵԱԾ ԿԵԱՇ ԱՐ
 ԵԻՇ ԿԱՇ Յ-ՇԱՐԻՊԿԵՕՇԱԸ ԱՐԻ ԱՐ ՇՐՈՇԱԸ ԿԱ
 ՇՐԱՍԻԵ.

Ա ծԱԲԱՐԻՇ ՇՈՐՄԱՇ ԻՐԻ ԱՊ ԾՅԼԱՇ, “ԱՊ ԼԵԱՇ
 ԲԵՒՊ ԱՊ ՇՐԱՕԾ ԲԻՊ?” “ԻՐ ԼԻՈՄ ՅՈ ԸԵՐԻՊԿ,”
 ԱՐ ԱՊ Է-ԾՅԼԱՇ. “ԱՊ ԻԵՐՇԲԵԱ Ի?” ԱՐ ՇՈՐ-
 ՄԱՇ. “ՈՒ ԻԵՐՇԲԻՊԿ,” ԱՐ ԱՊ Է-ԾՅԼԱՇ, “ԾՐԻ
 ՈՅ ԻԱԻԾ ԱՍԿ ԿՈՇ ԻԱԻՄ ԱՅԱՄ ԿԱՇ ԻԵՐՇԲԻՊԿ.”

¹ 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.¹



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,² 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 béal féin,” ar an t-óglach. “Do zhubairr riu uairre,” ar Cormac, “azur abairr uairt do breit.” “Do bean, do mac, azur t’ingion,” ar an t-óglach, “.i. Cairbre, Ailbe, azur Eitne.” “Do zhubairr iad riu uirle,” ar Cormac. Iar riu tuz an t-óglach an éraob uaird, azur beirior Cormac iur dá éiz féin í zo h-Ailbe, zo h-Eitne, azur zo Cairbre. “I’ aluinn an t-geoid riu azar,” ar Ailbe. “Ní h-iongna,” ar Cormac, “óir i’ maré an luac tuzar uirre.” “Cneud tuzar uirre nó ar a ronn?” ar Ailbe. “Cairbre, Eitne, azur túra féin, a Ailbe.” “I’ triuz riu,” ar Eitne, “óir i’ dóiz linn na b-fuil an reud riu ar dnuim talman ar a d-tubria riu féin.” Do beirimm mo briaear,” ar Cormac, “zo d-tuzar ar an geoid ro rib.” Ro lion dozra azur doimeannha iad mar d’aithe-zeadar zur b-fion riu, azur a dubairt Eitne, “I’ mo éruaird an ceannac riu a d-tuar tar éir don éraoibe ran doimhan.” An uair do éonhairc Cormac zo riab dozra azur doimeannha orra, éraoibe an éraob eatorra, azur mar do éualadar ceol caonbhinn na éraoibe hion riuairheadar olc na imhion ar bit dá b-fuaradar riann, azur mo zluairheadar ionpa d’ionnraizid an óglach. “Az riu duir,” ar Cormac, “an luac d’iarriar ar do éraoib.” “Maré do éonhal,” ar an t-óglach, “azur beir buad azur beannaét ar ronn t’fíruinne;” azur mo fázarb ioncómairc beaéad azur rlaunte az Cormac, azur mo

which there are extant copies of a considerable antiquity, but which are themselves referable to a higher date, are worth publication, viz.—*Zeineamair Chormac u Chunn*, (The birth of Cormac the grandson of Conn), and *Echtra Chormac i Tir Tairngiri*, azur ceart clairim 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. *Echtra Chonla Ruadh*, the son of Conn of the hundred battles).

² *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,¹ 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 treasure² 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,"³ 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.

¹ i.e., Cairbre Liffeachair.

² *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.

³ Literally, good thy fulfillment.

ḡluair fēin azur a cúideac̄ta moine. Tairiḡ Cormac dá tíḡ, azur an uair ba élor an rḡeul rin fó Eiriuin do mḡḡead z̄ar̄ta mōra z̄uil azur euzcaoir̄te an ḡac̄ aḡud iun̄te, azur a L̄iac̄d̄ruim̄ z̄o h̄-aiun̄ḡ̄c̄e. Od̄ c̄ualaiḡ Cormac na z̄ar̄ta mōra a d̄-Team̄raḡ, c̄roic̄ear an c̄maob̄ eator̄ra, ion̄nur̄ nac̄ maḡb̄ doḡra iḡá doimean̄na for̄ neac̄ d̄iob̄.

Do mar̄ rin an fead̄ na bliad̄na rin, z̄o u-dub̄air̄ Cormac: “Bliad̄an̄ z̄ur̄ an̄iḡ z̄uḡad̄ mo bean̄, mo m̄ac, azur mo iḡḡion̄ uair̄m, azur lean̄fad̄ iad̄ ir̄ an̄ z̄-conair̄ne z̄-ceud̄na iḡar̄ z̄abad̄ar̄.”

An̄ rin mo ḡluair̄ Cormac moine d̄'ion̄nraḡḡḡḡ na r̄lḡe a b̄-feac̄aiḡ an̄ t̄-ōḡlac̄ aḡ z̄ab̄ail, azur mo éiun̄ḡ̄ ceo doilb̄c̄e d̄raoir̄deac̄ta do, azur t̄ar̄la a m̄aiḡ ion̄z̄an̄taḡ euzraim̄ail é. Ir̄ ain̄laiḡ mo ba an̄ m̄aḡ rin, azur mar̄c̄-fluac̄ ion̄z̄an̄tac̄ ad̄bal-m̄ōm̄ an̄n, azur ir̄ í ob̄air̄ mo ba oir̄c̄a .i. tíḡ aḡá c̄uḡead̄ aca do c̄lun̄ eun̄ all̄m̄ur̄da; azur an̄ uair̄ do c̄uir̄id̄ir̄ c̄uḡe an̄ leac̄ an̄ tíḡe, do ḡluair̄id̄ir̄ do iarm̄aiḡ c̄lun̄ eun̄ c̄um̄ na leḡc̄e oḡle, azur an̄ leac̄ an̄ a z̄-cuir̄id̄ir̄ c̄uḡe don̄ tíḡ, uḡ b̄-fuḡḡḡḡir̄ don̄ iuaḡn̄ne air̄ aḡ teac̄t̄ d̄ōib̄ air̄ir̄. An̄ m̄-beḡc̄ ac̄a f̄ada do Chormac aḡá b̄-feḡc̄ion̄ an̄ an̄ d̄m̄duḡad̄ rin, ir̄ é a dub̄air̄: “N̄i beḡd̄ m̄é uḡ bur̄ f̄aḡde do bar̄ b̄-feḡc̄ion̄, d̄ir̄ aiḡn̄ḡḡim̄ z̄u-mab̄ é rin bar̄ b̄-feḡd̄m̄ ó c̄uir̄ z̄o deimead̄ an̄ doim̄an̄.”

¹ C̄uḡead̄, the verb, comes from the substantive c̄uḡe, which occurs in this sentence, and of which the ancient form was c̄uḡe, perhaps from the same root as the Latin *tego*.

² The *Consuetudinal Past*, as it is called by the Irish grammarians, reads strangely in English in the above sentences, where however the tense could not be otherwise rendered than by periphrases of various kinds, such as, “They continually went off,” “They kept going off,” &c. The English, however, do not always, even by this method, express the continuity or repetition of an action, leaving it to be understood; but the Irish, having special tenses, present and past, for the

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-in¹ of a house with the feathers of foreign birds, and when they had put covering upon one half of the house they used to go² 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.”³

purpose, are very careful in making the distinction, which they attempt in English also.

³ 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.

Shluairear Corumac moine, aZur no ba aZ rjubal an ma'caire, zo b-feacaib' d'zla'c ionzantac' allmu'ra aZ rjubal an mu'ze ; aZur i' r' fa' obair do, ceann mo'ri aZa' ca'ria'nt' ar an' cala'ih' do, aZur no b'ri'ead' i'd'ri' bonn' aZur ba'ri' e', aZur do' z'ho'ib' ce'ne' mo'ri' de, aZur do' ce'idead' fe'ih' do' i'ar'ria'ib' ce'io'nt' o'ile, aZur an' ta'n' do' e'izead' a'ri'f' n' b'fu'izead' aon' cu'ib' don' ce'ud' ce'ra'nt' z'ant' do'z'ad' aZur ca'ite'ant' ar' a' c'io'nt'. Ro' ba' Corumac' a'ir'ri' i' m'e'ia'n' aZa' fe'ie'io'nt' ar' an' o'ru'z'ad' r'ih', zo' n'-dubair' : " Im'eo'ca'd' fe'ih' uair'ce' fe'ar'da, o'ri' da' m'-be'io'nt' ce'io'd'e' aZ' fe'ie'io'nt' o'ie' do'b' i' r'ih' do' ce'io'c' bu'ria'ib'."

Shab'ar Corumac' i'ar' r'ih' aZ' rjubal' an' mu'ze, zo' b'-fe'aca'ib' ce'ia'ib' ce'io'nt' a'd'bal'-m'o'ra' ar' ce'ob' an' ma'caire, aZur' i' r' a'ih'la'ib' no' ba'da'ri' na' to'ba'ri' r'ih', aZur' ce'ia' ce'io'nt' a'nt'ca. Dh'ia'ib' Corumac' i'ar' an' ce'io'nt' fa' ne'ar'da' do' d'io'ib', aZur' an' ce'ant' no' ba' r'ant' ce'io'nt' r'ih', i' r' a'ih'la'ib' no' ba', aZur' r'iu'e' aZ' dul' i'na' beul' aZur' da' r'iu'e' aZ' dul' ar' n'o' u'ia'ib'. Shluairear' Corumac' z'ur' an' da'ra' ce'io'nt' aZur' i' r' a'ih'la'ib' no' ba' an' ce'ant' do' ba' r'ant' ce'io'nt' r'ih', aZur' r'iu'e' aZ' dul' an' aZur' r'iu'e' o'ile' aZ' dul' ar'. Shluairear' z'ur' an' ce'ia'ib' ce'io'nt' aZur' i' r' a'ih'la'ib' no' ba' an' ce'ant' no' ba' i'nt'e' r'ih', aZur' ce'ia' r'io'ca'nt'na' aZ' dul' i'na' beul', aZur' aon' ce'ia'ib' a'ih'la'ib' aZ' dul' ar'. Ro' z'ab' ionzant'ar' mo'ri' Corumac' u'ime' r'ih', aZur' a' dubair' : " N' i' be'io' m'e' n' b'ur' fa'ide' do' ba'ri' b'-fe'ie'io'nt', o'ri' n' b'-fu'ize'io'nt' du'ne' do' i'nt'e'or'ad' ba'ri' r'zeula' da'ih', aZur' ba'd' d'o'z' l'iom' zo' b'-fu'ize'io'nt' ce'ia'ib' m'a'ie' i' n' ba'ri' z'-cu'ri'ib' da' d'-cu'ize'io'nt' r'ih'." A'Zur' ba' ne'oi'nt' don' l'o' an' ta'n' r'ih'.

Shluairear' i'z' ce'io'nt' moine, aZur' o'io'ri' b'-fa'da' do'

¹ 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,¹ 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. $\eta\ \dot{\text{c}}\ \text{c}\ \eta$ for $\eta\ \text{c}\ \text{c}\ \eta$, i.e. of the hound, (*Fleadh Dhuin na ngedh*, p. 6); $\text{c}\ \eta$ and $\text{r}\ \text{c}\ \eta$ are also found with the masculine article in the genitive case.

աչ բխակ չօ Բ-բեաճաճ քայլու ածակ-մօր ասճ, աչուր շիճ
 ար լար Կա քայլու; աչուր ճիւղեար Կօրմակ շուր ան շիճ
 չօ Կ-ճեաճաճ ան, աչուր Խօ Բեանիւճ Խիճ Երիտօր. Գօ
 քիւէաչիւճար լանանա անճաճա յօճաճաճ Խօ Բա արճիճ ճօ,
 աչուր ա ճիւղեար քիւր օրիտօր ճօ ճեանան, “ՉիճԲԵ
 շու, ա ճիւղաճ, ճիւր Կի շիւճ Կօրիճեաճա ճիւր անօր Ե.”
 Տիւղեար Կօրմակ մակ Արիւ յար քիւ, աչուր քա մարճ լար
 արճեաճ Կա Կ-օրճԵ քիւ ճ'քաճար.

“Երիւճ ա քիւր ան շիճ,” ար ան Բեան, “ճիւր աճա ճեօր-
 արճ ճիւղարեաճ Կան Բ-քարմաճ, աչուր Կա Բ-քօր ճիւր Կաճ
 ճիւր Կա արալ օրճիւրեաճ ճ'քարմաճ ան ճօմար Ե? Աչուր մա
 շա քիւճիւր Կա շօմալար ք քարմ Կա ա ճիւրե աչաճ, աչ-
 շար շիւղան ք.” Կօ Երիւճ ան շ-ճիւղաճ յար քիւ, աչուր ք
 անլարճ շարիճ քԵ շու, աչուր մօրճօր Կիւր ար ա մարմ,
 աչուր լարճ Կա լարմ; աչուր լարճար ան մար աչուր ան լարճ
 ար լար, աչուր ա ճիւղար, “Աճ քիւ քօր լարմ, աչուր
 Բիւղիճ քիւր ք.” “Կօրմար ճօ ճեանար քիւ?” ար Կօր-
 մակ. “Անիւրեար քիւր ճիւ,” ար ան շ-ճիւղաճ; “.ք. ան
 լարճ մօր քիւր աչարմա ճօ քճօլաճ, աչուր ճիւրե շօճա ճօ
 ճեանան ճիւ, աչուր շեաճանա ան աքիւր ճօ շար քօր, աչուր
 շեաճանա Կա լարճե ճօ շար քար, աչուր քշեւ քիւր ճ'իւր-
 քիւ, աչուր Բար Բիւղեճ շեաճանա Կա Կիւր.” “Կիւր քիւր
 ան շեւ քշեւ,” ար Կօրմակ, “ճիւր ճիւղիւր ան ճիւր քշեւա
 քօն ար ճիւր.” “Կ քար ճօ լարար ք,” ար ան շ-ճիւղաճ,
 “աչուր քարիւր ճարմ անլարմաճ քարճե աճա աչաճ, աչուր քիւ-
 րօրաճ քշեւա ճիւր ար ճ-ճիւր. Ան մար քիւր աչար Կօրմ,”
 ար քԵ, “Կիւ Բ-քար ճճ քաճ ճիւր Կա ճիւրար աչար, աչուր
 ճօ Բարար ան ճօմար Եօ; ճիւր ան մար ճօ մարմար ճիւր,

¹ 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.

² 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,¹ 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?² 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.

азур а чна́на до́ супу́ раны́ му́клач а́рыр, до́ жеубѣару́ ару́
 н-а́ ма́рач бео́ і.” Ро ба́ фјору́ ару́ рзеул рју́, азур ба́
 брујѣте́ цеаѣра́на на́ мујце́.

“Јну́р рзеул а́ноу́р, а́ беан ару́ тјѣ́,” ару́ ару́ т-о́злач.
 “Јну́еора́д,” ару́ рј, “азур супру́е цеаѣра́на ару́ ту́руе
 рјору́, азур цеаѣра́на на́ лу́руѣ фао́у.” До́ му́знеа́д а́м-
 лајс рју́. “Сеа́чт м-ба́ фјору́на а́зана́ра,” ару́ рј, “азур
 лјонајс на́ реа́чт н-дabaча́ до́ леа́мна́чт за́ч ла́, азур до́
 бејру́м мо́ бруаѣ́ару́ зо́ д-тубруа́даоу́р а́ рајѣ́ леа́мна́чта
 д’феа́рајс ару́ до́ма́ру́ зо́ һ-јомла́н да́ м-бејсдо́у́р ару́ ару́ ма́уѣ́
 а́за һ-о́л.” Ба́ фјору́ ару́ рзеул рју́, азур ба́ брујѣте́ цеаѣ́-
 ра́на на́ мујце́ де́ рју́.

“Ма́р фјору́ до́ ба́ру рзеулајс́,” ару́ Со́рма́с, “і́р ту́ра
 Ма́нана́н, азур і́р і́ рју́ до́ беан; о́ру́ ну́ фу́лс на́ рео́рде
 рју́ аз неа́ч ару́ дру́ру́м та́лман а́чт аз Ма́нана́н а́ма́ру́, о́ру
 і́р зо́ Тју́ Та́руру́ру́ру́е до́ чуајс́ рѣ́ аз јару́рајс́ на́ му́а рју́,
 зо́ б-фуа́ру на́ реа́чт м-ба́ рју́ ру́а, азур ру́о ба́ аз цеа́рачт
 о́рута́ но́ зо́ б-фуа́ру фјору́ а́ м-блеа́чтау́р .ј. зо́ лјонфа́даоу́р
 на́ реа́чт н-дabaча́ а́ н-е́руфеа́чт.” “Ј́р зу́руну́ а́чајс́
 рзеула́ ру́от, а́ о́злајс́,” ару́ феа́ру ару́ тјѣ́, “азур ју́ну́р
 рзеул фа́д цеаѣра́ма́ру́ фе́ру а́ноу́р.” “Јну́еора́д,” ару́ Со́р-
 ма́с, “азур супру́е цеаѣра́на на́ лу́руѣ фа́н з-со́руе зо́
 н-ју́руру́ру́ рзеул фју́е ду́т.” До́ му́знеа́д а́млајс́ рју́, азур
 а́ ду́бајру́ Со́рма́с, “Ј́р ару́ ло́руза́руеа́чт а́ча́ру фе́ру, о́ру
 блја́да́ру зу́р а́рууѣ́ до́ ру́за́д мо́ беан, мо́ ма́с, азур
 ма́’руѣ́јоу́ уа́ру.” “Сја́ ру́з уа́т јад?” ару́ феа́ру ару́ тјѣ́.
 “О́злач та́рууѣ́ чу́зам,” ару́ Со́рма́с, “азур чу́ао́б рју́ѣ
 ру́а ла́ру, азур ру́о зу́ра́да́руа зо́ ма́ру і́, зо́ д-ту́за́р бруејѣ́
 а́ бе́рл фе́ру до́ уру́е, азур ру́о ба́ру мо́ бруаѣ́ару́ дјо́му́ра
 рју́ до́ чо́ма́л, азур і́р і́ бруејѣ́ до́ ру́зру́ан о́ру .ј. мо́ беан,
 мо́ ма́с, азур ма́’руѣ́јоу́ .ј. Е́ру́не, Ча́рубу́е, азур А́лбе́.”

¹ Ару́ дру́ру́м на́ та́лман, literally, upon the back or ridge of the earth,
 which is the Irish idiom.

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 earth¹ possesses those treasures but only Mananan, for it was to Tir Tairrngire 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."

“ Գար բօր ըն ծաւ,” ար բար ան տէջ, “ Եր տար Եօր-
 մաճ մաճ Արե ոյճ Ելոյն ճեւճաճալճ.” “ Եր մե Յօ
 ճեմոյն,” ար Եօրմաճ, “ Գար յր ար լօյն նա բաճոն ըն
 աճայն անօր.” Եւ բօր ան ըջեւ ըն, Գար Եւ Ելոյն
 ճեւճաճա նա մալճե. “ Ելոճ ճօ քմօյն անօր,” ար ան
 շ-ճլաճ. “ Ելոն ճալճեար Ելաճ մալն,” ար Եօրմաճ, “ Գար
 Յան ան քօճար ճճ ճար.” “ Են Յ-Ելոյն նա ճար օլե
 յ, Ե Եօրմալճ?” ար ան շ-ճլաճ. “ Եւ մ-Ելաճ յոյնոյն
 Եոյն յաճ ճօ ճալճոյն,” ար Եօրմաճ. Եւ Ելոյն բար ան
 տէջ, Գար ճճօրճալ ճօրն նա Ելոյն քա նարա ճօ, Գար
 տւճ յր ան ճարն ու Եւ Եօրմաճ Գլ յարմալճ, Գար ու Ելոյն
 մեանոյն Գար մօրմալճ Եօրմալճ ան ըն.

Եւ Ելոյն ըն ճարն Ելոյն նա ճեւճ քմն ճալճե,
 Գար յր Ե Ե ճարն : “ Եր մալճ ճօ մալճ ան ճարն ըն ալճ,
 Գար յր մե տւճ ան ճարն ըն ճալճ ; Գար յր ճօճ ճարն
 ճօն ճեւճ քօ տւճար ալճ յաճ, Գար Յարն Ե Եար մ-Ելաճ
 անօր, Գար Ելոճ Ելաճ,” ար Ելոյն. “ Եւ ճեւճարն,”
 ար Եօրմաճ, “ Եւ Ե-Ելոյն քմն նա ն-յոյննաճ ու ճօնարն
 անոյն.” “ Եւ ճեւճարն,” ար Ելոյն, “ Գար յր մալճ
 ու ճարն ար Ե Յ-Ելոյն ճօ Ե Ե-Ելոյն ճալճ. Են մար-
 ճալճ ճօ ճօնար ճալճ Գլ ճալճեաճ ան տէջ ճօ ճմն նա ն-Են,
 Գար մարն ճօ ճարն ճալճ ար ճեւճ ան տէջ ըն, Ե Գլ ճալճ
 ճօ, Գար յաճարն Գլ յարմալճ ճմն Են ճարն նա ճօճ օլե—
 Եարմալ ըն Ելոյն անօր ճօն, Գար ճօ ճալճ յարմաճ
 նա քմն ; ճարն ան ալն ճեւճ ճարն Ելոյն Ե մ-Ել նա

¹ *Faicin*, to see. This in the spoken language is *feicsin*, always pronounced by metathesis *feiscin* or *feiscint*. 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; *buiscin* for *bucisin*, a boxing-glove; *foisge* for *foigse*, nearer; *tuisgin* for *tuigsin*, to understand; *tuisge* for *tuigse*, the understanding; *tuisgeanach* for *tuigseanach*, considerate; but *Sagsanach*, an Englishman, and *Sagsana*, England, are pronounced *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.¹ The host of horsemen that appeared² 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 seek- ing birds’ feathers for the rest of it—that is a comparison³ which is applied to poets and to people that seek a fortune, for when they go out all that they leave behind them in

¹ *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*.

² *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-ւլճէլն ճա ն-ճէլր, աչսր իր ի բն ա ն-ճլեւր ճո բնոյ. Ան
 տ-ճլաճ ճո ճոնարկար աչ բաճսճ ճա տեյն, աչսր ճո
 ճրսրեաճ ա ն ճրան ճոյն ճոն աչսր ճարն, աչսր աչա ճոյրճէ
 է ա ն բեաճ ճո ճոճ ա ն տ-ճլաճ աչ ճարնարճ ճոյն ոյլ, իր է
 ա ճարնարն բն ճուճ ա ն ճոճ ճո էաճարտ առաճ աչսր ճաճ ճա
 ճար, ճաճ բէյն ճա ճոյնսճ ճո ճոնաճ աչսր ճաճ աչ բաչարն
 ա էարնե. Ոա ճոյնարն ճո ճոնարկար ճոն ճաճաճար ճա
 ճոյն, ճարնարն բն ճո ճեյնէարն ճոն ճրարն աճա արն ա ն
 բաճալ. Աչ բո ճաճ .յ. ա ն ճոյնե ճեյն ա ն բաճալ աւսճ ճար
 ճո ճեյն, ա ն ճեան բն ա ն ճոն տ-բնոճա աչ ճոլ ա ն աչսր
 ճոն տ-բնուճ աչ ճոլ ար. Ան ճեան բն ճո ճոնարկար աչսր
 ճոն տ-բնուճ աչ ճոլ ա ն աչսր ճաճ բնուճ աչ ճոլ ար, իր է ա ճա-
 ճարնարն բն ճոյնե ճո ճեյն ոյնոյ ճոճ աւսճ ճոնաճ ճոն ճեյն ճոն
 տ-բաճալ. Ան ճեան ճո ճոնարկար աչսր ճոյն բնոճանա
 աչ ճոլ ճոն եւլ աչսր ճոն տ-բնուճ աչ ճոլ աւսճ .յ. ճոյնե ճո
 ճեյն ճոյնաճ աչսր ճո ճեյն եաչան աւսճ, աչսր իր է բն իր
 մեարն ճոն ճրարն. աչսր ճարճ ճո ճոյնոյն ա ոյր, ա ճոյն-
 ճարն," ար Պանանան.

Եր բն ճո բնոճ ճոյնար, ճարնե, Այլե, աչսր ճեյնե,
 աչսր ճո ճրսրեաճ բճոյնարն ճոն ե-բաճոյր. "Եր ճարճ ա ն
 տ-բոյն բն աճ բաճոյր, ա ճոյնարն," ար Պանանան,
 "ճոյն ոյն բն ճաճ ճաճ բեաճարն ճարնարն սրնե ճաճ ե-բնոյնեարն
 ճոն ճոնաճարն." "Եր ճարճ բն," ար ճոյնար. Տոյն ճար
 բն Պանանան ճոն ճոն ճոյնոյն աչսր տոյն ճոնարն բն, աչսր ճո
 ճոյն արն ա ճարն է. "Եր ճոն եաճալն ա ն ճոնարն բո," ար
 Պանանան, "ա ն ճոն ճարնարն բեւլ երնոյնե բաճոյն ճոն ճոյն
 ճեյնե ճոնաճ ճե, աչսր ա ն ճոն ճոյնարն բեւլ բնե բաճոյն
 երնոյն բնարն." "ճարնեարն բն," ար ճոյնար. "ճո
 ճեյնարն," ար Պանանան. "Ան եան բո տոյնարն աւսր, ճո
 ճոն եան ոյլե արն ճոն տոյնարն." ճոն ոյնոյնե ճեյնե

¹ This is the Irish mode of expressing "three classes of men that exist."

² i.e. who is liberal according to his means.

³ 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.¹ 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].² 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.³ 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 don cōpān an uairi rīn. “Jr breuz rīn,” ar bean
 Mhananān, “a deirirre nac b-*feacada*ri bean nā fear
 ód fázbada*ri* tura, a Chormaic, áct iad fēin¹a d-*triu*ri.”
 Ba fíor an rzeul rīn azur do cúaid an cōpān¹ina céile
 arí*ri*. “Jr maic na reoide rīn azadra, a Mhananān,”
 ar Cormac. “Bud maic duitre iad,” ar Mhananān, “óir
 bur leatra iad a d-*triu*ri .i. an cōpān, an ciraob, azur an
 rzdriaid, ar ion do fribail azur t’airdri aniu; azur
 caic do fribri anoir, óir da m-beidri rluaz azur fo*ca*ide
 ad fo*ca*iri n*í* beid*ea*d doic*ce*all ran m-baile ro mo*í*ad.
 Azur mo cean d*í*b an l*í*on atá*ta*oi, óir ir m*í*re d’*í*mri
 d*í*raoideáct oirui*í*b ionn*í*ur zo m-beid*ea*d r*í*b an fo*ca*iri
 anóct, azur bar n-an*í*ra*ct* l*í*om.”

Chaic*ea*r a cúid iar rīn; azur ba maic an cúid¹rīn,
 óir n*í*or rmuai*í*nead riu biad nac b-*fuair*ada*ri* ar an rzd-
 riaid, nā deoc nac b-*fuair*ada*ri* ar an z-cōpān, azur
 muza*da*ri a buid*ea*c*ur* rīn zo m*ó*ri ne Mhananān. Áct
 cean*a*, ar z-caic*ea*n*í* a z-coda d*ó*ib .i. do Chormac,
 d’Eic*ne*, d’Albe, azur do Chaib*re*, n*ó* dea*ri*zad¹iom*da*
 d*ó*ib, azur do cúad*da*ri cum rui*í*n azur r*í*an*í*odal*ta*, zona
 an n*í*o eirzeada*ri* ar n-a m*í*rac, a L*í*ac*do*muim¹lan*í*oi*í*bri*í*n
 zo n-a rzdriaid, a z-cōpān, azur a z-craoib.

Zonad é rīn me*ra*ca*da*d azur fáza*il* craoib*e* Chormaic
 zonuize rīn.

¹ *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 journey¹ 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 *Liathdruim*, 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."

СЭОJФH OJСJN Э N-ФJЭJФH NЭ FEJNNE.

Uch! a Fhionn na b-Fianh a'r na rluaz!
 a Orzair na ngleo, mo mac!
 an b-fuil ri b beo, no ca eir,
 a'r Oirir z an zhoim na hearic?

Uc! ir mire an reanoiri crion,
 ar earba hio, dize, na ruah;
 fo leat-trom Phadriaz 'r a eliar,
 a n-earba 'r a z-ciac buo truaaz.

Uc! ir truaaz an coirz, *state or condition*
 mire ar ceal anoir. oh b-Fionn; *conceding*
 az eirceact ne rruidan cloiz,
 mo huairra anoir, a'r ni reuh.

Uc! a buidean na z-cae d-treuh,
 ba mhor bar mian laocair real;
 car zab bar n-duetar buo dual,
 d'Oirir nac truaaz hio a marc?

Uc! ir diombadae mo crioc,
 or caillear mo hriaz azur mo hearic;
 z an rradac z an fonn am dal,
 az rmuairhean ar alheact na b-fear.

¹ 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.¹

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.

Ան ! շն ծայր Քաճարալէ ծոյ Բօլոյ,
 ադ Քիլան շոյ շօ նաճ մայրս ;
 ոյ շայճեար կոյ շար բօր ա շնօր,
 ա'ր ոյ բայլ մօ մեօն ա մ-բայլճ ա իալոյ :

Ան ! շո նշաճայ յա բար շո շրեւոյ,
 նաճ ծ-տլշն ա ո-նիքեաճ ա'ր մեճ շոբայր ;
 ա Օրշայր նա մ-բաճ-լան ոշար,
 տրլալ ա'ր մեյն ծոյ մ-բայր թօ տ'աճար !

Ան ! ա Քիլոյ, աճա բօր աճ ծայլ,
 ա'ր շնծեճ ալոյ ծայր ա'ր ծօճ իլօճ ;
 նա շի մալ, լեաճ ոյօր շոնաճ,
 ա շ-շիլլ շոյ աբան իր մօր մօ շոնոյ :

Ան ! շո շ-բայլ մաճ Լայճեաճ շրեւոյ,
 շո շոյմեւճաճ ա ո-ան շլեօն ;
 տրլալ լե շոճ ոճ շոյ լաճ,
 շո մոյոյ լեաճ մար շօ թօճար !

Ան ! ա Փիլարայր նա մ-բան շօ լար,
 ա'ր լար մեյն շեյճ շոյմարտլոյ բլալ ;
 իր լոնոյն կոյ նաճ ո-ճայլի տրաճ,
 ա'ր մեճ շոյ լաճայլ ա մեարճ նա շ-շար :

Ան ! ա Շաօլտե մոյ Բօնայր,
 շո շրեւոյ լան շարճե ա'ր շլաճ ;
 ծօ ծ'եւտրօյմե մայր շար շոյնար,
 տրալոյ աբ մոյն ա'ր շոյ տրլալ !

Ան ծա մ-բայրոյր ա ծ-թօճար նա ծ-Քիլոյ,
 ա'ր նեաճ ծոյն ծօ շեյճ շոյ աբ ;
 աբայլ աճարոյր ա շ-շիլլ նա շ-շար,
 ծօ շեւրբայրոյ լարնաճ աբ շօ մար :

Alas ! though Patrick from Rome saith
 That the Feniãns 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.¹

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 swiftmess,
 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.

¹ The two qualities most prized by the Irish were personal bravery and liberality.

Ա՛ւ! իր ճօճիճն շքար կոյ,
 ան տէր նա բննն ճօ ճա՛ւտ միան;
 ճօ ճարճ անոյր նա ճարճօյր ճա՛ւտ,
 ճան բլա՛ճ, ճան բարճա, ճան ճա՛ւտ, ճան ճարճ.

Ա՛ւ! նա՛ ճարճ ճարճ բարճ ճարճ մօ ճարճ,
 ան ճարճն ճարճարճ ան ճարճն նա ճարճ;
 ճարճն անոյր ան ճարճն ճարճն,
 ճարճն ճարճն ճարճն ճարճն ճարճն մօ ճարճ.

Ա՛ւ! ան ճարճ, ճարճ մարճ, ճարճ,
 ճօ ճարճն նա ճարճն ճարճն ճօ ճարճն;
 ճարճն անոյրն ճարճն նա ան ճարճն ան բարճ,
 ճարճն ճարճն ճարճն մօ ճարճն ճօ ճարճն.

Ա՛ւ! ան ճարճ, ճարճ ճարճն ան ճարճ,
 մարճն ճարճն անոյրն ճարճն ճարճն;
 ճարճն նա ճարճն, ճարճն ճարճն ճարճն,
 ճարճն մարճն ճօ ճարճն ճարճն ճարճն.

Ա՛ւ! ճարճն ճարճն ճարճն ճարճն ճօ,
 ան ճարճն անոյրն նա ճարճն մարճն;
 մարճն ճարճն ճարճն ճարճն ճարճն,
 ճօ ճարճն ճարճն ճարճն ճարճն.

Ա՛ւ! ճարճն ճարճն ան ճարճն ճարճն,
 ան ճարճն անոյրն ան ճարճն ճարճն!
 ճօ ճարճն ճարճն, ճարճն, ճօ ճարճն,
 ճօ ճօ ճօ ճօ ճօ ան ան ճարճն.

Ա՛ւ! մօ ճարճն ան ճօ ճարճն,
 ճարճն, ան ճարճն ան ճարճն անոյրն;
 նա ճարճն ճարճն ճօ ճարճն նա ճօ ճարճն,
 ճօ մարճն ան ճօ ճօ ճօ ճօ ճօ ճօ.

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 Chonañ horta ñaol,
 ba ñõr mjozhaol azamra real;
 ahoir hñ maire azairc trid,
 tar le raoirre ar rēid mo žlar.

Uc! a clanna Mõime meara,
 do b'feairi rearc azur mian;
 ñac truaž mib Oirih fõ rmacc,
 az Padoriaž ñac air 'r a cliair.

Uc! a h-ionad zoća zadair,
 ba bhñh meidreac zaća maidean;
 rjurðan clož, ceol ñac bhñh liom,
 a'r canclair clēime žan aircar.

Uc! a h-ionad reilze a'r fiaðaiž,
 ña maib mo mian a'r mo tñut;
 uaižhear fada žan airan,
 žib deiri Padoriaž "deir žo ružac."

Uc! a h-ionad caća a'r tnom-žlēid,
 ñair žñac mo rpēir a'r mo řearair;
 bacul Padoriaž ða h-ioncair,
 a'r a cliair cancaireaccra az cairmeair.

Uc! a h-ionad flead azur feurða,
 do ruairar řēñ mar cleaćtaib;
 tmořžad fada õm bēile,
 do řžuabřad žaoć tar řleairairb.

Uc! a deirið liom do žñac,
 ñac tealh airair hñ maic me Dña;
 acc ionad ūriaižćeac azur treuhair,
 ða cēirid ñair leairair mairñ.

¹ 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.¹

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 mjom zo f̄ior,
 an Fhianh a' r Fionh mā caib beo;
 zo z-cluighd r̄iad mo cearh̄gail,
 a' r nac z-cuighd ruim an biē am z̄lōr.
- Uc! 1r dōiē mjom zur dearb̄ f̄ōr,
 da m-biaid̄ir beo anoir le f̄ažail;
 nar b-fulāim zo z-cluighd̄ir mo z̄lōr,
 a' r t̄hiall dom f̄ōir̄ēn̄ z̄an r̄p̄ar.
- Uc! n̄ z̄ēllim do m̄ad̄ na z-cliar,
 Fionh ' r an Fhianh z̄an bejē beo;
 zo m-b' f̄earu dam̄ f̄ēn̄ mar̄ c̄arab̄ D̄ia,
 n̄a bejē mar̄ iad̄ n̄ō na z-com̄air.
- Uc! da b-fuiz̄ighre mo m̄ian,
 n̄i f̄eunf̄airn̄ an D̄hia zo deo,
 a Phad̄raiz̄, n̄a an a cl̄ēir,
 zo leanf̄airn̄ n̄e c̄ēile an r̄luaž.
- Uc! do leanf̄airn̄ Fionh z̄an r̄p̄ar,
 a' r Orz̄ar aiz̄ mo learb̄ z̄uinn̄;
 z̄id̄ nac l̄ēir d̄ōib̄ mo c̄m̄ad̄,
 a' r m̄ē an f̄ažan an earba biō.
- Uc! do leanf̄airn̄re Caoilte zo m̄ear,
 a' r D̄iar̄muib̄ na m-ban do biad̄ l̄inn̄;
 do leanf̄airn̄ Soll mac M̄ōr̄na na z-caē,
 a' r n̄i biainn̄ a b-fad̄ a z-cill Ch̄r̄ir̄b.
- Uc! do leanf̄airn̄ z̄ac̄ n̄eac̄ don Fh̄ēinn̄,
 a z-caē da c̄r̄ēn̄e zo tapad̄;
 do c̄r̄ēiz̄f̄inn̄ d̄ōib̄ cill a' r d̄iub̄,
 Pad̄raiz̄ d̄n R̄ōim̄ ' r a b̄acal.

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 leahfajny heac ar byc,
do beurfad me o zlar na z-cliar;
zid mōn mōlajd zac trac,
a z-cumany 'r a b-pajre ne Dia.

Uc! ir eufza 'r ir mo umal,
do macfajnyre cuzac a Dhja;
da b-fujziny madarc ar Fhionn,
a' r zo b-fujziny flujre don biad.

Uc! nj lejn daih creud do deun,
an Fhianh ma trefizid mo cor;
nj feadar ca leahfajny a rian,
a' r d'fuz riu m'jarirna zo doct.

Uc! nj lejn car zab mo lujc,
madarc mo ful na mo mac;
erreaot mo cluar, mo rian rjubajl,
car zabrat rud anoir nj fear.

Uc! a Dhja tuz Padraiz don clajn,
jarriam fejn oie ne zean;
zan feucan ar an arān zo caol,
or daih az treunat na mearfz.

Uc! dar riar flajc na b-Fianh,
uc! do biad do b'fajrinyz rzdor;
uc! do fluaž a' r caea zliad,
uc! a Dhja, car zabajr leo?

Uc! a Dhja, caržar daih, tra,
ir majc a b-pajre 'r a rjn;
an b-fuil Fionn 'r an Fhianh ad dajl?
uc! ma tajd ir ionzua 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,¹
 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.

¹ i.e. not to punish him if he ate more than he should

Uc! a Dhia, a deir Padraic
 zui flait tu ir fairrinz fial;
 ir riar do zéillefinn da zlor,
 ac̄t da méid a b-próinn ir tearc a biad.

Uc! a Dhia, aicim aír,
 feuc̄ mo zuaol a' r na ceil mo rún;
 ma tá Fionn 'r a fluaizte ad éir,
 mo éirill na rliže nō a léizean cūzam.

Uc! a Dhia, mār truaž leat reanōir,
 feuc̄ zac̄ neoin oim anuar;
 a' r do c̄id̄fir cúir mo zeariain,
 zo dubac̄, clait̄, zan biad zan ruan.

Uc! a Dhia, ir cuirreac̄ ataim,
 a n-dail Phadraic zan mear;
 Fionn 'r an Fhianh uaim ar fážan,
 ór uača dailfinn deoc̄ zo riar.

Uc! da m-biainnre aihail b̄ior,
 a n-aim̄ir rzeimle Chhuic an aír;
 muna b-fuiz̄inn n̄eir a' r riar,
 do cuirfinn do cl̄iar boct ar fážan.

Uc! da m-biainnre a neart 'r a lúit̄,
 mar̄ b̄ior zan p̄udair a z-cuan Fhionntráža;
 n̄i biainn dom bodrad a z-cill na z-cloz,
 a' r do cuirfinn corz ar a z-crōhan.

Uc! da m-biainnre a d-tarad̄ birz̄,
 aihail b̄ior ar Fhača Chonain;
 a' r Fionn 'r a fluaizte nem̄ taob̄,
 n̄i biainn až éirteačt a nglaim̄.

¹ 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 ;¹
 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 ;²
 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].

¹ The battle of Ventry Harbour in the county of Kerry, which forms the subject of a prose romance.

Uc! da m-biaimyre aimaſl bſor,
 a ƒ-caē na ƒ-coim̄earƒaſi m̄am̄;
 uſ ƒēll̄f̄im̄ do Phad̄raſƒ ƒan c̄ēll,
 ac̄a ƒan m̄ēim̄, ƒan deoc̄, ƒan biād̄.

Uc! da m-bad̄ daim̄ra a mearƒ na ƒ-cliaſi,
 an tan mo c̄im̄all c̄uƒaim̄ Taſlc mac Th̄r̄ēim̄;
 uſ ƒaƒƒaſim̄ ceam̄ an biāƒaſb
 da b-fuſl aƒ P̄ad̄raſƒ, na ē f̄ēim̄.

Uc! a Dh̄ia, m̄ar tu ƒab̄ neaſc̄
 an Fh̄im̄ na b-flaē a'ſ an Fh̄ēim̄;
 do leam̄faſim̄ do c̄aſl ƒo f̄ial,
 ac̄c̄ m̄ē b̄reſc̄ maſi iad̄ oſ ƒ-cl̄ēim̄.

Uc! a Dh̄ia iſ aoībim̄ m̄ēim̄,
 m̄ar f̄ioſi dod̄ cl̄ēim̄ ƒur̄ deaſb̄ leo—
 m̄ar f̄od̄ ſmāc̄c̄ ac̄a an Fh̄iam̄,
 bi ƒo f̄ial ƒaſim̄iſƒ leo.

Uc! a Dh̄ia, do b'aoībim̄ m̄ē,
 da m-biaim̄ oſ ƒ-cl̄ēim̄ a b-fōcaſi Fh̄im̄;
 a'ſ do m̄ēim̄ maſi c̄uſim̄ceam̄ do c̄aſƒ,
 do ƒeub̄aim̄ uaſc̄ aſan ƒac̄ c̄im̄.

Uc! a Dh̄ia, ac̄a an neam̄ na ſ-oſb̄,
 tuſim̄ f̄oſ, m̄ar f̄ioſi dod̄ cl̄ēim̄;
 ƒo b-fuſim̄ uaſc̄ b̄reſc̄ na diƒe,
 ſim̄ da uſd̄ iſa b-fuſl mo ſſēim̄.

Uc! ƒīd̄ caſim̄ ƒan l̄ēim̄ ƒan l̄uſc̄,
 ƒo deaſb̄ dubac̄ an eaſba m̄am̄;
 iſ eaſa meam̄ do leam̄faſim̄ F̄im̄,
 a'ſ uſ c̄oſi d̄uſc̄ d̄uſc̄ad̄ daſi, a Dh̄ia.

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 é mo mian yr tuizte, tra,
 Fionn an daíl dá m-biad 'r an Fhianu,
 do cúirfeinn neamh ar mo laim,
 a'r zán rpar do leanfaínn iad.

Uc! a Dhia do beir zác airze,
 má'r fíor an almuir do ceap an élar;
 ná zlac fearz trém zmad d'Fhionn,
 ná'r cúmdaiz míom zó tearc an biad.

Jr dearb míom zur fíor zán zó,
 ná'c z-cluinn mo zlóir, a Dhia, ne zhaor;
 a'r zur cúirir d'fíacáir ar an b-Féinn,
 cum Oirín acá féid zán tía'c.

Uc! a Dhia, ná deir mar rúd,
 zlac ad cúiric mé fá zneann;
 a'r má'r an azac acá an Fhianu,
 yr mo rúzac biaínn na z-ceann.

Uc! mar éreizear neairic a'r lúic,
 ma'darc mo rúl, a'r mo ceudfad laz;
 nó yr fada ó foir, a Dhia na y-dúl,
 ná'c m-biaínn az tnué me dul ad teac.

Uc! dá m-biad azamra rjubal,
 do ma'cfáínn me cuncar éuzac ruar;
 a'r muna b-fuízinn fa'lce na b-flac,
 yíor b-fuirur ar mo cúir anuar.

Uc! má ruzac buad ar Fhionn,
 yr doilz líom, 'r yr olc an rzeul;
 'r yr mo mór m'íonzha tríd,
 má'r tía'c ar neamh don Fhéinn.

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,¹
 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.

¹ Ḑḏḏ ḏḏ ḏḏ-búl (God of the Elements), is a very usual Irish phrase, meaning the Creator of all things.

Աւ ! ծա ծ-տալեոսիս իյոյ ալ ալ,
 ա'ր դա՛ ի-բայլիոյ բալտե ալ մո շալիւծ ;
 ծո ծարբալոյ ծո Փիյա մո լաի,
 դա՛ ծ-տլոբալոյ շոյ ձի ալ ալալ.

Աւ ! ծո ի'յոյոյա մյոյ շոյ շժ
 ծա մ-ծա՛ ծեօ ալոյր ծոյ Բիիոյ ;
 ծա ի-բայլիոյ ա ղ-աիսալ ալիլ,
 յլ բաժա ծոյ շ-սլլ ծո իլա՛ մո իբիլ.

Աւ ! ա Բիիոյ, սլա մաշ օրտ ծա՛
 աւ ! ա Օրշալի, սալ շա՛ ծո շրեոյ ?
 աւ ! դա՛ ղ-ալիլիշեոյ իլ Օլրիլ ալի ?
 աւ ! յլ տրա՛ մալ շալալ իշեւ !

Աւ ! ղլ ծարալ, աւ ! ղլ Փլա,
 աւ ! ղլ շլա՛, աւ ! ղլ իլա՛ ;
 աւ ! ծո մաշ ծալ մ-ծա՛,
 աւտ շարա սրաժա ծ'ծալ շ-սլ ալ բեօ՛.

Աւ ! ա Փիլալիւծ, ծո շաժալ ծա միլի
 ա ղշարալ ծալիլա՛ 'ր ա շ-սլ ալ շ-սլ ;
 աւ ! ղլ ղարալ, աւ ! ղլ իլոլ,
 դա՛ սալ ծիլ ա ղշարալ ծալաժա.

յլ յոյոյա մյոյ սրեւ տալա ծիլ,
 ա'ր Օլրիլ շոյ իլիլ շոյ ծա՛ ;
 յլ յոյոյա մյոյ, ա'ր միլ ծալ ղլոբալ,
 դա՛ ծ-տլշեոյ իլ լե սրալիար շալալ.

Աւ ! ա Փիլա յլ բոյ իլոյ բժր,
 յալաւտ ծժժալ ծո շաժալտ օրտ ;
 աւտ շալ ծ'ժ արա ալ լժոյ,
 ծ'բիլ շոյ ծալ շոյ տրեօլ մո շօլ.

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 Փիւ, աւ! ա Փիւ մօլի,
 շարիւմ չա՛նց րօտիս անօր ծօ շարչ;
 աւ! Օ շարի չօ ծարեանիս բիւ,
 շարի շարիս յարեա՛նք տօրեանիս արիւ.

Աւ! ա շարի, յար մարիս աւ
 աչ բարեանի շարի րարիս 'ր շարի րարի;
 ա'ր չա՛նց ա րարեար ծօ շարի րարի,
 շարի մօ շարի րարիս աւարիս բարիս րարի.

Աւ! յար րարի, ծօ աւ! յար րարի,
 Օրիս շարիս րարի շարիս րարի;
 աւ! շարի րարիս չա՛նց ծօ,
 աւ շարիս րարիս 'ր ա րարիս րարի.

Աւ! յարի ծօ շարիս րարի,
 շարի շարի րարիս, շարի րարի,
 աւ շարի, շարի, ա'ր շարիս շարի,
 ծօ շարիս րարիս շարի շարի րարի.

Աւ! շարի րարիս շարի րարի,
 շարի շարի րարիս շարի րարի;
 յար րարիս շարի րարի,
 Փիւ շարի շարիս շարի րարի.

Աւ! շարի, շարի րարիս շարի րարի,
 (ա'ր շարի րարիս շարի շարի,
 շարի շարի րարիս շարի րարի,
 շարի շարիս շարի րարի.

Աւ! շարի րարիս շարի րարի,
 ա'ր շարի րարիս շարի րարի;
 յար շարիս շարի րարիս շարի րարի
 շարի րարիս շարի րարի.

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 b'eilete ar iar-neoib;
 deaibh na diabal da d-taibhiz mian,
 uí coirzfead om daib a d-treoiu.

Uc! a Dhia, ir corribail an beairt
 zo b-fuilir a b-pad or mo cionn;
 zo b-fuilimre a b-pad rior,
 a'r nac b-fuil mo fuim or cailleat Fionn.

Uc! da m-biad Fionn 'r an Fhianh
 a zamra, a Dhia, uair anuar;
 nem nae uí rzarraibh mhu,
 a'r uí bairbh a z-cuiba zan dul ruar.

Uc! a Dhia, ma taib a b-feirz,
 om nzmad ro beirim d'Fhionn;
 uí curca a b-pac mo zlor,
 earba mór bairnear lom.

Ir pada me az caraid broidh,
 zan torad ar mo zlor abur na tall;
 uc! uí h-ionzha mion Dia,
 fead an Fhianh uile a'r Fionn.

Abbar mo caoidhe mar taib zan treoiu,
 zan aibairc, fdr, zan luit zan nem;
 cithfeirzice, lom-craeacac, deireoil,
 am cuail canoir, zan ruic, zan leim.

Ir pada leam mo tiorzad zan crabhair,
 zid nac me zmad na me zean do Dhia;
 acé d'earba bid na ro fadair,
 faoi zantay aibh azur leatmair.

¹ abur, tall, 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 *ἐκεῖ*. 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 ;¹
 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 zuač mo čaric, 'r jr dom ainhoein,
 deoc čōir n̄jor ihear ne cian;
 cūr mo čaoide, 'r jr f̄jor mar r̄iv,
 zo b-fuilim an dič neire azur r̄ian.

Da mairead Fionn na n-eac reanz,
 a'r Orzar teann na lann nzeur;
 do bairfead biad do diabal nō do deam̄an,
 a'r n̄j biad Oir̄iv fanh zan taca clēib.

Jr m̄iuc no b̄a Fionn na čeann r̄ianhad,
 zo lūčmar, l̄ionmar, lair̄ēimeac;
 a'r zo m-bad f̄urur flead f̄air̄ivz
 d'f̄āz̄al do feac̄t z-cačaič na F̄ēivne.

Slan ne r̄uiz̄e a'r ne reilz,
 r̄lan ne meirze a'r ne r̄aor-čeol;
 r̄lan ne t̄ioiōib a'r ne cačaič,
 r̄lan ne lann̄aib lair̄zeura f̄ōr.

Slan ne lūč azur ne neare,
 r̄lan ne cead a'r ne f̄aobar-zōim̄;
 r̄lan ne cian a'r ne teac̄t,
 r̄lan ne malair̄ic a'r ne zlēazaič.

Slan ne biad azur ne dič,
 r̄lan ne r̄uic azur ne lēim̄eac;
 r̄lan ne r̄iadač zač zar̄ib-č̄iuc,
 r̄lan ne cur̄aiōib na d-tr̄ēiv̄ear.

Slan r̄ioc, a F̄hiv̄n na z-c̄ruad-lann,
 do b'ūr neam̄-zann bēile;
 n̄j h-̄ionann a'r Pad̄riaz zan beac̄a,
 da m̄ēib a čar̄aib r̄ya clēir̄ic̄ib.

¹ This epithet is often applied in Irish to denote grace and agility.

² 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 slender¹ horses living,
 And stern Oscar of the sharp blades ;
 He would win food from demon 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 ;²
 Farewell to distant lands and to returning,
 Farewell to exchanging³ 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.

³ It was customary at large gatherings, such as the *féir Teahmaic*, for warriors to exchange arms with one another in token of friendship.

Slan miot a Fhionn, a nír azur a nír,
 ceud rlan miot, a níz na Féinne!
 ór tu do corzfad mo éairt,
 níl h-ionann a'r pnap na cléine.

Slan miot az cur an aip,
 rlan miot, a lám lanláidip;
 rlan miot, a fárdáil na z-críoc,
 ir dubac mo rmaoince 'r ir cráidte.

Slan miot az corzairt na z-chnáin,
 zid nac ráin fpi Padraiz mar iurcam;
 acé nac b-fuilimre do fá fáraín,
 a énú dāna na móirecimécoll.

Ir móri an triuaz duire, a níc Chumáill,
 nac z-cuiripri éuzamra biad azur deoc,
 zidbé ionad na b-fuil tu,
 zan deamān na diabal ad corz.

Or nac maireann acé mo éaire zan bmuir,
 ir móri mo éuire zan mé mar don leat;
 zidbé a n-irrioinn nō a b-flaitear,
 do zeubáin an beata taob leat,

Qi deip Padraiz an éancláin liom,
 zur fairirinz úri é a níz féin;
 a'r níl fáicim aize do fúbcār
 acé cluiz dom bodrad 'r zleo a cléip.

Qi deip fé zur móri an fear é Dia,
 a'r zur furur biad a'r deoc uaid fázail;
 dar mo lám azur dar mo bmačar
 ir zān do māmān mīre a'r cac.

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.¹

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.

¹ i.e. Of the sweeping forays or expeditions.

21 deim ré liom fóir mar fíoréal,
 zuriab a3 Dha atá tuíra a n-daorí-briuid;
 'r ír bea3 riu feac a n-abairi
 do briatúairb cealza zan éirfeacé.

Jr triua3 liom féin nac am foáairi
 atá airán coda azur béile;
 do cáitfirin bhad azur deoc
 n'íor mionca ná do deunairi.

22 deim cléirfeac ná z-cloz mionra,
 zo b-fúilire rúizte a loé ná b-riani;
 azur deimim rir, azur dubairé,
 nac léizfeair éuca neacé ná rian.

Ué! a Fhionn, a cumairin, máir fíor
 zo b-fúiliri fíor a n-uairí ná b-riani;
 ná fulairz do diahal ná do deairan
 airim buada ná cead a'riani.

23o dairid éiríde mar atáim
 am íeanóiri aira zan bri3 zan líje;
 'r ír triua3 móir ahoir mó éar,
 a b-foáairi Phádraiz 'r a cloz zo dubac.

Jr tuirfeac cláje do bim do z'nat,
 a3 rmuairneairi air záiri ná laócúad;
 zan beje a3 éirfeacé ne zué zadair,
 azur ne Dóird rianrac ná Féinne.

Jr mionc mé zo dubac cláje,
 a3 airair Phádraiz 'r a cléine;
 ná b-foáairi zan bhad zan raímar,
 n'íor b'ionann a' r flead ná Féinne.

¹ *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*.¹

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 Բաճրալշ,
 Ըլալշ աչ շլալմ 'ր աչ Բելլլծ,
 և Բաճլ ա'ր և ԼաԲար Երա՛տ,
 աչսր րլեւճԵալո շնա՛՛ զա Ըլէլլե.

Ծա մէլծ և Յ-ԵրաԲաճ ա'ր և Կ-Սրալշէե,
 յի ԵարԵալո րլւլլրե և Կ-Յրլլլլ;
 աճԵ Երեւնար րաԾա աչսր ՅաղղԵալ,
 ար Ըալճեալմ աղղալող աչսր Բէլլե.

Եր մօր և Կ-Ծօճճար ար և Ծ-Ելճարնա,
 ա'ր Ելլլլլծ շսր րլալ Ծօ րօղղեաղղ Լեօ ;
 և Ելլլլլրե Ծար մօ Բրլաճար,
 զաԵ րլօր Լաճ ա'ր Յօ Յ-Եաղալծ Յօ.

Յլծ մօր շօլլլլծ ար ԵլօԾալ և Ծ-Ելճարնա
 Յօ մօճ ա'ր Յօ Ելճեաղաճ Յաճ Լօ ;
 ԲրլարՅար Բլծ զա ԼարղօրՅ Եօճ
 յի աղղարԵալո աԾօ ար աղ մ-Բօրն.

Ոլ րալլլլլ աԾօ մալճԾլօղ Օճ,
 զա Բեաղ րօրԾա զա աղղԵաճ,
 զե և մ-ԲլալԾլր աչ ԵլլԵ ԾօԲրօղ,
 աճԵ սլլեօ զա Յ-ԸլօՅ ար րլաԾալ.

Քլարրալճեաղղ Բաճրալշ աղ ԸաղԵալմ ճլօղ
 զաճ Բլղղ րլղ շսճ զա Յ-Ըլէլլլլլաճ ;
 ա'ր Ելլլլլրե յլծ Իր րլօր,
 զաճ Բլղղ աչսր զաճ Երէլճէաճ.

Ոլ րեաԵար րլլրլլղղղ զաղմ մար Լաճ,
 Իր Լա Ելալլ աչսր ԵլլլաճԵ ;
 աչ րլօրԸաղԵալմ րալմ Յաղ Բլաճ,
 ա'ր և Յ-Ըլալշ աչ Ծլալղ-Բէլլլլաճ.

¹ 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.¹

I see with them no young maiden,
 No married woman, or single,
 With whom they might be hiding grief,²
 But the *uileo*³ 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.

² i.e. With whom they might drive away dull care.

³ *Uileo* is one of the many Irish ejaculations denoting grief and mourning. Here it means the melancholy din of the bells.

Slán m'ot, a O'zair na lann nime!
 rlan m'ot, a O'zair na m-béimeann!
 dá m-biadhfa a'zam mar uirraim,
 do biad m'aidh d'ruime ar an z-cléir ro.

Uc! n'í cluimeann O'zair mo éaoib,
 a' r n'í fáiceann riam mo béile;
 rianra'n ralm dom bodrad,
 a'z amairtmaid a' r a'z béicid.

Jr dubac lom zan amairc Szeola'n
 a n-deoiz comzair na Féinne;
 a n-am an fáid do dúircaet
 ir meidmeac d'fúizim dá h-eill í.

Slán m'ot arír, a O'zair na z-cruad-lann,
 zid h-ionzha m'om nac n-éiridir,
 a' r zan tu fō rmaet a'z Dia na deamán,
 a' r nac d-tizir a'z di'ceannaad na cléirne.

Bj an cléirneac ' r a cléir zac neoin
 ór comair altómaac a'z fleucda'n;
 úrhaizte a'zur cruad-cár,
 a' r O'irín clait dá b-feucda'n.

Jhuir da'n, a Fhinn n'ic Chumhaill,
 cáir záb do lúic a'zur do rian,
 mar zo b-ruilir a fáid ro amuic,
 a' r O'irín zo boet a mearz na z-clair.

¹ i. e. as a support, a common phrase in Irish.

² 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,¹
 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 Sgeolan²
 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 bí agh Sgeolan a' r brian,
 Lomairne, Brad, a' sur lom-lúic ;
 cúig cóna a b-cúir reilse a' r zóir,
 na n ríarab cóidce ne Fionn.

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 zéillim zo maib ná zo b-fuil,
 ná fór zo m-beib zo deimead an doimain,
 diabal ná deamán, dá éirene neart,
 a3 zabal cumair ór do éionn.

Alc ceana, nj tabraim zéillead,
 zid deimh zup éneun é Dia,
 me zlar flaitir leir zo m-b'féidhr
 do élaonad ná do éorfz ód nian.

Uc! a Fhionn, tar féin a' r Orzair,
 a b-foóair cléine Phadraig;
 fázfram ar dié ceann jad uile,
 a' r corzfram ná cluiz buile ó zairéab.

Do mizuir féin, a Orzair, zo mihic,
 zhfóm me cumar laimheirt,
 nac n-deunann cléimh ná leabar,
 ná Dia ná b-flaitéar, ná Pádraig.

Nj macfad aon neac díob rúd
 ar mair nuaid ná d-éneun-tonn t-roi;
 mar a z-cluictí an toimh lom,
 do éuzad an tonn zo r'éir zán éorfz.

Nj macfad aon neac díob rúd
 a z-comlúit me Tairc nac Threoir,
 an la d'fáz fé rion ar dié,
 a' r a3 fuar-éaonhad an m'óimflóiz.

Nj macfad aon neac díob rúd
 la an foimh air an z-éroc ro íair;
 ná z-cuictí an p'annh zóna cuibneac
 tréir an z-éroidé a3 an duine íair.

¹ An mair nuad, *the red sea*. This is the sea between Ireland and Scotland, called rué ná Moyle, and rué ná Moyle nuabé, *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 sea¹ 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.²

² Oisín here alludes to the battle of Knockanaur, and to the terrible wounds which were there inflicted.

Uc! a Chonaiu liorða maol neam-ziuu,
 cneud nac d-cizirre dom feucain?
 a'r zo b-fuizfea cead ziunn a'r millte
 ar fead lionmaire na zann-clerre.

Uta an neoiu ahoir azam,
 a'r ca b-fuil feact z-cata na Tnaiçféinne?
 ir ionzua mion ca conair na nzaðað,
 a'r nac d-cizid fearda dom feucain.

Jr cian me az aclan fa curha,
 zan flead ur, zan zneann-beile;
 ir zann do zeibim iðeað a'r uað,
 'r ir fada ruar don ceile.

Bud mo faran fuizeal aon fleide amaiu
 ðar çaiçeaðair, tra, am foçair,
 na a b-feacar mian az Padraiz,
 do urfleadaib a'r do foçair.

An tan d'eiuzeanu Padraiz ar maibiu,
 bi re zo tapað az fleuctain
 ðr comair alçoraç, azur airmionu
 a'r cluz ða rpreazað az clairçib.

Jr neam-ur 'r ir neam-fairrionz,
 do çairç an beact-beile;
 u' bi ceolta ar biç aca,
 act canclan 'r fleuctain na clerre.

Ni bi do fmoçal anu riu aca
 act Dia, a'r neam, a'r naoiçtaçt;
 a'r bud binne mionra zo fada,
 zlor çairmionca na feinne.

Alas! O slothful cheerless Conan the bold, *hark, hark!*
 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 ní éireidim do Phadruaiz,
 a deir zuri fear deaztác Dia ;
 a' r zuri zanu, neam-fairrinz, boct,
 do mizhear rir deoc a' r biad.

Qi deir zuriab é Dia moithear zo cõir
 ar an domhan mhõr zo coitceann ;
 azur deirimre a' r a dubairt,
 nac furur rin d'airin oirra.

Qi an adbar da m-bad fear Dia
 do biad az mair zo coitceann,
 do zeubad Oirin deoc a' r biad,
 a' r ní biad zan mair bud corrial.

Qi deir cléireac na m-bacul linn,
 zo b-fuilim ar baoir õm zhoimab ;
 a' r deirimre fõr leirrean
 nar bud flan eirrean da iurrin.

Jr deimhin ma ta biad az Dia,
 da m-bairinre mar a b-fuil iua focairt,
 zo m-biad re laimhearimair zo leor,
 nõ zo n-deunfad rzõr de bionnad.

Da b-fuiziuire amair ar an m-biad
 az deamhan na az diabal da cumur ;
 bud dõiz lioim zan cead do Dhia
 zo m-bairinre mo mair ar zo furur.

¹ *Bacul*, 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 *bacul*, 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 croziers¹ 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 *tailiur*, 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 $\tau\acute{\alpha}\epsilon\upsilon\lambda\eta\eta$, 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 չէլլբլրոյ շօ Ե-բլլ Փլա Լալծլր,
 Ըա Ե-ԲլաԸ ԲլաԸ ԸօմԸալԼեաԸ աչալոյ աբաօյ ;
 ա'ր ԵլրԵան յե ԲալԸ-ԵԵալր Լալո
 Ըօ ԸօրԵան աո յօմԼալո Ըօ րԵո.

Փա Ե-ԲաԸ Ըօլչ Լլօմ շօ Ե-բլլ Փլա աո,
 Ըօ Ըալրբլոյ ԸաղԼալո Ըա ԼաԸալր ;
 ա'ր Եա Ըա րԵ ԸԵաչԸաԸ Եա ԸալրԵալալ,
 ԸլօԲԵաԸ րԵ րլօոյոյ աբալո Ըալո.

ՇլօոյԼալԸ ր՛՛՛՛՛ Ըաչալ, ա Փլա Եօլլ,
 ԸալԸ ԸօԸ րլօոյոլԸ ԵլրԵ ;
 ԸրԵլԸոլ շալ Ըլօմաօլոյ Եօ շլօր,
 ա'ր շալաԸ շաոյ րօմաԼԸալ Ըօ ԸլրԵ.

Փա Ե-ԲլալոյրԵ ա Ե-րօԸալր ՓԵ րալ,
 աչալ ԲլաԸ իր Ըօ ԵԵլԸ Եա Ըլմօլօլլ ;
 ԲաԸ ԸԵաԸմաԸ ԸԵ Եօ յաաչալո,
 շօ Ե-բլլչլոյոյ աալԸ Ըլօոյ ԸալԲլոյոյ.

Փա Ե-ԲլալոյրԵ րօԸալր Լալո յլր աո Ե-րԵլոյ,
 շլԸԵ ԵօաԸ յա Ե-ԲլԸ ;
 Ըա Ե-բլլչլոյոյ Եօլալ ալ Փլա,
 Ըօ ԸալԸրԵաԸ ԸալԸ Ըօոյ ԲլաԸ Ըօ յօլոյոյ.

“ Ելլլչ, ա Օլրլոյ,” ա ԸԵլր րաԸալչ Եա Ե-ԲաԸլ,
 “ ա'ր ԵլրԸ յե րԼԵաԸԸալո Եա ԸԼԵլրԵ ;”
 ա ԸԵլրլոյրԵ Ըա րԵԵաչԵաԸ շօ Ըրաաչ,
 “ Եալր ԲաԸ րԼաոյ աալԸ րլոյ ԵԵ, ա ԸԼԵլլլչ.”

Ձ ԸԵլր րԵլրԵան Լլօմ ալլր շօ ԸաԵա,
 “ ԵլրԸ յե ԸրաԸալԸ Եա Յ-ԸԼալ Ե-ԸալԸ ;”
 ա ԸԵլրլոյրԵ շալ ԵԵալա Լլօմ շօ Եօր,
 շաո րլօոյոյ 'ր ա րլօլչԸԵ ալ րաչալ.

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.

Աւայտ շան բօռն, շան բլածակ, շան ճեօլ,
 և մեարշ ան ծիրո՞՛ր նա շնայիցի ;
 և՛ ճակն 'ր և՛ ճարմ-ճարմ ծօ շնայիցի,
 և՛ յարմար ընթացի նա շնայիցի-ճնայիցի .

Ձո ճարմ անոր ծր ու ճարմ,
 և՛ ճարմ ճարմայտ ճնայիցի ;
 ճարմայն ճարմ ան ու ճարմ,
 և՛ ճարմ-ճարմ-ճարմայն ան նա ճնայիցի .

Ըն ճարմ ճարմայն նա ճարմայն ճարմ, և ճարմ,
 նի ճարմայն մե ան ճարմայն
 և մեարշ ճարմայն նա ճարմայն,
 ճարմայն ճարմայն նա ճարմայն-ճարմայն .

Եր ճարմայն ճարմայն ճարմայն, և ճարմայն,
 ճարմայն ան ան ճարմայն ճարմայն,
 ճարմայն ճարմայն ճարմայն ան ճարմայն,
 և՛ ճարմայն ճարմայն ան և ճարմայն .

Ձո ճարմայն ճարմայն ճարմայն ճարմայն,
 ճարմայն ճարմայն և՛ ճարմայն ճարմայն ;
 նի ճարմայն ճարմայն ճարմայն ճարմայն
 ճարմայն ճարմայն ճարմայն ճարմայն .

Նի ճարմայն, ճարմայն ճարմայն ճարմայն
 և՛ ճարմայն ճարմայն, և ճարմայն ճարմայն ;
 ճարմայն ճարմայն ճարմայն ճարմայն,
 ճարմայն ճարմայն ճարմայն ճարմայն .

Եր ճարմայն ճարմայն ճարմայն ճարմայն
 և ճարմայն ճարմայն նա ճարմայն,
 ճարմայն ճարմայն նա և ճարմայն ճարմայն
 և՛ ճարմայն ճարմայն նա ճարմայն-ճարմայն .

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.

Nj Dja tu tuizear m'ocmar,
 zid fada me az treunar;
 dar mo briačar nj h-johtuizče
 zurab furur duje a meidčeač.

Uč! čar žab an Fhianh uje,
 nac d-tuzard ajne d'Oirjn truaž?
 jr johtna žan čead do diačal na deamjan
 nac d-tizid anh anoir ar cuarid.

Fúzfead fearda bejč az cruač-čar,
 an tan nac b-fažaim torad ar mo žlōr;
 d'fújz an Fhianh me fō ačlan,
 a'č nj tuizid caran mo dobrōn.

Da m-biajnhre amajl do bjoč, čra,
 nj žoirfjnh žo bnač ormajb mar Fhējnh;
 do bajnfjnh ceare do deamjan hō do Dha,
 a'č nj biajnh žan bjad idir an ž-clēn.

Uč! rlan njb, a Fhjnh azur a Oržaim,
 rlan me torač a'č deimead na Fējnh;
 žiorra raožajl čum Phādruajz,
 a'č čum jomlajn na clējne!

Uč! a Dha, jr ējzean dūjnh
 bejč žo dubač žan an Fhianh;
 ōč ažadra ata do mačare,
 feuč a'č lejžir anoir mo čiač.

Uč! a Dha, do nēn do čairz,
 nj fuil čejnce amain na diže orč;
 a'č ō ča truaž a'č čajre ad čajl,
 jojnh le pašite Oirjn bočt.

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 nzaða,
 a' r an Fhianh óm dáil ar ceal;
 d'éirtefhinn me zut na z-cliar
 da b-fuizinn nian mar bud ceart.

Uc! a Dhia, an aicéid duit,
 nó an z-cualair mo ceirt ar an b-Féinn,
 (cuirfead crioic ar mo mað,)
 a' r mar zéibim arian ón z-cléir?

Uc! ir mire Oirín, mac Fhinn,
 zan fonn, zan zuaol, az cōirneam cloic;
 zidbē uair do zéibim an zmeim,
 ir fada a' r zō b-fazaim an deoc.

Padruiz. Taimre a b-fozúr duit, a Oirín,
 creud an zúide ro azac da luad?
 ir corimail ahoir ned maideib,
 zō d-tuibnairi zmad don fear ruar.

Oirín. Do beirfead do zmad zan zuaif,
 a Phadruiz, nī luaidfead bneuz;
 mā cúirid cúzam an t-arian,
 zō tuiall da ariur dúinn arian.

(D'órdúiz Padruiz da mhaol tize
 flúirre dize, azur fōr arian,
 do cúir cúm Oirín tuiailz,
 zō d-tuizfead zō b-fuairi ó Dhia ná nziar.

¹ 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.

² 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];¹
 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.²

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.

29 tan do mhúrzaíl Oirín mac Fhionn,
 ir riar do rín a lám ar éuaire;
 do fuair an deoc 'r an t-áran,
 no cáic a ráic a' r nól an fear i riar.

Ro bá Pádraic a b-fozúr do,
 a' r do cáicéig nír an zúide dá luad;
 do nuz a buide ne Dia na naoim,
 Oirín raob-céille do téact zo h-umhal.

Do rzaire Oirín ór ar do zlóir
 ar Phádraic na Róma zo luac;
 cáineig an cléireac ar ball,
 a' r labair ruir zo ceannra an fear triuaic.)

Oirín. Ir maic an fear é do Dia,
 a Phádraic, 'r ir rial dar liom féin;
 no éuir éuzam an t-ráic aráin,
 a' r deoc na dáil ne h-éirigíde an lae.

Pádraic. 29ar mian niot, a Oirín triuaic,
 beic zo buan a fearc-ráire Dé;
 ná cáic fear da ionad don biad,
 ní mian nír buidean le caer.

Oirín. Ué! a Phádraic nac cuimhne leat,
 do bhacra ne real ar an Dia úd;
 ir dearb mair labaire rion,
 nac z-cuirfead a ruim an biad roinn liom.

Ro zeallar, a' r cóimhionrad rúd,
 zan triact ar Fhionn ná ar an b-Féion;
 nion zeallar duic nac n-iarrairion arán
 ar Dia na nziar, ma zeubam é.

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 čuizčear ljom žur dajčnjd nā dīč
 dūtrre žo řjor nā dod člčřř;
 Dja řjal, ō ča ajze an č-aran,
 a řojny žač čřāč ljom řčř.

Padorajz. Buajl č'učč a'ř řeuč řuar,
 a'ř žojř žo čřuajč ar čabarıčar Dč;
 řř žčārř uajč čřřall an bāřř,
 nā člūřřř řomčāřř nā labarř řačb.

Ojřř. Uč! a Phādorajz, da m-bač đōič ljom
 nāč nžčobāč an Dja ūč řčarřž čřřđ;
 řř řada, 'ř řř đjombač mđōř ljom,
 žan čřāčč ar řlžččřb řhřř an žřřř.

Padorajz. Na labarř ar řhřř nā ar an b-řčřř,
 nđ žčobajč mac Dč řřč řčarřž čřřđ;
 nř lčřžřčāč ču da đūn žo břāč,
 a'ř nř čūřřřčāč čūžat arān žač laoj.

Ojřř. Da larččorarřř ar řhřř 'ř ar an b-řčřř,
 eadorarřř arāoj, a Phādorajz nūajč;
 āčč arāarř žan labarř đř arđ,
 nř člūřřřčāč žo břāč řřř da luāč.

Padorajz. Da řřle a'ř do luajčřřřř
 ar řluajččřb řhřř, a nžřřojm 'ř a ž-čāř;
 nř břāč āž arřbřojř ar Dja,
 břojř řojř ar m-břřāčřāč āžč do žřāč.

Ojřř. Jř uajžřčāč đojřž an đjombač
 ljomřā, a Phādorajz nā nāojm-člčarř,
 žan labarř žo mřřč ar an b-řčřř,
 a'ř řūžřčāč č mār řčarřž 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.

- Padriajz.** Na luaidtear leat ηδ ar bič
 leat amujc do tabarcar De ;
 ηδ ma biri az luad ar cac,
 ηj triall durt, tra, zo teac na haem.
- Oirjn.** Deunfadra, a Phadriajz, a riern,
 ar Fhionn na ar an b-Féinn ηj luaidfead ;
 ar eazla feirze cur na η-darl,
 a cléiriz, mar znac mir beic zruama.
- Padriajz.** Nj beid a b-feirz na a ηzruaim
 leatra, acēt zan luad ηjor rra
 ar do raob-raidcib rjorznac,
 ir ionnuin mir, tra, do zuidē.
- Oirjn.** Zuidimre an Dia úd zan rpar,
 zuidimre do znac é zac uairi don ló ;
 muna ηzeobaid fearz na zruaim,
 mo triall mir ruar zo dún na η-óid.
- Padriajz.** Jr dearb liomra, a Oirjn triuajz,
 zur maic do luad anoir le Dia ;
 ir ionnuin liom do rjorzlór,
 na labairi ηjor mō ar Fhionn na b-Fianh.
- Oirjn.** Mo nuar, a Phadriajz ! ir triuaz an rzeul
 zan labairc ar euctaib Fhionn na rluaz ;
 ir ionzna liom zo ηzeobad fearz
 Dia na b-flaicar trem triuaz-žlór.
- (Re lion na m-bréicnead rin do maδ
 d'Oirjn aira do b'ionnuin dúil ;
 no moctajz rē an ceud rajzead zeur
 do caic an t-euz ra η-a clúid.)

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.¹
 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.)

¹ The degrees or orders. That is, of angels and of saints.

Οἱρῖν. Ἄ Ρῆαδρῆαῖζ ἡ μ-βαῦλ μ-βαν,
 ἰσηρ ζῶη ῥῥάρ δ'Οἱρῖν τρῆαζ;
 κρευδ ἔ ἂη μοδ ἂ δ-τῖζ ἂη βάρ,
 ὄρ ζῆᾶτ ῖοτ βεῖτ δᾶ λυᾶδ.

Ρᾶδρῆαῖζ. Ἄη εᾶζαλ λεᾶτ ἂ ἐρῖαλλ ἐυζᾶτ ?
 ἂ Οἱρῖν, δο ῖῖν ἡᾶ κεῖλ, τρᾶ ;
 ῖᾶ ἐῖδῖρ ἂ β-ροζυρ ἂ ῖᾶηᾶῖλ δυῖτ,
 ἂ ἐρῆαζᾶῖν ! ζοῖρ ἂρ Φῆα ἡᾶ ηζῖᾶρ.

Οἱρῖν. Ρο ῖοῦεῖζεᾶρ ἂηᾶῖλ ζοῖν ὀ βῆῖμ
 ἂζ ῖᾶῖζεᾶδ ἂη ἔᾶοβ ζο κρῆᾶῖδ ;
 ῖο ἐυῖηηῖζεᾶρ ἂρ ἔεᾶῦτ ἂη δᾶῖλ,
 δοη δᾶολ-βάρ ὕδ βῖρ ἂζ λυᾶδ.

Ρᾶδρῆαῖζ. Ἰρ δεᾶῖβ ῖομηῥᾶ, ἂ Οἱρῖν τρῆαῖζ,
 ζυῖ ῖᾶῖζεᾶδ ἔ ῖῖν ὀ ζῖᾶῖρ ἂη βᾶῖρ ;
 ἂ'ῖ ζο δ-τῖοεῖᾶῖδ ῖᾶῖζεᾶδ οῖλε ἡᾶ δεοῖζ,
 δοῖῖτ δο δεοῖρ ἂρ Φῆα ἡᾶ ηζῖᾶρ.

Οἱρῖν. Ἄ Ρῆαδρῆαῖζ, δᾶ η-ῖᾶῖρῖᾶῖη ἂρ Φῆα
 ἂη βάρ ῖο δο ἐρῖαλλ υᾶῖμ ῖεᾶλ ῖᾶρ,
 ἂη βᾶοζᾶλ δᾶῖη ἂ ῖεᾶῖζ δο λυᾶδ ?
 ῖῖρ δοῖῖζ 'ῖ ῖῖ τρῆαζ ἂηοῖρ ῖο βῖδῖη !

Ρᾶδρῆαῖζ. Ζυῖδ Φῖᾶ ῖᾶρ ἡᾶ η-υῖλε ζῖᾶρ,
 ἂηοῖρ ἂ'ῖ ζᾶῦτ τρᾶῦτ ἂρ ῖεᾶδ δο ῖᾶε ;
 ῖευδυζᾶδ ἂρ ζοῖη δο ῖῖηηε,
 ἂ'ῖ τ'ᾶηᾶη δο ῖᾶοῖᾶδ ὄη μ-βῖηεῖτ η-δῆη.

¹ 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,¹
 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 death² 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" (βαρ ηηυ αδαητε), and often adding that it was a matter of surprise to all men.

² Δαοι-βαρ, 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 βαρ, death.

Օրրին. Ա՛հ ! Եւ Քհաճիւն, իր տրուա՛յ ան իջուլ,
 աճճայն ինչ Փ՛ճ քա մեծու՛յն ինչ ինչ ;
 իր լօրն զօ ինչ ինչ ան ինչ ինչ ան ինչ,
 Եւ ինչ ինչ ինչ ինչ ինչ, Եւ ինչ ինչ ինչ ինչ.

Քհաճիւն. Ու Եւ ինչ ինչ, Եւ Օրրին ինչ ինչ,
 ինչ ինչ ինչ ինչ ինչ ինչ ինչ ինչ ;
 ինչ ինչ ինչ ինչ ինչ ինչ ինչ ինչ,
 ինչ ինչ ինչ ինչ ինչ ինչ ինչ ինչ.

Փ՛ճ Եւ ինչ ինչ ինչ, Եւ Օրրին ինչ ինչ,
 ինչ ինչ ինչ ինչ ինչ ինչ ինչ ;
 Եւ ինչ ինչ ինչ ինչ ինչ ինչ ինչ,
 ինչ ինչ ինչ ինչ ինչ ինչ ինչ ինչ.

Ինչ ինչ ինչ ինչ Եւ ինչ ինչ ինչ ինչ
 ինչ ինչ ինչ ինչ ինչ ինչ ինչ
 ինչ ինչ ինչ ինչ ինչ ինչ ինչ ինչ,
 Եւ ինչ ինչ ինչ ինչ ինչ ինչ ինչ ինչ.

Օրրին. Ինչ ինչ ինչ ինչ ինչ ինչ ինչ ինչ,
 Եւ ինչ ինչ ինչ ինչ ինչ ինչ ինչ ;
 ինչ ինչ ինչ ինչ ինչ ինչ ինչ ինչ,
 ինչ ինչ ինչ ինչ ինչ ինչ ինչ ինչ.

Քհաճիւն. Եւ ինչ ինչ ինչ ինչ ինչ ինչ ինչ,
 Եւ Օրրին, ինչ ինչ ինչ ինչ ինչ
 ինչ ինչ ինչ ինչ ինչ ինչ ինչ ինչ,
 ինչ ինչ ինչ ինչ ինչ ինչ ինչ ինչ.

Օրրին. Եւ ինչ ինչ ինչ ինչ ինչ ինչ ինչ,
 Եւ Քհաճիւն, ինչ ինչ ինչ ինչ ;
 Եւ ինչ ինչ ինչ ինչ ինչ ինչ ինչ
 ինչ ինչ ինչ ինչ ինչ ինչ ինչ ինչ.

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.

2) fearac túra a Phadruaiz,
 an m-biad na zriáin an aon mac Dé;
 oim da d-tráctraim a' r ar Fhionn,
 acé zán labairt ar túillead don Fhéinn?

Padruaiz. Na labair a' r na cuimhneá ar Fhionn,
 na fóir cá rudaí ar Orzár éneun;
 ar a n-zairze ná ar a n-euctaib cruada,
 na bí da luad a Oirín baolé.

Oirín. Jr doilz mionra a Phadruaiz,
 Dia zid zriáirhar ionnhuim rial;
 zán labairt fó mún ar Fhionn,
 jr diombad lom 'r ar fluaá na b-Fianh.

Cionnur jr aicéid daín ar do Dhia,
 a Phadruaiz na z-cliar, ma cá fearz?

Padruaiz. nj fada zur fear duic é,
 a fearóir léicé, jr lom jr deairb.

(Ro zairim Padruaiz ar a cléirneac,
 a' r dubairt fíir, éiré mion fá mún;
 buaíl lom baire ar Oirín,
 do zóirfear zo cmoide é fó rudaí.

Ro buaíl an cléirneac zo cruaid
 lom baire ar zruad an fíir léicé;
 do uaíl a b-fozár-zuic zriáirneamail,
 a' r no zóir ar cónzharín aon inje Dé.)

Padruaiz. Creud é, a Oirín, (ar Padruaiz),
 do baín na zairéa arac zo zairb?

Oirín. bar do buaílead oim zo cruaid,
 no zóir mo zruad azur mo leaca.

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.

- Pádraig. Jr cuimhín níot zúir tu Oirín tpeun.
 Oirín. 1r cuimhín zán baogal, a Phádraig uairb.
 Pádraig. mo cúllir fearz aon mhic Dé,
 1r eaagal líom féin, tréid luad.
- Oirín. Jr ionzna líomra, a Phádraig,
 Dia ór zúarínair truaż azur ceart;
 zo nżoinfead ré zo cruaid
 bóctán ar a žruad ne lom-bair.
- Pádraig. Tóz ruar do éiríde a' r feuc ar Dhia,
 a Oirín, do éirill ní fada uairt;
 maic do na h-uilb ne lanbřonn,
 tá an raizead lom az teact zo luad.
- Oirín. Jarraim maicéainnar ar Dhia mhóir,
 maicéainnar rór do beirim do cáic;
 zab cúzad ad dún mé, a Dhia,
 a' r Fionn 'r an Fhianh zán rtab am dáil!
- Pádraig. Ro péacuizir, a Oirín, zo leoir,
 a' r Fionn 'r a flóizte d' iarraig ad dáil;
 ní macfuid aon díob rúid
 zo flaitéar na n-dúl zo la an brait.
- Oirín. Na glacair fearz trém glóir,
 ar luad flóiztead Fhianh, mo žuar!
 ní éraictfad orra, a Dhia, zo brait,
 maicéain am náiditib tabair uairt!
- (Ro líon anbreainne žuarre an bair
 ar Oirín, tra, zo lantruaż;
 uic! an rín ní naib aize rpeir
 a n-Orzair tpeun ná a b-Fionn ná rluaz.)

¹ 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 brait, 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.¹
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 $\zeta\omicron$ $\beta\eta\mu\eta\eta$ $\alpha\eta$ $\beta\eta\alpha\tau\alpha$, and the common expression
 $\zeta\omicron$ $\beta\eta\alpha\tau\epsilon$, to the judgment, i.e. for ever.

Ro éréiz an corp ule an zac ball
 a lúit, a tseann, a neart, 'r a mian;
 do claoidead mar rin nír an euz
 Oirín na Féinne ba faob ciall.

Aiz rin mar do ílad an t-euz
 Oirín ba tseun neart a' r lúit;
 aihail deunfar an ule laoc,
 dá d-tiocfar na déiz forr an úil.

Jr é do claoidefid a d-tiocfaid, tma,
 a' r no claoib a d-táinig mian fór;
 zan idirdealbad mod na rpeir,
 mad tmuaz hó tseunmar dób.)

¹ 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 ;¹
 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 synonymes, 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 DHIAKNUDA uÍ DHUIBHNE SUNN.	THE HISTORY OF THE FOREFATHERS OF DIARMUID O'DUIBHNE DOWN HERE.
Shíeib dáib dul iú feanóar, do deapbar Salcairi Chaiiill; ní bíu, síon zup ab olc m'áite, ní buí faibe ina h-aíab.	Time for me to apply myself to a history Which the Psalter of Cahel testifies; I will not be, tho' my knowledge be not bad, Any longer opposed to it.
Salcairi éinneleireac Chaiiill, beie ná h-aíab ír aiháar; eolac mé an t-falcairi íuaiteib, eolac í ar uairib Éiríon.	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.
Eolac mé ríhár feanóar, (níon b'í an éapab ran moc-éapab); ar ínealac b-feap ní-áibán, ír b-feap ní-aríh-álan ní-Éiríon.	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.
Dneam díob ar íhoct ná z-Colla, fa h-íab noza záca buibne; ar dneam d'uairib an íaróar, ó a b-fuí Diaimíab O Duibne.	A tribe [i.e. some] of them are of the race of the Collas, 5 They were the choice of every force; And a tribe of the nobles of the west, From whom was Diarmuid O'Duibhne.

Բա նյա՞ս Եւ Չորս Եւրմայծ,
բայր ը՞մ յա՞մարս յ՞ Եւրմայն :
Եւրմայն Բա նյա՞ս յի՞ս Եւ Չայրբրե,
բար յ՞ար յար Եւրմե Եւրմայն :

Եւրմե, յի՞ս Եւրմայն Եւ Եւրմայն,
Եւրմայն Եւ Եւրմայն Եւ Եւրմայն,
(Եւ Եւրմայն Եւրմայն Եւ Եւրմայն,
Օ Եւրմայն Եւրմայն Եւրմայն Եւրմայն.)

Լո՛ւղայծ ալլա՞ճս յի՞սմարս,
Լո՞ճս մար՞ճս Եւ յի՞սմարս Եւրմայն ;
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Եւրմայն Եւրմայն Եւրմայն Եւրմայն ;
Եւրմայն Եւրմայն Եւրմայն Եւրմայն,
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Եւրմայն Եւրմայն Եւրմայն Եւրմայն,
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Եւրմայն Եւրմայն Եւրմայն Եւրմայն,
Եւրմայն Եւրմայն Եւրմայն Եւրմայն :

Diarmaid was son to Core,
He suffered gloom and woe ; 6
Donn was son's son to Cairbre,
A man who asked not for respite in flight.

Core, he should not be forgotten,
His history shall be remembered ;
(And let not the Earnaidhe of Munster be
dispraised,) 7
From whom is named Corea Ui Dhuibhne. 8

Lughaidh Allathach, 9 who observed the cus-
toms,
A good warrior whom poets magnified ;
King of Munster, few are like him,
Was father to Mogha Lamha. 10

King of Munster of the mild blue eyes,
Truly he was a noble pure loving man ;
Cairbre Cromcheann of the white hands,
He was the goodly son of Lughaidh.

The son of Eidsgeol 11 king of the Gael,
Who never put off any man ; 12
Conaire, 13 the best of kings,
His true son was Cairbre. 14

Cairbre Fionnmhor, 15 the good man,
Who earned not shame on the score of ge-
nerosity ;
King of Munster, the white-toothed one,
He was father to Cairbre,

Cairbre was son to Conaire Dornmhor, 16
King of Maigh and of Mumla ; 17
There ye have as I certified,
Part of the history of the heroes.

There ye have the history of O'Duibhne,
To whom a step backwards was grief ;
Diarmaid, the brown-haired, the white-
toothed, [ritory.
Who suffered no violence to enter his ter-

From Eidsgeol I have gotten,
(Knowledge which is an advantage to me ;)
The conquest of the feast giving men,
To brave Ailin of the forays.

Four kings ruled over Mumha,
Of the race of the powerful goodly arch ;
And three kings ruled Fodla,
Of the race of the same brave Ailin,

Օլջիւս ան ոյորիբիրրի ոյլեւծ,
 corbõրի Եկոր ջաճ Եայիւս;
 Եօ Երալճ Ե ար իկօժ Դա Դ-Եւաճ-բար,
 Երրոյ և Ելճ և Լայիւս.

The heir of the seven warriors, is
 The dear theme of all poets; [men,
 Who have marked him succeeding the good
 Even him by the virtue of his arm.

Ջիլիս Եայիւս Եւաժ Եար Սիլարիւս,
 և Լաճ ջիս Ելաճար կոյս;
 Դար Եօ Ել Եայ Դա ճարիւս,
 Եկջիւս Ելճ արիւս սրիւս.

Time for me to cease treating of Diarmid,
 Though to say so is grief to us;
 Since he was as a rock to me, I
 I am bound to be so to him.

Բարճ մէ ար Եար Ալ Սիւրիւս,
 ոյ Եոյլճ Կոյ Լէար օլս;
 Եօ Դար Երր ան Ե-Օճ արիւ-ճիւս,
 ար Եօ Դարիւր ան ոյս Երիւս.

I know the death of O'Duibhne,
 No other woe can make me grieve;
 It slew the bright-weaponed pure [warrior],
 And he slew the deadly swine.

Տարճար իր սարիւս և Լարիւս,
 Երաճբարճար իր Լար ջիւս;
 Ելճ-իլ Եաճ ար Աճար,
 Դար ջօ Դարիւս Կիճ Երիւս. Ջիլիւս.

[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.

¹ 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."

² *The speckled psalter.* This refers either to the binding of the book, or to the variegated appearance of the illuminations.

³ *No swineherd's art.* That is, no ignoble or plebeian art.

⁴ *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.

⁵ 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 Mughdhorn, or Cremorne, in the county of Monaghan.

⁶ That is, Diarmuid was persecuted by Fionn Mac Cumhaill.

⁷ *The Earnuidhe*, that is, the descendants of Oilíoll 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.

⁸ 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.

⁹ *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.

¹⁰ Modha Lamha was the father of Conaire II. *Ann. For. Mast.* A.D. 158.

¹¹ *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.

¹² 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.

¹³ *Conaire*. Conaire II. son of Modha Lamha, succeeded Conn of the hundred battles as king, A.D. 158. and was slain A.D. 165.

¹⁴ *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.

¹⁵ *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.

¹⁶ *Cairbre Dornmhor*, that is, Cairbre the big-fisted.

¹⁷ That is, king of that district of Munster lying about the Maigue.

¹⁸ That is, Diarmuid.

¹⁹ 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 Feidhlimidh 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 Oluim,

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,¹ 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 patronymics.

¹ 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—*Donnchad O Uirne* means Donough O'Brien; but *Donnchad 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, ծա շժժ օժտօժտ
 Ա էրյ. Յր Ա ըժ ծժժ ծօ Շարթրե.
 Քրոն Ա Նարբոնե ծօ էրլոյ Ա
 հՅիհլեժ մաՇ Տարծրեոյ, Դ Ա
 մաՇոյն Արշրեոն, ծօ ԱԱՅրյն
 Շարթրաժ, օժժ Աժի ՆրեԱ թօր Նճրոյ,
 ծյԱ դեժրաժ.

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 Atis Brea, upon the Boinn,
 of which was said :

Քօ Բլժ Քրոն, ԲԱ ծօ ՅԱն,
 Յօ դԵլաժ Յարոյ,
 ծօ ԱԱ Աիհլեաժ մաՇ Տարծրեոն
 Ա շեոյ ծօ մաՇ Մօժտամարոյ.

Finn was killed, it was with darts,
 With a lamentable wound ;
 Aichleach, son of Duibhdreann, cut off
 The head of the son of Mochtamn.

ՔրոնԲաժ Շարթր շօժժարոյ,
 ծօ ԲԱ ԲԱԱԲ Ար շեժի քրոնԲաժ,
 ոյ Բաժի շօժժարաժի Ար ոյ էրլար
 յլաժ ոյ շեոյ ոյն ոյՅԱ դաժի.

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 :—
 “ . յ ծօնԱ ՅԱն յարժժարի ոյ Յօնաժ է ; ” 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
Rer. 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 *Rer. 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 con-
 sidered 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 In-
 structions 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 Daire, 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 Iornadh, 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-uaitbhreach (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'Keeffe, in which the orthography is modernised, but the general Irish reader will not object to that.

CORMAC ULFHADA RO CHUAN. CORMAC ULFHADA SANG THIS.

Ir mhe Cormac ua Cuih, [éruim; I am Cormac, the grandson of Conn,
arum aruibhí fof Theamhailí I am arch-king over the heavy-glebed Team-
no feallrad oim, maile, hair ;
mo beah aзуr mo neactaime. My wife, also, and my lawgiver
Have played me false.

Eithe mhó Chathal cáin, Eithne, the daughter of the noble Cathal, (1)
mo mhódhra do Laidhí; Is my queen from Leinster ;
do éabhd na zhuir eim éime Failbhe Ruadh, my lawgiver,
Faillbe ruad mo neactaime. Approached her countenance by invitation.

Ir eol baíra, (nao zao zao,) I know, (an assertion not false),
na eim neidce mhíloir mhaoi; The three things that destroy a woman ;
a fear féin zao beic ba méim, Her own husband not to humour her,
laíamhar la, ar luat-méim. Weakness in matrimony, and a frivolous
disposition.

Ir eol baíra, (nao zao zao,) I know, (an assertion not false),
na eim neidce maíar mhaoi; The three things that serve a woman ;
a ciall féin, teazaz a fíir, Her own sense, the counsel of her husband,
azuir laíamhar laíam. And strength in matrimony.

(1) Here again a different father is assigned to Eithne.

Ro ab fhué aḡamra, maílle,
 na tḡí neibte ḡḡ uile ;
 cḡa do ḡḡḡ ne a lḡḡ la
 mo beaḡ olc taḡḡ mo céaḡḡḡa.

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.

ḡḡo ḡallaéc ó aḡḡḡḡ ḡo bḡac
 aḡ aḡ tḡ cé céillḡeaḡ aḡ ḡac ;
 do déaḡa olc aḡ loḡ ḡḡa,
 ḡa ta bḡḡḡab a ḡḡḡḡa.

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.

ḡḡḡ céaḡḡaḡ ḡaḡ éab ḡeḡ lḡḡ,
 taḡḡḡ o ḡḡaolḡḡol ḡo ḡḡḡḡ ;
 Oḡḡoll a'ḡ ḡeaḡḡḡḡ maílle,
 Coḡḡ céaḡécac a'ḡ ḡḡḡe.

Four alone void of envy in my day [tainly ;
 Have descended from Gaodhal, most cer-
 Oilioll 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.

Oilioll 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 Oilioll Olum for his sons. Oilioll's residence was at Dun Eochair Mhuighe, now, and for many centuries past, known as *Brugh Righ*, 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

Donnell of Charleville, the celebrated Munster poet, thus mentions Bruree :—

Ó fionna-bhros Oluim élaiceamhail agra go habairne na
leatáir-leac mhórlán.

From the fair palace of the princely ancient Oluim to the river
of the broad large bright flag-stones.¹

NOTE V.

IRISH PROPER NAMES.

Those who are unacquainted with the Irish language have been often surprised at the great prevalence amongst us of names derived from some foreign source—from scripture, the classics, or the vocabularis of various languages, and it may interest them to learn that these names are only used by the people in speaking English, and are mere arbitrary substitutes for indigenous Gaelic names, which they always employ in speaking Irish. Thus the Irish name *Diarmuid* is always represented in speaking or writing English by *Darby*, or worse still, by *Jeremiah*; *Donnchadh*, by *Denis*; *Tadhg*, by *Thady*, *Timothy*, *Thaddeus*; *Cormac* and *Cathal*, by *Charles*; *Muircheartach*, *Murchadh*, by *Mortimer*; *Domhnall*, by *Daniel* and *Dan*; *Brian* is in many cases used in English, but is often, especially in particular families, turned in *Bernard*, and *Barney*; *Eoghan* is often correctly enough rendered *Owen*, but frequently *Eugene*; *Dubhaltach*, *Dudley*; *Feidhlimidh*, *Felix*; *Finghin*, *Florence*; *Conchobhar*, *Corny*, *Cornelius*, &c. &c. In every one of the above cases there is no attempt at a translation, nothing but a mere substitution. Sometimes, indeed, there is a kind of translation, e.g. *Fionn* (which means fair, *albus*) is anglicised *Albany*.

This disguising of native names was at one time unknown in Ireland, as appears from state and law papers, &c. but from the commencement of the last century it has been on the increase. The names cited above were at one time anglicised respectively *Dermot*; *Donough* (which is still retained by some of the O'Briens, as also in the latinised form, *Donat*); *Teague* and *Teigue*; *Cormac* and *Cahal*; *Murtough*; *Murrough* (still used by the O'Briens); *Donald*, *Donal*, *Donnell*; *Brian*; *Owen*; *Duald*; *Phelim* and *Felim*; *Fineen*; *Conogher*, *Connor*, (which is still used by some families, more usually in the North); &c. It is a pity

¹ i.e. to the *Abha chamhaoireach*, or *Morning-star river*, which falls into the *Maigne* below *Bruree*, on which is the little village called in Irish *An t-Ath leacach*, the *Ford of the flag-stones*, and in English *Athlacca*.

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.

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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."

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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

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2. "A Brieve Description of Ireland, made in the year 1589, by Robert Payne, vnto xxv. of his partners, for whom he is vndertaker 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.

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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.

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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.:

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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.

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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*.

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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.

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1857.

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1858.

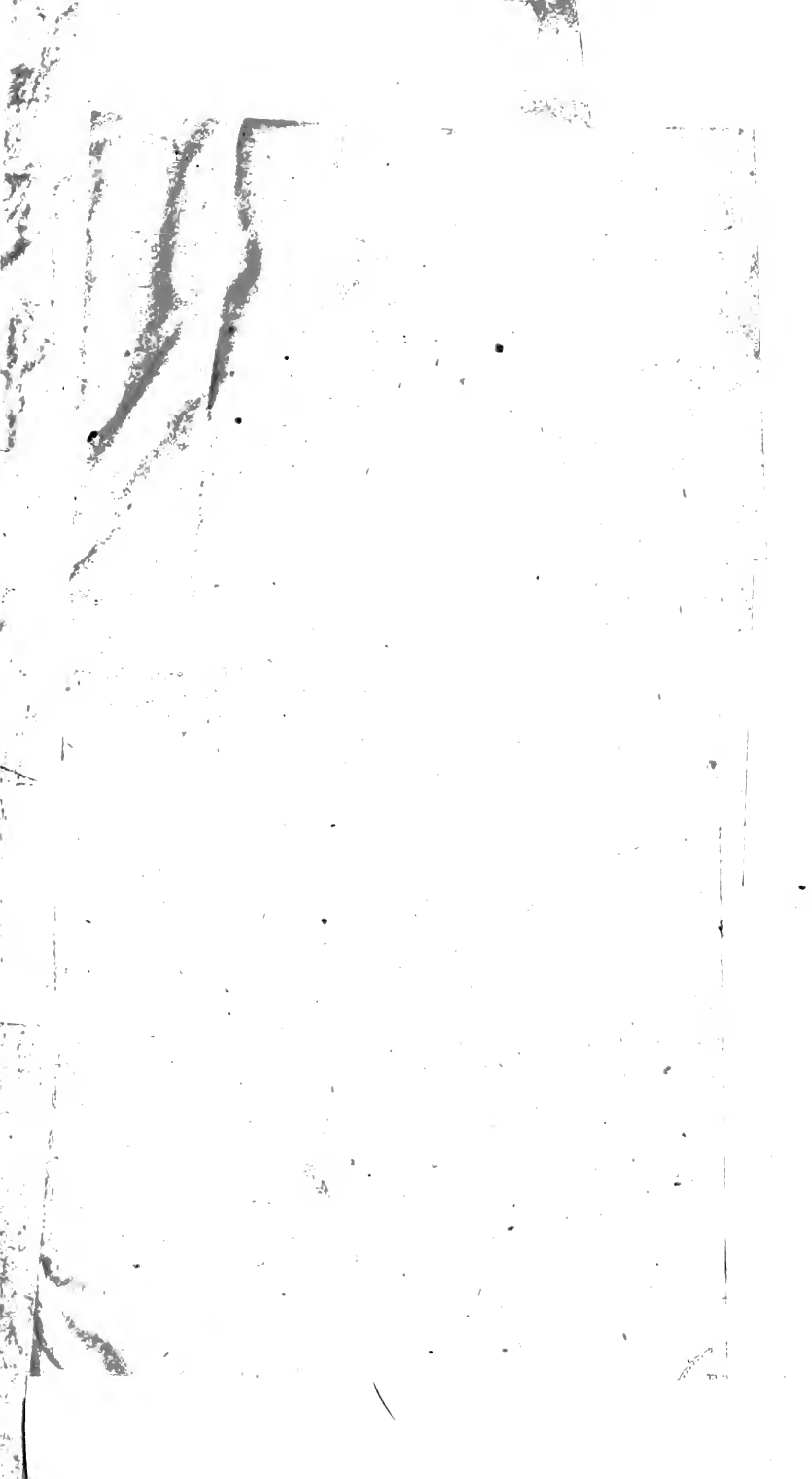
COḡaḃ ḡaosiḃeal ne ḡallaḃ. The Wars of the Irish and Danes. Edited, with a Translation and Notes, from a MS. in the Library of Trinity College, Dublin, collated with a MS. in the handwriting of Fr. Michael O'Clery, now in the Burgundian Library at Brussels. By JAMES HENTHORN TODD, D. D., Pres. R. I. 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 ARCHAEOLOGICAL AND CELTIC SOCIETY,
FROM THE 1ST DAY OF MAY, 1854, TO THE 31ST DAY OF DECEMBER, 1856.

	£	s.	d.		£	s.	d.
<i>Dr.</i>				<i>Cr.</i>			
1855. <i>Mar.</i> 24. To M. H. Gill, on account of printing the first part of the Book of Hymns,	50	0	0	1854. <i>May</i> 1. By balance to credit of Society in last account,	138	0	11
<i>Mar.</i> 29. To Ditto, balance of account,	21	18	10	By life compositions, entrance fees, and annual subscriptions received, in 1854, 1855, and 1856,	274	0	0
" To Ditto, miscellaneous printing,	10	5	10	By books sold to members,	3	7	0
<i>July</i> 21. To John Galway, binding 200 copies of the Book of Hymns,	6	19	10	By cash from the Bannatyne Club, for 100 copies of the Life of St. Columba,	135	0	0
" 28. To George Hanlon, for engravings on wood,	5	10	0	By interest on £138 in the Royal Bank, from 24th of August, 1855, to 28th February, 1857,	6	2	10
1856. <i>Jan.</i> 16. To Mr. Todhunter, three years' salary as book-keeper, to 1st of January, 1857,	15	0	0				
<i>July</i> 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. <i>Feb.</i> 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		£556	10	9

(Signed) J. H. TODD, D. D.,
JOHN C. O'CALLAGHAN, } *Auditors.*



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