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J. Hampden

November 1860

Dublin.

Middleway Lodge
Bensington
Dublin

TRANSACTIONS

OF

THE OSSIANIC SOCIETY.

A. N. C. 2. . 1861.

TRANSACTIONS
OF
THE OSSIANIC SOCIETY
FOR THE YEAR

1855.

VOL. III.

ТОРУШЕАЧТ ДЪЯРЪУДА АЪУС ШРАЙНЕ.

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

TORUJ̄heac̄h̄c̄ Dh̄j̄ar̄gh̄ud̄a ās̄us̄ J̄hr̄āj̄nnē;

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.

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.

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

The Ossianic Society,

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

OFFICERS ELECTED ON THE 17TH MARCH, 1856.

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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that its object shall be the publication of Irish Manuscripts relating to the Fenian period of our history, and other historical documents, with literal translations and notes.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 Cualgne (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 SHABHA**; 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 TÍGE CHONAIN CHION 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. **TÓMUISEACÉ DHIAIRMUDA UÍ DHUIBHE AGUS SHÉANACHA, INÉIS CHORMAC MAIC GRACE**; 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. **ANÁLAH NA SEANÓIRIÉ**; 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 TÍRÁZA**; 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 CHROCA**; 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. *Ṭaṃṃ bó Chuaṣṭṣṃe*; or, the Great Cattle Spoil of Cuailgne (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 Chuaṣṭṣṃe*; 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 Incriptions, 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 Chumhaill. 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 Binnratty and Tuilla, with the names of the persons who erected them.

SOCIETIES IN CONNECTION.

1. THE ARCHITECTURAL AND ARCHEOLOGICAL 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 ARCHEOLOGICAL 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 ARCHEOLOGICAL SOCIETY. REV. JAMES GRAVES, A.B., and JOHN GEORGE AUGUSTUS PRIM, Esq., *Kilkenny*, Honorary Secretaries.
7. THE SUFFOLK INSTITUTE OF ARCHEOLOGY. 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 ARCHEOLOGICAL 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.	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. by Treasurer	0 12 1
	£105 14 9	— Balance in hand	... 8 7 10
	£105 14 9		£105 14 9

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 chace, 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 man.

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). Teacht 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-príomhlaochra 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 fagbail Chnuic an air—The names of the stag-hounds and hounds which the Fenians had when leaving Knocka-

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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.

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, for the entertainment of kings and chiefs: of which 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 Archæological 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 *Edar*, of *Fincharadh*: 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 plundering of Curol 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

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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 *Saidhbh* daughter of Eoghan og. *Toruigheacht an gliolla deacair agus a chapail*—The Pursuit of the *Giolla Deacair*

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 Connlaoch. *Feis tigh Cho-nain*—The Assembly at the house of Conan. *Eachtra Lomnochtain t-Sleibhe Riffe*—the Legend of Lomnochtan of Sliabh Riffe. *Eachtra Cheadaigh mhoir*—The Legend of Ceadach mor. *Cath thulaighe na n-each*—The Battle of Tulach na n-each (the hill of horses). *Cath Fionntraha*—The Battle of Ventry. *Cath Chnucha*—The Battle of Cnucha (Castleknock near Dublin). *Cath Mhuighe Mhuchruime*—The Battle of Magh Muchruime. *Ionnsaighidh Mhuighe Leana*—The Attack of Magh Leana. *Brisleach Mhuighe Mhuirtheimhne*—The Breach of Magh Muirtheimhne. *Deargruathar Chonail Chearnaigh*—The Bloody defeat by Conall Cearnach. *Cuire Mhaoil Ui Mhananain go d-ti Fiannaibh Eirionn*—The Invitation of Maol the grandson of Mananan to the Fenians of Erin. *Eachtra bhodaigh an chota lachtna*—Legend of the churl of the yellow coat. *Oileamhain Chongcullainn*—The Education of Cuchullainn. *Comhrac Fheardhiaidh agus Chongcullainn*—The Combat of Feardhiadh and Cuchullainn. *Nualldubhadh Oiliolla Oluim a n-diaigh 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 Thoiridhealbhaigh mhic Stairn—The Legend of Turloch son of Starn (the king of Lochlann's nephew). Eachtra chloinne Thoiridhealbhaigh 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 Britain, 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 Iorruadh. *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 airmdehairg*—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 as 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's. 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 Druimfhuach; and O'Sullivan Beare cut his way with a small number of men from Glengarriff to a friendly chief in Leitrim in 1602¹. 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 parts 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 Thoirdhealbhaigh," 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 "Mairseall Ui Shuilliohbhain 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 toitcain"—or, Murrough of the conflagration, and throughout Munster they still commonly say of a man who is, or appears to be frightened or amazed, "Do chon-nairc se Murchadh no an tor do b'fhoigse dho"—i. e., he has seen Murrough or the bush next him.

and it has not become popular, nor is it comparatively known. This cannot be attributed to the antiquity of the language; for in the first place, the language of 1459 written without 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 *Caoruihcacht* 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 *hern*, 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 schoolmasters, and being then lent to or bought by those who could read but had no leisure to write, used to be read aloud in farmers’ 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 any thing 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 Halliday 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, inclination, 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 "Cuir 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 a 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, "Cuir 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 shew 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 ciunhais 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 Addison¹ 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 Cumhail, like many men in power, is variable; he is at times magnanimous, at other times tyrannical and petty, and the following story does not shew him in a favorable light. Diarmuid, Oisin, Oscar, and Caoilte mac Ronain, are every where the *καλοὶ κάγαθοὶ* 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.*

TORUJ5heacht Dhjar2huDra a3US 3hrainne.



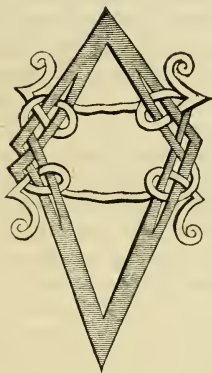
A η-annah d'ar éirij5 Fionn mac Chuihail
 maidean moe a η-Almuin leatay-ihoir
 Laizean, azur no fuid ar an b-fairce
 b-feuruaicne amuj5 zan 3olla zan
 o3lac ina foear, azur do leah dir da
 nuhertir e a. Oirij mac Fhionn azur
 Dhormair5 mac Dhobair Uj Bhaoirz-
 ne; no labair Oirij azur ir e no raib;

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

¹ La η-annah. This, and feact or feactur anη (once upon a time) are very commonly the opening words of an Irish story. Modern scribes frequently write la η-aon and feact η-aon, 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 tair to denote the *state of existing*. Its meaning is *there*, and it corresponds exactly to the French *y*, the German *es* and *da*, and the English *there*, in such phrases as ta Dia anη, il y a un Dieu, es ist ein Gott, there is a God. Tair is often used in this sense by itself, as its equivalent is in English, e.g. do b5 la nac deurfae rē a leicēp, 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 raib 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 Cumhaill rose at early morn in Almhain² 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, Oisin⁴ the son of Fionn, and Diorruing the son of Dobhar O'Baoisgne. Oisin 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.

“ Ἰλάδ ἱστοῖα Ἐνος Ἀλλήλων
Ἄγυρ Ἀλλελοῦν ἑνη ὄσσα.”

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

Vid. *An. Four Mast.*

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

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

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

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 Oisin." "What forceth thee to be thus?" said Oisin; "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 Diorrying, 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 Diorrying, "that is, the woman that is fairest of feature and form and speech of the women of the globe together." "By thy hand, O Diorrying," 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.

մայրեւոց կօմ յօ Ծ-տիւծիւմս՝ եւրս՝ տօճմայրս օրս, աչսր ծօ Բ'բարս կօմ յօ Կ-ճեւոճս իրբրս արսօն՝ աչ իարսիւճ՝ լեւսմնայր ար Շօրսմս ճսմ; ծրս ծօ Բ'բարս կօմ եւրս՝ տօճմայրս ծօ ճսմսր օրսիւծիւմս ինձ օրս քնս." "Քսճքս-մսօրսնս անս," ար Օրրրս, "Յրօն յօ Բ-բսլ լսրսնս ճսմնս անս, աչսր ինձ Բիօճ քրօր ար Ծ-տրսրս՝ աչ սօն ճսրնս յօ տեւոճ տրս ար ճսմնս արրր."՝

Երս քրս իօ ճլսրսրսւմս ան ճրս ճեւոճսօճ քրս իօմքս, աչսր ծօ ճրօմնսճսր լեւսլեւծիւմս ճ' Բիօնս; աչսր ինձ Կ-արրրսրսրսրս և Կ-իմեւոճս իօ յօ ինճսճսրս Եւսմնայրս. Եսրս ինձ Երսւանս և Կ-ճսլ սօնսրս՝ աչսր օրսւոճտրս իօմքս ար քսրսճս Կս Եւսմնսճ, աչսր մսրսճ աչսր մօքսրսրս և ինսր-տրս մսր սօն քրսր, աչսր իօ քսրսճ քրօրսօրս քսրս իօրսմ Օրրրս՝ աչսր իօրսմ Փիօրսրսրս, աչսր իօ լսրսւոճ ան տ-սօնսճ ար սլս ան տան քրս, ծրս քս ճսրսն լսրս ճսրսն իս տրրսն իօ իս տրսր քրս ծօ ճսրսճսրս ան ճրս քրս ճս յօնքսրսրսրսճ. Ա Կ-արրս քրս ծօ ճրրս Օրրրս ինձ Երսւանս ծօ լեւոճսրսն ան սօնսրս, աչսր իօ ինսրս ծօ ճսրսն ճ' իարսիւծ լեւսմնայր ճ' Բիօնս ինս Շսմնսլլ արսւանս ճսրսճսրս քնս ծօն լօրս քրս. Փօ լսճսրս Շօրսմս՝ աչսր իր քնս իօ ինսճ: "Կն քսլ մս լսն ինձ ինձ իօսլսճս լսրսճ ինձ արսճսրս և Կ-Երսրսն ինս լսն մ' ինճրօնքս եւրսճ տօճմայրս օրս, աչսր իր օրսրս ստս և օրսնսրս քրս սչ լսճ յօ լօրսճսրս, աչսր ինձ լսւճսրսրս քրօր քսւլ ճրբրս իօ յօ մ-Բսրսնսճ քրս քնս ծօ լսճսրս մ' ինճրս; ծրս իր քսրս և քսւլս քնս աչսրսն ինձ քրբրս ծօ Բսրս ճսրսճսճս."՝

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

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

³ Սօնսճ աչսր օրսւոճտրս. In the language of the present day սօնսճ means a fair. Օրսւոճտրս, which is derived from օրսւոճտ, a clan or tribe, is still remembered (according to Dr. O'Donovan), in the County of

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

After that, those two good warriors went their ways, and they took farewell of Fionn,¹ and it is not told how they fared² 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 Cumhaill 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 zluajreadar iompra iari rih zo manzadar zriahay na bahneracta, azur no fuid Cormac ar colba na h-iomhad azur na h-aimdearba a b-fochari Thriahne, azur no labairi azur ir e no maird: "az rih, a Thriahne," ar re, "dir do mhurtir Fhionn mhic Chuihail az teact dod iarmairde mar mhaol azur mar bahncelre do, azur creud an fneazmad do b'ail leat do tabairt ort?" D'fneazairi Thriahne azur ir e no maird: "ma ta do drolra do elaihuin an, creud ar nac m-biad mo drolra d'feair azur d'feair-celre an?" Ro badar farba an tan rih, azur no darleab iari rih fleab azur feurba doid an oidce rih ran uzriahay a b-fochari Thriahne azur na bahneracta, zo mbad meirze meadar-zlorac iad; azur do mize Cormac ionad coirne nu azur me Fionn coirdcor dh oidce rih a d-Teairiaiz.

A h-aire rih do maird Oirih azur Diorriahz tar a u-air zo h-Alliuin a z-cionn Fhionn azur na Feirne, azur no iunreadar doid a rzeula o eur zo deiread. Azur mar celre caircean an zac hid, do cuaird caircean ran z-cairde airrihe rih; azur an rih no cuir Fionn rionol azur rionruad ar feact z-cataib na zharcelirne ar zac airid a rabadar, azur tanzadar mar a maird Fionn a u-Alliuin mdirleactairi Larzean; azur an la delzeanac don airri rih do zluajreadar iompra iha mdirbudairiaib, iha u-driozair, azur iha u-driomairiaib diha dirzire doirdairiaha, azur hi h-airriurtear a u-irteacta uo 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 Cumhail 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 Oisin and Diorraing arrived again at Almh-uin, 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 Almh-uin the great and broad of Leinster; and on the last day of that period of time they went forth in great bands, in troops, and in impetuous fierce impenetrable companies, and we are not told how they fared until they reached Teamhair.

Boyne, laid it out after the manner of the palace of Tara; amongst the buildings of which he enumerates this dwelling or palace of the women, viz. *Ḃḡḡḡḡḡ ḡḡ ḡḡ ḡḡḡḡḡ, ḡḡ ḡḡḡḡ ḡḡ ḡḡḡḡḡ ḡḡ Ḃḡḡḡḡ ḡḡḡ ḡḡḡḡ ḡḡ ḡḡḡḡ* .i. ḡḡ Ḃḡḡḡḡḡḡ, 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 *Ḃḡḡḡḡ* (aird) is a point of the compass. The word is found in the Lowland Scotch dialect, as, "Of all the airts the wind can blow."—*Burns*; "Bestow on ev'ry airth a limb"—*Montrose*.

riánzadair zo Teanhuaij. Ro táarla Cormac azur maicé azur mhóruairle b-feair n-Éireann ina tímcóll nompa ar an b-faicéce, azur d'feairiadar fíoréaoin fáilce moim Fhionn azur moim an b-Féinn uile, azur do éuaðdar a h-aicéle ríh zo teac meidreac mhódcuarta an miz. Ro fuid miz Éireann a n-dail ól azur aoihbeara, azur a bean ar a zualairh celi .i. Eitce iuzíon Acairh Choricaizé, azur Tríairne ar a zualairh ríh, azur Fíonh mac Chumhail ar laim deir an miz; azur no fuid Cairbre Lipeácair mac Choruaic ar fíor an mizéizé ceudna, azur Oiríh mac Fhíh ar an fíor eile; azur do fuid zac aon díob do néir a uairle azur a ácairéa ó íoin amaé.

Do fuid draoi azur deaizduine eolac an do mhuytíh Fhíh a b-fiaðhuire Thriairne iuzíon Choruaic, .i. Dáire duanaé mac Mhóina; azur uíor éian zur éimuz caoihear cómhaid azur íom-azalíha ídri é féin azur Thriairne. An ríh d'éimuz Dáire duanaé mac Mhóina iua feairíh a b-fiaðhuire Thriairne, azur do zab duana azur dmeucta azur deaizdanta a rean azur a ríuhear dí; azur an ríh do labair Tríairne, azur no fáafmiz don draoi, “ceud an toirz nó an turur fá d-táimz Fíonh mac Chumhail don baile ío ahoct?” “Mhóina b-fuil a íor ríh azadra,” ar an draoi, “ní h-ionzna zan a íor azamra.” “Ír maic íom a íor d'fázaíl uaire,” ar Tríairne. “Mairead,” ar an draoi, “Ír dod íairiáire mar mhaoi azur mar baíh-céile táimz Fíonh don baile ío ahoct.” “Ír mói an t-ionzna íomra,” ar Tríairne, “nac d'Oiríh íairíar Fíonh míre, díri bud édra a mácaíhail do ábaíre dáiríha iua 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] *Miodhehuarta*.¹ The king of Erin sat down to enjoy drinking and pleasure, with his wife at his left shoulder, that is to say, Eithe, the daughter of Atan of Corcaigh, and Grainne at her shoulder, and Fionn Mac Cumhail 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.

foiribíte iná m'átaim." "Na h-abaim riu," ar an dhaoi, "óir dá z-cluifead Fhionn éu nǵ bíad rē féiu muot, azur nǵ mó lámfead Oiríu beiré muot." "Iuyir dain ayoir," ar Tríáinne, "cía an laoc é rúd ar zualaiuy deir Oiríu inǵ Fhionn?" "Atá an rúd," ar an dhaoi, "i. Soll mear mǵ-leadta mac Mhóina." "Cía an laoc úd ar zualaiuy zhoill?" ar Tríáinne. "Orcur mac Oiríu," ar an dhaoi. "Cía an fear caolcórafé ar zualaiuy Orzairi?" ar Tríáinne. "Caolte mac Ronáiu," ar an dhaoi. "Cía an laoc mórdálaé mear-meannmac é rúd ar zualaiuy Chaoilte?" ar Tríáinne. "Mac Luígeadé lámheuctaiz, i. mac iuyine d'Fhionn mac Chumáill an fear úd," ar an dhaoi. "Cía an fear ballaé bhuybriafé mac úd," ar rǵ, "ar a b-ful an folc car ciardub azur an dá zmuad córcma éaoribeairza ar lám éli Oiríu

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

⁴ *Слорбеллс*, i.e., berry-red. *Слорбеллс* is vulgarly pronounced *срлорбеллс*, and hence is often written by ignorant scribes *срлорбеллс*.

inje Fhionn?" "Diarmaid deudban dmeac foluif Ua Dwbhe an fear úd," ar an draoi, "a an t-aon leianan ban azur iuzioui ir fearu da b-fuil ran doimay zo corimomlan." "Cia rud ar zualaiun Dhiarmuda?" ar Triainne. "Dioruuiuz mac Dobaui daihad Uj Bhaoirzue, azur ir draoi azur deazduue ealadai an fearu úd," ar Daine duanae.

"Maic an buidean riu anu," ar Triainne, azur do zoiu a corhal corimdeaeta cuice, azur a dubaiue ma an coru cloe-drida cuimduize do bi ran uzuiayan da h-eir do tabaiue cuice. Tu3 an corhal an coru lei, azur do liou Triainne an coru a z-ceudoiu, (azur do teidead ol naoi naonbai anu). A dubaiue Triainne, "Beiu leat an coru ro d'Fhionn ar d-tuir azur abaiu leir deoc d'ol ar, azur uoc do zuu mire do cuu cuize e." Do iuz an corhal an coru d'ionnraizid Fhionn azur d'ionnir do zac uib a dubaiue Triainne ma do mad iur. Do zlac Fionn an coru azur d'ib deoc ar, azur u3 tuirze d'ib an deoc iua do tuir a corimiu ruaiu azur rioncodalta aiu. Do zlac Coruac an deoc azur do tuir an ruaiu ceudua aiu, azur do zlac Eitee beaiu Choruaiue an coru azur ihear deoc ar, azur do tuir an ruaiu ceudua uirue aiaul eac. Anu riu do zoiu Triainne an corhal corimdeaeta cuice, azur a dubaiue ma: "Be i leat an coru ro zo Caiubne Ufeadaiu mac Choruaiue azur abaiu leir deoc d'ol ar, azur tabaiu an coru do na macaib iioz úd iua foaiu." Do iuz an corhal

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 *parcaiuu deapz*, (vid. *Battle of Magh Rath*, p. 64, and *Feis tige 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 Lifechair 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 Firbis (who wrote in the middle and latter half of the seventeenth century) has the following remark in that part of his genealogical work entitled

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.

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] Miodhcheuairt 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 Breaghmhagh,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.

⁴ That is, the strong warriors who were the support of Tara.

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 *ἄρα καὶ β-ῥυλανηζαῖοι ἑτοίμοι*, i.e., *geasa* which true heroes endure not; that is to say, without obeying them.

Էարած ԼաօճԻՏԱ ԵՄ ԵՒ ԼԵԱՇԱՆ-ԱՐՄՈՒՅԻՆ, ԱՅՄ ԸՕ ԷՐՈՒՄԱՅ ԸԵԱԾ
 ԱՅՄ ՇԵՆԼԵԱԾՄԱԾ ԸՕ ՕՐԻՅ ԱՅՄ ԸՕ ՄԱԷՆԻՆ ԵՒ ՖԵՅՄՅԵ ;
 ԱՅՄ ՆՅՐ ՄՈՃ ՄՈՆԱԾԱՆ ՄՅՆՇՈՐԵՐԱ ԵՒԱ ՇԱՇ ԸԵՐՈՒ ԸԱ
 ԲԼԵԱԾ ՓԻԱՐՄԱՅԸ ԱՐ Ե ԸԵԱՐՇԱԻՆ ԱՐ ԲՅԱՐԱՄԱՅ ԵՒ Ե-
 ՄԱՅԵՐԵՄ ԸՕ. ՓՕ ԸԱՅԾ ՓԻԱՐՄԱՅԸ ԱՐ ԵԱՐԻ ԱՅ ԸՄՆԱ, ԱՅՄ
 ԸՕ ԸՄՄ ՍՐԼԱՅՆԱ Ե ԸԱ ԲԼԵԱՅ ԲԱՕԻ, ԱՅՄ ԸՕՄՅՅ ԸՕ ԵԱՕԷ-
 ԼԵՅՄ ԱԷՇԵՍԾՐԱՅՄ ՍՐԱՅՄ ԸՄՆԱՄԱԻԼ, ՅՄ ԿԱԾ ԼԵՇԵԱԾ Ե
 ԸԱ ԵՈՅՄ ԸՕՅ ԲԵԱՐԱՅՄ ԱԼԱՅՄ ԲԵՄԱՅԱԷՆԵ ԱՄՅՅ ԱՐ ԱՅ
 Ե-ԲԱԷՇԵ, ԱՅՄ ԵԱՐԼԱ ՅՐԱՅՄՅԵ ԱՅՄ. ԱՅՄ ԲՅՈ ԸՕ ԼԱԵԱՐՄ
 ՓԻԱՐՄԱՅԸ, ԱՅՄ ԻՐ Ե Ե ԸԵԱՅՄԵ : “ ծՈՒՄ ԱԷՆԵ, Ե
 ՅԻՐԱՅՄՅԵ,” ԱՐ ԲԵ, “ ԻՐ ՕԼԵ ԱՅ ԵՄԱՐ ԵՒԱ Ը-ԵԱՆՅԱՐ ; ՕՐՄ
 ԸՕ ԵՒԲԵԱՐՄ ԸՄԵ ԲՅՈՅՄ ՄԱՇ ՇՄՄԱԻԼԼ ՄԱՐ ԼԵԱՅԱՆ ԱՅԱԾ
 ԵՒԱ ՄԻՐԵ, ԱՅՄ ԵԱՇ Ե-ԲԵԱԾԱՐ ԸԱ ԸՄԼ ԵՒԱ ԸԵԱՅՄ ԵՒԱ ԻԱԻ-
 ԷԱՐ ԸՕՍՅՄՅՄ ԵՒԱ Մ-ԵՄԵՐԲԱԾ ԷՍ ԱՅՕՐ, ԱՅՄ ԲԻԼ ԵԱՐ Ե-ԱՐ
 ԸՕՅ ԵԱԻԼԵ, ԱՅՄ ՆՅ Ե-ԲՄՅՅԻԾ ԲՅՈՅՄ ԲՅԵՍԼԱ ԱՐ Ե Ե-ԸԵԱՐՄ-
 ՆԱՐ ՅՕ ԵՐԱՇ.” “ ԻՐ ԸԵԱՐԻՆ ԵԱՇ Ե-ԲԻԼԼԲԵԱԾ,” ԱՐ ՅՐԱՅՄՅԵ,
 “ ԱՅՄ ԵԱՇ ԲՅԱՐԲԱԾ ԼԵԱՇ ՅՕ ԲՅԱՐԱՅԾ ԱՅ ԵԱՐ ՄՅՕՒ ՄԵ.”
 “ ԱՅԱՐԲԵԱԾ ՅԼԱՅՐ ԱՅՐ, Ե ՅԻՐԱՅՄՅԵ,” ԱՐ ՓԻԱՐՄԱՅԸ.

ՓՕ ՅԼԱՅՐ ՓԻԱՐՄԱՅԸ ԱՅՄ ՅՐԱՅՄՅԵ ՄՕՄԲԱ ԻԱՐ ԲՅՄ,
 ԱՅՄ ՆՅ ԸԵԱՇԱԾԱՐ ԵԱՐ ՄՅԼԵ ՕՅ Մ-ԵԱԻԼԵ ԱՄԱՇ ԱՅ ԵԱՆ Ե
 ԸԵԱՅՄԵ ՅՐԱՅՄՅԵ, “ ԱԵԱՅՄ ԲԵՅՄ ԸՈՒՄ ԸՕՐ, Ե ՄՅԵ ԱՅ
 ՓԻԱՅԵՆԵ.” “ ԻՐ ՄԱԷՆ ԱՅ ԵՐԱՇ ԸՕՐԵՇԱ, Ե ՅԻՐԱՅՄՅԵ,” ԱՐ
 ՓԻԱՐՄԱՅԸ, “ ԱՅՄ ԲԻԼ ԱՅՕՐ ԱՐ ԸՕ ԷԱՅՅԼԱՇ ԲԵՅՄ ԱՅՅԻՐ,
 ՕՐՄ ԸՕ ԵՐՄՅՄ ԵՄԱՇԱՐ ԲՅՐՈՒԼԱՕԷ ԵԱՇ Ը-ԵՐԵԱՐԲԱ ԻՕՄԸԱՐ
 ԸՄԵ ԲԵՅՄ ԵՒԱ ԸՕՂՈՅ ՄՅԱՕԻ ՕԻԼԵ ՅՕ ԵՐԱՅՄ ԱՅ ԵՐԱՇԱ.”
 “ ՄՅ ՄԱՐ ԲՅՈ ԻՐ ԸՕՐՄ ԸՄԵՐԵ ԸԵՄՆԱՅ,” ԱՐ ՅՐԱՅՄՅԵ, “ ՕՐՄ
 ԱԵԱՅԾ ԵԱՇՄԱԾ ՄՕՇԱՐ ԱՐ ԲԵՄՅՅՕՐԵ ՅԱԼԼԱ ԼԵՕ ԲԵՅՄ, ԱՅՄ
 ԸԱՐԵԱՅԾ ԱՕՕ ; ԱՅՄ ԲԻԼԼԵ ԱՐ Ե Յ-ԸԵԱՅՄ ԱՅՄ ԸՄՄ ԸԱՐԵԱԾ
 ԱՐ ԸԱ ԸԱՇ ԸՅՕԾ, ԱՅՄ ԲԱՐԲԱԾՐԱ ԼԵԱՇ ԱՐ ԱՅ ԼԱՇԱՐՄ ԲՕ ՆՕ
 ՅՕ Մ-ԵՐՄՅՄ ՕՐՄ ԱՅՅԻՐ.” ՓՕՒԼ ՓԻԱՐՄԱՅԸ ԵԱՐ Ե ԱՐ ԱՐ
 ԱՅ ԸԱՇՄԱԾ, ԱՅՄ ՄՕ ԿԱԾ ԸԱ ԸԱՇ ԸՅՕԾ, ԱՅՄ ԸՕ ԸՄՄ ԱՅ
 ԸԱՐԵԱԾ ՕՐԵՇԱ, ԱՅՄ ԸՕ ԸԱՅԾ ԲԵՅՄ ԱՅՄ ՅՐԱՅՄՅԵ ԲԱՅ
 Յ-ԸԱՐԵԱԾ, ԱՅՄ ՆՅ Ե-ԱԷՆՅՐԵԱՐ Ե Ե-ԻՄՇԵԱՇՇԱ ՆՕ ՅՕ ՄԱՅ-
 ՅԱԾԱՐ ԵՍԼ ԱՇԱ ԼԱՅՄ.

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.

Աշւր ծօ լաճար Վարսաւք լե Յրնայնե, աշւր ա ծոճար :
 “ Իր քարայր ծ’ Բիօնն ար լորչնա լեռնայն, ա Յիւնայնե,
 ան եւթմած ելիւ աշարն.” “ Պարթաւ,” ար Յրնայնե,
 “ քաշրա նա հ-ելի ար ան լաճար քօ, աշւր ծօ ելարա շօն-
 շօրիչեաճ ծար քարճա.” Փօ շնրիւնչ Վարսաւք ար
 երսաճ ան աճա, աշւր ծօ յաչ եւճ լար ար ան աճ անօն,
 աշւր ծ’ քաշար ար շաճ շաօճ ծօն ք-րսաճ յաճ, աշւր ծօ շաճ
 քնն աշւր Յրնայնե միլե յար ան րսաճ րար, աշւր ծօ շաճ-
 ծար ա ծ-քի ծօ լեաճ շաօն շօնչի շօննաճ. Ո՞ր հ-արքար-
 քար ա յ-մեթաճա յօ շօ յանշաճար Փօնն ծա ծօճ ա
 շ-քար լար շօննե Բիօնար ; աշւր ծօ շաճճար քար
 ծօնն, աշւր ծօ շեար Վարսաւք ան ծօնն յա շնրիւնչ,
 աշւր ծօ յիչնե քաճ յ-ծօնն քաշա ար, աշւր յօ շօննչ
 լեաճ ծօ շօն-լաճար աշւր ծօ եարն ելիւ քա Յիւնայնե
 ա շ-քար-լար ան ծօնն րն.

Երկրա Բիօնն յիւ շնրիւնչ ծօ ելար քշու ծօ ար.
 Փ’ յարչ ա յարն ա ծ-Շարարչ առաճ ա յօճ-ճար նա յարն
 ար յ-ա յարաճ, աշւր քարաճար Վարսաւք աշւր Յրնայնե
 ծ’ յարքար շօն, աշւր ծօ շաճ ծօն շաճ աշւր անքարն
 Բիօն. Փօ քարն ա լորչարն յօնն ար ան ե-քարճե . Ի.
 շարնա Նարարն, աշւր ծ’ քաշարն ծօն Վարսաւք աշւր
 Յրնայնե ծօ լեռնայն, ան րն ծօ յաճար ան լորչ լե
 շօ Եւ լաճա լար, աշւր յօ լեան Բիօնն աշւր Բարն
 Երնան յաճ ; շիճաճ յիւ ե-քարն լե ան լորչ ծօ ելիւ
 ար ան աճ անօն, շար շնչ Բիօնն ա երսաճար յա լե
 քաճար ան լորչ շօ լաճ շօ շ-քարճաճ յաճ ար շաճ շաօճ
 ծօն աճ.

Ան րն ծօ շաճար շարնա Նարարն ա յ-աշարն ան
 ք-քարճա քար, աշւր քարաճար եւճ ար շաճ շաօճ ծօն
 ք-քարճ ; աշւր ծօ շաճար միլե յար ան րսաճ րար, աշւր
 քարաճար ան լորչ աճ ծաճ ա ծ-քի ծօ լեաճ շաօն շօնչի
 շօննաճ, աշւր ծօ լեան Բիօնն աշւր Բարնա Երնան

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

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

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

iad. Anny riu do labairi Fionn, aZur ir é no náid: “ir maic atá a éiof aZamra cá b-fuilZfean Djarumuid aZur Zráinne anoir .i. a n-Doinne dá boé.” Do bí Oirín aZur Orcan aZur Caoilte aZur DjoimuinZ mac Dobairi damaid Uí BhaoirZne aZ éirdeact me Fionn aZ náid na m-bhéicnead riu, aZur do labairi Oirín, aZur ir é no náid: “ir baoZal dúinn zo b-fuil Djarumuid aZur Zráinne anny rúd, aZur nÍ fuláirí dúinn maBad éiziu do éurí éuzé; aZur feuc cá b-fuil Brian .i. cú Fhionn inje Chumáill, zo z-cuirfímir éuzé í, óirí nÍ h-anra léi Fionn féin iná Djarumuid; aZur a OrZairi, abairi léi dul le maBad zo Djarumuid atá a n-Doinne dá boé:” aZur a dubairje Orcan riu le Brian. Do éuz Brian riu zo fíoraé fíneolaé, aZur d’éill a n-deinead an t-rluaiz marí nac b faicfead Fionn í, aZur do lean Djarumuid aZur Zráinne ar a loiz zo náinZ Doine dá boé, zurí éurí a ceann a n-ué Djarumuda aZur é iná éodla.

Do bíodZ Djarumuid ar a éodla an tan riu, aZur do dúiriz Zráinne marí an z-ceudna, aZur a dubairje iná; “aZ riu Brian .i. cú Fhionn inje Chumáill, aZ teact le maBad éuzairne inoin Fhionn féin.” “Zabra an maBad riu,” ar Zráinne, “aZur teicé.” “Ní zéubad,” ar Djarumuid, “óirí nÍ feáirí lom uairí do beuirfad Fionn oim iná anoir, ó nac b-fuil dul uaid aZam” An n-a élor riu do Zhráinne do záb uaiman aZur imeazla í, aZur d’iméiz Brian uata. Anny riu do labairi Oirín mac Fhionn aZur a dubairje: “ir baoZal dúinn nac b-fuarí Brian faill iná fíoruairZnear ar dul zo Djarumuid, aZur nÍ fuláirí dúinn maBad éiziu oile do éurí éuzé; aZur feuc cá b-fuil FeairZóirí, coiríde Chaoilte.” “Atá aZamra,” ar Caoilte. AZur ir amlaid do bí an FeairZóirí riu, zac zlaod dá n-dionZiad do cluiríde ir na trí tmucaib 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 Diorrying, 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.

nearra do é. Anny riu do éinneadair d'fíacáib ari tui zlaoid do léizean ar éor zo z-cluinnfead Diarmuid é. Do éualaid Diarmuid Fearfóir, azur do dúirfz Tríáinne ar a cobla, azur ir é no ráid: “do cluinn coiride Chaolte mhc Ronaín, azur ir a b-foóairi Chaolte atá ré, azur ir a b-foóairi Fhionn atá Caolte, azur ir maab ro aco dá éur éuzamra moim Fhionn.” “Zabra an maab riu,” ar Tríáinne. “Ní zeobad,” ar Diarmuid, “óir ní fúizfeam an doime ro zo m-beiuid Fionn azur Fianha Eirnean oiruiun,” azur do zab uainan azur imeazla móir Tríáinne ar n-a élor riu di.

Dála Fhionn, do bér rzeula ór aird. Níor rzuir don lorzarneact nó zo ráiniz Doime dá boé, azur do éur clanna na h-Eainna arteac do éairdioll an doime, azur do éneadair Diarmuid azur bean ina foóairi. Tanzadar tar a n-air aif mar a maib Fionn azur Fianha Eirnean, azur d'fíafriuz Fionn díob an maib Diarmuid ina Tríáinne ir an doime. “Atá Diarmuid an,” ar riad, “azur atá bean éiziu ina foóairi, óir aicéizmíð lorz Dhiamuda, azur ní aicéizmíð lorz Zhriáinne.” “Nár maib maic az éairdið Dhiamuda Uí Dhuibne ar a fionnan,” ar Fionn, “azur ní fúizfíð ré an doime nó zo d-tuzaid díozal daíra an zác níd dá n-deáirna ré oim.”

“Ir móir an coimáca euda dúire, a Fhionn,” ar Oirín, “a éuzriu zo b-fanfáð Diarmuid ar mácairne Whaen-muize azur zan do daizzean an acé Doime dá boé, azur éura fá n-a éomairi.” “Ní féiride díbre riu, a Oirín,” ar Fionn, “azur ir maic d'aicéizearra na tui zlaoid do léiz zolla Chaolte ar, zur ríbre do éur mar maab zo Diarmuid iad, azur zur ríð do éur mo éú féir .i. Brian le maab oile éuzze; acé ní féiride díb aon maab díob rúð do éur éuzze, óir ní fúizfíð ré Doime

¹ *An Eamhuin*, now called in English Navan, 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.

ԸՆ ԵՕԷ ԻՃ ՅՕ Ծ-ԵՄՅԱԻԾ ԴԷ ԷՐԻԿ ԾԱԻՒԴԱ ԱՊՊ ՅԱԸ ԵՅԾ ԾԱ
 Ե-ԾԷԱՐԻՍՊԱ ԴԷ ՕՐԻՄ, ԱՅՄԻ ԱՊՊ ՅԱԸ ՄԱՐԼԱԾ ԾԱ Ծ-ԵՄՅ ԴԷ
 ԾԱԻՒ՛” “ԵՐ ՄՕՐԻ ԱՊ ԾԻՇՇԷՐԼԼԷ ԾԱՄԵՐԷ, Ա ԲԻՊՊ,” ԱՐ ՕՐ-
 ՅԱՐ ՄԱԸ ՕՐԻՒՅ, “Ա ՄԷԱՐ ՅՕ Ե-ԲԱՒԲԱԾ ՓԻԱՐԻՄԱՅԾ ԱՐ ԼԱՐ
 ԱՊ ԻՊԱՇԱՐԷ ԴՕ, ԱՅՄԻ ԷՄԲԱ ԲԱ ԸՕՒՊԱՐԻ Ա ԷՐՊՊ ԾՕ ԵՄԱՊ ԾԷ.”
 “ՇՐԵՍԾ ՕՐԼԷ ԾՕ ՅԷԱՐԻ ԱՊ ԾՕՐԻԷ ԱՒԼԱԻԾ ԴՐՊ, ԱՅՄԻ ԾՕ
 ՐԱՅՆԷ ՅԱՐԻԾԱ ԸՕՒԾԱՊՈՅՅՐՈՅ ԸԼՇՒՄԱՐ ԾԷ, ԱՅՄԻ ԴԷԱԸՇ
 Ե-ԾՕՐԻԷ ԾԼՒՇԱ ԸԱՕԼՇՒՄՊԱՅՅԱ ԱՐԻ? ԱՅՄԻ ԸԻԱ ԱՅՄՊՊԷ, Ա
 ՓԻԱՐԻՄԱՅԾ, ԱՅԱ Ե-ԲԱՐԼ ԱՊ ԲՐՐՊՊԷ, ՄՐԷ ԻՃ ՕՐՅԱՐ?” ԱՐ
 ԲՐՈՊՊ. “ՆՅՐԻ ԸԱՐԼԼԻՐԲԷ ԷՂԱՇՆԷ ՄԱԻՇ ԱՐՊԱՒ, Ա ԲԻՊՊ,”
 ԱՐ ՓԻԱՐԻՄԱՅԾ, “ԱՅՄԻ ԷԱՐԻԷ ԱՅՄԻ ՅՐԱՊՊԷ ԱՊՊ ԴՕ.”
 ԱՊՊ ԴՐՊ Ա ԾՍԾԱՐԵ ԲՐՈՊՊ ԼԷ ԲԻԱՊՊԱԻԾ ԷՐԻԸԱՊՊ ԵԸԱԸՇ
 ԷՐՄՇՐՈԼ ՓԻԱՐԻՄԱՅԾ ԱՅՄԻ Ա ՅԱԾԱՐԼ ԾՕ ԲԷՐՊ. ՐՕ ԷՐԻՄՅ
 ՓԻԱՐԻՄԱՅԾ ՐՊԱ ԲԷԱՐԲԱՒ ԻԱՐ ԴՐՊ, ԱՅՄԻ ԷՄՅ ԷՐԻ ԲՃՅԱ ԾՕ
 ՅԻՐԱՊՊԷ Ա Ե-ԲԻԱԾՊՐԷ ԲԻՊՊ ԱՅՄԻ ԵԱ ԲԷՐՊԷ, ՅՐԻ ՅԱԾ
 ԾՕՅԱԾ ԸՍԾԱ ԱՅՄԻ ԱՒԲԲԱՊՊԷ ԲՐՈՊՊ ԱՅԱ ԲԱԵՐԴՐՊ ԴՐՊ ԾՕ,
 ԱՅՄԻ Ա ԾՍԾԱՐԵ ՅՕ Ծ-ԷՐԻՍԻԱԾ ՓԻԱՐԻՄԱՅԾ Ա ԸԷԱՊՊ ԱՐ ԴՕՊ
 ԵԱ Ե-ԲՃՅ ԴՐՊ.

ՓԱԼԱ ԱՅՅՅԱՐԱ ԱՊ ԵԻՄՅՅԱ, .Ի. ՕՐԾԷ ԲՕՅԼԱՄԷՇԱ ՓԻԱՐԻ-
 ՄԱՅԾԱ ԱՅ ՓԻԱՐԻՍԷ, ԾՕ ԲՕԼԼԻՐՅԷԱԾ ԾՕ ԱՊՊԻ ԱՊ Մ-ԵՐՄՅՅ ԾՐ
 ԵՃՐՊՊ ԱՊ ՅՍԱՐԻ ՐՊԱ ՐԱԻԾ Ա ԾԱԼԷԱ, .Ի. ՓԻԱՐԻՄԱՅԾ, ԱՊ ԷԱՊ
 ԴՐՊ; ԱՅՄԻ ՐՕ ՅԼԱՐԻ Ա Յ-ԸՕՐԻՄԾԷԱԸՇ ԵԱ ՅԱՕԻՇԷ ՅԼԱՊ-ԲԱՐԻԷ
 ԱՅՄԻ ԵՅ ԸՕՒՊՄԱՅԾԷ ԾՕ ՐԱՅՆԷ ՅՕ ՐԱՊՈՅ ՓՕՐԻԷ ԾԱ ԵՕԷ. ԱՊՊ
 ԴՐՊ ԾՕ ԸԱՐԻԾ ԴԷ ՅԱՊ ԲՐՕՐ ԾՒՓԻՅՈՊՊ ՐՊԱ ԾՒՓԻԱՊՊԱԻԾ ԷՐԻ-
 ԸԱՊՊ ՅՐԻ ԱՊ ԻՅՊԱԾ ՐՊԱ ՐԱԻԾ ՓԻԱՐԻՄԱՅԾ ԱՅՄԻ ՅՐԱՊՊԷ,
 ԱՅՄԻ ԵԸԱՊՊԱՇԱՐ ԾՕ ՓԻԱՐԻՄԱՅԾ, ԱՅՄԻ ԻՐ Է Ա ԾՍԾԱՐԵ :
 “ՇՐԵՍԾ Ի ԱՊ ԸՕՒՊԱՐԼԷ ԴՕ ԾՕ ՐԱՅՅՐԻ, Ա ԻՅԻ ԸՐ ՓԻԱՐԻՍԷ?”
 “ԱԷՇ,” ԱՐ ՓԻԱՐԻՄԱՅԾ, “ՐՅՅՐՈՅ ՐԱՅՅ ԷՐԻԸԱՊՊ ԾՒԷՍՅՅԱԾ

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 Oisin, "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 Boimn² 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 da 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 da both* was situated either at Derrywee, barony of Kiltartan, or at Derryvookeel or Derradda, both in the barony of Loughrea. Some copies read *Doire da bhoth*, which would be the locality named by Keating, and of which *Doire da both* is most probably a corruption.

lhom ó r-a h-átaim aZur ó Fhionn, aZur nǵ dom deoim cáinǵ rǵ lhom.” “*Mairead, tǵead duihe aZuib fá zac beinhe dom briaera,*” do náid *AlonZur*, “*aZur beureadra lhom rǵ ar an aic rǵu a b-fuileǵ zān éior zān airmuZad d’Fhionn ina d’Fhianhaib Eirneann.*” “*Beirre Zriáinne leat,*” do náid *Diarmuid*, “*acé nǵ maéfadra leat zo briaé; zǵead má bǵirre an beaáid do laáaim leanfad tú, aZur muha m-biad, cuirre Zriáinne cum a h-ácar aZur deunad ré olc nó maic éi.*”

Al h-aicéle rǵu do cúim *AlonZur Zriáinne* fá beinhe a briaic, zui zluair moime zān éior d’Fhionn ina d’Fhianhaib Eirneann, aZur nǵ náidtear rzeul oiméa zo mánzadar *Ror* dá foileac mǵr a náidtear *Luinneac* an tan ro.

Dala *Diarmuda*, ar n-íméacé d’*AlonZur* aZur do *Zhriáinne* uaid d’éimǵ ina cólamān dǵneac ina éiricfearam, aZur do zāb a airm aZur a éidead aZur a iolfaodar uime. *Jar* rǵu d’ionnruǵ domur do na reacé n-dóimrǵ feada do bǵ ar an nZairidā, aZur mo éiafriuǵ cia do bǵ airm. “*Nǵ uaimā duit aon duihe dá b-fuil airm,*” ar rǵad, “*óim acā an rō Oirǵ mac Fhionn, aZur OirZar mac Oirǵ, aZur maicé élanh Bhaoirzhe mar aon muh; aZur zābra éuzaim amac, aZur nǵ laimfar dǵé, dočar, ina dǵoZbāil do deunān oic.*” “*Nǵ zēobadra éuzāib,*” ar *Diarmuid*, “*nó zo b-faicfead cia an domur ar a b-fuil Fionn féiu.*” *D’ionnruǵ* ré domur feada oile, aZur d’éiafriuǵ cia do bǵ airm. “*Acā Caoilte mac Chriannaáaim mhic Ronāin, aZur clanna Ronāin mar aon mǵr; aZur zābra éuzaim amac, aZur do beuream rǵu féiu ar do fon.*” “*Nǵ zēobadra éuzāib,*” ar *Diarmuid*, “*óim nǵ cúirfead milleān aZ Fionn oimuibre fá maic*

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

“*Nǵ beir Luinnech fon a briaim,*”

The *Luinneach* 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 Oisín the son of Fionn, and Oscar the son of Oisín, and the chieftains of the Clanna Baoisgne together with us; and come out to us, and none will dare to do thee harm, hurt, or damage." "I will not go to you," said Diarmuid, "until I see at which door Fionn himself is." He drew near to another wattled door, and asked who was at it. "Caoilte the son of Crannachar Mac Ronain, and the Clanna Ronain together with him; and come out to us and we will give ourselves [fight and die] for thy sake." "I will not go to you," said Diarmuid, "for I will not cause Fionn to be angry with you for well-

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

do deunaih daih fêiu.” D’ionnruiz ré doiuur feada oile, azur d’fíarfíuiz cía do bí ariu. “Atá ahhfo Conán mac Fhíon Líacluaáca azur clanna Móríuna marí aon riu; azur ír naínde d’Fhíoníu ríuu, azur ír ahhíra líuu zo mór túra íhá é; azur ari ah adbarí ríu zabra cúzaíuu amác, azur uí laímfari buaíu ríoc.” “Ní zeobad zo deíuín,” ari Díaríuuíu, “óíu do b’feáru le Fíoníu báí zaé u-duíue azuíbíre íhá míre do léízioh ar.” D’ionnruiz ré doiuur feada oile, azur d’fíarfíuiz cía do bí ariu. “Caría azur cóíuicéíle duíte atá ahh, .í. Fíoníu mac Chuadáiíu híc Mhúicáada, ríúí-féíuuíde Fhíann Mhúíuín, azur ah Fhíann Mhúíuíníueac marí aon riu; azur aon tíí azur aon taláíu dúíuu fêiu azur duíte, a Dhíaríuuíu, azur do beuífam ari z-cuííu azur ari u-ahíuá oíreía azur ari do íou.” “Ní zeobadra cúzaíb amác,” ari Díaríuuíu, “óíu uí cúííuíead fála az Fíoníu ríúí fá híuít do deunaih oíu fêiu.” D’ionnruiz ré doiuur feada oile, azur d’fíarfíuiz cía do bí ariu. “Atá Fíoníu mac Shlóíu, ríúí-féíuuíde Fhíann Ullad, azur ah Fhíann Ullac marí aon riu; azur zabra cúzaíuu amác, azur uí laímfari fuíhuíad íhá íouí-dearíad oíe.” “Ní zeobadra cúzaíb,” ari Díaríuuíu, “óíu ír caría daíu túra azur t’acáíu, azur uíou híuít líom earzcaíuídear Fhíuu do beíe ríúíre ari mo íou fêiu.” Ro ionnruiz doiuur feada oile, azur d’fíarfíuiz cía do bí ariu. “Ní caría duíte aon duíue dá b-fuíl ahh,” ari ríad, “óíu atá ahh ío Aod beaz óí Eahíuuíu, azur Aod fáda óí Eahíuuíu, azur Caol cíóda óí Eahíuuíu, azur Zoíueac óí Eahíuuíu, azur Zoóáíu zíl-méuíaé óí Eahíuuíu, azur Aóííe íuúíou Shóóáíu zíl-méuíaíú óí Eahíuuíu, azur Cuadáiíu íou-

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

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 Iorgaire⁹

⁶ The slender brave one.

⁷ The wounder.

⁸ The loud-voiced white-fingered.

⁹ The tracker.

շարի օրն Եամիսն, ասոր իր լուծ ծլծեան օրերս ըրն ;
 ասոր ճա նշեօծեալսն շարիսն ամաճ ծօ ծեւրբարաօր շօրն
 շալլայն շան ճարմե ճիօտ.” “Օլս ան նարեան ատն ան,”
 ար Պարմիս, “ա լուծ նա նարեյց, ասոր նա լորշարեաճտ,
 ասոր նա լեաճ-նարեյց ; ասոր նի հ-է արշա նար լարմե ատն
 օրն, ճետ լե նարմեյօր օրման նաճ նշեօծարն շարան ամաճ.”
 Ռօ յօրնարշ ծօրմար րեաճ օրլե ասոր ճ'բարբարիշ ճար ծօ նի
 արմ. “Նի ճարն ճար ճօրն ճա ն-բար ճար,” ար ըրաճ, “օրն
 ատն ան ըօ Ֆիօրն նար ճարմար լի ճար Արմե նի ճար Ճարմար-
 նիօրն Աի Յարմարշ, ասոր ճարմե ճարմ անար նար ճօրն ;
 ասոր իր լուծ ծլծեան օրերս ըրն, ասոր ճա նշեօծեա շար-
 շարն ամաճ ծօ ծեւրբարաօր ըրմար րօրշարլե ճիօտ.” “Ծօ
 նարմար ըօ նարմար,” ար Պարմիս, “շարմ է ան
 ծօրմար նար ն-բար ըրաճ, ա Ֆիօրն, ան ճարմ ծօրմար նար
 նշեօծարն ար նա ճօրմարն.” Ար ն-ա ճար ըրն ճ'Ֆիօրն,
 ճ'բարշարմ ճա ճարան ա ն-բարն ա ն-նար ասոր ա ն-նարմ-
 արշա շան Պարմիս ծօ լարմարն ճարմար շան ըրօր ճօրն. Ար
 ն-ա ճար ըրն ծօ Պարմիս, ըօ արմար ծօ նարմարն արմ
 նարմարմարմ ճ'նարմարմն ա ըրաճ ասոր ծօ նարմարն ա
 ճարմարեաճ ասոր ըօ ճարմարն ըրաճ ըրն Ֆիօրն ասոր ըրաճ
 նարմարն ամաճ շան ըրօր շան արմարմարմ ճօրն. Ռօ ըրաճ ըրն
 ա ար օրմար ասոր ճ'բարշարմ ճօրն է ըրն ծօ ճարմար, ասոր
 ըօ ճարմար ա ըրաճ ար ըրարմարմարմ ա ճարմար շարմ ըրարմ
 արմ ըրարմ ճարմ ն-նարեաճ ; ասոր նի ըրաճ ըօ նի ար ճար
 ըրաճար Ֆիօրն ասոր նար Ֆարմե. Արն ըրն նար նաճ ն-րեաճ
 ճարմ ար ա լարմ, ճ'բար ըրն ա ար նար ա ն-րեաճ Արմար
 ասոր Յարմարն ար ըրաճ ար ան ծօրմար, ասոր ըօ լարն ար ա
 լարմ ըրաճ շօ ըրմարմարմ ըօ շօ ըրարմարմ Ռօր ճա ըրաճ.

¹ Literally, we would make the wounding of a *gallan* of thee, an obscure 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.

¹ *Hirelings*. The word *amhus* means a madman or violent person, and also a mercenary soldier and *amhsaine* is mercenary service.

² Literally, we would make opened marrow of you.

³ *Sbuağ* means an arch, as is evident from the use of the word in old manuscripts where *rouağborur* is applied to the arched door of a church.

Fuaru fé Aonhúr azur Tríáinne ayn, azur boé éluémar taobhólaír na d-éiméíoll, azur toirre teirnead treaéan-íhóirre ar b-éadužad na b-éadužaire, azur leaé tuirre ar bearmab aco. Ro bearmuž Djarumud dóib, azur ir mo beaz naé n-deaéaš bmaday a beaéad tar beul Thriáinne ne luéžáir moirí Djarumud. Ro iurir Djarumud dóib a rzeula ó éúr zo deirread, azur mo éaéteadar a ž-cuđ an ošóe rir, azur mo éuajš Djarumud azur Tríáinne do éodlad ne ééle zo d-táiriz an lá zo n-a lanreoiłre ar n-a máraé. Ro éiriz Aonhúr zo moé azur ir é a dubairre ne Djarumud: “Bjad féir az iméaéé fearda, a nje Uí Dhulbhe, azur fážbam do éomairre ažad žan dul a ž-crairre aoy éoirre do éeéaí moirí Fhionn, azur žan dul a n-uairí éalían naé m-bjad uirre aéé aoy dorur, azur žan dul a n-oiéan mara naé m-bjad ayn aéé aoy t-rłže dá ionn-ráizíđ; azur žíđbé air na m-buiréirre do éur, nárab ayn a éaééirre í; azur žíđbé air na ž-caééirre, nárab ayn a luđéirre; azur žíđbé air na luđéirre, nárab ayn éireo-éair ar n-a máraé.” Ro éiomairre cead azur ééleabmad dóib, azur mo žluair moirre a h-aéle rir. Ayn rir mo žab Djarumud azur Tríáinne láir deir rir an Sionairre rir, nó zo ranžadar Šarab-aba na b-Fairre, rir a ráš-éair Leamhan an tar ro; azur mo márb Djarumud bmaday ar bmaé na Leamairre, azur mo éuir ar bion dá bmaé é. Ayn rir mo éuajš féir azur Tríáinne tar an rmaé aynn dá éaééaí, mar a dubairre Aonhúr rir; azur ar rir mo

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 Doalt, 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.

 ua ddar  r ar do  odlad. Ro        ar      zur
  r      o mo  ar  -a m  r  ,  zur no  abadar  r ar
    a  - r e    o m   adar bo    h   -l   e,  zur t r a
   l c  r   a ar an m-bo  c,  zur ba m r    deall  zur
 deun r an   l r   r ,  c  r c m r  a   ol d'ar r r   r 
 d' r e d a e.  r   r  no be r  r    ar     don   l c
  r   zur d' r r r r r    eula de. "O l c at  a  r r r r r 
 r   r r a m ," ar   , " zur  uad n m'ar r ." "C eud
 do deun r r  d r  a   l r ?" ar   ar    . "Do d r 
  r llar   e c  r n l ,  zur  r r e r n  r  e d r ," ar
  uad n. "  de r r r e m ot  or  an t-  l c  r ," ar
  r    e, " r   r   an m r r r r  do b r r  do   or ."  r r 
  r  no m  r eadar  r  d m r r a c r   zur ce r  al m 
   r e,  zur no  abadar m m r   r ar  o m   adar an
 Ch r r  c;  zur m r  m    adar an  r u , no r r r   u-
 ad n ar  h ar      zur ar  h r    e dul ar a m r r   o
 m-beun r d t r r  an  r u  a or r   ad. "Do bu  m r  an
 t-ual c d r   r ," ar  r    e, a r   r  no  r r    ar-
 m r   zur  r    e ar a m r r   zur do m   t r r  an  r u 
 a or r   ad. Ro   lar r eadar m m r   r ar  o m   adar an
 Bh  r ,  zur m r  m    adar an  r u  do m  r e  uad n
 m r  an  -ceud a m r ,  zur do  ua dar a  -uar r   al m r 
 ar le t t or b Ch r r r r r  c r r  ad m r   r  c or r  T r r e
 T r e,  zur no   r r r r   uad n leaba do bo -l a  r r 
  zur do b r r  be r e  a  h ar      zur  h r    e a
  -r r  ar  a h-uar r a  r . Ro  uar r    r r  r n b-  od a

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 *Fordam,* 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 dō, azur mo bair flac nēið fāda cāorīcārīn
 īnre, azur mo cūri muarīne azur dubān ar an flac,
 azur mo cūri caori cūlīn ar an dubān, azur mo cūarīð ðr
 cīonīn an t-rīoēta, azur tuz iarz don buille rīn rīr. Ro
 cūri an daria caori ruar, azur mo mārb an daria iarz;
 azur mo cūri an t-rear cāori ruar, azur mo mārb an t-rear
 iarz. Ro cūri an dubān azur an muarīne fā n-a cīor,
 azur an t-flac īr an b-poll, azur mo ruz a tīrī ēīrīz rīr
 mar a marī Dīarīmuīd azur Tīrīnīne, azur mo cūri an
 t-iarz ar bearīrb. An tan fā brīcēte ē, a dubarīc
 Wuadān; “do beirīn moīnīn an ēīrīz ro ður, a Dīarī-
 muīd.” “Jr fēārīn līomra tūra dā moīnīn īnā mē fēīn.”
 ar Dīarīmuīd. “Wārīeād,” ar Wuadān, “do beirīn
 moīnīn an ēīrīz ro ður, a Tīrīnīne.” “Jr leor līom
 tūra dā moīnīn,” ar Tīrīnīne. “Wārīeād, dā m-bað tūra
 do moīnīneād an t-iarz, a Dīarīmuīd,” ar Wuadān, “do
 beirīnīn an cūrd fā mō do Tīrīnīne; azur dā m-bað ī
 Tīrīnīne do bīað dā moīnīn, īr ður do beirīneād an cūrd
 fā mō: azur ðr mīre acā dā moīnīn, bīoð an t-iarz īr mō
 azadra, a Dīarīmuīd, azur an daria h-iarz īr mō az
 Tīrīnīne, azur bīoð an t-iarz īr luza azam fēīn.” (Bīoð
 a fīor azad, a lēīzēteorīn, zur cōrīneud Dīarīmuīd ē fēīn
 zan cūmarīz ne Tīrīnīne, azur zur fāz fē bīorī d’fēorī
 zan brīcē a n-Doīne dā boē marī cōmarīcā d’Fhīonīn azur
 don Fhēīnīn nārī cīonīnīz fē ne Tīrīnīne; azur zur fāz
 an daria fēacēt fēacēt m-brīadārīn zan brīcē ar brīuac nā
 Leamīnīne; zurīab arī rīn do bīorīdūīz Fīonīn īnā ðīarīð).
 Ro cārīcēadarī a z-cūrd an oīðēe rīn, azur mo cūarīð Dīarī-
 muīd azur Tīrīnīne do cōdīað a n-īarīcārīn nā h-uārīnā,
 azur do rīzīne Wuadān fārīne azur fōrīcōrīneud dōīb, zur
 ēīrīz an lā zo n-a lāntrōīllīre ar n-a māīrīac.

Ro ēīrīz Dīarīmuīd zo moē azur mo cūri Tīrīnīne īnā
 rīrīde, azur a dubarīc īnā fārīne do ðeurnārīn ar rōn
 Wuadārīn, azur zo mācēfāð fēīn do fīubal nā tīne īnā

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

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

էմբօլլ. Բո շլուայր Փլարմայծ յօրնի, աչւր յօ շուայծ ար
 արծ նա տւլճա բա նարա ծօ, աչւր յօ Բի աշ քեւճայր նա
 Յ-քելթիք ն-արծ յնա էմբօլլ; յարս ա Բի, բօյրս աչւր բլար,
 Բա էար աչւր Բա շուայծ. Նիօրս շլար նօ Բի արր, Յօ Բ-քեւ-
 ճայծ Բարս արծ արարս Յաճա Կ-ճիքեաճ ճաԲաճ Կծօրս Կար-
 Յարտա, աչւր ԼօրրՅար Լարարծնիլ աշ տեաճտ շարս տիք, աչւր
 Իր է քօլար ծօ յիշքեաճարս Կարրարս ար ճաԲալիշ աշ տեաճտ ա
 Ծ-տիք, բա Բարս ար շարս Ինա Կարս Փլարմայծ. ԵարՅաճար
 Կարս ԿարոնԲարս ծօ ԿարսիԲ ար ճաԲալիշ բրս ա Ծ-տիք, աչւր յօ
 շլուայր Փլարմայծ աշ Եարարսի ղՅեւլ օրրեճ, աչւր յօ Բար-
 րայիշ ծօրիԲ, աչւր յօ բլարարսիշ ղՅեւլա ծիօԲ, ճա շիքս Կծ ճաԼարս
 ծօրիԲ.

“ Երի յիշքիքրրիճե Կարս Կ-Յօճտ բրրիք,” ար բլաճ, “ աչւր
 Բրօրր Կաճ Եարարսլլ ծօ շարս ղՅեւլա օրրարրր ծարս Կ-Եար-
 արսի, .Ի. բօՅաճ քեաճա աչւր քարս ծիԲքարրՅե աճա բօ շելտ
 աշք, ծա ԿՅօրրեճարս Փլարմայծ Օ Փարսիք; աչւր Իր ծա շօրՅ
 բրս ծօ էարՅարարս ծօր շօրս բօ. Աչւր աճայծ Երի շօրրե
 րրիք աչարր, աչւր Լիշքեարս արս ա Լօրր յաճ, աչւր Իր Յարսր
 Յօ Բ-քարրեարս ա ղՅեւլա; Կի ԼօրրՅարր Երրիք, աչւր Կի Բա-
 շարրս արրՅե, աչւր Կի ծարրՅարր արր օրրեճ; աչւր աճարարս
 քիքս Լիօրս բլեճե շեւճ քարս Լարսր Կիքեաճարս, աչւր Իր քարս
 շօրրարրր շեւճ Յաճ քարս աչարր. Աչւր Կարրրք ծարրր շլա
 էս քիքս, Կծ ար Բ-քարս արս քօճալ ծօ ղՅեւլայիԲ Կիք Ար

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

² *ԲօՅ* is an attack or plundering, hence *բօՅաճ* a marauder. The term *բօՅաճ քեաճա* is equivalent to *քեաճարրաճ շօլլե*, a wood kern; or as he was called later, a wood tory, and simply a tory, meaning a rebel. The term arose from the Irish soldiery being reduced by war to live by plunder, and to shelter themselves in the forests.

³ *Բարս ծիԲքարրՅե* means a rebel, as does *ծիԲքարրՅաճ*, e.g. Four Masters, A.D. 1557. “ Another hosting was made by the Treasurer into

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

“We are the three royal chiefs of Muir n-Iocht,”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 (ἦα σεῖρηνη κοῖλλε) and other insurgents (ἦα ἡ-βῆεαρσεαῶ).

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 ῥοῖλλεῖβ εῖ ἦεαῶ, (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 ἦῖρεαδῶμα means of full and mature strength, hence, capable of wielding arms efficiently; from ἦη, fit for, and ῖεῖρη, an exertion or effort.

Փայծոնե աչած?” “Փո շոնարս անի է,” ար Փարսուծ,
 “աչսր ոյ քսլ յոնամ քիս աճ շարշիճեաճ աճա աշ իսբալ
 աղ ճոմայն յե կայրեաճո մո կայնե աչսր յե քսածար մո
 շոյծոյն; աչսր իր երաճար ճայրա դաճ կայն արիշճե Փ-
 արսուծ ճո ճեանշիմայլ օրսայն.” “Պարթեաճ, ոյ քսլ ճոն
 ճայրե ար քաճայլ աղ,” ար իյաճրաղ. “Շա հ-այն ոյծ
 քիս?” ար Փարսուծ. “Փս-ճօրաճ, Բյոնոն-ճօրաճ, աչսր
 Թրեոն-ճօրաճ ար ո-անմարնա,” ար իյաճ.

“Պո ե-քսլ քիոն յո եար կոշայն?” ար Փարսուծ.
 “Պա,” ար իյաճ. “Փա մ-եաճ ար կսն տոնա քիոն ճո
 ճաճարթ առաճ,” ար Փարսուծ, “ճո ճեոնքայն ոյ քիս ճեար
 ոյծ.” Քո քսրեաճ ճայրե աշ յարայծ աղ տոնա, աչսր ար
 ճ-թեաճո ճո մո ճոճ Փարսուծ յոյր ա ճա կայն է, աչսր մո յն
 ճեոճ ար, աչսր մո յեաճար ճաճ աղ ճայն օրե ճե. Քո ճոճ
 Փարսուծ աղ տոնա յար իյ, աչսր մսճ կիր ար մսլաճ աղ
 ճայր է, աչսր մո ճայն քիս ար ա մայն, աչսր մո կիր յե
 քայն աղ ճայր է ոյ ճո մայն աղ ճայն յոճճարաճ ճոն ճոնոճ,
 աչսր ճո մսճ աղ տոնա միր ա ո-աճայն աղ ճայր քար արիր,
 աչսր ճո միշոն աղ ճեար իյն ճիր հ-ուայրե ա ե-քայնայրե դա
 ո-ալլմարաճ, աչսր ճիր քիս ոյ ճոնոն աղ տոնա աշ ճեաճ
 աչսր աշ յմթեաճո ճո. Պ ճսնարար ճար ճայրե է դաճ
 ե-քեաճայն ճոն ճեար ար քոճոնայն արայն, մար ճո ճ-քսճ քե
 ճեար ար աղ ճ-ճեար իյն; աչսր միր իյն մո ճայն քար
 ոյծ ար աղ տոնա. Քո ճսճ Փարսուծ եսլլե ճա ճօր աղ
 աղ տոնա, աչսր եա կայրե ար կար է յնա աղ տոնա աշ իսբալ,
 աչսր մո իսբալ աղ տոնա ար մայն աղ ճլայն իյն ճար կիր
 ա աճաճ աչսր ա յոնաճար յե ո-ա ճօրայն. Պիր իյն մո կար
 Փարսուծ աղ տոնա աչսր մսճ քար արիր է, աչսր մո ճայն
 աղ ճարա քար աճօրաղ ար ա մայն. Պար ճոնարս Փար-
 սուծ իյն քսճ եսլլե ճա ճօր աղ, աչսր ոյոն կայրե աղ ճեոն
 քար ճա մարեաճ յնա աղ ճարա քար ոյծ. Քո ճար Փար-

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, Fionn-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.

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

Diarmuid arose at early day and beaming dawn on the morrow, and roused Grainne, and told her to watch for Muadhan. He went himself to the top of the same hill, and he had not been there long before the three chiefs came towards him, and he enquired of them whether they would practise any more feats. They said that they had rather find tidings of the son of O'Duibhne than that. "I have 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 Mananan² upright³ with its point uppermost. Then Diarmuid rose with a light, bird-like bound, so that he descended from

Zeuss), are, excepting τὰ ἄλζ which is obsolete, those universally employed in the spoken language of the present day throughout Munster, instead of δὺβηαρ, ἄσηαρκαρ, and δὺβηαιτε μῆ, ἄσηαιτε μῆ.

² i.e. The yellow shaft of Mananan, a spear which Mananan had given to Diarmuid. Mananan was the son of Lear, one of the chiefs of the Tuatha De Danann, and Lord of the Isle of Man.

³ Literally, standing after its staff. Similar to this is the expression, οὐ ἔπειτα ῥῆ ἄ ἠ-βηαιθ ἄ ἄσηη, he fell after his head, i.e. headlong.

առար ծե Յօ քօրքօնեաճ քիւղիւ Յան քսիւղած լոճ քօրք-
ծարչած ար.

Ա ծախար ճղաճ ծօ իմարտի ին Յլար-քէլոն, “ Եր ծալոն
էս ինճ Բ-քեալոճ ծօն ճեար ար քօղնան արան, ինար Յօ
Ծ-քօնիւճ էս ճեար ար ան Յ-ճեար քիւ;” ԳՅար իւր քիւ իօ
ճար և արան ԳՅար և ճիւճ ճե, ԳՅար իօ ճիւղ Յօ Բ-քօն-
նալ Եւքքօն ճր քօնն ան ճաօլ, ԳՅար իօ ճիւղիւն ճար Յօ
Բ-անքքօն անքքօնեաճ Յօ Ծ-ճար և քիւն ան ճաօլ քիւ Բ-
ճիւղք քար, ԳՅար ծօ ճալոճ իւր Յօ ճալն. Բօ ճարիւն
Պարիւն ան Յօ ԳՅար իօ ճար ին քարան ան ծար քեաճ
է, ԳՅար իօ ճիւղ ան ծար քար և քօնն ծօ ճեան ան
ճար, Յար ինքն ճ քար ճաճ. Աճ ճեան ծօ էս
քօղն ծօ իմարտի ին Յլար-քէլոն ին ճեար Պարիւն
ան ևճ քիւ, Յօ Բ-քօնիւճար իւր և ճա ծօ ճարիւն, ԳՅար
ինճ քարքօն ճիւ քիւ քն ինճ ծա իմարտի իւր ան Յ-ճեար
քիւ, ԳՅար իօ ճաճար ծա ճօղն.

ԳՅար իօ ճալոճ Պարիւն ճօնքքօն Պարիւն ԳՅար
Յիւն, ԳՅար էս Պարիւն իւր ին Բ-քօնք քիւ ճար,
Յար ճօնալ Պարիւն ԳՅար Յիւն և Բ-քօն և ճիւ ան
քօնք քիւ; ԳՅար ծօ իւղն Պարիւն քար ԳՅար քօնքօնք
ճիւ Յօ ինքն.

Բօ ճիւղ Պարիւն ար Բ-նալ, ԳՅար ծօ իւր ծա
ճալ ար ան Բ-քօնք քա քար ծօ իւր Յար ան էս
քարիւնք, ԳՅար ճար ին քարան ին; ԳՅար ան Պար-
ալաճ .ի. ճօնքն Պարիւն ան Բիւն, ին ան ծա
ճալ ար և քար. Ան քիւ իօ ճիւղ քիւ Յօ Բ-քօնք-
քքօն ճր և ճօն, ԳՅար իօ ճօն և ճօնքն ճիւ ճօն-
քն Յօ և ճիւ քիւ Բ-քար ան ճօնքն, Յար ճիւղիւն
անար: ԳՅար իօ քարիւն ան ինքն քօնն քար ճեան ան
ճար քիւ. “ Օլ ան քարիւնք,” ար քար քօնն, “ ճիւ
քիւ ճարիւն և Բ-քար ինքն ճօն ճեար ինճ Բ-քօնքն
քար ճիւն ԳՅարն է:” ԳՅար իօ ճիւղ քիւ ին Բ-
քօն քիւ ԳՅար ճալոճ ճր քօնն ան ճօնքն, ԳՅար ԳՅար ճիւղիւն անար ծօ իօ

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 Եր ար չա՛հ տօ՛ծ ծօղ լոյճեան՝ ծօ, չօ Կ-ԵԱՐԻՊԻԱԾ
 ճա՛ ԼԵՂ ԵՅ յօ մսլա՛հ ա շի՛ղ ԵԵ. Աղ րի՛ յօ թիւի՛չ աղ ԵԱՐԱ
 ԲԵԱՐ, ԱՅԱՐ ԱՅ ԵՒՅԼԻՆՉ ԱՊԱՐ ԵՅ յօ ԵԱՐԵԱ ԵԱՐԻՊԻԱ ԵԱՐ ԱՊ
 Չ-ԼՈՅԾԵԱՆ ՉՕ Կ-ԵԱՐԻՊԻԱԾ ճա՛ ծրճա՛ղ ԵԵ. Ա՛հ ԵՅԱՊ ԱՂ
 յօ ԵՒԵ ԱՊ ճա՛ Լա՛ օրԼ ԵՕԻՄԵ րի՛ ծօ յիւրԵՐԻ ՉԽԼԻՐ-ԲԵՂԻՊԵ
 յԱՐԱ Կ-ՅՕԵ ԻՊԱ յօ ԵՒԵ ԱՊ ԼԱ րի՛. Աղ րի՛ ա ԵԱՐԻՊԻԱԾ
 յԻՐ ա լոյճեան՝ ծօ ԵՅԵԱՂ, ԱՅԱՐ յԱԵԱՐ ԵԱՅ յԻԱ ԵԱՐ ԵՒԵ
 ԵԱ յԻՊԵՐԻ յԻՐ; ԱՅԱՐ յօ ԲԻԱԲԻՅՈՅԵԱԾԱՐ ԵԵ ա Ե-ԲԵԱԵԱԾ
 ԲԵ ԵՕՊ ԲՕԵԱԾ ԵՅ ԲՅԵԱԼԻ ԵՂ Ե ԱՂ ՓԽԻԵ. “ Բօ ԵՕՊԻԱՐԻ
 ԱՊ Ե՛ ԵՅ ԵՕՊԻԱՐԻ ԵՊԻ Ե,” ԵՐ ՓԻԱՐԻՊԻԱԾ, “ ԱՅԱՐ յԱԵԲԱԾ
 ԱՅ ԻԱՐԻԱԾ ԲՅԵԱԾ ԱՊՕԵ.”

Բօ ճԼԱՐ ՓԻԱՐԻՊԻԱԾ յԱՐ ա յԱԼԻ ՉՐԱՊԵ ԱՅԱՐ ՊԻ-
 ԱԾԱՆ, ԱՅԱՐ յօ յԱՐԻ ԲԽԱԾԱՆ ԵՂ Կ-ԵՂՉ ԵՕԻՆ ԱՊ օրճԵ
 րի՛ չԻ ԵԱՂԵԱԾԱՐ ա Չ-ԵԱԾ; ԱՅԱՐ յօ ԵԱԾ ՓԻԱՐԻՊԻԱԾ ԱՅԱՐ
 ՉՐԱՊԵ ԵՅ ԵՕԵԱԾ, ԱՅԱՐ ԵՅ ԵՂՊԵ ԲԽԱԾԱՆ ԲԱՐԵ ԱՅԱՐ
 ԲՕԵՕԻՄԵԱԾ ԵՕԻՆ.

Բօ թիւի՛չ ՓԻԱՐԻՊԻԱԾ ա յօ՛հ-ԵԱՂ յա յԱՊԵ, ԱՅԱՐ յօ ճԱԾ
 ա ԵԱԾ ԵԱԵԱ ԱՅԱՐ ԵՕՊԻԱՐԻ ԵՂԵ, յԱՐ Ե-ԲԵՂԻՊԻ ա ճօՂ
 ԲՒԵԱ, ԵՂՅՕԵԱ, ԻՊԱ ԵԱՐԻԱ; ԱՅԱՐ յօ ճԱԾ ԱՊ ԲՅՐԱԼԵԱԾ, .Ի.
 ԼՈՅԾԵԱՆ ԱՕՊՅԱՐ ԱՊ ԵՂԵՅԱ, ԲԱ Կ-Ա ԵՂԵԱՕԻ, յԱԵ Ե-ԲԱՅ-
 ԲԱԾ ԲԱՂԵԱԼ ԵՒԼԼԵ ԻՊԱ ԵՂԵ ԵՅ ԵՅԱԾ ԵՅԱՐ ԵԱՐԻԱԾ. Բօ ճԱԾ
 յԱՐ ԱՕՊ ա ճա՛ ԵՐԱՕՂԵԱԾ ԵՐԱՊԻ-ԲԵԱՊԻԱ ԵԱԵԱ .Ի. ԱՊ ՉԱ
 ԵՒԾԵ, ԱՅԱՐ ԱՊ ՉԱ ԵԱՐՉ, ծ յԱՐ ԵՅՐԻԱ յԵԱԾ ԲԻՐ ԻՊԱ
 յՊԱ ԵԱՐ ԼՈՂԵԱԾ յԻԱ յԻԱՊ. ԵԱՐ րի՛ յօ ԵՒՐԻՉ ՉՐԱՊԵ,
 ԱՅԱՐ ա ԵԱՐԻԵ յԻԱ ԲԱՐԵ ԱՅԱՐ ԲՕԵՕԻՄԵԱԾ ԵՅ ԵՅԱՊԻ ծօ
 ԲԽԱԾԱՆ, ԱՅԱՐ ՉՕ յԱԵԲԱԾ ԲԵՂ ԱՅ ԲԵԱԾԱՊ յա Չ-ԵԵՂԵ
 Կ-ԱՐԵ ԻՊԱ ԵՂԵՂԼ. ԱՊ ԵԱՊ յօ ԵՕՊԻԱՐԻ ՉՐԱՊԵ ՓԻԱ-
 ՐԻՊԻԱԾ ԱՐ ԵՅՐԻՊ ԱՅԱՐ ԱՐ ԵԱՐԱԾ ԻՊԱ ԵԱԾ ԱՐԻ յՂԵ ԱՅԱՐ
 ԵՕՊԻԱՐԻ, յօ ճԱԾ ԱԱՊԱՊ ԱՅԱՐ ԻՄԵԱՂԼԱ Ի; ծՐԻ յօ ԱՂԻՉ
 ՉԱՐ ԲԱ ԵԱՐԻՊԻԱ ԵՐՕԵԱ ԱՅԱՐ ԵԱՊՉՊԱԼԱ յօ ԵԱ ԲԵ ԲԱՊ ծՐԵ-
 ՅԱԾ րի՛, ԱՅԱՐ յօ ԲԻԱԲԻՅՈՅԵ ԵՅ ԵՐԵԱԾ ԵՅ ԵՒԱՂ յԻՐ ԵՅ ԵՅԱ-

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

nan. “Ari eagla mo b'iodbad do ceanngaiil daim,” ar rē. Ro mh'ijz riu Tráinne, a'zur a'ny riu no zluair Djarimuid fáin raimail riu d'ionnraizid na Zlair-féinne.

Tánzadar a d-tíu a z-ceudóiu, a'zur no fárfuizeadar de rzeula mhic Uí Dhuibne. “Ro cōnharera ó éianab é,” ar Djarimuid. “Aiarread, déin eolur dúinn mar a b-fuil ré,” ar ríad, “zo m-beimuid a ceann m'inn do láair Fhion mhic Chumail.” “Do b'olc mo cóir dá cōimeud,” ar Djarimuid, “dá n-diongnairn mar a deiréidre, óir atá ar cōimeire mo zóile a'zur mo zairze coru a'zur aham Dhjarimuda; a'zur ar an adbar riu n'í déy feall air.” “An f'íor riu?” ar ríad. “Ír f'íor zo deimn,” ar Djarimuid. “Aiarread, fúizfir féin an láair riu,” ar ríad, “a'zur beirfem do ceann a b-fiadhair Fhion ór b'iodba do éu.” “Ír ceanngairte do b'airn,” ar Djarimuid, “an tréat do léizfirre mo ceann ríab,” a'zur a'zā rād riu no éairraiz an Mhóalltaé ar a éruail zairze, a'zur tuz rziyor-buille f'íocmar de fá ceann an tí fá neara do, zo n-deairna dá órdan de. A'ny riu no ionnruiz rluaz na Zlair-féinne, a'zur no záb dá n-éirleac a'zur dá n-aéumad zo m'leadta mear-cálma, zup záb fúta, ríóta, a'zur éairra, a'raíl do raéfad reabac fá mh'neunab, nō maetire tré mh'neunad mh'neunad; zupab a'raíl riu do zéair Djarimuid zairra lúiréaca loirneaca lánáirne na Loélanuac, zo nac n-deacab fear i'nnre rzeil na maoidte mh'neunad ar an láair riu, zan b'íon bair a'zur time raózail d'innre air, acé na rí zlair-féinne a'zur beazán dá muirre no éiré cum a luirze.

Ro ionnruiz Djarimuid tar a air zan fuiluzad zan foirdeairzad air, a'zur no zluair moine zo ráirz Mu-

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 Zriáinne. Ro fearabair fáilte noinne, azur no fáilríuiz Zriáinne de an b-feacaíð fé aon focal do rzeulaib Fhionn mhic Churhail azur Fhian Eireann. A dubairtfean ná b-feacaíð, azur no cáiteadar a m-biad azur a d-tomaltur an oidee rin.

Ro éiriz Diarmuid zo moe do lo azur do lantróillre ar n-a márae, azur n' comhuide do ríizne zo máiníz an tulae neuháidee; azur ar moeáin an, no buail a ríiae zo lom-loiríneae, zur éur an ríiae ar ion-éiríe na éiríoll. An rin a dubairt Dub-órae zo ríiae féin do éiríe ne Diarmuid, azur ríiníz a d-ríe a z-ceudóir. A rin do ríizne fein azur Diarmuid ar a éiríe zo corraíne, fearraíne, feiríneae, fuil-beairae, fearraeae, feiríneair; mar a biad dá dáin dána, n' dá éiríe buile, n' dá leozan cuéaiz, n' dá feabac urrahta ar buae aille. Zurab é rin ríinríne azur tuaríazabáil an éiríeae éiríe éiríne doideadrianna no ba eatorra.

Teiríz aríon a n-áir ar a láine, azur ríie a z-coirne azur a z-comáil a éiríe, azur ríiae na doiríneae ríe éadrianna a éiríe. An rin ríiae ríieae ríieae dá éiríe, zur éoz Diarmuid Dub-órae ar a zualáin, zur buail héin dá éiríe fá éaláin; azur no éeazáil fé zo dáiríneae doríneae ar an láirín rin é. Já rin ríiníz Fíon-órae azur Feirí-órae do éiríe rin a n-díe a éiríe, azur ríe an ceazal ceudna oríe; azur a dubairt zo m-bairíneae a z-ríneae díe, muna m-biad zo m-b'feairín ar a b-ríneae ríe z-cuiríneae rin maríneae ar a b-ríneae, "óir n' tualáin dúine do bair ríiaeae," ar fé; azur no fáiz an rin zo ríieae ríieae ríieae íad.

An rin no ríieae féin d'fíor Mhuadán azur Zriáinne, zur cáiteadar a m-biad azur a d-tomaltur an oidee rin; azur no éaíe Diarmuid azur Zriáinne do éad, azur do ríizne Mhuadán fáine azur fóiríneae doiríe zo máirín.

gave him welcome, and Grainne asked him whether he had gotten any word of the tidings of Fionn Mac Cumhaill 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 éiríúg Driarimuid aZur no ionnir do Thriáinne zo riab a riainde a b-fozur dóib; aZur no ionnir di rzeul na n-allmuraic ó éúir zo deirnead, mari do éurc trí caozad dá muirirri trí laete a n-driúg a céile no n-a cleafarb, aZur mari do éurc cúig ceud deuz dá rluaz an ceatrainad lá ne nín a láine, aZur mari do ceanzal na trí zlar-féirneide an cúighead lá: “aZur atá trí coirte nínne an flabriad aco fá comairi m’uilece,” an re, “aZur n’ dearzanu arim orreá.” “An baiuir a z-ciu do na trí féirneidib riu?” an Triáinne. “Níor baiuear,” an Driarimuid, “óir ir fearu liom a b-riand zo fada ina zo zeairi; óir n’ fúil ré a z-cumur d’aoi laoc ina zair-zideac a n-Éiriu an ceanzal atá orreá do rzaorlead, acé aoi ceatrain amáin, .i. Oirín mac Fhionn, aZur Orzari mac Oirín, aZur Luzáid láimeuctac, aZur Coián mac Mhóirne: aZur atá tnué azamra nac rzaorleid aoi don ceatrain riu iad. Acé ceana ir zeairi zo b-fuígíid Fionn rzeula orreá, aZur cealzfaid riu a éiride ina éliab; aZur ir cóir dúinne beiré az imteacé ar an uairi ro an eazla zo m-beirfad Fionn aZur na coirte nínne orriuiriu.”

Jari riu no zluair an buidean riu ar an uairi, aZur no zabadar riari nompa nó zo riandadar bozac Fhionleice. Ro bá Triáinne dá cori an tan riu, zuri éuiri Muadán an a múir í zo riandadar rliab adbal-móir Luacra. An riu no ruid Driarimuid an briaac an t-riotea no bá az riuoiri tré lari an t-rléibe; aZur no bá Triáinne az ionn-lad a lán, aZur no iairi a rzián an Driarimuid do baiu a h-ionzan di.

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 the strangers had with them three venomous hounds (*tri coirte 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 Mor-na ; 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 Trugh-enackmy, 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

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.

աղ ծրօթի աշ քրիստոսի ար նա քրի բնութիւնն յո ին յա շաղտե. Բո լեանաճար բնն նա արտե ար լուշ Չիարմուճա շո ինչաճար ճորսր նա հ-սանա; աշսր յո շսաճար շո հ-իարեար նա հ-սանա, շո հ-քսարաճար լեաճ Չիարմուճա աշսր Շիւրսնե ան. Բո շաճար յոմքա յար քրի քրի շո ինչաճար ան Շիւրսնե, աշսր ար քրի շո Բոշաճ Բիւրն-լեյե, աշսր ճո Շիւրն-աճարն նա հ-Բիւրն, յր և ինչաճար Լեանան ան քրի, աշսր ճո Չիարմ ճալսն Շիւրն, աշսր ճո քրի լեաճ-նոմ Լսաճա.

Աճ շաճ, յիսր արմիճ Չիարմսր յնա ճիւղ յաճ ար ան ճոմիւղաճ յիսր յո շո հ-քաճար նա յիւրնե յաճ յիւրն, աշսր նա հ-ոննոնա արմիւղ, աշսր քրի քրիւնաճ և յիւրն-ճիւր նա յիւրնեճ շո ճիւր, ճաճ, ճաճաճ; աշսր և ճ-քրի արտե յիսր ար ճիւր քրիւնսրն յնա լանսրն ևճ. Չար ճո ճոնարն Չիարմսր քան քանսր քրի յաճ ճիւղ, յո կոն ճա հ-քաճ աշսր ճա յ-իւրնսր. Աշսր յո ին յիւրն արտե ճոմաճաճ ար ան քրի ին և յիւրն-ճիւր նա յիւրն, աշսր յո ին յիւրն քրի ճաճ արաճ; ան քրի յո քրի Շիւրնե ան քրի ճիւր ճիւր Չիարմուճա, շիւր ճիւր Չիարմսր յնա ճաճարնսր յ, աշսր և ճաճար, “ճար յ-ճոճ յի շիւրն յո ճիւղսր ճո յաճ-ճոն ան յիւրն արտե, և Շիւրնե.” “Սի հ-աճ շո ճիւրն,” ար Շիւրնե, “աշսր ճո ինչարն կոն յաճ ճ-քրի ճիւրն շիւրն յիւրն շիւր անսր ճաճ.” Բո ճարմսրն Չիարմսր ան քրի աշսր յո ճիւր յնա քրիւրնսր յ, աշսր յո ճիւրնսր յիւրն և հ-արտե քրի; աշսր ան քրի յո ճիւր Չիւրնսր ար և յիւրն շո յիւրն լեյր յիւրն ճոն ք-քրի յ.

Սիսր ճիւրն շիւր քրիւրնսր ճիւր ճո նա քրի ճոնսրն յիսր և յ-ճիւրն Չիարմուճա, աշսր և ճաճարն Չիւրնսր յիւրն Շիւրնե ճո լեանանսր աշսր շո ճ-քրիւրնսր յիւրն ան ճիւրն. Ան քրի յո քրի Չիւրնսր աշսր յո իսր ճոնսր ար և ճիւրն

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.

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 carcass 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.

ԲՅՄ Ե ԵՐԵԱԾ, ԲՅՄ ՈՒ ԸՄՈՒ Ե ՄԵՄԻ ԵԱՐԻՇԱՕԼ Ե ՐԱՅԻՇՈՒ
 ԲՅՈՏԱ ԱՅ ԶԱՅ ԵՐԻՇ, ԲՅՄ ԵՄ ԽՅՅԱ ԵՇԱՐԵԱԾ ՍԻՇԱՅԻ ԵՕ
 ՄԱՇԱՕԻՄ ԱՅ ԵՐԻՇ ԵՐԻՇ ՈՒ ԵԱ Ե ՄԵՄԻՇԱՅԻ ՄԱ ՐԱՅԻՇԵԱԾ,
 ՅՄԻ ՄԱՐԵ ԵՕՄ ՍԻՇԱՅԻ ՐՄ Ե ; ԲՅՄ ԵՄ ԱՅ ԵԱՐԱ ԵՍԻՇԱՐ
 ԵՕՄ ԵԱՐԱ ՔԵԱՐ, ՅՄԻ ՄԱՐԵ Ե ; ԲՅՄ ԱՅ ԵՐԵԱՐ ՔԵԱՐ ՄԱՐ
 ԱՅ ԵՍԵՄԵԱ. ԱՅՄ ՐՄ, ՄԱՐ ՄԱԾ ԵՄԱԾ ԵՕՐՄԱՄ ԵԱՐ ԵՐ
 ԵՂՅԵԱՐՄԱՅԵ ԵՕ ԵՍԵՄ, ՄԱՐ ԵՕ ԵՕՄՄԱՅԻ ԵԱ ԵՍԵՄՄԱՅԻ
 Ե ԵՍԵՄԱԾԱ ԲՅՄ Ե ԵՍԵՄՄԱՅԻ ԵԱ ԵՍԵՄ, ՈՒ ԶԱԵԱԵԱՐ
 ՔԵՄ ՄԱՕՄ ՄԱԾՄԱ ԲՅՄ ՄՕՐՄԵՅԻՄԵ ԸՍՇԱ, ԲՅՄ ՈՒ ԼԵԱՅ
 ԵՐԱՄՄԱՅ ԵՐԻՇԱ ԵԱ ՄՕՐՄՅՅԱՅԵԱԾ ԲՅՄ ԵԱ ՄՕՐՄԵԱԾ,
 ՅՕՄՄԱՐ ՄՄԱՅ ՄՕԵԱԾԱՅ ԵՍՄԵ ՕՐ ՔՅՕԵԱՅԻՅ, ՄՕ ՔԱՄ ԵԱԼԱՄ
 ՄՅԼԱՐ, ՄՕ ՔԱՄ ՍԻՇԵ, ՄԱԾ ՄՕԵԱԾԱՅ ԵԱԾԼԱԾ ՄԱ ՔԵԱՐ
 ԵՂՄԻՐԵ ՐՅԵՒ ԵՐ ԵՅՅՅ, ՅԱՄ ԵՐՄԵԱԼ ԵԱՐ ԲՅՄ ԵՍԱՄՅՅԱ
 ԵՂՄԻՐԵ ԵՐ ՅԱԾ ՔԵԱՐ ԵՅՅ ԵՂՄՅԵ ԱՅ ԵՍԻՇՒՅԵ ԱՅ ԵՍԻՇՒՅԵ,
 1. ԵԱՄՅՅԱԾ ՔՅՄՄ ՄՅՇ ԵՍՄԱՅԼԼ, ՈՒ ԸՄԱՅԾ Ե ԵՍԵՄԱՅՄ
 ԲՅՄ Ե ԵՍԵՄՄԱՅՄ ԱՅ ՔԵԱԾ ՈՒ ԵԱ ԵՐԱՄՄԱՅ ԲՅ ԵՐ ԵՐ
 ԵՐ ՄԱ ԵՍԵՄՒՅԱՅԻ.

ՅՕՄՅՐԱ ՔՅՄՄ, ԵՐ ԵՍԵՄԱՅԻ ՐՅԵՒ ՄԱ ՅԼԱՐՒՅԻՄԵ ԵՕ
 ԵՂՇ ԵՍԻՇՒՅԻ ՄԵ ԵՐԱՄՄԱՅ, ՈՒ ԸՄՈՒ ՅԱՄՄ ՕՐ ԵՐԵ ԵՐ
 ՔՅՄՄԱՅ ԵՐՄԵԱՄ, ԲՅՄ ՈՒ ԶԼԱՅՐԵԱԵԱՐ ՈՒՄՔԱ Ե ՄԱԾՅՅԱՅ
 ՅԱՅԱՅ ԵԱԾԱ ՐՅՅԵ ԲՅՄ Ե ՔԵՅՕՅՅՅԵ ԵԱԾԱ ԵՕՄՄԵ, ՄՕ ՅՕ
 ՄԱՅՅԱԵԱՐ ԱՅ ԵԱԾ ՄԱՐ Ե ՄԱԵԱԵԱՐ ՄԱ ԵՐՅ ՔԵՄՄՅԵ ԵՕՄՅՅԱ
 ՅԱՐԵ ; ԲՅՄ ՈՒ ԵԱ ԸՄԱԾ ԵՐՅԵ ԼԵ ՔՅՄՄ ՐՄ ԵՐ ՄԱ
 ԵՍԵՄՒՅ ԵՕ. ԱՅՄ ՐՄ ԵՕ ԼԱԵԱՄ ՔՅՄՄ, ԲՅՄ ՐՇ Ե ՈՒ
 ՄԱՅԾ : “ Ե ՕՐՒՄ,” ԵՐ ՐԵ, “ ՐՅԱՕԼ ԵՕ ՄԱ ԵՐՅ ՔԵՄՄՅԻՅ
 ԵԱՄ.” “ ՄՅ ՐՅԱՕԼՔԵԱԾ,” ԵՐ ՕՐՒՄ, “ ՕՐՄ ՈՒ ԸՄՈՒ ԵՐԱՄՅՅ
 ՄԱՅ ԵՒՐԱ ՕՐՄ ՅԱՄ ԼՕԾ ԵԱ ԵՍԵՄՅԵԱԾ ՔԵՄ ԵՕ
 ՐՅԱՕԼԵԱԾ ԵԱՄ.” “ Ա ՕՐՅԱՄ ՐՅԱՕԼ ԵՅՅ,” ԵՐ ՔՅՄՄ.
 “ ՅՐ ԵՐԱԾԱՐ ԵԱՄ,” ԵՐ ՕՐՅԱՐ, “ ՅՄ ԵՍԼԼԵ ԵՕՄՅԱՅԻ ԵՕ

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 Cumhaill, who went wheeling and hovering [around] whilst Diarmuid was making slaughter of the strangers.

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

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

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

մյան կոյն ծօ ըսր օրրէա ;” ԲԶԱՐ ՈՅ ԾԻՍԼԵ ՄԱՇ ԼԱՅԾԵԱՇ
 ԲԶԱՐ ՇՈՆԱՅ ՄԱՐ ԱՅ Զ-ՇԵՍԾՆԱ ԱՅ ԸՍԽԵԱՇ ԾՈ ՐԶՈՒԼԵԱԾ
 ԾՅՅՈՒ. ԱՇԵ ՇԵԱՆԱ, ՆՅՈՐ Բ-ԲԱԾԱ ԾԾՅԻ ԲՐ ՆԱ Կ-ԵՄՄԱՅԻՇԵԻԲ
 ՐԻՆ ԶՈ Բ-ԲԱՐԱԾԱՐ ՆԱ ԵՐԻ ԲԵՅՆՆԻԾԵ ԲԱՐ ՍԻՐ ԱՅ Զ-ՇՄԱՅԻԾ-
 ՇԵԱՆԶԱԼ ՈՅ ԲԱ ՕՐՐԵԱ. ԱՅՆ ՐԻՆ ՈՅ ԵՕՇԱՅԼ ԲԵՅՆՆ ԵՐԻ ԲԵԱՐԵԱ
 ԲԾԾԲԱՐՐԻՆԶԵ ԾԾՅԻ; ԲԶԱՐ ՈՅ ԸՍԽԵԱԾ Ա ԿԱԶ ՕՐ Ա ԼԵԱՇԵ,
 ԲԶԱՐ ՈՅ ՐԶՐԵՅՈՒԾԱԾ Ա Ն-ԱՆՄԱՆՆԱ Ա Ն-ՕԶԱՄ ԸՄԱՅՈՒԾ, ԲԶԱՐ
 ԾՈ ԲԵԱՐԱԾ Ա Զ-ԸԼՍԻՇԵ ՇԱՅՆԵ, ԶՐԻ ԲԱ ԸՍԽԵԱՇ ԵՐՈՄ-
 ԸՐՈՅԵԱՇ ՈՅ ԲԱ ԲԵՅՆՆ Ա Կ-ԱՅԵԼԵ ՆԱ Կ-ԱՅՐԵ ՐԻՆ.

ԻՐ Ի ՐԻՆ ԱՅՐՐԻՐ ԲԶԱՐ ԱՅՐԻ ԾՈ ԸՈՆՆԱՐԵ ԲԵՅՆՆ ԸՍԽԶԵ
 ԾԵՐԾՐԵ ԱՅ ՓՍԻԲ-ԲԵԼԵԻԾԵ, ԲԶԱՐ Ա ՇՈՐԱ ԲՐ ԲՈԼԱՆՄԱՆ,
 ԲԶԱՐ Ա ԵԱՆԶԱ ԲՐ ԵՄԼԱԶԱՅԼ, ԲԶԱՐ Ա ԲՅԵԼԵ ԱԶ ՐԵԼԵԱԾ ՆԱ
 ՇԵԱՆՆ; ԲԶԱՐ Օ ԸՈՆՆԱՐԵ ԲԵՅՆՆ ԲԱՆ ԵՅԻՇԻՄ ՐԻՆ ԸՍԽԶԵ Ի,
 ՈՅ ԲԻԱՐՄԱՅԶ ՐԶԵՍԼԱ ԾԻ. “ԱԵԱՐԾ ՐԶԵՍԼԱ ՄԾՐԱ ՕԼՇԱ ԲԶԱՄ
 ՈՅ Ն-Ա Ն-ԵՍՆՐԻՆ ԾՍԻԵ, ԲԶԱՐ ԻՐ ԾԾՅԶ ԿՈՄ ԶՐԻ ԾՍԻՆ ԶԱՆ
 ԵՅԵԱՐՆԱ ՄԵ ;” ԲԶԱՐ ՈՅ ԵՍՆԻՐ ՐԶԵՍԼԱ ԾՈ Օ ԸՍՐ ԶՈ ԾԵՐԵԱԾ
 ԲՐ ԶԱՇ ՄԱՐԻԾԱԾ ԾԱ Ն-ԾԵԱՐՆԱ ՓԻԱՐՄԱՅԾ Օ ՓՍԻԲԵ, ԲԶԱՐ
 ՄԱՐ ԸՍԽԵԱԾԱՐ ՆԱ ԵՐԻ ՇՈՒԵ ՆՐԻՆԵ ՍԻՐ, “ԲԶԱՐ ԻՐ ԲՐ
 ԵՅԶԵԱՆ ԾՈ ԸՍԱՅԾ ՄՐԵ ԲԵՅՆ ԱՐ,” ԲՐ ՐԻ. “ՇԱ Կ-ԱՅԵ ԲՐ
 ԶԱԾ ՄԱՇ ԱՅ ՓՍԻԲԵ ?” ԲՐ ԲԵՅՆՆ. “ՆԻ ԲՅԵԼ Ա ԲԵՅՐ ՐԻՆ
 ԲԶԱՄ,” ԲՐ ՐԻ; ԲԶԱՐ ԱՅՆ ՐԻՆ ՈՅ ԶԼԱՅԻՐ ԲԵՅՆՆ ԲԶԱՐ ԲԻԱՆՆԱ
 ԸՐԵԱՆՆ, ԲԶԱՐ ՆԻ Կ-ԱՅԵՐԻՐԵԱՐ ՐԶԵՍԼԱՅԵԱՇԵՇ ՕՐՐԵԱ ԶՈ
 ՈՆՆԶԱԾԱՐ ԱՆՍԱՅՆ ԼԱՅԵԱՆՆ.

ԵՄԵՒՐԱ ՓՅԻԱՐՄԱԾԱ ԲԶԱՐ ԶԻՄԱՐՆԵ ԲԶԱՐ ԱՅՄԱԾԱՅՆ,
 ԵՍՆԻՐԵԱՐՆԱՆ ՐԶԵՍԼԱ ՕԵԼԵ. ՔՈ ԶԱԾԱԾԱՐ ՈՄՄԱ ՐՅՐԻ ԶՈ
 ՏԻԱԲ ԼԱՇՅՈՒ, ԲԶԱՐ ԾՈ ԱՅԻ ՇՈՆԱՅԼԼ ԶԱԲՆԱ, ԲԶԱՐ ԱՐ ՐԻՆ
 ԼԱՅՆ ԸԼԻ ՍԻՐ ԱՅ ՏԵՅՈՆԱՅՆ ՐՅՐԻ ԶՈ ՔՈՐ ԾԱ ԲՅՈԼԵԱՇ ՍԻՐ Ա

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 Lughaidh 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 [ceased 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'Duibne?" 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.

մայծեար Լսմիեա՛ս ան տան րօ ; Բար ճօ մարն Փարսիսի
բլա՛ս ալլա ան օյժճե րիյ ճօն, շար ճարճեաճար և Լօրժճօնիյ
բօլա Բար բօլարճե, Բար ճօ ճօլաճար ճօ մարնի ար ր-ա
մարա՛ս. Բօ ճիյճ Պարաճան ճօ մօճ Բար ճօ Լաբար Լե
Փարսիսի, Բար ր ճօ մարն, ճօ մ-Բար բօ բօն Բար ճօ
ճեաճտ. “ Նի ճօն ճարճե րիյ ճօ ճարան,” ար Փարսիսի,
“ ճիյ ճաճ րիյ ճար ճեալարճ ճար ճօնիյնաճ ճար ճօ ճան
ճարան.” Նիյն ճան Պարաճան ճօլարճե արճ ; Բար
ճօ ճօլարն ճեաճ Բար ճօնԼարնաճ ճօն, Բար մօ բաճ ար
ան Լաճար րիյ ճաճ, Բար Բար ճօնաճ ճօնաճ մօ Բար-
իսի Բար ճօլարն և ր-Բար ճօ Պարաճան.

Ձ Բարճե րիյ մօ ճօլարճար ր ան արն Բար ճարն ճաճա
ր-ճիյնաճ ճօ Լաճ-ճարն ՏօնԲե Բ-ճճճե, Բար ար րիյ ճօն
ճօ ճիյնաճ ճեաճ Օ Բ-Բարնաճ ; Բար Բար ճօնալ ան ճիյնաճ
ճեաճ րիյ ճօն, ճօ Բի ճօլարն ճաճ ճօն : ճճտ ան տան ճօ
րնարն րաճ մարն բար և Բ-րնարնաճ արճ ճճտ Փարսիսի
ճօ ճօնիյն Պարաճան, ճօ ճան միյնաճ ճօ, Բար ճօ ճան Բար
րնալ մօ ճօլ Փարսիսի ճօ ճարճաճ ճար Լիյն Բարն-
րճարնաճ րար Լե Բ-ար և ճօլն, ճօ ր-ճարնաճ : “ Ձ Փար-
սիսի,” ար ճօ, “ ճօն մօն ճօ ճօնաճտ և ճօ-ճօլարնաճ
Բար և ճօ-ճարն, ճար Լիյն բօն ր ճարն ան Բարն-
րճարն րիյ ճօն ճար.” “ ր բօն րիյ, և ճօլարն,” ար Փարսիսի ;

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 incorrectly called Slieve Baughty.

³ *Triucha ceul*. 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. Duaid Mac Fírbis, who wrote a minute account of the descent, territories, and

called Luinneach 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, *Síol Fhíachraic, mhí Ceadaic Muighmheadhóin, .i. Uí Fhíachraic Muighde, (i b-tamhaidhe aghu, 1666), Uí Amhalgaidh Iorruir, Fíu Ceara, Uí Fíachraic Aidhne, ó'a n-ghojnéar aghoir Cineal Guaire, Cineal Aodha na h-Echtghe, Coill Ua bh-Fíachraic, mairle le tuib eile naic aghojnéar do íb Fhíachraic aghu.* "The race of Fiachra, son of Eochaidh Muighmheadhoin. These are, the Hy Fiachrach of the Moy (where we are this day, 1666), the Hy Amhalgaidh of Iorrus, the men of Ceara, the Hy Fiachrach Aidhne, now called Cineal Guaire, Cineal Aodha na h-Echtghe, Coill Ua bh-Fiachrach, together with other territories not considered as of the Hy Fiachrach at this day." The Hy Fiachrach of the Moy were in the counties of Sligo and of Mayo, and part of their former territory is now the barony of Tir Fhiachrach, (anglice Tíreragh) in the county of Mayo, which is the district to which Diarmuid and Grainne have arrived.

“ Զի՞ծ ե՞լ միբ ըօմ ճօրնեւ թէյն օր ը՛աշլա Բիւոյ, ո՞ր
բալկոշէ Լիօմ մ’յմծարչած ոյօրս ոյ՞ծ ծալ, աշար յբ ըա-
ճարի տօծ ըօ ճաբար յիբ ոյս մոնայն.” Աոյ բի ըօ միշոյ
Պարսոյ Օ Պսիոյ ծառ ը՛նչիւ միշ Երբարս ար ը-տիբ,
աշար ըօ միշ Լիբ յ բան Ե-թօծն. Աոյ մանչարս բան
Ե-թօծն ըօ միշոյ Պարսոյ բանօ՞՞ ը Զ-ճար-Լար ոյս
թօծն; աշար ոյս մարն բիծ ալլա աո օր՞՞ ըօ բի, շար ճար
թէյն աշար Յրարս ը Լօր՞՞ ըօյն թօլա աշար բօրարչօ.
Քօ թիւիշ Պարսոյ շօ մօ՞՞, աշար ըօ ճար ըօմ աո Ե-ճար-
Եար Լօ՞՞ ըօմարչ; աշար ըօ միշոյ բարմարս ճարս աշար
ճարչար յիբ, շօ Ե-բարս ճար թիշօ աշար բիծարչ ճար,
ճօ՞՞ շար Եար ոյս ոյս ճարս շօ Եար.

Եօմ՞՞ Բիւոյ աշար ոյս Բիւոյ, ար մօ՞՞ ըօմարս ը ոյս-Արարս
ըօն ոյօր ըօմ ըօն աո ըօմ ըօ ըօմարս ըօմ ըօմ ըօմ ըօմ
ոյս-Եարչիւ, աշար ըօմ ոյօր ոյօր ոյօր ըօմ ըօմ ըօմ ըօմ
ըօմ ար միւ՞՞ աշար ար մարս ար ըօմ ըօմ ըօմ ըօմ
ըօմ-Եարն ոյս; աշար ոյս բարս ըօմ Բիւոյ ըօմ ըօմ
ըօմ-ըօմարս ըօմ օրն. “ Ոյ ըօմարս,” ար ըօմ, “ աշար
ար Ե-բարս ըօմ ըօմ ըօմ, ը Բիւոյ?” “ Ոյ բարս,” ար
Բիւոյ, “ ըօմ շար ըօմ ոյս շար ոյս ըօմ ըօմ ըօմ ըօմ ըօմ.”
Ղարչարս աո Եարն ըօմ ըօմ ըօմ ըօմ ըօմ Բիւոյ բան
Զ-ըօմարս բի, աշար ըօմ Եարն ըօմ ըօմ. Բիւոյ
Բիւոյն ըօմ, աշար ըօմ ըօմ ըօմ, ըօմ ըօմ ըօմ ըօմ
ըօմ. Ա ըօմարս շար ոյս ըօմ ըօմ ըօմ ըօմ, աշար
շօ մարս ըօմ ըօմ ըօմ ըօմ ըօմ ըօմ ըօմ ըօմ ըօմ, աշար
շօ մարս ըօմ ըօմ ըօմ ըօմ ըօմ ըօմ ըօմ ըօմ, “ աշար ըօմ
ըօմարս ըօմ ըօմ ոյս բար ոյս բար, աշար ըօմ ըօմ
ըօմ ըօմ ըօմ ըօմ ըօմ ըօմ ըօմ ըօմ ըօմ ըօմ ըօմ ըօմ.” “ Եարն
բարն ըօմ աո արս ըօմ մարս Եար ոյս-ըօմ?” ար Բիւոյ.
“ Ա ըօմարս ար մարս,” ար բար, “ աշար ըօմ Եար
ըօմ Եարն ըօմ Եարն ըօմ ըօմ ըօմ ըօմ ըօմ ըօմ ըօմ ըօմ,

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 Cumhall 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.

ԲՅՄԻ ԻՐ ՄԻՔԻԸ ԼԻՍՆ ԶԻՇ ԲՅՄԻ ԵՈՅԱԸ ԶԻ Ն-ԱՐՇՄԵԱՇ Ը՛ՔՁՅՂԻ
 Ե Ե-ՔԻԱՆՆԱՅՔԱՇՇ.՝ “Փօ ԵՔԻ ԲԻՆ ԸՅԵ,” ԲԻ ՔԵՅՆ, “ԱՇՇ
 Յօ Ը-ՇԱՅՂԻԸ ԲԻԵ ԷՐԻՅԸ ԸԱՆՆ ԵՆ ԱՇԱՐԻ.” “ՆՅ ԲՅՒԼ ԸՐԻ, ԵՆՆ
 ԱՐԻՅՅԻԸ, ԵՆՆ ԵՅՆՆՄԱՐ, ԵՆՆ ԵՅՆՆՈՒՅՆԵ, ԵՆՆ, ԵՆՆ ԵՇՇՇԱՆՇԵ
 ԱՅՂԻՆ ԸՅՈ ԵՆՆՔԱՆԱՅՈՐ ԸՒՐՇ, Ե ՔԻՅՆ,” ԲԻ ԲԻԱԸ. “ՆՆ
 Ե-ԵԱՐԻ ԷՐԻՅԸ ՕՐԻՇՇԱ, Ե ՔԻՅՆ,” ԲԻ ՕՐԲԻՆ, “ԱՇՇ Ե Ն-ԱՐՇ-
 ՄԵԱՇԱ ԸՅՈ ԸՒՐՇԻՆ ԼԵԱՇ Ե Ն-ԷՐԻՅԸ Շ՛ԱՇԱՐԻԱ.” “ԵՐ ԸՅՅՅ
 ԼԵՅՆ,” ԲԻ ՔԵՅՆ, “ԸՆՆ ՄԱՐԻՅՈՅԱԸ ԸՒՐՇԵ ՄՔ ԲՔԻՆ ՅՒՐ
 Ե՛ՔԱՐԱՐԻԱ Մ՛ՔԻՅԸ ԸՅՈ ՄՔԻՇՇԵԱՇ ԱՒՐՇԵ, Ե ՕՐԲԻՆ; ԲՅՄԻ ՆՅ
 ԷՅՈՒՒՔԱՅԸ ԸՅՆ ԸՒՐՇԵ Ե Ե-ՔԻԱՆՆԱՅՔԱՇՇ ԱՇՇ ԵՆ ՇՅ ԸՅՈ ԵՆՆ-
 ՔԱՐ ԷՐԻՅԸ ԸԱՆՆՐԱ ԵՆ ԱՇԱՐԻ.” “ՇՐԵՍԸ ԵՆ ԷՐԻՅԸ ԸՆՆ Ե-ԵԱՐ-
 ՄԻԱՅԸ ԲՅԱԸ?” ԲԻ ԱՅՆՅՄԱՐ ՄԱՇ ԱՐԻՇ ԸՅՅ ՆՅՅ ԱՅՅՈՒՆԱ.
 “ՆՅ ԲՅՒԼ ԱՇՇ ՇԵՆՆ ԸՐԱՅԸ ՆՅՈ ԼՆՆ ԸՒՐՄՆՆ ԸՅՈ ԸՅՈՒՄԱՅԵ
 ԸՅՈՐՇԱՐՆ ՓԱՅՐՈՐ.” “Փօ ԵՔԻՐԱ ՇՈՄԱՐԼԵ ՆՆԱՐՇ ԸՅԵ, Ե
 ԸԼՆՆՆԱ ԱՅՅՈՐՆԵ,” ԲԻ ՕՐԲԻՆ, “. Ե. ԸՒԼ ՄԱՐ ԲԻ Ե-ՅԵԼԵԱԸ ԲԻԵ,
 ԲՅՄԻ ՅԱՆ ԲԻՇ Ը՛ԵԱՐՄԱՅԸ ԲԻ ՔԻՅՆՆ ԵՆ ԲՅՂԻՇ Ե ՆՆԱՐԻՔԻՇ ԲԻԵ;
 ԲՅՄԻ ՆՅ ՅԱՐ ԸՅԵ ԸՅՆ ՆՅՈ ԸՆՆ ԸՆՆ Ե-ԵԱՐՄԱՆ ՔԵՅՆ ՕՐԻՄԱՅԵ ԸՅՈ
 ԸՆՆԱՐԻՇ ԸՒՐՇԵ, ԲՅՄԻ ԵՆ Ե-ԲՅՒԼ Ե ԲՅՅՐ ԲՅՄԻՅ ԸԻԱ ԵՆ ՇԵՆՆ
 ԵԱՐՄԱՐ ՔԵՅՆ ՕՐԻՄԱՅԵ ԸՅՈ ԸՆՆԱՐԻՇ ԸՒՐՇԵ ՄԱՐ ԷՐԻՅԸ?”
 “ՆՅ ԲՔԱԸԱՐՄԱՐ,” ԲԻ ԲԻԱԸ. “ՇԵՆՆ ՓՅԻԱՐՄԱԸԱ ԱՅ
 ՓՅՒՅԵՆ ԵՆ ՇԵՆՆ ՍԸ ԵԱՐՄԱՐ ՔԵՅՆ ՕՐԻՄԱՅԵ, ԲՅՄԻ ԸՆՆ
 Մ-ԵԻԱԸ ԲԻԵՐԵ ԼՅՆ ԲԻՇՇԵ ՇԵՍ ԲՔԱՐ ՆՔՔԵԱԸՄԱ, ՆՅ ԼՔՅՔԵԱԸ
 ՓԻԱՐՄԱՅԸ Օ ՓՅՒՅԵ ԵՆ ՇԵՆՆ ԵԱՐՄԱՐ ՔԵՅՆ ՕՐԻՄԱՅԵ ԼՅԵ
 .Ե. Ե ՇԵՆՆ ԲՔԻՆ.” “ՇՐԵՍԸ ԵԱԸ ՆՆ ԸՅՈՒԱ ՍԸ ԵԱՐՄԱՐ
 ՔԵՅՆ ՕՐԻՄԱՆ?” ԲԻ ԲԻԱԸ. “ՆՅ ԸԵԱՐԻԱ ԸՅԵ ՆՅՈ ԅԵԼԵ
 Ը՛ՔՁՅՂԻ ԵՆՆ ԲԻՆ,” ԲԻ ՕՐԲԻՆ, “ՄԱՐ ԵՆՆՅՈՐԱԸ ԵՆՆ ԲՅ ԸՅԵ.”

“ԵՅՄԱՐԵԱԸ Ը՛ՔԻՄԱՅԸ ԵՅՐԻ ԸԻԱՐ ԵԱՆ ԸՅՈ ՇՅԱՇՇԱՅԵ ՓՔ ՓԱ-
 ՆՆՆ, .Ե. ԱՅՐՔԵ ՆՅՅՅՅՆ ԱՅՆԱՆԱՆԱՐՆ, ԲՅՄԻ ԱՐԻՇ ՆՅՅՅՅՆ ՕՐԼԵ
 ԱՅՆԱՆԱՆԱՐՆ ՆՅՅ ԼՒՆ, ԲՅՄԻ ՇԱՅ ԱՅՐՔԵ ՅՒԱԸ ԸՅՈ ՆՆԱՇ ԼԱՅՅՇԵԱՇ

1 Their fathers had belonged to the Fenians of Connaught, 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 deimbreáit mac d'Fhionn mac Chumáil. aZur tuZ
 2ine Zmáð do mac Linn Shicé Fhionncaib, zo n-dubairt
 zac bean djob zo m-b'feáru a feari féin d'iománuide
 ina an feari oile; aZur tánuiz ar an iomáid rin comóir-
 tur iomána do táruairn idir Thuácaib Dé Danann aZur
 Fhianhnaib Eilíonh, aZur ir é ionad iuar tuZad an iomáin
 rin, ar macáire áluinn laim me Loç Léin linnéaclac."

"Do éreaznadar Fianhna Eilíonh aZur Tuáca Dé Da-
 nann an coinné rin, aZur ir iad daoine do b'uairle aZur
 do b'urriantaimla do Thuácaib Dé Danann tánuiz an .1.
 riní Zairn Shléibe 2in, aZur riní 2air Shléibe Luaáca,
 aZur na riní 2urcáda buide, aZur na riní h-Éocáda 2ine,
 aZur na riní Laozánuide laocáda, aZur na riní Conáil
 Chollamáin, aZur na riní Fin Fhionnínáin, aZur na riní
 Száil Bhioza, aZur na riní Ronáin 2éa na riní, aZur na
 riní h-Éozáin ó Ear ruaid iné Bhadairin, aZur an Caç-

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 Scoithin in the same barony, (vide Four Masters, A.M. 3500 and n.) There is also a Sliabh Mis in the county of Antrim, which is called in English Slémish.

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 Fhionnchaidh,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

¹ *Fionnmhur*, i.e. the white house.

² *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.

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

⁴ *Eas ruaidh mhic Bhadhairn*, 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."

⁵ *Cath-bhuilleach*, i.e. the Battle-striker.

builleac, aZur na tui FeartZura, aZur an Glar ó Mhaiz
 Bhreac, aZur an Suirgeac ruairc ó Liohan, aZur an Mheir-
 diu ó Bheinn leic, aZur Donn ó Shic Bhreac, aZur Fear an
 beurla bhinn ón m-Bóinn, aZur Colla críonórac ó Bheairu-
 nán Eile, aZur Donn duihac, aZur Donn an oileain,
 aZur Donn Chruic na n-or, aZur Donn Léinchiuc, aZur
 Buiete abac, aZur Doll deudfoluir, aZur cúic mhic
 Fhinn ó Shic Chaiin Chaoin, aZur Ibreac mac Mha-
 nanán, aZur Neamhac mac Mhóir, aZur Bodb deairz
 mac an DeaZda, aZur Mhanán mac Linn, aZur Abórac

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

² *An Suirgeach 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 Bhreagh*, 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* (Barnanely), part of this tract, is now a parish in the barony of Ikerrin. This Colla probably lived on the mountain called Greim an Diabhail, i.e. The Devil's bit.

⁷ *Donn dumhach*. Donn of the sandbanks. This Donn resided at the sandbanks at the mouth of the river Eithneach, 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 Chaoin,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 Alasdroidh*, 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-daeariḡ, aḡur mórán oile nac n-aírimḡṡeari ronn.”

“Do bámoíinne Fíanna Eípmoínn aḡur íad arí fead trí lá aḡur trí oíḡcead aḡ ímíre an báíne ó Zharıb-abáínn na b-Fíann, íur a íáíḡtearí Leamán, ḡo Cíom-ḡleann na b-Fíann, íur a íáíḡtearí ḡleann Fleírḡe; aḡur nı́ íuḡa-ımarí an báíne arí a céíle, aḡur ío bádarí Tuacá Dé Dhanann íur an íae rínn arí ḡac taob do loc Léínn ḡan éíor dúínn, ḡurí éıḡeadarí dá m-bíadmaoíríne an Fhíann aḡ curí le céíle nac m-buadḡadaoírí ríurí Eípmoínn an báíne oíruınn. Aḡur ír í coıńarıle arí arí éınnıeadarí Tuacá Dé Dhanann ímteacṡ tarí a n-aír, aḡur ḡan an báíne rínn d’ímíre línn. Ír é lóınn tuḡadarí Tuacá Dé Dhanann leo a Tíurí tarínnḡíne .ı. cıńóda coıreıra, aḡur ubla caırne, aḡur caoıra cubarıca: aḡur aḡ ḡabáıl tríuca ceud O b-Fíac-ıac láınn íur an Mıuarıd do éıur caoı do na caoıarıb uacá, aḡur d’fár caoıcaınn arí an ḡ-caoı rínn, aḡur acarıd buada íomda aḡ an ḡ-caoıcaınn rínn aḡur aḡá caoıarıb; óıur nı́ ḡabann ḡalarí íua earláıurte aoınn duıne dá n-ıcaınn trí caoıra óıob, aḡur bíoınn meırḡe ríıona aḡur rárarıń reınn-ıńđ oınnıca; aḡur dá m-bad an ceud bíadán dá n-déıur, do íacḡad a n-aóıur a deıc m-bíadán rıccıeac an té do bíarıfıeac íad.”

“Mıarí do éualadarí Tuacá Dé Dhanann na buada rínn do beıc aḡ an ḡ-caoıcaınn, ío éınnıeadarí cđınnıeud uacá féınn arıı .ı. an Searıbán Loclanınac, óḡlac dá mııurıurí féınn, .ı. rıacac cıńarınnıearınn, mđrıńıóıac, caınn-fıaclac, dearıḡ-

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 Fioghmhuin 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 buad. 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.

rúleac, corp-buidé, do éloinn Chaim collaig̃ mhic Noa; aZur n̄ deariZann ariu ariu, aZur n̄ loirZeanh teine é, aZur n̄ báčann uirZe é ne méid a dhuoideac̃ta. N̄ fúil ac̃t aon t-rúil am̄ain a Z-cearic-lár a duib-eudain, aZur iZ̃ imreaim̄a iariuiain fá corp an fácaig̃ rin, aZur n̄ fúil a n-dán do b̄ar d'fáZail n̄o zo m-buaricear t̄ri buill-ide don luirZ-fearuiraio iariuiainh aca aize ariu. A m-báriu an caoricainh rin do c̄odlanh f̄e ran oide, aZur aZa bui bh̄onh f̄e ran l̄o dá c̄oim̄eud; aZur, a clanna Wh̄óirne, ir iad rin na caora iariuir F̄ionh oiruib̄re," ar Oir̄in. "Ac̃t ceana n̄ furuira d̄ib̄ bain leo ar aon cor, oir̄ do r̄iḡne an Seairb̄an Loclannac̃ rin fárac̃ do na t̄riuc̄aib̄ ceud iua t̄im̄c̄oll, zo nac̃ lam̄annh F̄ionh iua F̄ianha Eir̄ionh realZ iua fárac̃ do deunam̄ an̄ ar eazla an d̄iolam̄haig̃ rin."

Ro labair̄i Aod̄ mac Ahdala mhic Wh̄óirna, aZur ir é mo r̄aid̄, zo m-b'fearu leir̄ b̄ar d'fáZail aZ̄ iariuiad̄ na Z-caor̄ rin iua dul tar a ari ar d̄úcc̄ar a m̄ácar̄, aZur a dubair̄ic̄ ne h-Oir̄in a m̄uir̄ic̄in do c̄oim̄eud zo teal̄c̄ tar a n-aar̄ d̄oib̄, aZur dá d-tuic̄fead̄ f̄ein̄ aZur a deair̄b̄-b̄ra-éair̄ ran tuuir̄ rin, a m̄uir̄ic̄in do t̄ioðlac̄ad̄ zo T̄iri tair̄inZ̄ine. AZur mo t̄iom̄had̄ar an d̄iar̄ deaZ̄-laoc̄ rin cead aZur c̄eileab̄iad̄ do Oir̄in aZur do m̄air̄ic̄in na F̄ein̄ne, aZur mo Z̄luair̄ead̄ar iom̄pa, zo nac̃ n-aic̄uir̄tear a n-m̄h̄teac̃ta n̄o zo m̄anzad̄ar Kor dá f̄oileac̄, iur a m̄aid̄-tear̄ Luim̄neac̄ an tan r̄o; aZur n̄ h-aic̄uir̄tear a n-aoid̄-eac̃t an oide rin. Ro éir̄zead̄ar zo mōc̄ ar n-a m̄arāc̄, aZur n̄oiri r̄Zuir̄ead̄ar n̄o zo m̄anzad̄ar Dub̄ior̄ O b̄-F̄iac̄-mac̄, aZur aZ̄ dul do leac̄-taor̄ib̄ na f̄ioðba d̄oib̄ do fuair̄-

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 Oisin. "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 Oisin 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 Oisin and of the chiefs of the Fenians, and went their ways; nor is it told how they fared until they reached Ros da shoileach, which is called Luimneach now, and it is not told how they were entertained that night. They rose early on the morrow, nor halted until they reached Dubhros of Ui Fhiachrach, and as they went towards the forest they found the track of Diar-

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

adaſi loſz Dhiarimuda aſur Zhimáinne an, aſur mo leahadan an loſz zo doſur na fianhoſte iya maſb Dhiarimuid aſur Zhimáinne. Ro moétuſz Dhiarimuid iadſan aſ teacét cum na fianhoſte, aſur tuſ laiñ tapa laocda tap a leatán-ariamaſb, aſur mo fáſſuſz eia h-ſad a bá ſan doſur. “Do élanhamaſb Mhóinne ſiñ,” ar ſiad. “Cia do élanhamaſb Mhóinne ſiñ?” ar Dhiarimuid. “Aod mac Anbala mhic Mhóinna, aſur Aonſur mac Aſſe óſz mhic Mhóinna,” ar ſiad. “Cneud fá d-tánſabairi don fáodba ſo?” ar Dhiarimuid. “Fionn mac Chumáil do éuſſi aſ iariamaſb do éinne ſiñ,” ar ſiad, “máſ éu Dhiarimuid O Duſbhe.” “Iſ mé zo deſimh,” ar Dhiarimuid. “Máſſe,” ar ſiad, “hí h-aſl le Fionn ſan do éeahſa hó laiñ a duſſimh do éaomaſb caoſéaſimh Dubſuſſi d’fáſſaſl uaiñne a u-éſſiſc a aſari.” “Ní ſuſſuſſa dſſe ceacéſari aco ſiñ d’fáſſaſl,” ar Dhiarimuid, “aſur iſ maſſz ar a m-biaſd heaſe ay fáſſi ſiñ; aſur iſ aſéuſd daſſſa ſuſab é maſbáſd baſi u-aſéſeac do ſiſſe, aſur hſoi beaſz do ſiñ maſi éſſiſc uaiſſe.” “Nſoi beaſz duſſe,” ar Aod mac Anbala mhic Mhóinna, “a beaſh do hſeſé ó Fhionn, aſur ſan do beſé aſ deunaſh tſuſim aſſi.” “Ní maſi éſſom a deſſimhe ſúſ,” ar Dhiarimuid, “acé do éonhane a fáſſaſl aſſe dá deunaſh ar Chonán mhac Fhionn Uaéluacra ſoiſne ſo, maſi iñneoraſd dſſe ahoſſi.”

“Lá dá maſb Fionn a d-Teamhairaſz Luacra, aſur maſte aſur móſi uaiſſe Fhianh Eſſimh iya fácaſſi, hſoi éſan do bádaſi an tain ad éonhadaſi aon óſlac móſi niſleacda meari-éaſſa a ſceſſe-ineoſan aſim aſur éſiſd dá h-ſonſſ-ſaſſz, aſur mo fáſſuſz Fionn d’Fhianhamaſb Eſſimh an d-tuſadaſi aſéne aſſi. U dubhadaſi eac a ſceſſeſſe hſari

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 Cumhaill hath sent us to seek thy head, [that is,] if thou be Diarmuid O'Duibhne." "I am he, indeed," quoth Diarmuid. "Well then," said they, "Fionn will not choose but get thy head, or the full of his fist of the berries of the quicken of Dubhros from us in eric of his father." "It is no easy matter for you to get either of those things," said Diarmuid, "and woe to him that may fall under the power of that man. I also know that he it was that slew your fathers, and surely that should suffice him as eric from you." "Truly it should suffice thee," said Aodh the son of Andala Mac Morna, "to have taken his wife from Fionn, without reviling him." "It is not to revile him I say that," quoth Diarmuid, "but I [once] before saw him do the like to Conan the son of Fionn of Liathluachra, as I will relate to you now."

"Of a day that Fionn was in Teanhair 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*.

÷ugadair. ‘Ní mar rín daíra,’ ar Fíonn, ‘aíthiúim
 zúr naíra daí féin é.’ Tairiú an t-óglaó do látaí rí
 rín, a zúr beannuige ar dóib. Fhoctar Fíonn rzeula de,
 cía h-é féin, nó cá tír nó cá tálaí do. ‘Conán mac
 Fhínn Liaéluáca m’airm,’ ar fé, ‘azúr no bá m’átaíre
 az marbad t’átaíra a z-caé Chhuéa, azúr do túir féin
 ran nziom rín, azúr do iarriáid a ionáid a b-Fíannuig-
 eaét tánzamar don dul ro.’ ‘Do zéubair rín,’ ar Fíonn,
 ‘aét zo d-tuzair éirre daíra am átaí.’ ‘Ná h-iarri
 éirre air,’ ar Oirín, ‘aét a átaí do túirí leatíra.’
 ‘Ní zéubad rín uaid,’ ar Fíonn, ‘óir ní fuláir daí
 túille éirre d’fázaíl uaid.’ ‘Creud an éirre acaí az
 iarriáid?’ ar Conán. ‘Ní ful aét cnuí ceann-reanar
 Chéin níe Orlolla Oluim, a ceann do ábaíre leat a
 n-éirre m’átaí ÷uzamra,’ ar Fíonn. ‘Do beiríom com-
 airle máit éirre, a Chonán,’ ar Oirín, ‘.i. dul mar ar
 h-oirleat é, azúr zan ríotáin d’iarriáid ar Fhíonn an
 fáid máiríor fé.’”

“‘Creud í an éirí úd,’ ar Conán, ‘mar nac m-bain-
 ríur a ceann dí?’ ‘Áta,’ ar Oirín, ‘uair daí éirí z
 Orloll Oluim amac ó Dhúy Eócaríuige, azúr Sadb
 nziom Chuirí ceudátaí z, a bean azúr a bain-éirle, a
 máile ríur, azúr iad aríom ar aon áribad; no bá
 Sadb taobérom toríac an ran rín, azúr do cónairíe
 rí eíraob díraí zín ór a cionn a n-áirde azúr a lán áir-
 nead úirre. Tairiú máí na n-áirnead ar Sháidb, azúr
 do éirí Orloll an éraob for élar uátaí an áribad,
 zúr í Sadb a leorídíe díob. Ro éiríleatí tar a n-áir
 a baile, azúr do rí zín níí aluim níllaé-leatí
 níe don ríom-tóiríe ar rín .i. Cían mac Orlolla Oluim,
 azúr rí zín Chíaríuige Luáca leir dá áiríom é. Áct

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 amlajð mo bā an mac r1n azur d1u1m-1all tar1 a ćeany a1r, azur žac b1reac dā m-be1reac an mac r1n do be1reac an d1u1m-1all b1reac le1r.’”

“ ‘Ro fār azur mo fōrba1r1 C1an žur 1lanu1ž a 11će b1adā1n, azur mo bā d1ar 1nac o1le az O11oll, azur mo bā an t11ar1 1už1jo1na an tan r1n. Ro bādar1 t11ar1 eac-lac .1. ž1olla1de, aco, azur mo ćuadāar1 na ž1olla1de a1m1r1r1 a1m1žće žo teac Šžacā1n 11c Šžanylā1n ar aoið-eacć. Ro bā Šžacān žo ma1ć 1u1 an o1ðce r1n, azur a duba1r1c, ‘atā fleac a11r an teaž ro a1oćc fā ćo1a1r1 Fh11n 11c Chu1a1ll, azur do žebćajð bār1 n-dō1ć1n do b1ad 1ma1ć o1le a n-euzm1r1 na fle1de r1n.’ Ro ćar1ceadar1 az-cu1d an o1ðce r1n, azur d’ē1r1žeadar1 žo moć ar1 n-a 11ā1ac, azur do ćuadāar1 tar1 a n-a1r žo Dūn Eoćar1u1ž1e, azur tār1ladar1 t11ar1 1nac O11olla ar1 an b-far1ćce 1ompa .1. Eožan mōr1, Co1mac Car, azur C1an, azur mo 11ar-1u1ž Eožan dā ž1olla cā 1a1b 1ē a1ē1r1. ‘Ro bādmar1 a d-teaž Šžacā1n 11c Šžanylā1n,’ ar1 an ž1olla. ‘C1on1ur do b1oðćur azu1b a1n?’ ar1 Eožan. ‘Do b1oðćur žo ma1ć,’ ar1 an ž1olla. Ro 11ar1u1ž Co1mac. ‘Žo ma1ć,’ ar1 an ž1olla. Ro 11ar1u1ž C1an an ceudna dā ž1olla. ‘Do b1oðćur žo h-olc,’ ar1 ž1olla Chē1n, ‘ō1r1 do 11aoið 1ē o1r1u1n žo 1a1b fleac a1žc fā ćo1a1r1 Fh11n 11c Chu1a1ll, azur n1 ćuž 1ē a blar dū1nne.’ ‘Na c1e1ð ē,’ ar1 na ž1olla1de o1le, ‘ō1r1 do b1 1ē žo ma1ć 11n1 1e ćē1le.’ ‘Do beu1r1ajð 1ē d1ol dā1r1a fā žan a be1ć žo ma1ć lem ž1olla 1ē1n,’ ar1 C1an. ‘Na h-aba1r1 r1n,’ ar1 Co1mac Car, ‘ō1r1 1r 1eār1 11o1n1r1a dā1r1a ē, azur atā a 1ā1ć do ć1žear1-na a1žc .1. F1o1n1 mac Chu1a1ll.’ ‘N1 m1r1de 1om,’ ar1 C1an; ‘1acfāc dom bea1r1ac ću1žc.’ 1r amlajð do b1 an

¹ 1nž1jo1na is of the same meaning as 1nžeadma, from 1n, fit for, and ž1jo1n, 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 dependent.

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

յե ցլեաճայն Շիւր, աչսր ու շլուայր Շլան ուրիմե Յօ Փնյ
Եօճարիւնիչե, աչսր և ըրաօրբեաճ քօր և եւուայն աչե, աչսր
ան ընսիւն ցեանշալտե ծլ. Եարևա Օլիլոլ Օլսրմ աչսր Տաճն
ուրիմե ար ան Ե-բարձե, աչսր ու յոսր Շլան րշեւա նա
ցնսրիմե ծօրն ծ շնր Յօ ճեյրեաճ. Ա ճաբարտ Օլիլոլ ան ընսիւն
ճօ նարեաճ, աճտ և ճաբարտ Տաճն նաճ մարեօճեայճե, ‘ ծրն ոչ
բլօր,’ ար բլ, ‘ նաճ յօնան ուա ծլ աչսր ճօ Շլան;’ աչսր ր
լ ցօնարև ար ար ընո Օլիլոլ աչսր Տաճն .1. րօնոնաճ ճար-
շեան ճարն ճօ ճար նա րմճլոլ, աչսր ևարշաճ աչսր ևան-
ճօրնաճ Ելճ աչսր ճիչե ճօ ճար ճիչե շաճ ևա.’ ”

“ ‘ Բօ քար աչսր ու քօրեարն ան ընսիւն բլն յօնոսր Յօ մ-Եաճ
էլշեան ան րօնոնաճ ճօ րշաօրեաճ նա րմճլոլ, աչսր րեաճ
ցօնճլուճ ճօ ճեւոնի ծլ. Բօ քար աչսր ու քօրեարն ար բլն
Յօ ցեան Ելաճնա, յօնոսր Յօ բարն ցեւճ ցեան սրիմե, աչսր
Յօ մ-Եաճ ճարն ևել ցլա ան ցեան նա ճ-րեյրշեօնաճ ան
Ելաճ ճօ ցարբլ ճիչե, աչսր ճօ րլօլշեաճ ցարն ոճ ևաօճ Յօ
ն-ա արմայն աչսր և էլեաճ ան շաճ ցեան ըրաօրճօշանաճ
ճա բարն սրիմե.’ ”

“ ‘ Եր յ բլն սարն աչսր արիբլն քա և ճ-րայն յիչ Շլար-
ուիմե ևաճնա ճ’բլօր և ճօնճալա .1. Շլան մաճ Օլիլոլա,
աչսր մարն ճալայն շարարշաԵալ նա ցնսրիմե բլն, ու ճարն ճօ
ճեւոնի յօնշանարն ծլ, աչսր ճ’էլնիչ նա քարայն ար Եարն
ան ր-րօնայն. Արն քարն ան ընսիւն մաճար արն, րշ բլ
բանրեաճ ունիեաճ նարնճեանարն արն, շար Եարն ան ճօր ճն
շ-ցօրնա րլօր ճե; աչսր մարն ճօնցաճար մնա աչսր մյօն-
ճաօրնե ան Եարն ան շնյօն բլն, ու ճեյրեաճար սլե աչսր ու
քաշեաճար ան ճնյ նա քարաճ քօլայն նա ն-ճարն. Արն
ճալայն Օլիլոլ բլն, և ճաբարտ ան ընսիւն ճօ նարեաճ ճ’եաշլա
Յօ ն-ճյօնշան ճեւճ քա նճ նա բլն, աչսր ու արտայն Տաճն
և մարեաճ. Աչսր մարն քարաճար ան րեաշլաճ ան ցեաճ բլն

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 cúinneadair an dún tré doíctúir doinn-iuaid deaíct-laríac
 ina timéjoll. Angh ríh an uairi d'airíct an chúin teaf na
 teinead agh buairn nua, aghur an teac agh tuicim uíruie; no
 éiríct do baoidéim eudtuim tré mullac an tigh ruar,
 aghur do gab moimpe ríar aghur an teaglac ina diaict, zo
 máiríct uairn doicá Feairíua a n-iaricair Chonca Uí Dhuib-
 ne. Ro cúaid ar teac ríar uairn, aghur do mictíne fáraac don
 tuicá ceud ríh ina timéjoll, zo nac laimaid Fionn nua
 Fíanna Eimíonh fealtz nua fíadaac do deunair angh le nae
 na chuiríne ríh, aghur ír é a ceann ríh íaríur Fíonh oicra,
 a Chonair, ar Oíríh."

" 'Mairíead,' ar Conán, ' ír feairíu lioimra báir d'fá-
 ctáil agh íaríuid na h-éirice ríh, nua dul tar m'air mar
 ar h-oilead mé.' "

" Airí ríh no éiomair cead aghur céileadrad agh Oíríh
 aghur agh maricib na Féiríne, aghur do gluarí moimíe zo
 máiríct an áic nua maib an chúin. Ar n-a fáiciríh do
 Chonán no cúir a mear a ruairíctíh íjoda an ctáoi deiríct,
 aghur mairíe féirí tuíct íaríact an ctáoi deiríct do," ar Dír-
 muid, " marí glacar conairbe aghur báid íur; óirí do bí a
 íorí aghur nac maib a maríbad ír an ctíuríne muna marí-
 eobad an ctá deairíct í. Aghur tuíct moíctá an urícarí de zur
 cúir tré n-a h-ímlíocan é, aghur no máirí d'airíctairí an
 urícarí ríh í, aghur tuíct ceann dá ceannairí do lácarí
 Fíonh; aghur ar n-airíctíh an cúin d'Fíonh, a dubairíe nac
 nzeobad ctá tuílle éirice d'fáctáil nua ácarí ó Chonán.
 Ír í ríh uairí aghur airíurí ctáiríct fíad fáctac foluarínead
 d'íonhíaríctíh na tulcá marí a marímaríne uíle an tar ríh;
 aghur no leannairí uíle an fíad. Od conairíe Conán ríh,
 tuíct íctáct tar loiríct íur an b-Féiríne, aghur no leann féirí

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 Fearná in the cantred of Corca Uí 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 éric 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 éric 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 Corcaquiney, 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 fjad; azur n̄ m̄ad̄tear rzeuluiz̄eac̄t
 or̄m̄ēa zo m̄anz̄adar̄i c̄uz̄āih̄ne um̄ t̄r̄āc̄h̄ōna do l̄o, azur
 deir̄eac̄t feol̄m̄aiz̄ an f̄iaid̄ ar̄ Chon̄an̄ a n̄-d̄iaid̄ F̄h̄iuh̄,
 azur n̄jor̄ iar̄m̄ F̄ionn̄ ē̄m̄ic̄ ar̄ b̄īc̄ ar̄ Chon̄an̄ ō ior̄n̄ al̄e :
 azur dar̄ bar̄ lam̄aib̄re, a c̄lan̄na M̄h̄ōir̄ne,” ar̄ D̄iar̄-
 mūid̄, “ n̄j̄ fead̄ar̄m̄ar̄ an̄ d̄ā deōih̄ n̄ō d̄ā ām̄h̄deōih̄ no
 bāih̄ Con̄an̄ r̄īc̄ d̄’F̄h̄ionn̄ an̄ l̄ā r̄ih̄, azur dar̄ liom̄ n̄jor̄
 m̄h̄ō an̄ eūz̄c̄ōih̄ r̄ih̄ īnā ē̄m̄ic̄ ā āc̄ar̄ d̄’iar̄m̄āid̄ or̄m̄ūib̄re,
 azur n̄ar̄ beaz̄ do m̄ar̄ ē̄m̄ic̄ zur̄ a m̄-b̄rūih̄n̄ bar̄ m̄āīc̄-
 neac̄ a b̄āb̄ar̄i ar̄ d̄-tūīc̄im̄ bar̄ n̄-āīc̄neac̄ īr̄ f̄ē̄ih̄, z̄an̄
 bar̄ z̄-cūr̄ d̄’iar̄m̄āid̄ caor̄i caor̄c̄āih̄n̄ Dub̄-rōīr̄ n̄ō mō
 c̄ih̄n̄re, ōih̄ īr̄ ē̄ an̄ cean̄n̄ cūr̄āid̄ iar̄m̄ur̄ F̄ionn̄ or̄m̄ūib̄re ē̄;
 azur z̄īd̄ b̄ē̄ acā beur̄f̄āid̄ r̄ih̄ c̄ūīze, n̄j̄ b̄iāid̄ r̄īc̄ āz̄ūib̄ f̄ā
 deōiz̄.”

“ C̄neud̄ iad̄ nā caor̄ā ū̄d̄ iar̄m̄ur̄ F̄ionn̄,” do m̄āid̄
 Z̄r̄āih̄ne, “ m̄ar̄ nāc̄ b̄-f̄ē̄id̄ih̄ ā b̄-f̄āz̄āil̄ do?” “ Ātā,”
 ar̄ D̄iar̄mūid̄, “ c̄r̄ian̄n̄ caor̄c̄āih̄n̄ d̄’f̄āz̄āib̄ Tūāc̄ā D̄ē̄
 D̄an̄āih̄n̄ ā d̄-t̄r̄īūc̄ā ceud̄ Ō b̄-f̄iāc̄r̄āc̄; azur z̄ac̄ caor̄i
 d̄ā d̄-t̄īz̄ ar̄ an̄ z̄-c̄r̄ian̄n̄ r̄ih̄ b̄īd̄ būādā iom̄h̄ā acō .j. b̄īon̄n̄
 mēīr̄zē f̄īōnā azur̄ f̄ā̄f̄ām̄̄ r̄ēih̄-n̄īd̄ an̄n̄ z̄ac̄ caor̄i d̄īob̄;
 azur z̄īd̄ b̄ē̄ c̄āīc̄fēar̄ t̄r̄ī caor̄ā d̄īob̄, d̄ā m̄-b̄ād̄ f̄lan̄ ā
 c̄eud̄ bl̄iād̄āih̄ do, do m̄āc̄f̄ād̄ ā n̄-aor̄ī ā dēīc̄ m̄-bl̄iād̄an̄
 f̄īc̄c̄eac̄. Z̄īdeac̄, āt̄ā āc̄āc̄ f̄īor̄z̄r̄ā̄nā dōf̄āīc̄r̄īōnā āz̄
 c̄ōih̄neud̄ an̄ c̄aor̄c̄āih̄n̄ r̄ih̄, z̄ac̄ l̄ā āz̄ā̄ būȳ azur̄ z̄ac̄
 n̄-ōīd̄c̄ē āz̄ā̄ b̄ar̄ī īnā c̄od̄la. Āzur̄ dō m̄īz̄nē r̄ē̄ f̄ā̄f̄āc̄
 don̄ t̄r̄īūc̄ā ceud̄ r̄ih̄ īnā c̄īm̄c̄īoll̄, azur̄ n̄j̄ f̄ē̄id̄ih̄ ā m̄ar̄-
 b̄ād̄ n̄ō zō m̄-būāīl̄tear̄ t̄r̄ī leūr̄ā l̄ā̄nāid̄m̄ē̄īlē dō lūīr̄z̄-
 f̄ēar̄f̄āid̄ iar̄m̄āih̄n̄ āt̄ā āīzē f̄ē̄ih̄ āih̄, azur̄ īr̄ ām̄l̄āid̄ āt̄ā
 an̄ lūīr̄z̄-f̄ēar̄f̄āid̄ r̄ih̄, azur̄ f̄īd̄ īm̄rēām̄ar̄ iar̄m̄āih̄n̄ t̄r̄īē̄

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.

դ-ա շահոյ, աչսր ադ քիծ տիւ դ-ա շօրք. Բօ Բայր քի յօտօրիս
 Ծօ շօրիս Ծ' Բիօնիս աչսր Ծ' Բիսիսիս Ելլիօնիս շահ քալշ
 ադ տրիսնա շօւ քիս Ծօ շօրիս, աչսր ադ սալի Ծօ Բաճարրա
 քա շօլլ աչսր քա շիսիս աշ Բիօնիս Ծօ քալիս շօւ քալշ
 սալի, աշ շահ Բայր քիս դա շօրիս շօ Բիսն. Աչսր ա
 շօրիս Ահօրիս,” ար Ծիսիսիս, “ Բիսն Բար քալա աչսրիս;
 շօրիս Լիօրիս քա մօ շօրիս, դօ շօլ Ծ' Լիսիսիս դա շօ-
 ալի ար ադ աշն. ” “ Ծար Լիսն մօ շօւա շօ Բ-Բիսիսիսիսաշն,”
 ար շօրիս Ահօրիս, “ Ծօ շօրիս շօրիս քիս ար Ծ-շիս.”

Եր քիս մօ շօւաճարիս դա շօւալիս քիս դ. շօրիս Ահօրիս
 աչսր Ծիսիսիս, ա շօ-ալիս քիս յա շօ-ալիսիս արիս
 շիսիս աչսր շօրիս, աչսր քիս շօրիս ար ար շօրիսալիս,
 շօրիս շօրիս-իսիսիս Ծօ շօրիս.

Աշն շօրիս, մօ շօրիս Ծիսիսիս յաճ արիս ար ադ
 Լալիս քիս. “ Եր մալիս ադ շօրիս Ծօ քիսիս,” ար շիսիս,
 “ աչսր քիս Բիսիսիս Ծիսիս Ծա մ-Բաճ դա շօրիս շօրիս
 Ահօրիս Ծ' Լիսիսիս դա շօ-ալիս քիս, դա շիսիսիսիս Ծօ
 Լալիս շօ Բիսն միս Բ-Բիսիսիս քիս Ծօ դա շօրիս քիս,
 շիս շիս շօրիս միս ադ դիս քիս ար ա Բիսն շօրիս; աչսր
 ալիսիս արիս շօրիս շօրիս, աչսր դիս Բիսն ար Բա-
 շիս միս մ-Բիսիսիսիս դա շօրիս քիս.”

“ Նա շիսիս Ծ' Բիսիսիս քիս քիս Ծօ Բիսիսիս ար ադ Շար-
 Բիս Լալիսիս,” ար Ծիսիսիս, “ աչսր դա շօրիս Ծօ Լիս-
 շիսիս քիս Լիս յաճ.” “ Շօրիսիս դա շիսիսիս քիս շիսիս,” ար
 շօրիս Ահօրիս, “ աչսր շօրիսիս Լալիս աչսր Բիսիսիս
 քիս քիս ար Ծօ քիս.” “ Նի շիսիսիս քիս Լիսիս,” ար Ծի-
 սիսիս, “ շիս Ծա Բ-Բիսիսիսիս քիս Լիս Բար քիս Ծօ շօրիս աշն

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 Շիս շիս, *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 շիս դա, so that the above sentence would read շիս դա շօրիս միս ադ դիս քիս. 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

⁴ *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 dōcāide bar m-bar iya bar m-beata ē.” “ 𐌆𐌆𐌹𐌹𐌸𐌺𐌰,
 𐌸𐌺𐌰 𐌶𐌹𐌸𐌹𐌸 𐌺𐌹𐌹𐌹𐌹𐌹,” 𐌸𐌹 𐌹𐌺𐌰, “ 𐌸𐌹 𐌸𐌹𐌹𐌹𐌸 𐌸𐌰 𐌸𐌰𐌶𐌰
 𐌺𐌹𐌹𐌹𐌹𐌹, 𐌸𐌶𐌹𐌹 𐌹𐌹𐌹 𐌸𐌺 𐌺𐌺𐌶𐌹𐌹 𐌺𐌺𐌰 𐌸 𐌹-𐌹𐌺𐌶𐌹𐌸 𐌶𐌰
 𐌸-𐌹𐌹𐌹𐌹𐌹𐌹𐌹 𐌸𐌰 𐌸𐌰𐌹𐌹𐌹 𐌹𐌹 𐌸𐌹 𐌸𐌺𐌰 𐌹𐌹 𐌸𐌺𐌰 𐌸𐌺 𐌸𐌺𐌶𐌹𐌹𐌹 𐌹𐌹 𐌸𐌹𐌹
 𐌸𐌹𐌹 𐌹𐌹𐌹𐌹 :” 𐌸𐌶𐌹𐌹 𐌸𐌰 𐌹𐌹𐌹𐌹 𐌸𐌺𐌶𐌹𐌹𐌹 𐌸𐌺𐌶𐌹𐌹𐌹 𐌹𐌹.

𐌆𐌆𐌹𐌹 𐌹𐌹 𐌹𐌰 𐌶𐌺𐌹𐌹𐌹 𐌸𐌺𐌶𐌹𐌹𐌹 𐌹𐌰𐌹𐌹 𐌸𐌺𐌶𐌹𐌹𐌹𐌹𐌹 𐌸𐌹
 𐌸-𐌶𐌺𐌶𐌹𐌹𐌹 𐌺𐌰𐌸𐌺𐌶𐌹𐌹𐌹𐌹, 𐌸𐌶𐌹𐌹 𐌸𐌺𐌶𐌹 𐌸𐌹 𐌸-𐌸𐌺𐌰 𐌹𐌹 𐌸𐌰𐌶𐌹
 𐌹𐌹𐌹𐌹. 𐌸𐌶𐌹 𐌸𐌺𐌶𐌹 𐌸𐌰 𐌸𐌰𐌹 𐌸𐌹𐌹 𐌶𐌹𐌹 𐌸𐌰𐌶𐌹 𐌸𐌹 𐌸-𐌸𐌺𐌰 𐌸
 𐌸𐌺𐌶𐌹𐌹, 𐌸𐌶𐌹𐌹 𐌸𐌺𐌶𐌹𐌹 𐌹𐌹𐌹 𐌸𐌺𐌶𐌹 𐌸𐌺𐌶𐌹𐌹, 𐌸𐌶𐌹𐌹 𐌹𐌹 𐌸 𐌹𐌰
 𐌹𐌹𐌹; “ 𐌸𐌹 𐌹𐌹 𐌸𐌰 𐌸𐌺𐌶𐌹 𐌹𐌹𐌹 𐌸𐌰 𐌸𐌹𐌹𐌹𐌹, 𐌸 𐌹𐌹𐌹 𐌺𐌹 𐌸𐌺𐌶𐌹-
 𐌹𐌹?” “ 𐌹𐌹 𐌸-𐌺𐌰,” 𐌸𐌹 𐌸𐌺𐌶𐌹𐌹𐌹, “ 𐌸𐌸 𐌶𐌹𐌹𐌹𐌹 𐌹𐌹𐌹𐌹
 𐌸𐌰𐌹𐌹𐌹 𐌸𐌺𐌰 𐌸𐌰𐌶𐌹𐌹𐌹 𐌸𐌰𐌹𐌹, 𐌸𐌶𐌹𐌹 𐌸𐌰 𐌶𐌹𐌹 𐌹𐌹 𐌹𐌹𐌹
 𐌸𐌰 𐌹𐌹 𐌸𐌰𐌹𐌹𐌹 𐌹𐌰 𐌸𐌶𐌹𐌹𐌹, 𐌸𐌶𐌹𐌹 𐌹𐌹 𐌸𐌺𐌶𐌹𐌹𐌹 𐌺𐌹𐌹 𐌸𐌺𐌶𐌹𐌹 𐌸𐌰
 𐌹𐌹 𐌸𐌰𐌹𐌹𐌹 𐌹𐌹 𐌸𐌰𐌹𐌹𐌹 𐌸𐌺𐌶𐌹𐌹𐌹.” “ 𐌸𐌰 𐌸𐌺𐌶𐌹𐌹𐌹 𐌹𐌰 𐌸𐌺-
 𐌸𐌺𐌶𐌹,” 𐌸𐌹 𐌸𐌹 𐌸-𐌸𐌺𐌰, “ 𐌸𐌰 𐌹-𐌸𐌺𐌰 𐌹𐌹 𐌹-𐌸𐌺𐌰 𐌸𐌰 𐌸𐌰𐌹𐌹
 𐌸𐌶𐌹𐌹𐌹 𐌸𐌸 𐌸𐌹 𐌶𐌹𐌹 𐌹𐌹 𐌹𐌹 𐌸𐌺𐌶𐌹𐌹, 𐌸𐌶𐌹𐌹 𐌹𐌹 𐌹-𐌸𐌺𐌰 𐌸𐌹
 𐌹𐌹𐌹𐌹 𐌸𐌰𐌹𐌹𐌹 𐌹𐌹 𐌸𐌺𐌶𐌹𐌹𐌹 𐌸𐌺𐌶𐌹𐌹𐌹, 𐌸𐌶𐌹𐌹 𐌸 𐌸𐌺𐌶𐌹𐌹
 𐌸𐌶𐌹𐌹𐌹 𐌶𐌰 𐌹𐌹𐌹𐌹𐌹 𐌸𐌹 𐌸𐌰𐌹𐌹𐌹𐌹 𐌸𐌺𐌶𐌹𐌹 𐌸𐌺𐌶𐌹𐌹𐌹 𐌸𐌺𐌶𐌹𐌹,
 𐌹𐌹 𐌹-𐌸𐌺𐌶𐌹𐌹𐌹 𐌹𐌹 𐌸𐌰𐌹 𐌸𐌰𐌹 𐌸𐌰 𐌹𐌹 𐌸𐌰𐌹𐌹𐌹 𐌹𐌰 𐌶𐌰
 𐌸𐌺𐌶𐌹𐌹.” “ 𐌹𐌹 𐌸𐌰𐌹 𐌸𐌺𐌶𐌹𐌹 𐌹𐌹𐌹 𐌸𐌰 𐌸𐌰𐌹𐌹𐌹 𐌸𐌰𐌹,” 𐌸𐌹 𐌸𐌺𐌶𐌹𐌹𐌹,
 “ 𐌸𐌹 𐌹𐌹 𐌸𐌰 𐌹-𐌹𐌹𐌹𐌹𐌹 𐌸𐌹 𐌸𐌹 𐌹𐌹 𐌸𐌹 𐌸𐌺𐌶𐌹𐌹 𐌸𐌺𐌶𐌹𐌹𐌹 𐌸𐌰
 𐌸𐌰 𐌹𐌹.”

𐌆𐌆𐌹𐌹 𐌹-𐌸 𐌸𐌰𐌹 𐌹𐌹 𐌸𐌰𐌹, 𐌹𐌰 𐌸𐌺𐌶𐌹𐌹 𐌹𐌹 𐌹𐌺𐌶𐌹𐌹 𐌸𐌶𐌹𐌹
 𐌹𐌰 𐌸𐌺𐌶𐌹 𐌸 𐌺𐌹𐌹𐌹-𐌹𐌺𐌶𐌹𐌹 𐌸𐌹 𐌸 𐌶𐌺𐌶𐌹𐌹𐌹, 𐌸𐌶𐌹𐌹 𐌹𐌰 𐌸𐌺𐌶𐌹
 𐌸𐌹 𐌺𐌹𐌹𐌹𐌹𐌹 𐌹𐌰𐌹 𐌸𐌹 𐌸𐌺𐌶𐌹𐌹𐌹, 𐌶𐌰 𐌹-𐌸𐌺𐌶𐌹𐌹𐌹 𐌹𐌹
 𐌸𐌺𐌶𐌹𐌹𐌹 𐌸𐌰𐌹𐌹𐌹 𐌸𐌹 𐌸-𐌸𐌺𐌰 𐌸𐌶𐌹 𐌹𐌹𐌹𐌹𐌹 𐌹𐌰 𐌺𐌺𐌶
 𐌸 𐌸𐌺𐌶𐌹 𐌸𐌹 𐌺𐌹, 𐌸𐌶𐌹𐌹 𐌸𐌶𐌹 𐌹𐌹 𐌹𐌹𐌹𐌹𐌹 𐌹𐌹𐌹𐌹𐌹𐌹 𐌸𐌹 𐌸𐌹
 𐌸𐌺𐌰, 𐌶𐌰 𐌹𐌹𐌹𐌹𐌹 𐌺𐌹 𐌸 𐌸𐌰 𐌺𐌹𐌹 𐌸𐌰𐌹 𐌺𐌹𐌹𐌹-𐌹𐌺𐌶𐌹𐌹𐌹 𐌸𐌺𐌶𐌹.
 𐌆𐌆𐌹𐌹 𐌹𐌹 𐌹𐌰 𐌸𐌰𐌹 𐌸-𐌸𐌺𐌰 𐌸 𐌸𐌺𐌶𐌹𐌹 𐌸𐌶𐌹𐌹 𐌹𐌰 𐌸𐌺𐌶𐌹 𐌹𐌹 𐌸𐌹-

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 𐌸𐌺𐌶𐌹𐌹 (I say) corresponds exactly to the Greek usage of οὐ and φημι.

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 Lochlanach, 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,

¹ This may be a manuscript error, as the giant was before said to have his club fastened round his body.

էյոլլ է, աչսր ու իյն աղ թիժ յարարսոյ ու Բա քա շեանս ալ
 աճալ՞ աչսր տիւ շեանս նա լսլիւն-քեարբալԷ, աչսր ալ սար
 քա թարիչ աղ լորն է զո Բսալ տիլ լարա լաղաժոնիլե ար ալ
 աճա՛; Յսր շարս և յոճոյն տիւ յոյրտիլ և շոյն աչսր և
 շարս արաճ, Յսր քաչ յարն Յոյն ալսալն է; աչսր ու Բաժար
 աղ ծար իյն զո շարսալն Պիժոյն աչ քեյլոյն Փիարսսաժա
 աչ ծարսալն աղ շարսալն իյն.

Աղ տաղ աժ շարսաժար աղ տ-աճաճ աչ տարտ, տաղաժար
 քեյն զո լաճարս, աչսր զո իսլժ Փարսսալ զո քարսժե յարն
 ծ'էր աղ շարսալ իյն, աչսր և ծարսալե լե շարսալն Պիժոյն
 աղ տ-աճաճ ծ'աժարաճ քա իշարալն նա շարս ար յոժ յաճ
 Բ-քարքեաժ Յրարսն է, “ աչսր յար իյն տիժոժ ծա Կ-արարսժ
 քեյն աչսր տարարսժ ին ի.” Փո շարսարսաժար շարսա
 Պիժոյն աղ տ-աճաճ լեո իար Բ-քոժոժա արաճ, աչսր ու շարս-
 արարս քալն տալալն է, աչսր ու շարսաժար և Յ-արսն Յիարսն
 զո ծ-տաժարս զո Փարսսալ ի. “ Աչ իյն, և Յիարսն,” ար
 Փարսսալ, “ նա շարսա զո Կի աչսա ծա Կ-արարսժ, աչսր
 Բարս քեյն զո ծոլ ծոլ.” “ Իր Բարսարս ծարս,” ար
 Յրարսն, “ յաճ Կ-Բարսքեաժարս արս շարս ծոլն աճտ աղ շարս
 զո Բարսքժ զո լարս, և Փիարսսալ.” Քո շարս Փարսսալ
 յա իարսալն արս իյն, աչսր ու Բարս նա շարսա զո Յիարսն
 աչսր զո շարսալն Պիժոյն, Յսր իշարարս ծոլ և քարսլժե
 ծոլն.

Աղ սարս Բա իաճաճ յաժ ու լարս Փարսսալ, աչսր և
 ծարսալե: “ և շարսա Պիժոյն,” ար իւ, “ Բարսն աղ յարս
 քեարսժն յարն զո նա շարսալն ի, աչսր արարսժ լե Կոյն Յսր
 ին քեյն զո յարն աղ Տարսնալ Լոճարսաճ.” “ Փո Բարսն
 ար Կ-Բարսարս,” ար իյաժ, “ յաճ Բարս կոյն և Կ-Բարս
 զո Կոյն ծոլն;” աչսր ու Բարս Փարսսալ սալաճ զո նա
 շարսալն ծոլն. Աղ իյն տաժար շարսա Պիժոյն Բարսաճար

¹ This is a notable instance of redundancy of language, sometimes introduced into English by the Irish, viz. *killed dead*. Similar is the expression *ball դիւրաճարս*, 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 ligh*, 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 ligh a rúð, a deunadh, &c.* Instead of these negative expressions might be used the positive ones, *is mór lóm*, I think it much, I grudge; *is beag lóm*, 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 tar eir na d-tjodlaicead do fuaradani uaid, azur no zluarreadani pompa mari a mai b Fjonn azur Fjanna Eirjonn. Do euaid Vjarumud azur Sjajonne jomormo zo banu an caortajnu, azur do luizeadani a leabaid an t-Searbajnu Loclannajz, azur nj mai b act caoma rearba anu na caomajb rjor d'feucanu na z-caom do bi ruar anu an z-cranu.

Do manzadani clanna Whonne zo Fjonn, azur no fjar-muz Fjonn rzeula djob o euru zo deimead. "Ro marbdamari an Searbajnu Loclannac," an rjad, "azur tuzamari caoma caortajnu Dubnor euzadra a n-eiruc t'atar, ma ta rje azunnu da z-cionu." Tuzadani na caoma an tan rnu a lam Fhnu, azur no ajenuz re na caoma, azur no euru fa n-a rionu jad, zo n-dubajuc me clannajb Whonne, "do beirum mo bmaru," an Fjonn, "zur ab e Vjarumud O Dujbne do banu na caoma ro, oju ajenuzum bolad cnu rnu Uj Dujbne oruta; azur jr deimnu hrom zur ab e do marb an Searbajnu Loclannac, azur macfadra do rjor an marneanu re az an z-caortajnu. Jidead, nj fenude djbre na caoma do tabajuc euzamra, azur nj b-fuzid rnb jonad ban n-ajneac a b-Fjannuzjeact zo d-tuzaid rnb eiruc damra an ataru."

Jari rnu no euru tjonol azur tjomruzad an jeact z-ca-tajb na Sjajeneirne an aon lataru, azur no zluar noime zo manuz Dubnor O b-Fjacmac; azur do leau loiz Djarumuda zo bun an caortajnu, azur fuaru na caoma zanu eorimeud oruta, zur jreadani a n-dojenu djob. Do muz an tearbac mor oruta an tan rnu, azur a dubajuc Fjonn zo n-anfad az bun an caortajnu zo n-imteocad an tearbac rnu; "oju ata a rjor azam zo b-fuzl Vjarumud a m-baru an caortajnu." "Jr mor an coimaru euda dujre, a Fhnu, a mear zo b-fanfad Vjarumud a m-baru 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.

ճարս, աչսր ա բօր ալջե տսրա Բեյէ ար էյ ա ԻարԻճէա,” ար Օլրին.

Ա ս-ճարձ ար ճոմբարձ րն ճո ճսսարն ճոլԲ, յո յարս Բօրն րէճոլլ ճա Ի-Երր; աչսր ա ճսԲարր յե Ի-Օլրն, “ճո յմեօրսսն րէն ճսլէճե Լատրա սրրս րօ,” ար րԵ. Տսլձ ար ձաճ տօԲ ճոն րէճոլլ .1. Օլրն, աչսր Օրձար, աչսր յաճ ԼսլձԵաճ, աչսր Փօրսսսսս յաճ ՓօԲար Այ ԲԻաօլրձնե ճո ճաօԲ, աչսր Բօրն ճոն տօԲ օլե.

Յոճ տրա ճճտ, յո ԲաԳար աչ Երր յա րէճոլլե ձօ րճաճ րնրձԻԵ, աչսր յո ճսր Բօրն ար ճսլէճե ար Օլրն ա ձ-ճար յաճ յարԲ ճո Բարր ճո ճճտ ճօն Բարր աԻարն, աչսր Եր է յո յարձ Բօրն; “Աճա ճօն Բարր աչ Բրէյէ ար ճսլէճե ճսր, ա Օլրն; աչսր Բոճ ա րԼար րճա ա Բ-րսլ աԳ րօճարն ար Բարր րն ճո ճաԲարր ճսր.” Արն րն ա ճսԲարր Փարսսսճ ա ձ-ճար Յրարն, “Եր տրաձ Լոն ար ճար Բարր րն օր, ա Օլրն, աչսր ձարն րէն աչ տաԲարր տաձարձ յա Բարր րն ճսր.” “Եր մարա ճսր էս րէն,” ար Յրարն, “ճո Բեյէ ա Լատարձ ար տ-ՏարԲարն Լոճարնալձ ա մ-Բարն ար ճարտարն, աչսր րաճտ ձ-ճաճա յա Յրարրէրնե աԳ էրնոլլ ար էյ ճո ԻարԻճէա, յար ձարն ար Բարր րն աչ Օլրն.” Եր րն յո Բարն Փարսսսճ ճար ճո յա ճարարԲ, աչսր ճարրձ ար րար Բսճ ճօրն ճո ճօձԲարլ; աչսր յո ճօձ Օլրն ար րար րն, աչսր յո ճսր ար ճսլէճե ար Բօրն րար յոճճ ձ-ճարնա. Նօր Բ-րաճա ձօ յարն ար ճսլէճե րար ձ-ճարրէ ձ-ճարնա ար ճարա Ի-ար, աչսր ար սար ճո ճօնարր Փարսսսճ 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 Diorruing 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 Gabhran." See *Leabhar na g-Ceart* [Book of Rights] p. 69. A chess-man was called *fear fithchille*, as in the text; and the set of men, *foirne fithchille*, the tribe or family of the chess-board. Cormac, in his glossary, assigns a mystical signification to the spots of the board, and derives its name, i.e. *fithcheall*, from *fath*, skill, wisdom; and *ciall*, sense; but this is probably fanciful. For much information and some curious extracts about the chess of the ancient Irish, as well as engravings of their chess-men as discovered in modern days, vide Dr. O'Donovan's introduction to *Leabhar na g-Ceart*.

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

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

բեան-աճարի և Բ-Բլանդուլթեաճէ բառի ծօ. Ծօ բնեաշարի Շարձ
 փլեյ՛նե Կուա, ասոր իր է ու յարձ, շարձ և՛ է աճարի Փիար-
 րմուճա Այ Փիլիքե, Փոյն Օ Փոյնքիւճա, ու յարձ և աճարի
 փէյն, ասոր ճա յիլիւ իր ծօ յաճքաճ ճա ճիօճալ ար Փիար-
 րմուճ, ասոր ու ճիւար յօյնիս բար. Ծօ բօլլրլթեաճ տրա
 ճ'Պօնշար ար քիօճա ար տ-էլլիւ յա յարձ Փարրմուճ, ասոր
 շիճ ճա բարաճճ ճար փիօր ճար արրուճաճ ճօն Բիլիւն; ասոր
 յար յարիլ Շարձ փլեյ՛նե Կուա բար և յ-բարի ար ճարաճարի
 շիճ Փարրմուճ քիլլե ճա ճօր ար, ասոր ու ճար իփօր և
 մարճ յա Բիլիւն է, յօնար շար քարիօճար արար Բիլիւն
 ար ճարի ճե, ճիւ ծօ ճար Պօնշար ճալ՛ն Փիարրմուճ ար.
 ճ'էր և յարձա ճարիլ և ճիւճ փէյն ար, ասոր ու արիլ ճ
 Բիլիւն ասոր Բլանդա Երրօն է, ճօ յ-ճարաճար շար և՛ է
 Շարձ ծօ ճար ար.

Պար իր և ճարիլ Շարձ փլեյ՛նե Կրօտ ճօ յաճքաճ ծօ ճիօճալ
 և աճար փէյն ար յար Այ Փիլիքե, ասոր ու ճիւար բար
 ասոր շիճ Պօնշար քիլլե ճա ճօր ար շար ճար իփօր և մարճ
 յա Բիլիւն է, ասոր ճալ՛ն Փիարրմուճ ար, շար քարիօճար
 յարիլ Բիլիւն ար ճարի ճե. Պար և ճարիլ Բիլիւն յաճ
 է Փարրմուճ ու քա ար ճէ Շարձ, ասոր ճ'բարրուճ ար
 ճար ար ճա յաճքաճ բար. Պ ճարիլ Շարձ փլեյ՛նե
 Շարի ճօ յաճքաճ փէյն ար, ասոր շար և՛ է Փոյն Օ Փոյն-
 քիւճա ու յարձ և աճարի, ասոր ճա յիլիւ ճօ յաճքաճ ճա

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-Odhraim in Sliabh Guaire migrated in the end of the night of the festival of Michael, and went into the Feabhail, which was a great wonder to all." Loch Suidhe-Odhraim [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*.

բայձ : “ Բաճբաձ բխօր աձ ճեան, ա Քիւն, աՅւր ա Յ-ճեան
 նա Քեյննե ; աՅւր ձո ձեն ճիւլեաճ աՅւր աճճւմաձ օրտ Քեյն
 աՅւր առ ձո նիւրիւր, ճր ձեարն կօմ Յւր նիւր լեաճրա Յան
 աղաճալ ձո ճաճարտ ձան, աճտ մօ ճար ձո ճաճարտ ա ն-ար
 ճիւրն ; աՅւր Քօր ճ նաճ կօմ ձւլ ճն Յ-ճօրտաճարտ բօ առ
 ճեան, ձօ ճիւճ նաճ ճ-բալ ճարա նաճ ճօրաղաճ աՅան ա
 Յ-ճիօճալն ճմճաղա առ ձօղաղ նձօր, նօճ ճաճբաղն առ ա
 աղաճալ նաճ առ ա ճօրմիւլճեաձ, մար Յւր միւլ ձօ ճւճար ա
 ն-ար աՅւր ա ն-եարճա ձօձ ճօլճեբե. Օրն նի ճալն ճաճ նաճ
 ճօղաղն, ձաձ նաճ ձօճար օրտրա ճեմ կն, նաճ ճաճբաղն
 ճար ձօ ճեանղրա աՅւր ճար ճեան նա Քեյննե աղն, աՅւր Քօր
 Յօ ն-ձեղնն ճօղաղ ճօղաձ աՅւր աձ ճիւլճ ; աՅւր ճր ճիւ-
 աճար ձանրա, ա Քիւն, Յօ ն-ձիճեօլաճրա մե Քեյն Յօ մարճ
 բլ ճեւճարտրե ա ն-արճե մե.”

“ Եր բխօր ձօ Ձիւրմալձ բւձ,” առ Օրճար, “ աՅւր ճաճար
 աղաճալ ա նարճն ձօ.” “ Ոյ ճիւճար,” առ Քիօղն, “ Յօ
 ճիւրնն աղ ճիւճա ; աՅւր նի ճ-բալճիձ բաղմնեար նաճ ճօղ-
 նիւճե ճօլճճե, նօ Յօ ձ-ճւճարճ ձիօճալ ձանրա աղն ճաճ մար-
 լաձ ձա ձ-ճւճ ձան.” “ Եր մձօր աղ ձալճ աՅւր աղ ճօղարճա
 եւձա ձալճե բն ձօ ճաձ,” առ Օրճար ; “ աՅւր ձօ ճեղմրե
 ճիւճաճար բխօրաօլճ,” առ բե, “ մաղա ձ-ճալճ նա բխօղա-
 մեղտե աղար օղմ, նօ աղ ճաղան ձօրճարլ բան ճօրալն, նաճ
 լեյճբեաձ ձալճ Քեյն նաճ ձՔիւրաղալն Քիւրղնն բալիւճաձ
 նաճ բօղմճեարճաձ ձօ ձեւանն աղ ; աՅւր ճաճար ա ճօղ
 աՅւր ա աղան առ ճօրմիւլճեաձ մօ ճօղե աՅւր մօ ճարճե, Յօ
 մ-ճեւրբաձ բլան կօմ ճ ձօղմճեօղն ճ-բար ն-Քիւրղնն. ԱՅւր,

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

“ I will go down to thee, O Fionn, and to the Fenians ; and I will deal slaughter and discomfiture upon thee and upon thy people, seeing that I am certain thy wish is to allow me no deliverance, but to work my death in some place : and moreover, seeing that it is not mine to escape from this danger which is before me, since I have no friend nor companion in the far regions of the great 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*.

² i.e. Diarmuid used to clear the way for Fionn going into battle, and to cover his retreat when leaving it.

« Փիլարիմս, տար անար ար ան Կ-Կիլե, Օ Կա՛ն ձիլ յե
 Բիօնն անա՛սիլ ծօ շա՛սիլ ծիլ, ա՛սր շա՛սիլ ար մօ
 շօրք ա՛սր ար մ'անամ էս, ար յե՛սիլ ծօ ծեւնան օր անս.»

Ան րի ծ'էլլի՛ն Փիլարիմս յնա յեարան ար սրճի՛ն ծօ
 շեւշիլ ան Կիլե, ա՛սր ծ'էլլի՛ն ծօ Կօլլէլլիլլ եւժիլլիլլ
 եւնանիլ ծ'սրիլլիլլ Կ շիլլիլլ, շր շա՛ն յելլիլլ Կ ծա
 Կօնն ծօն յեարանն յեւրիլլիլլ յօնսր շօ Կ-Կա՛ն յե
 տար Բիօնն ա՛սր տար Բիլլիլլիլլ Ելլիլլիլլ անա՛ն; մար յր
 յելլիլլ անսր ան յա՛ն յօ յիլլ շա՛ն յիլլիլլիլլ ա՛սր շա՛ն Կիլ-
 շար ծա յիլլիլլ եատրիլլ Օ շե՛ստ շր ան Կ-Կիլե ծօնն յօ շր
 յիլլիլլիլլ յելլիլլ ա՛սր Փիլարիմս յե Կ-Կ շիլլե, մար յեար:

Եր Կիլլիլլ յիլլ ան յիլլիլլ
 ծօ Կա՛ն ա՛ն յիլլիլլ Կ Կիլլիլլ;
 ա՛ն Բիօնն ա՛սր ա՛ն յիլլ,
 ա՛ն Կիլլ յիլլ յիլլիլլ.

Ծօ յիլլիլլ յելլ շիլլ շիլլիլլ,
 յե յելլիլլ ա՛սր մօ շիլլ յիլլ;
 յե շիլլիլլիլլ Բիլլիլլ Ալ Կիլլիլլիլլ,
 օհ! յր յիլլ ծօն ալ.

Ծօ յիլլիլլիլլ եատրիլլ ան յիլլիլլ,
 յիլլիլլ յիլլիլլ ա՛սր յա՛ն;
 ծօ Կա՛ն յա յիլլ ա՛ն յիլլիլլ,
 ա'ր յիլլ Կ'իլլ յիլլ ան յիլլիլլ Կա՛ն.

Կիլլիլլ Փիլարիմս ծիլլիլլ
 Կօր անար ար ան շ-Կիլլ;
 շիլլիլլ օրիլլ շ շօ շիլլիլլ,
 ա'ր յիլլիլլ յեար յնա յիլլ.

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.

¹ i.e. with all the men complete, *chief* denoting a superior piece, and *warrior* a pawn.

Բլօնն. Գո յա՛յժ Բլօնն չօ ճէլճեանս՝
 “ ա՛տա դեա՛ն էլճիդ րադ Յ-ժրանն ;
 աճար Բար հ-ի՛ ան ժօրճարն անձա
 ճօ Բար աճարն յնա ճեանն .”

Օրճար. Զոյ րոյ ԼաԲար Օրճար,
 յաճ Օրի՛ն Գիճնի՛ն ճիլ ;
 “ Գ յիճ, ժրա ճօ յա թարալձ
 դեա՛ն յնա Բ-թլ ճօ ճիլ ?”

Բլօնն. “ Նա ժարթե մե՛ Գր յարԲալ,
 Գ թլն, ճիճ յարձ ճօ Լան ;
 ճարն Գ յ ան ժօրճարն անձա
 ճօ Բար աճարն թա ճլար .”

Օրճար. “ Նա հ-ԳԳարն րոյ, Գ յիճ,
 Գ՛ր յա Բիճ թալա ճիճ ճօ ճիլ ;
 ճա յ-Բաճ Բեճ յրձ Փարսարն,
 Բաճ ճօրն Գ Լիճիճ ճիլ .”

Բաօլան. Զոյ րոյ ԼաԲար Բաօլան,
 աճար է՛ աճ Բիճիճն յա ճարճե ;
 “ յի՛ Լիճիճն Փարսարն
 Լե դեա՛ն ճա Բ-թլ յա Բեճարն .”

“ Նարն յարձ յարձ աճար, Գ Օրճարն,
 Գ թլն Բիճիճն ճաճա ժաճա ;
 Գ ճիլն ճօ յ-Բարթա Լաճ Լեաճ,
 ճ՛արճեօրն Գարն թիլն ՛ր ճիճ աճարն .”

Օրճար. “ Ծարն անար, Գ Փարսարն,
 ճաճարն թօրն ճօ Լան ;
 ճօ յ-Բարթաճ ճարն թլան
 ճ՛արճեօրն ճ Բիճարն Բիլն .”

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.

Յոլլ. “ Դ մօր ձ Լճրձար, ձ ՕրՅար,”
 ձո յձծ Յոլլ շարբարձար յձ յ-Բարյոյոյ;
 “ ձ յձծ Յո յ-Բարբձ Լձօձ ԼԵՂ
 ճձարյձԵօյոյ ձ շոյոձ Բ-Բար յ-Երյոյոյ.”

ՕրՅար. “ յո շո ԲարբարյձԵՂ օյոյ, ձ Յոյոլլ,
 յձ Ըարյոյ յԵար յձրյձոյոյ;
 Ըարյոյ ճօյձոյ ար Փարարյոյ,
 Ըարյոյ շՅարբձ Երբարյոյ.”

Յոլլ. “ Պար յար շոյ ձ Երյոյ Ե,
 ձ Լարյոյ յձ Յ-Ըարյոյ ԵԵԸար;
 ԵԵԸարբձար ճարյոյ շձրյոյ
 շոյ Յ-Ըարյոյ շո ՅԼԸար.”

Ըարյոյոլլ. Պոյ շոյ ձ Լճրձար Ըարյոյոլլ
 ձո Յոձ յձր յԵ ՕրՅար;
 “ ար ճօրյոյ շո ՅԼԸար,
 Ըարբձար ճոլ ճձ Ըօրյոյ.”

ՕրՅար. Պոյոյոյ յո Լճար ՕրՅար,
 ճար ճոլ Ե շոյ ար բրԵՂրձ Բար;
 “ ՅԵարբարբձ Բար Յ-Ըարյոյ,
 յոյոյ յձԸ ճար ճԵար.”

ԼԵրբար յԸ Այ Փարբոյ
 արար ար Բար յոյ Բոլ;
 ձ Ըօր բԵարյոյ ճձ ճար-Երբար,
 ճոլ Ե ար շօրյոյոյ յոյոյոյ.

Ըարյոյ ԸԵոլ, ձ Փարբարյոյ,
 շոյ Լօրյոյ, ճար յարբ;
 ձո Ըօրյոյ յԸ Այ Փարբոյ
 շոլ յարյոյ ՕրՅար.

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 *Coinhriche*, a strife or combat, derived from *comh*, together, and *riche*, the wrist ; as *comhrac*, recte *comhbhrac*, a struggle, comes from *comh*, and *brac*, the arm.

Ro tarrarindz Orzar a çraoiræc,
 mar fuaim zaoitæ a'r zleanna ;
 nõ mar fuaim lïce a'r uirze,
 a'r ê az rzaoiræad na zarze.

Conan. Anh rïy labmar Conan,
 a'r ê a z-coinnaidæ ina fala ;
 “ léizid do clannaib Bhaoirzhe
 cni r a çéile do zeariad.”

Fionn. Ro labair Fionn zo déizæanac,
 “ cuirið corz ar bar n-arraigib ;
 ná bið clanna Mòirne ñ bar n-diaiz,
 zo d-téidçï zo h-Áimuir.”

D'iméiz uairne ñe çéile
 Diarraigid déidzæal O Duibne ;
 azur Orzar na móirzhoim
 d'fúiz rïy zo eróilidoc.

Á h-aicæ an çoinraig rïy, do raingz Orzar azur Diarraigid ñompa zan fuiluzad zan foirdæarzað ar neac aca, azur ñï h-aicuirtear rzeuluzæac erretæ nõ zo raingzadar zur an m-bruzh ór Bóin, azur ba luczairæac laimneanmæc a ba Zrairne azur Anzur ñompa. Anh rïy do ñni r Diarraigid a rzeula dób ó túr zo deiræad, azur ñï mói nári túr Zrairne a d-tairmneulaib buairmarbæa bair le h-uairan azur le h-uacæbar an rzéil rïy.

Jomúra Fhionn, iar ñ-irmæac er mïc Uí Dhuibne azur Orzar, do fuairi naorbair taoiræac azur deic z-ceud laoc

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 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 tidings 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 unexpectedly if allowed to be in their rear.

յա Յ-տօրչարի ընծ, աչսր ու ըսր չա՛ւ աօն ծօ Բի յլեւիչիբ Յօ
 Կ-ալէ Ե լեւիչիբէ, աչսր ու շօճալ բարս բօժբարսրն, աչսր
 ու ըսր չա՛ւ աօն ծօ Բի մարն ան. Եա ըսրբարձ բարսշէ
 Եթմեւլա՛ւ ու Բա Բիօն Ե Կ-ալէն Եա Կ-ալսն բն, աչսր ծօ
 նիօնսիւ՛ շսր ծօ նծիժի՛ յա՛ւ Կ-ժիօնսիւ՛ մծման Կօնսիւ՛ծէ
 Յօ Կ-ժիճեօլա՛ւ Եր Փիարսիւժ չա՛ւ Ե Կ-ժարնա Եր. Ան
 բն Ե ծաբարս բն Կ-ա լա՛ւ բարձրա Ե լօն ծօ ըսր Ե Կ-բարսն,
 աչսր լօն Բի՛ շսր ժիճե ծօ ըսր յնտ. Փօ բիճեաժար Եր-
 լարձ բն, աչսր Եր Կ-բարձ օլլան ծօն լսիճ ու ճլարս բն
 աչսր միլէ լաօ՛ւ ծա նսրսրս մարս աօն սր ժ'օնսրալի՛ յա
 լսիճ. Փօ շծծաժար Ե Կ-անսարսիւ՛ Բա շեւծօն, աչսր
 ու ըսրբարձար յօնան շրսն շրսն շրսն Եր Եր Եր, յօ-
 սր շսր ըսրբարձար Եր Բարձ Եա՛ ծ-տօնս բան Կ-բարսն
 Կ-ժօնս-Երսօճալ՛ Երա՛ ի; աչսր ու լեւիժօժար Եր չաօ՛ւ Ե
 Կ-ժօնս Եր Ե-բարձնօնս, Յօ Եա՛ Կ-ալէսրբար Ե Կ-ն-
 շարձա շսր չաժաժար Կան աչսր Կաժ-բօն Ե ծ-ալսբարս
 Ալան. Փօ շարձաժար Եր լօն ծօ շարսնի՛ շարսնա
 Եր շարսն, աչսր ծօ շարձ Բիօնս աչսր Կիժիօն ծա նսրսրս
 Յօ ծն սի՛ Ալան, աչսր ու Բարձ Բիօնս Բար-շարսնս բան
 ծօնսր շսր Բարսիւ՛ Եր ծօնսրսրս Եր ու Բա Եր, աչսր ծօ
 Կ-նսրբարձ շսր Ե Բիօնս մար շարսնս ու Բա Եր.
 “Լեւիճարս Երա՛ւ Ե,” Եր Եր սի՛. Եօ լեւիճարձ Բիօնս
 Երա՛ւ Երս բն, աչսր շարձ բն աչսր Ե նսրսրս ծօ լաճարս
 Երսի՛. Եօ բարձ բարձն նիօճարս ունի Բիօնս Եր Եր
 սի՛, աչսր ծօ ըսրս Բիօնս յա իսն Եր յա յարձ բն. Եր
 բն ու ծարձարձ մարձա բննս բօճարձն, աչսր ծօճա շարձա
 շարձա ծօն, աչսր ծօ ըսրս Եր սի՛ բն Եր Եր Եր Եր
 ծօ նսրսրս Բիօնս, աչսր ժ'բարս բարձնս ունսրս բան ծն.
 Անս բն ու յսրս Բիօնս Ե շօն շսր Ե շարսր ծօնս ծ
 շարձ Յօ ծարձարձ, աչսր շարս Եր ժ'արսարձ Կօնսիւ՛ շսր
 Կօնսարձա շարձնս բն բն ծօն շօնս բն Ե Կ-աճարձ նսր Ար

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*.

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 kinge's disobeyant Irishe rebelles." Vide *An. Four Mast* 1590, note.

ԳՅԱՐ ԸՈ ՅԼԱՅԻՔԱԺԱՐ Ե Յ-ՇՈՒՅՆԵ ԳՅԱՐ Ե Յ-ՇՈՒՆԴԱՂ Ե ՇԷՂԵ,
 ԳՅԱՐ ՈՇ ՅՁԵ ՓԻԱՐԱՄԱՅԸ Օ ՓԱԽԵՆԵ ԲՄՇԱ, ԵՂՅՕՇԱ, ԳՅԱՐ
 ԵՂՐԻԲ, ԵՂՂԱՂ ԸՈ ՈԱՇՔԱԺ ՔԵԱԾԱՇ ՔԱ ՈՂՆ-ԵՍՆԱՂԵ, ՆՕ ՈՂՈԼ
 ՈՅՐ ԲԱ ՈՂՆ-ԵՂՐՅԱՂԵ, ՆՕ ՈԱՇ ԵՂՆԵ ԵՂԵ ՈՅՐՈՒՐԵՍԸ ԸՈՐԱԺ;
 ՅԱՐԱԾ Է ԲՂՆ ԲՅՈՒՔԵԱԺ ԳՅԱՐ ԲՅԱՍՍՅԱԺ ԳՅԱՐ ԲՅԱՐՔԵԱԺ ԵՂՅ
 ԱՂ ԸՂՐ ԸԵԱՅ-ԼԱՕՇ ԲՂՆ ԱՐ ՆԱ Կ-ԱԼԼՈՒՐԸԱՂԵ, ՅՕ ՆԱՇ Ն-ԸԵԱ-
 ՇԱՅԺ ՔԵԱՐ ՅՆՂՐԵ ԲՅԷՂ ԵՂԱ ՈԱՐՈՅԸ ԸՈՒՐՅՅՈՒՂ ԱՐ ԸՂՈԾ
 ՅԱՂ ԵՂՐԵՂՈ ՈԵ ՓԻԱՐԱՄԱՅԸ ԳՅԱՐ ՈԵ Կ-ՕՐՅԱՐ ՔԱԼ ԵՂՆՂՅ ԱՂ
 ՕՅՇՇԵ, ԳՅԱՐ ԸՈ ԵՂՁԱՐ ԲԷՂՆ ՅՕ ՔԵԱՂՂԱՂ ՔԼԱՂՆԸՆԵՍԵՇԱՇ
 ՅԱՂ ԲԱՂԽՅՁԱԺ ԵՂԱ ՔՈՒՐԸԵԱՐՅՁԱԺ ՕՐՈՒՇԱ. ՕԸ ՇՈՆՅԱՂԵ
 ՔՂՈՆ ՆԱ ՈՅՐՆԵՍԸՇԱ ԲՂՆ, ԸՂՂԼ ԲԷՂՆ ԳՅԱՐ Ե ՈՒՆՂՐԵՂՈ ԵՄԼ
 ՆԱ ՔԱՂՈՒՅԵ ԱՂԱՇ, ԳՅԱՐ ՆՂ Կ-ԱՂՐՈՒՐԵԱՐ ԲՅԵՄԼՂՅԵԱՇԸ
 ՕՐՈՒՇԱ ՅՕ ՈՇՇՇԱՂ ՅՕ ԵՂՂ ԵՂՈՒՆՅՂՈԵ ՈԱՐ Ե ՈԱՂԵ ԵՂՈՒԵ
 ՔՂՈՆ. ՈՇ ՇՈԱՅԺ ՔՂՈՆ ԸԱ ԼԱՇԱՂՈ ԵՂՈ ԲՂՆ, ԳՅԱՐ ԵԱ ԼՄՇ-
 ՅԱՐՔԵԱՇ ՈՐՈՒՆԵ Զ. ՐՕ ՅՆՂՐ ՔՂՈՆ ՔԱՇ Ե ՇՈՒՐՅ ԳՅԱՐ Ե
 ՇՈՒՐՈՒՐ ԸՈՆ ՇԱՂԼՂՅ Օ ՇՄՐ ՅՕ ԸԵՂՆԵԱԺ, ԳՅԱՐ ԱԺԵԱՐ Ե ՅՄ-
 ՈԵԱՐՂԱՂ ՈԵ ՓԻԱՐԱՄԱՅԸ Օ ՓԻԱԽԵՆԵ, ԳՅԱՐ ՅԱՐԱԾ ԸՂՐԱՐ-
 ԱՅԺ ՇՈՂԱՂՈԼ ԵՂՈՒՐԵՂ ԵՂՈՒՆՅ ԲԷ ԲԷՂՆ ԸՈՆ ՇՈՐ ԲՂՆ, ԳՅԱՐ ՆԱՐ
 Ե-ԲԷՅԺՐՈ ԼԵ ՈԵԱՐԵ ԲԼԱՂՅ ՂՂԱ ՔՕՒՐԱՅԸ ԵՄԱԺ ԸՈ ԵՂՈՒՇ ԳՂՈ
 ՈՆՆԱ Ո-ԵՄՈՒՔԱԺ ԸՐԱՐՈՅԵԱՇԸ ԱՂՂԱՂ ԱՂՈ. “ՐԱՇՔԱԺՐԱ
 ԼԵԱՇ,” ԱՐ ԱՂ ՇԱՂԼԵԱՇ, “ԳՅԱՐ ՅՈԵՐԱԺ ԸՐԱՐՈՅԵԱՇԸ ԱՂՈ.”
 ԵԱ ԼՄՇՅԱՐՔԵԱՇ ՔՂՈՆ ԸԵ ԲՂՆ, ԳՅԱՐ ՔԱՂԱՐ Ե Ե-ՔՕՇԱՂՈ ՆԱ ՇԱՂ-
 ԼՂՅԵ ԱՂ ՕՅՇՇԵ ԲՂՆ, ԳՅԱՐ ՇՈՆՆԵԱԺԱՐ ՅՄՇԵԱՇԸ ԱՐ Ն-Ա ՈՂԱՐԱՇ.

ՈՂ Կ-ԱՂՐՈՒՐԵԱՐ Ե Ն-ՅՄՇԵԱՇԸՇԱ, ՅՈՄՈՐՈ, ՆՕ ՅՕ ՈԱՂՅԱ-
 ՁԱՐ ԵՂՈՅ ՂԱ ԵՂՈՆՆԵ; ԳՅԱՐ ԸՈ ՇՄՐ ԱՂ ՇԱՂԼԵԱՇ ԵՂՈՇԸ
 ԸՐԱՐՈՅԵԱՇԸՇԱ ԵՂՇՈԼ ՔՂՈՆ ԳՅԱՐ ՆԱ ՔԷՂՈՆՆԵ, ՅՕ ՆԱՇ ՈԱՂԵ
 ԲՂՐ ԳՅ ՔԵԱՐԱՂԵ ԸՂՈՒՅՈՆ յ Ե-ԵՂՇԸ ԱՂՈ. ՈՅԸ Է ԱՂ ԼԱ
 ՈՐՈՒՆԵ ԲՂՆ ԸՈ ԲՅԱՐ ՕՐՅԱՐ ԼԵ ՓԻԱՐԱՄԱՅԸ, ԳՅԱՐ ԵՂՈՒԼԱ ԸՈ
 ՓՂՈՒՐԱՄԱՅԸ ԵՂՇԸ ԳՅ ՔԷՂՅ ԳՅԱՐ ԳՅ ՔԱԺԱՇ ԱՂ ԼԱ ՇԵՈՆԱ.
 ՐՕ ՔՈԼԼՐՂՅԵԱԺ ԲՂՆ ԸՈՆ ՇԱՂԼՂՅ, ԳՅԱՐ ՈՇ ՇՄՐ ՔՈԼԱՂՂԱՂ
 ԸՐԱՐՈՅԵԱՇԸՇԱ ԲՄՇԵ .1. ԸՄԼԼԵՅ ԵՂՈՇԸ, ԳՅԱՐ ՔՈԼ ՂՂԱ ԼԱՐ,
 Ե Յ-ՇՈՒՐՈՒՐԵԱՇԸ ԵՂՈՒՆ ՈՒՐՈՒՆՆ, ՅԱՐ ԷՂՈՅ ՈԵ ՅԼԱՅԻՔԱՇԸ

¹ This is the yellow water lily, and the Irish name in the text literally translated is, the drowned leaf. It is also called ՇԱԾԱՂ ԱԾԱՂՈ, and կաՇ յօՅԱՐ.

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 Tairrngire 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-

յա չաօլէ շլան-բալլի շօ Կ-ճեաճիծ ծր շօյն Փիլարիսսա, աշար չաճար աշա արիբաշաճ տրէր ան Բ-թոլլ ճօ ԵարալԵ Կրիե, շօ Կ-ճեարիս ճիօշԵալ թօ Կժօ Գօյն ճարաճ և Եարշ և արիս աշար և էլԻժ, շօ Կաճ թալԵ ճալ ար արշօ թօ Եալժ ան արբօրալիս րի; աշար Եա Եարշ չաճ օլ ճա Գ-ճարիշ թարի արի ճ'բօւարի ան Կլ շօ. Կր է թօ րիսարիս թա Կեարի-Եարի ճօ, Եարա Գ-ճիճաճ թի ան ճարլլեաճ ճ'արար տրէր ան Բ-թոլլ թօ Եա ար ան ճարլլեօլշ, շօ Գ-ճիօրիս ճի և Եար ար ան Լաճարի րի; աշար թօ Լիժ Փարիսսիս ար և ճիսիս աշար ան չա ճարշ թա Լարի արշօ, աշար թօ ճարժ արճար Լճարաճ արի-Կիլլիշ ճօյ չա, շար արար տրէր ան Բ-թոլլ ան ճարլլեաճ շար ճար ար ան Լաճար. Թօ ճիճեարիս Փարիսսիս ար ան Լաճարի րի Կ, աշար Եիլլար և ճօար թի ճ'իօրիարիշժ Պօշար ան Եիօշա.

Թօ էլլիշ Փարիսսիս շօ Կօճ ար Կ-ա Կարաճ, աշար թօ էլլիշ Պօշար, աշար թօ ճարժ ար և թալԵ Բիօյն, աշար ճ'բարիսիշ ճօ ան Կ-ճիօրիս ճիճ Լ Փարիսսիս. Ա ճարիլլ Քիօյն շօ Կ-ճիօրիս ճիճ Կիժ Ե յժր և Կ-ճիօրիս ճիճ Փարիսսիս Կ. Պի րի թօ ճարժ Պօշար ար և թալԵ թիժ Էլլիօյն ճ'արի-արժ ճիճ ճօ Փիլարիսսիս, աշար և ճարիլլ Գօրիսաճ շօ Գ-ճի-օրիս ճիճ րի ճօ. Թօ ճարժ Պօշար արի ար և թալԵ Փարի-սիս աշար Չիարիս, աշար ճ'բարիսիշ ճօ Փիլարիսսիս ան Կ-ճիօրիս ճիճ ճօ ճիճ թօ Գօրիսաճ աշար թօ Բիօյն. Ա ճարիլլ Փարիսսիս շօ Կ-ճիօրիս ճիճ ճա Ե-բարիճաճ ճօ Կ արիճա ճ'արի-սիս օրիճա. “ Գիլլ ճաճ Կ արիճա ? ” ար Պօշար. “ Ար տրիւճա ճօ, ” ար Փարիսսիս, “ թօ Եա աշ Կ'աճարի . Կ. տրի-ւճա ճօ Մի Փիլիսի, չար ճարշ թա Բարաճ ճօ ճօարի ճ'Բիօյն ար, աշար չար ճիօր թա ճար ճօ թիժ Էլլիօյն; աշար տրիւճա ճօ Եիլլիս ճարիս . Կ. ճարճար և Լարիլլ ար արիճա ճար ճօյն օ Բիօյն, ճիլլ Կր ճաճ Կ արիճարիճ ճօ ճօ Կր ճարի և Կ-Էլլիս: աշար տրիւճա ճօ Գիլլ

¹ i.e. The present barony of Corea 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, Dubhchearn 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.

Շօրմարտն օ իշ Յլլոտն ար ըրն յե ր-ա յշն, աչր իր լաճ րա զոմէա լե ր-ա ր-ճեւրթարն ըն յլլա.” “Ան ր-ըլաճքա ընէաճ լեյր րա զոմէալն ըր ճա Ե-բլլշէա լաճ?” ար Աղոշր. “Չօ Եսճ րթաճե Լոտ ըն ճօ ճեւրալ լաճ ըսճ ճ'քաճալ,” ար Չլարտար. Բօ ճլալր Աղոշր լեյր րա ըշեւալն ըր ար և յալն յիշ Յլլոտն աչր Բլոտն, աչր ըսար ըն րա զոմէա ըր րաճա ճօ Ե-լլե, աչր ճօ յալէաճար ճօ ան յեյճ ճօ յիշրե ան քալճ ճօ Ել ըն քա ճեյլտ ար ըսճ ըն Ելաճար ճեւշ, աչր զշ Շօրտաճ և յշնոյ օլե ար յնաօլ աչր ար Եալնճեյլե ճ'Բլոտն ճօ ճլոտն լեյլոյ ճօ Չլարտար, աչր ճօ յիշրոճար ըլօճճալն եաճօրա անլալճ ըր; աչր իր Ե յոյաճ յար ըսճ Չլարտար աչր Յրալոտե, և Բաճ Յրալոտե և ճ-ըլաճա ճեւճ Շեյրե Շօրմարտն և Ե-քաճ օ Բլոտն աչր օ Շօրտաճ. Ար ըր ճօ յաշ Յրալոտե ճեաճ-ար յնաճ աչր ճօ յշնոյ ճօ Չլարտար .1. Չօրիաճ, Եօճալճ, Շօրնա, Տեյլնթարաճ, աչր Չրալոտե; աչր զշ ըլաճա ճեւճ Երոտե ճարար .1. Չսճարն և Լալշոյն, ճօ յշն, աչր յօ ճար Երաշալճ, Ելաճաճ, աչր Եալ-օճլաճ աշ ըօշրալ ճլ ան. Բօ Եաճար աշ զօմալ րա ըլօճճալն աճա քաճա յե ճեյլե, աչր և ճեյրեաճ ճօօրե րաճ յալն և ճ-զօր-արար յր ըար Եա յնօ օր աչր արշեաճ, Եար աչր Եօճալոտե, զրօ աչր զրեաճա, յնա Չլարտար.

Ար ըր ճօ Լաճար Յրալոտե լե Չլարտար ճօ ճօ Լաճլն, աչր իր Ե յօ յալճ, ճօ ր-Եաճ րալ ճօլն յեյճ և յարարե աչր ըրալոտե և ճ-ըաճլալճ, աչր ճան ճօմալոտն 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, Seilbhshearcaich, 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-

³ *Creach*. The English writers on Irish affairs render this word by prey, meaning the foray in which the prey (*caorvigheacht*) 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.

3-Կալճեան, աչսր չան աղ ծար ծօ Բ'բեարսի և Կ-Ելլիոն ծօ
 Բել՛ յնա ծ-ճեաճ .1. ԿօրմաԿ մաԿ Ալլա աչսր Բլոնն մաԿ
 Շիւնալլ. “Շրեւ թա Կ-աԲրանն տրա բլն, և Շիւնալլն,”
 ար Մլարմսլ, “աչսր յաճ բլն յնա ԿալնձլԵ՛ աչամրա?”
 “Բսձ մալ՛ Կլօմրա,” ար Շրնալլն, “բլեաճ ծօ ճաԲալլա ծօլԵ
 ար ճօր չօ մ-Բաճ Կ-աղրալԵ Լեօ ճրա Ե.” “Եր ճեաճ Կլօմ-
 րա բլն,” ար Մլարմսլ. “Պալլաճ,” ար Շրնալլն, “Կսլլ-
 րա բլօր աչսր ճեաճ և 3-ճեանն ճ'լոճլն ծա մաճ Լեյ բլեաճ
 օլԵ ծօ ճօմօրաճ ար մօճ չօ մ-Բեւրթաճօլլ բլճ Ելլիոնն
 աչսր Բլոնն մաԿ Շիւնալլ ծա ճեաճ, աչսր Կլ բար Կաճ աղ
 ծօ ճեւԲաճ և ծլօնճմալ ծ'բեար-ճեյԼե.” Կօ Կլլաճ աղ
 ճօմալլԵ բլն Լեօ, աչսր ծօ Բլ աղ ծա բլեյճ Կօմօրալ բլն
 աճ Շրնալլն աչսր աճա Կ-լոճլն ծա Կ-Եարսլճաճ և 3-ճեանն
 Բլաճնա; աչսր և 3-ճեանն Կա մաԵ աչսր Կա Կ-ալլալլԵ բլն
 մօ Կսլլաճ բլօր աչսր ճեաճ ար մլճ Ելլիոնն աչսր ար
 Բլլոնն մաԿ Շիւնալլ, աչսր ար թեաճ 3-ԿաճալԵ Կա Շիւնալլ-
 թեյնն, աչսր ար մալ՛ճլԵ Կա Կ-Ելլիոնն ար ճեւճնա, աչսր մօ
 Բաճար Բլաճալն ծղ Լօ չօ ճեյԼե աճ Կալճեան Կա բլեյԵ բլն.

Շլձ թրա աճ՛, աղ օլճԵ ճեյճԵանաճ ծօն Բլաճալն, մօ Բա
 Մլարմսլ և Կաճ Շիւնալլն յնա ճօճԼա; աչսր ծօ ճաԼա
 Մլարմսլ ճաճ ճաճալլ թրե Կ-ա ճօճԼա բաղ օլճԵ, աչսր մօ
 Բլօճճ բլն Մլարմսլ ալ և ճօճԼա, ճար մաճ Շրնալլն ար
 աչսր ճար ճար և ծա Լալն յնա ճ'մճլօլլ, աչսր մօ թլաթմալճ
 ճԵ Կրեւ ծօ ճօնալլա. “ճաճ ճաճալլ ծօ ճաԼալ,” ար
 Մլարմսլ, “աչսր Եր յօնճնա Կլօմ և ճլօր բաղ օլճԵ.”
 “ՏԼաղ ճօրնեւճա օրա,” ար Շրնալլն, “աչսր Եր յաճ Կաճա
 ՊԵ Վանան ծօ ճղ բլն օրա թար ճեանն Պօնճրա աղ Բրօ-
 ճա, աչսր Լալճ ար Կ-լօմճալճ արլլ.” Շլճեաճ Կլօր ճար ճօճԼա
 բալն ար Մլարմսլ աղ թրաճ բլն, աչսր ծօ ճաԼա ճաճ աղ
 ճաճալլ արլլ. Ծօ ճ'մօրալճ բլն Մլարմսլ, աչսր ծօ Բլ
 Լեյր ծլ բա ճեանն աղ ճաճալլ. Ծօ մաճ Շրնալլն ար ճար
 ճար յնա Լալճ աղ ծարա Կ-ալլա Ե, աչսր և ծաԲալլա Կալ
 ճարճԵ ծօ ծլ բա ճաճ ճաճալլ բաղ օլճԵ. Ծօ Լալճ Մլարմսլ

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 iomdair, a zúr no cúit a tóiricim ruairn a zúr fáinco-dalta air, a zúr ir é zúit an zádair do dúiriz an trear uair é. Tairiz an lá zo n-a lantróillre an tan rin, a zúr a dubairt, “ macfad fá zúit an zádair ó tá an lá an.” “ Mairfad,” ar Zrairne, “ beir an Mórallta¹ .i. cloidean Mhananán, iot, a zúr an za deairz.” “ Ní beirfad,” ar ré, “ acé beirfad an Beaz-allta² a zúr an za buide an láir lóm, a zúr mac an cúill ar flabna an láir oile.”

Ann rin no zluair Diarmuid ó Raé Zrairne amac, a zúr ní deairmad oirrean iná comhuidé iur zo ráiriz zo nullac Beirne Zulbair, a zúr do ruair Fionn ioinne an zán don duine iná fáirad iná na cúideacta. Ní deairna Diarmuid beanna³ ar bít do, acé no fáiriz de an é no bá az deuan iná reize rin. A dubairt Fionn nar b'é, acé buideairlua⁴ d'éiriz amac tar éir meadair oide, “ a zúr tarla loriz iurce allta ar zádair dai n zádairne, a zúr é r zaoilte me n-ar z-coir, zo nar feudfad a zádair ó fóir ilé. Ir é toic Beirne Zulbair, iomoiro, tarla ioin an n zádair, a zúr ir díomaoir toirz na Féirne dá leanaí; óir ir miorc ioinne ro no cúaid ré uata, a zúr no marbad caozad ózla⁴ don Fhéir iur ar máid anu. Acta ré a n-azaid na beirne ahoir cúzair a zúr an Fhian ar teitead ioinne, a zúr fázbam-aoirne an tula⁴ ro do.” A dubairt Diarmuid nac macfad ré ón tulaiz me h-eazla ioinne. “ Ní cóir duire rin do deuan, a Dhairmuid,” ar Fionn, “ óir ataoi fá

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

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 Gulbain*, a mountain in the county of Sligo, now corruptly

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

zearaib zān realz muice do deunain.” “Cruid an fáé fári cuirhead na zeara rin orim?” ar Diarmuid. “Inne-
radra rin duir,” ar Fionn.

“La n-agh dá d-tárla dáin beiré a n-Altúin leatān-
nóir Lajeanh, azur reacc z-caca na Zháirééinne an
éiméoll, táin z Brian beaz O Buadéain arteac, azur
d'éirruiz díomra nári éurín lóm zur dom zearaib zān
beiré deiré n-oidéada a n-diaiz a céile a n-Altúin zān
beiré oidéé na h-euzmur; azur n' éarladair na zeara rin
ar aon duine don Fhéinn acé orim féin an aonar. Do
éuadair an Fhianh arteac don nioz-halla an oidéé rin,
azur n'oir fáin aon duine an foéairre acé t'áairi azur
beazān d'éirzrib azur d'ollainhaib na Féinne, azur ar
z-coirre azur ar nzaair. Ro éirruizgear féin dá riab
an foéair an trác rin cá maéramaoir ar aoidéacé na
h-oidéé rin. A dubairt t'áairre .i. Donn O Donnchuda,
zo d-riobriac aoidéacé na h-oidéé rin dáin. ‘Da m-bad
éurín leatra, a Fhinn,’ ar Donn, ‘an uair do bádarra
ar fozáil azur ar forféuazriac uair féin azur ón b-Féinn,
éarla Cridéuir n'zoin Chuirriaz Lije uair torriac, azur
muz rí zéin n'ín áluin n'ic don triom-tóirreacé rin, azur
no zlac Aonzur an brioza an mac rin dá oileainn uair.
Do muz Cridéuir mac oile na diaiz rin do Roc n'ac
Dhíocain, azur no iairi Roc orimra an mac rin do zlacad,
azur mo n'ac féin az Aonzur, azur zo d-riobriac rrióin
naonbairi zacá neoin az teaz Aonzúra. A dubairre na-
éar éurbe lóm mac an niozáid do zlacad, azur no éurrear
imridé ar Aonzur an mac rin do zlacad ar dátaéur.
Ro zlac Aonzur mac an niozáid, azur n'í éur trác ó ríoin
ilé nac z-cuirreac rrióin naonbairi zo teaz Aonzúra fáin
cómarre. Acé céana, n'í féacáir le bliadain é, azur do

¹ Roc Mac Diocain was the *reachtairé* 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

ջեւծաթօյժ ա ե-բսլմյժ ան րօ ձօրձեւճտ նա հ-օրճե անօճտ անն.’”

“Ro շլսայբար բէր,” ըօ մայժ Բլօյն, “աչսր Պօնն ա հ-սլե րն շօ տեաճ Չօնչսրա սն երօճա, աչսր ոօ եաճայրե սրելճ սն օրճե րն, ա Պհլարմսւծ,” սր Բլօյն, “աչսր ոօ եա ւլօյն մօր աճ Չօնչսր օրտ. Ro եա մաւ ան դեաճայրե ա շ-ւօմլսաճար եատ ան օրճե րն, աչսր նլ մօ ան ւլօյն ոօ եա աճ Չօնչսր օրտրա յնա ան ւլօյն ոօ եա աճ մսլմրլլ Չօնչսրա սր մաւ ան դեաճայրե, շօ մսլե քօրմաճ մօր սր տ’աճայր քա ն-ա ւլօյն րն. Նլօր ե-քաճա յնա ծլսլճ րն շսր էլլւճ երսլճեան յժր ճա ւլօյն ըօմ ւլօնսլե տլմճօլլ ելժ երլրտե ոօ ւլօրեաճ ւլսւ, աչսր ոօ ճելճօճար մնա աչսր մլօյն-ճաօյրե ոօմքա, շսր էլլւճօճար ւաւ ճա շ-ւսր յ ւլօրլե. Պօ ւլսլժ մաւ ան դեաճայրե յժր ճա շլնլն տ’աճայրա աճ տելճեաճ ոօրն նա ւլօնսլ, աչսր տւճ քե քարճաճ քօրլրլ քելմ-լսլժր ճա ճա շլնլն սր ան եան, յօնսր շսր մարե ըօ ևաճայր է, աչսր ըօ ճելճ քա ւլօրսլե նա շ-ւօն է. Եսր րն տայրճ ան դեաճայրե, աչսր ըօ քսայր ա մաւ մարե, շսր ելճ էլճեան քաճա քլօր-ւլսաճ սր. Եայրճ ըօմ ևաճայր բէրն ան րն, աչսր յր է ոօ մայժ; ‘Նլ քսլ քան տեաճ րօ անօճտ ճսրե յր մեարա ըօ քճար մլր ան մ-երսլճն րօ յնա մե բէրն, յլր նլ մսլե ըօ ւլօյնն աչան աճտ ւլօյն մաւ անան, աչսր ըօ մարեաճ է; աչսր ւլօյնսր ըօ ճեւծաճ էլլււ ւալրե, ա Բլլն?’ Չ ճսւարտրա մլր ա մաւ ճ’քեւճայր, աչսր ճա ե-բսլճեաճ ման քլաւսլ յնա յօնչան ւլօն սր շօ ը-տլօբմայրն բէրն էլլււ ըօ ան. Ro քեւճաճ ան եան, աչսր նլօր քլլճ ման քլաւսլ յնա յօնչան ւլօն սր. Չն րն ոօ ւլօր ան դեաճայրե մլր քա ճեարսլե աճա աչսր սլծնլլտե ճրօմա ճրաօրձեաճտա մսնա ը-տւճայրն

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

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

“ I and Donn went our ways after that,” said Fionn, “ to the house of Aonghus an bhrogha, and thou wast within that night, O Diarmuid, and Aonghus shewed thee great fondness. The son of the Reachtair¹ 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 Reachtair, 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 Reachtair 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 Reachtair 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 Reachtair 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 *Reachtair* 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.

բիօր ըօ շի մարմն ա միւս. Վճարմար քնն քիճնոլլ աշուր
 սիրքե ըօ շաբարե շնչամ, աշուր ը՛յօնոլար մօ Լամի, աշուր
 մօ շարբար մ՛օրծօջ քան ծնն քիր, շար քօլլրիշեօճ քիր
 քիքեօլաճ ծամ .1. շ՛աճարքե ըօ մարմնաճ միւս ալ քեօճարքե
 յօրի ա ծա շնն. Բօ շարքեար քնն քիք արիւս ալիւս ալիւս
 ալիւս ըօ քօլլրիշեօճ քիր ծամ, աշուր ըօ ծիւտ ալ քեօճարքե
 քիր; շարմն քիշեօլ ծամ ա յարիւս ըօ շարմն ք՛աճարքե մօ
 մարմն ա միւս. Ա ծարբար ալ քեօճարքե կաճ քարն քան քեօճ
 ծարբե ծարմն սքա քիք քօ շաբարքե յիճա շ՛աճարքե; ծիր շօ
 քարն միւս ալքե քնն արքիշ, աշուր կաճ կշեօծաճ քիք ար
 կիճ շճ շքա ըօ շաբարքե յօրի ա ծա շօրի աշուր ա ծա շնն ըօ,
 աշուր շօ մարքեօճ քնն ա միւս ծա Լիքքեօճ քնն շքա քնն
 ալիւս. Բքարքար Աօնքար քիք ալ քննաքնն քիր Լիք ալ
 քեօճարքե, աշուր մօ կքեօճարքե շ՛աճարքե ալ քեօճարքե ըօ
 ծարբե յօ շար քարբարքա ծա ծարբար ք. Ալիւս քիր քարքիշ ալ
 քեօճարքե արքի աշուր քնն ծօլքե ծարբարքեօճա ալքե, աշուր
 մօ կարն ա միւս ծօր քնն քիր շօ կքարքա միւս միւս
 շնն շար շնն շար քարքնն ըօ, աշուր ա ծարբարքե; ‘ Կարք-
 քարքե քնն շքարքնն շար քարքնն քար քարքնն ծարբար աշուր
 ըօ Վիարքարք Օ Վիարքե, աշուր շար Լեօ ա շարքարքե քնն
 ծարբարքե’ Ալիւս քիր ծարքիշ ալ քօրք յիճա քարքնն աշուր
 կարքարքե քնն ալ ծարբար քարք. Ալիւս ըօ շնն Աօնքար
 կա շքարք քիր ծա շարքնն քարք, մօ կարք շար քնն շարքնն
 քարքնն միւս ըօ ծարբարքե շօ կարք, աշուր կք քնն ալ քօրք
 քօրք քարքնն շննալիւս շօ կարք, աշուր կք քնն քօրք քօ
 քօրք քարքնն շննալիւս, աշուր կք շարքննալիւս, աշուր քարքնն
 Կարքնն ա կքարքնն միւս ալ կարքնն. “ Կարքննալիւս, ” ար
 Բիօնն, “ ծիր կք քարքնն մօ կարքնն ալ քօրք քօ ծարբարքե քօ. ”

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 Reachtaire between his two knees. I offered eric myself when that was shewn me, and the Reachtaire refused that; so that I was forced to tell him that it was thy father that had slain his son. The Reachtaire said that there was not in the house a man for whom it was more easy to give eric than thy father, for that he himself had a son therein, and that he would not take any eric whatever except that thou shouldst be placed between his two legs and his two knees, and that he would forgive [the death of] his son if he let thee from him safe. Aonghus grew wrath with the Reachtaire at that speech, and thy father thought to take off his head, until I put him from him. Then came the Reachtaire 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 *fíſiſr*, or according to modern orthography, *fíſiſr*.

Ro zluair Fionn moine a h-aiéle riu azur fázbaf Djar-
muud iua uacá azur iua aonari ar inullac ua tulca. “Do
beirim mo briaéar,” ar Djarmuud, “zuri dom mairbadra
do iuzuir an t-realz ro, a Fhionn; azur mar anu acá a
u-dan daíh báf d’fázal, uí fuil feidm azam a feacnad
don éor ro.”

Tairiz an toic fáh am riu a u-azáid ua beinne auíor,
azur an Fhianh iua diaiz. Ro rzaoil Djarmuud mac an
éuill dá h-éill iua éoinne, azur uí deáruua riu tairibe do,
óru uíor fáh rí iur an toic, azur no iméiz moine. U
dubairt Djarmuud, “Ie maiz uac u-deinean comairle
deaiz-mhá, óru a dubairt Tríanne muom a moé-dáil ua
marbne anu an Uóruallac azur an Za deairz do éabairt
muom.” Jar riu no éuir Djarmuud a biz-méur daic-zéal
doiun-ionzauac a ruaitéud ríoda an záoi buide, azur tuz
moza an urcair don ihuic, zuri buail a z-ceair-láru a
h-aizé azur a h-eudairi í; zidead uíor zéáru aon iuibe
iunte, azur uí deáruua fuiluzad iua foimdeairzad uirne.
Ba iuirde meannua Dhjarmuuda riu, azur a h-aiéle riu no
éairuairiz an Beaz-allac ar a éruairll tairze, azur do
buail lanbuille de a u-druim an tuic zo míleadca meari-
calma, zo uáru zéáru aon iuibe anu, azur do iuzue dá
éud don éloidean. Anu riu tuz an toic ríe ueimeazlac
ar Dhjarmuud zuri bair an fód no bá fá u-a éoraib, azur
tairla mullaé a éruu faoi, azur ar u-éruizid do tairla cor
ar zac taob don toic de, azur a azáid riar ar deimead
an tuic. Ro zluair an toic le fáuad an éhuic ríor, azur
uíor feud Djarmuud do éur di iur an iae riu. Ro zluair
moimpe a h-aiéle riu uó zo máuiz Ear iuarid iuc Bha-
dairu, azur mar máuiz an riué iuad tuz ríe 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 headlong,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

¹ 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.

luēnāria tapur an ear ahoon azur ayall, acēt njoiri fēud
 Գլարմուս do ēuri dā dromi nri an iac rru ; azur tārniŷ a
 b-fričēruŷ na couaŷne ceudna ŷo riārniŷ ŷo h-ārud na beynne
 ruar arir. Azur ar d-teacēt ŷo mullac an ēnyic di do
 ēuri Գլարմուս dā drom, azur ar d-turim ēum lāri do
 tuŷ an toic rē ranytac rārlārdiri ari, ŷur lēiŷ a abac
 azur a ionacari ne n-a cōraib. Acēt cēana, ar b-fāŷbāil
 na tulcā di tuŷ Գլարմուս urcari acurac do ēul an cōiōri
 no cārla iha lāri aŷe, ŷur lēiŷ a h-nyēnyu rra ŷur
 fāŷaib marib ŷan aham i, ŷur Raē na h-ŷihrany ari
 na h-arte acā ar mullac na beynne o rōri ilē.

Njori cian a h-arte rri ŷo d-tārniŷ Բլոն azur Բլանա
 Ելլոն do lācari, azur no bādari ariŷeanna bār azur
 buaŷneuŷa aŷ teacēt ar Գլարմուս an tan rru. “I marē
 lom tu fāicru rān moēt rru, a Գլարմուս,” ar Բլոն;
 “azur i rruaŷ lom ŷan mīā Ելլոն dod fēucari ahoir:
 oiri tuŷar marē mārē ar njoirare, azur moŷa deilbe ar
 dromē-deilb.” “ŷarēad, acā ar ŷ-cumur durtē mīre
 do leiŷear, a Բլոն,” ar Գլարմուս, “dā m-bad āil moē
 fēru ē.” “Cionnur do leiŷirfēny ēu?” ar Բլոն. “ŷo
 marē,” ar Գլարմուս; “ōri an tan ŷlacari an t-foiō
 uaral fīre for Bhoi, ŷiō bē neac dā d-tiohriā deōē
 dod barāib do bīad rē oŷ rlan ohi ule ŷalari dā ēir.”
 “Njori cūllirre uari an deōē rru do cābairē durt,” ar
 Բլոն. “Nī rōri rru,” ar Գլարմուս, “i marē do cūl-
 lear uar i; oiri an tan cūadairre ŷo teacē Գլեյլic ihi
 Գլոնարēaib, azur marē azur mōruarile Ելլոն ad
 fōcari, do cāitēan fēiōē azur fēurta, tārniŷ Կարիբե

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-

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.

² *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.

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.

macama le céile, zui baínearra an ceann de; a zui do
 cúinne ar a mhúinte, a zui tuzar é zo bliuáin an oile-
 áin mar a maib níz an doimáin a h-dáil óil a zui doibneara
 a zui trí nízte Iohre tuile ina focáin. Do baínear a
 z-cinn díob, a zui no cúinnear a z-comháin mo rzéite iad,
 a zui tuzar an corin cloc-órida cúnduizíte zo lan do fein-
 mead fod-ólta do bí a b-fiadhainne an níz, am laim éil.
 An rui do níznear faobair-cleat lem cloidain am éim-
 éoll, a zui cána z do éirad mo maá a zui mo zóile zo
 bliuáin an éairéain, a zui-tuzar na cinn rui liom. Tu-
 zar duire an corin mar éimáir corzair a zui cón-má-
 oide, a zui do cúinnear fuil na d-trí níoz rui fút a zui
 fan b-féin, an méid díob do bí ceahzairte, ionnur zui
 léizear luadail baí laim a zui céimeanna baí z-cor ar
 baí z-cumur; a zui dá m-bad í an oide rui d'iaimfeainne-
 re deoc oira, a Fhionn, do zéubainn í! Ir iomda éizean
 iir rui do bá oira a zui ar Fhianhail Éimionn ón z-ceud
 ló cána z a b-fianhuizeac zui ariu, inar cúinnearra
 mo cor a zui m'anam a z-contabair ar do ionra, a zui
 zai feall fíomhána mar ro do deunain oim. An an
 z-ceudna, ir iomda laoc léidmeac a zui zairzideac zallaé
 zúimeuáca do éir leara, a zui ní dá deimead dóib fór;
 a zui ir zéair zo d-tiofaid maáar éiziu ar an b-féin
 do éoirz, naé b-fazfaid mómán rleáca ar a loiz. A zui
 ní éu féin, a Fhionn, ir puáin liom; acé Oirín, a zui
 Oirzair, a zui mo éomhánaé d'ire tairre ar ceudna.
 A zui bairre féin, a Oirín, ad éallaine déir na Féinne,
 a zui ir mói mo díre duir fór, a Fhionn."

An rui a dubair Oirzair, " a Fhionn," ar ré, " 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 Caoib Oirín a h-biaiz na Féinne.

³ Callaine a bollzairre hó fear zairma. P. Connell's *Ir. Dict. MS.* There is also a verb callaim, 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

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

⁴ Here ὑποη ὑπο is not negative.

շար բօլշքե մօ չաօլ Ժւլքե լոյճ ըօ Փիարմուլ Օ Փիւծիքե, յի լէլշքեաճ լեաճ շար ըօճ ըօ էաճարիք ըօ Փիարմուլ; աշար ըօ Բիլլիք մօ Բիլլաճար լէլք, ըճ մ-Բաճ աօլ Բիլլիքիքա քար ըօմար ըօ ըօլքեաճ ա լէլէլք ըլլ ը՛քեալլ ար Փիարմուլ Օ Փիւծիքե, յաճ Բաճքաճ ար աճճ շիճ Բէ աշարիքե Բաճ էրէլքե լարի, աշար էաճար ըօճ էլլշքե շար մօլլ.”

“Ոյ հ-ալէլիճ ըմիքա տօճար ար Բիճ ար ալ մ-Բիլլիք քօ,” ըօ Բաճ Քիօլիք. “Ոյ քիօլ ըլլ,” ար Փիարմուլ, “ճիլ յի քար լաճճ յաօլ շ-էլլեալլա յալք ալ տօճար յլ քեարի քիօլ-արլշքե ար Բիճ.”

Յար ըլլ լէլճ Քիօլիք ը՛լիլլիքիճճ ալ տօճար, աշար ըօ էճշարիճ լար ա ըճ Բար լէլք ըօլլ արլշքե; աճճ յի մճ լոյճ լեաճ քիլշքե ըօ Բալիլլ ալ յարի ըօ լէլլ քէ ալ է-արլշքե էրէ Կ-ա Բարալիճ քիօլ, աշար ըօ լիլլիք յար քեւճ ալ է-արլշքե ըօ էաճարիք ըլլ. “ըօ Բիլլիքիքե մօ Բիլլաճար,” ար Փիարմուլ, “շար ըօճ ըօլլ քէլլ ըօ լէլլիք յալք է.” ըօ էարալճ Քիօլիք ար էեարի ալ արլշքե ալ աճարի, աշար յի մճ լոյճ ալ քար ըօւճարա էարիլլ ալ էար ըօ լէլլ էրէ Կ-ա Բարալիճ է, ար քարալլեաճ ըօ ար Շիլլիքիքե. Ալլ ըլլ ըօ էարալլիլլ Փիարմուլ օրիաճ Բօճճ էլլշքօմլարիլլ աշաճ քարքիլլ ըլլ ըօ. “ըօ Բիլլիքիքե մօ Բիլլաճար ա Բ-քարալլիքե մ՛արի,” ըօ Բաճ Օրշար, “մարա ը-տլշարի ա լար ալ է-արլշքե ըլլօճ, ա Քիլիք, յաճ Բ-քաշքար ըօլլ էլլաճ քօ աճճ էլլա յճ միք.” ը՛քիլլ Քիօլիք ալ էրէար քեաճճ ար ալ տօճար ըօ Բիլլիք ալ էօմիլալճ ըլլ ըօ ըլլշքե Օրշար լէլք, աշար էլլ ալ է-արլշքե ըլլ շօ Փիարմուլ, աշար աշ էաճճ ըօ լաճարի ըօ ըօ քշար ալ է-արիլլ ըօ լալիլլ Փիարմուլա. Ալլ ըլլ ըօ էճշԲաճար ալ ըլլիլլ ըլլ ը՛քիլլ-արիլլիճ Էլլիլլիք ըօ Բի ըօ լաճարի էրի էրօմ-չարէա աճԲալ-

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.

inóma ór áirid a3 caoitead Dhiaimuda Uí Dhuibne, a3ur d'féuc Ór3ar 3o fíocmair fearizać ar Fhionn, a3ur ir é no máid, 3o m-bad inó an r3éile Diaimuid do beic maib iná eiréan, a3ur 3ur cáilleadar Fíanna Eirionn a 3-cuir3 caća dá 3oir3.

A dubairt Fíonn, “ fá3bam an tulać ro ar eazla 3o m-beurfać Alon3ur an bno3a a3ur Tuaća Dé Danann oimuirn; a3ur 3ion 3o b-fuil cuir a3uirn do maibad Dhiaimuda, n3 móide do 3eubad an f3irinne uairn.” “ Ir bmaćar damra,” ar Ór3ar, “ dá b-fearfuirne 3urab me h-a3a3 Dhiaimuda do m3uir real3 beinne 3ulbair, nac n-dion3airća í 3o bnać.” An n rir no 3luair Fíonn a3ur Fíanna Eirionn óy tula3 amac, a3ur cú Dhiaimuda .i. Mac an Chuil a laim Fhionn; a3ur d'f3ll Óir3n, a3ur Ór3ar, a3ur Caoite, a3ur mac Lu3deac tar a n-air, a3ur no cúirreadar a 3-ceicne buir a d-timćoll Dhiaimuda, a3ur no 3luairreadar momp a h-áile rir a n-dia3 Fhionn.

N3 h-aićuirtear a n-imćeaća 3o má3adar Rać 3hriáinne, a3ur no bá 3riáinne amui3 momp ar inúicab an máća a3 fuirreac me r3eulab Dhiaimuda d'fá3air, 3o b-feacair Fíonn a3ur Fíanna Eirionn a3 teacć cúicé. An n rir a dubairt 3riáinne, dá maifreac Dhiaimuid nac a laim Fhionn do bnać Mac an Chuil a3 teacć don baile

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 mór an r3eul é for ir mór an r3éile é, which phrase is literally introduced by them into English, viz. “ that is a great story,” i.e. pity. Another curious substitution of a living for an obsolete word of like sound but different meaning, is to be found in the sentence *Ata a fhios ag fiadh*, which must have originally been *Ata a fhios ag Fiadha*; *Fiadha* meaning *good God* (i. fo3a 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.

բո ; օշոր իր ամլայծ ու Բա Տրնայնու ան տրած բն, տօծնուոյ
 տօրմած, օշոր ու շուր բի տար մնրէայն ան մաճա ամած, օշոր
 ծօ ուշ բի տարու մնա արն ար ան կաճարու բն. Այ սար
 ծօ շօնարու Օրին Տրնայնու ար ան ուծ բն, ու շար բէ
 Բիօն օշոր Բարնա Երրօնն ծն կաճար ; օշոր օշ բաշնայ
 նա կաթնուած ճ'Բիօնն օշոր ճ'Բիարնայն Երրօնն ու շօ-
 շայն Տրնայնու օ շարն բար օշոր ու յար ար Բիօնն Ան
 ան Շուլլ ճ'բաշնայլ ար շէ բն. Ա ծնարու նաճ ծ-տօծնած,
 օշոր նար մծր կէր ան մնր շն ճ'օլշնուած մն Սի Շիւն-
 նու ծօ կէր ար շէ բն. Այ ս-օ շոր բն ծօ Օրին, ու Բար
 ան շն ար կարն Բիօնն օշոր տշ ծօ Տրնայնու ի, օշոր ու
 կար բն օ մարտի.

Այն բն ու Բա ծարն կէ Տրնայնու Բար Շիարմուծա,
 օշոր ու կնշ բի շնշարն բաճա բիօննուաշ ար ծօ, շօ մ-Բաճ
 շոր բա յմէյան ան Բար ի ; օշոր տարնշ օ Բարնուած օշոր
 օ մարտի սլ ծօ կաճար, օշոր ճ'բարնայշ ճի շնու ծօ շար
 անն նա Կ-աննուածայն բն ի. Ճ'նար Տրնայնու ծօն շարն
 օ Շարմուծ ծօ արնուած կէ տօր կէնն Տրնայնու ծօ շորն
 բնշ շն Բիօնն մն Շիւնայլ, “Օշոր իր տրած կէն շնու
 բն,” ար Տրնայնու, “Շար մէ յոնշօննուած կէ Բիօնն, օշոր
 ծօ մ-Բարնու նաճ կնշբնն բն ար ան կաճար օ.” Այ ս-օ
 շոր բն ծօ մարտի Տրնայնու Բար Շիարմուծա, ու կնշ-
 արնար մար ան շ-արնու տրն տրոմ-շարնա արննննննննննն
 արնա մար արն կէ Տրնայնու, շար շոր օ նուայն ննն,
 օշոր օ Բ-բնննննննննննննննննննննննննննննննննննննն
 օշոր անն բն օ ծնարու Տրնայնու կր նա շնշննննննննննն
 շարնուած ու Բա արն, ծն շօ կէնն Տրնայնու օշոր արն
 Շիարմուծա ծօ շարնու շննն.

Իր ի բն սար օշոր արննննննննննննննննննննննննննն
 Բնուծա Շիարմուծ ծօ կէր մարն օ մ-Բարնու Տրնայնու, ծն
 ն կարննն
 ննն
 շնար օ շ-արնու նա շարնննննննննննննննննննննննննն
 Բարնու Տրնայնու օ ն-ննննննննննննննննննննննննննն

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

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

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

արի ճ'ալեղջեօսար տեղեակ Շիրմայե Աօղջար, ու շար-
 քար եարչեօսի ա ըշլա՛ ճարճ արի շօարե՛ս ըթճճա,
 աշար ճ'ալեղջ Աօղջար լաճար. Այն ըն, արի մանջար
 ար աօղ լաճար աշ ելոյն Շլբար, ու շճեօսար ընն աշար
 արի Աօղջար տրի շիօղ-ճարե՛ս աճեօս-միօղա աճեօս-
 ճարճ ար շիօղ Փիարմաճ, յոյնար շար շիօղ ա յեօսար
 արի, աշար ա ե-բարե՛ն յա ե-բարեօսար յա-աբե՛ս, աշար ա
 մ-եօսար ընն, աշար ա յ-թեօսար արի, աշար ա
 շ-թեօսար Յարիօղ ար շեօս.

Այն ըն ճար լաճար Աօղջար, աշար ըն ճարճ : “ Ո՛ր
 արի աօղ յիճե արի ճարճ արի շար լիօղ շիօղ յա Յիօղ
 ա շ-թեօսար ճար յաօղ յիճար, յաճ մ-եօսար ճար ճար
 ճար յիճարճ արի շար յիճար, ա Փիար-
 մաճ Այ Փիար! աշար ըն շարճ ար ընն ճար ընն
 յիճար ճար ճար յիճար արի. ” Ճար յ-թեօսար յա յաօղ յա
 ընն :—

“ Շարճ, ա Փիարմաճ Այ Փիար,
 ա ճարճ-թեօսար յիճար;
 շարճ ճար ճար ճար,
 ճար ճար ճար ճար. ”

“ Շարճ յիճար յիճար յիճար,
 յիճար յիճար յիճար յիճար;
 յիճար յիճար, յիճար, յիճար,
 * * * * *

“ յի յիճար ու յիճար յա յիճար,
 յի յիճար յիճար յիճար;
 յիճար յիճար յիճար յիճար,
 ու յիճար յիճար յիճար.

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

*Is ma'ig 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 Donnell's 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.

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

“ Ǫáireá rize Ǫah t-ral,
 tōǫ́eari lē Ǫharimuid arim-ǫ́lan;
 ǫ́ur ah m-bruǫ́ mǫ́ m-boimim m-buau—
 uǫ́ lym uac cuimheac coim̃ruaǫ́.” Ǫruaǫ́.

Ǫ h-aiéle na laoiðe rym mo éarriuǫ́ Ǫouǫ́ur do éaǫ́lac Ǫhriáimhe eueud é ah coirǫ́ fá a d-tánǫ́adari ar ah laéari rym. Ǫ dubriadari ǫ́urab í Ǫriáimhe mo éuir ar éeahy cuim̃ Ǫhriáimuda iad, dá breic éúice ǫ́o Raé Ǫhriáimhe. Ǫ dubairt Ǫouǫ́ur uac léǫ́fead ré féin coir̃ Ǫhriáimuda leo, aǫ́ur ǫ́o m-beurfead leir ǫ́ur ah m-bruǫ́ óf Bóim̃ é : “ Ǫǫ́ur ó uac b-féidim̃ lhom a aic̃beoðad arir, cuim̃fead aham aym ar éoi ǫ́o m-biaid aǫ́ labairt lhom ǫ́ac la.” Ǫ h-aiéle rym éuirfeaf Ǫouǫ́ur iom̃eari fáu ǫ́-coir̃ a u-eiltoim̃ órda, aǫ́ur a íleaǫ́a óf a éiom̃ aháim̃de, aǫ́ur mo ǫ́luair moim̃e ǫ́o ráim̃ ǫ́ruǫ́ na Bóim̃e.

Iom̃éura teaǫ́laǫ́ Ǫhriáimhe, d'ílleadari tar a u-air ǫ́o Raé Ǫhriáimhe, aǫ́ur mo im̃feadari uac léǫ́fead Ǫouǫ́ur coir̃ Ǫhriáimuda im̃, aǫ́ur ǫ́o im̃ féim̃ leir é ǫ́ur ah m-bruǫ́ óf Bóim̃; aǫ́ur a dubairt Ǫriáimhe uac im̃b ueair aice féim̃ air. Ǫ h-aiéle rym éuir Ǫriáimhe feara aǫ́ur teaéta ar éeahy a cloim̃e ǫ́o tim̃ca ceud Chorca Uǫ́ Ǫhuib̃he, mar̃ a riabadari dá learuǫ́ad aǫ́ur dá laim̃-éaom̃had; aǫ́ur ir amlaid mo bá ah élahy rym Ǫhriáimuda aǫ́ur biaétaé aǫ́ ǫ́ac mac díob, aǫ́ur me óǫ́lac aǫ́ur bruǫ́aidéad aǫ́ féǫ́im̃ díob, aǫ́ur mo bá tim̃ca ceud aǫ́ ǫ́ac mac díob. Ǫom̃ehad mac Ǫhriáimuda Uǫ́ Ǫhuib̃he, iom̃om̃io, ah mac ba íeim̃e díob, aǫ́ur ir do do ǫ́éillidír na maca oile .i. Eoéaid, Coim̃la, Seilb̃feaircaé, aǫ́ur

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 retainer or attendant, (cf. the meaning of *Giolla*). The word is now pre-

“ [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 Biadhach 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, Seilbhshearcaich, and Ollann the long-

nounced óḡlaoḡ, and modern scribes most commonly write it óḡlaoḡ, considering it to be derived from óḡ, young, and laoḡ, 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 *Gallowglach*, (a Gallowglass).

Ollann ulc-fada mac Dhiamuda .i. mac iohne miz Lai-
 zean; azur uioi ind feaic azur ionnime Thiaime
 d'aoi duine da cloine feie na do Ollann. Ro zluairioda
 na teacta iai rin zo manzadai an aie na maib na maca
 rin, azur ionrid a d-toirz azur a d-turur doib o euir zo
 deimead; azur az zluairfeact doib maile me lion a d-teaz-
 laiz azur a d-toionolta, mo fiafmuizeadai a u-aoi zriaib
 doib cuend do deunfaidir feie o badairan az dul a
 z-ceann cozaib azur comirzleo me Fionn mac Chumail
 azur me Fiannaib Eimionn. A duairte Donnachad mac
 Dhiamuda Uí Dhuibne iu anamian ai a u-aieib feie,
 azur da u-deunfaidir feie rje me Fionn na baozal doib-
 feay aoi uib; azur muu u-deunfaidir, a moza tizeaima
 do beie aca.

Ro zluairioda na maca rin azur a muiriu iompa a
 u-actairiu zaca conaie, azur uí h-aierirtear rzeuluiz-
 eaet oirca zo manzadai Raé Thiaime, azur mo feai
 Zriaime fjoicaoiu faite iompa, azur tuz pöz azur
 faite do mac iohne miz Laizean: azur mo euaddai le
 ceile arteaé zo Raé Thiaime, azur mo fuizeadai ai
 fleairib na mjozbuizne do meiu a u-uairle, azur a u-act-
 airda, azur aoiie zac u-aoi doib; azur mo dailead meada
 feime rocaieie, azur leanneta meide mo mlie doib, azur
 deoca zarba zabalta a z-coimair caoma cuinduire, zu
 ba meirze meidru-zlomaé iad an tmaé rin. Azur an rin
 do labair Zriaime do zué aindoi rölur-zlan, azur ir é
 mo maib: “A élan ionnime, mo maibad bai u-actair
 le Fionn mac Chumail tai ceann coi azur coirzall a
 rjoctéana iur, azur diozlaidre zo maie ai é; azur az rúd
 bai z-cuib d'ioizeact bai u-actar,” ai rí, “.i. a aium,
 azur a eidead, azur a iolfaobai, azur a cleara zoie

¹ *Lionn*. This word now means *alc*, 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 չարչե ար շեւոնա. Բօյոյքեածրա քէյո Էածրայի լած,
 աշւր չօ Կ-Բած քեւո Էաճա ծիքր Է Ե-Քաճալ. Աշւր Ելալծ
 աշամ քէյո Կա Էաճա, աշւր Կա Էսլոյ, աշւր Կա Կ-Էարճրալծ
 Էլիք Ծրճուիճիճէ, աշւր Կա Եսլոյ, աշւր Կա Եճալոյք չար
 յօլոյ.” Չօ Կ-Էաճրոն Է Կա Լալծ քօ քլօր :—

“ Էլլիճիծ, Է ճլայո Վիարոմա,
 Էրոյծ Եար Ե-Քօճլոյ Ե-Քելլոյ;
 Չօ Կ-Բած քօն Ծիք Եար Կ-Էաճրա,
 Էսլոյ ճաճալի քշեւա Էրճիքլլ.”

“ Այ ճլօքեան ծօ Վոյոյքաճ,
 Էյ Կա քլ քեճր Էճ Վարոյոյ;
 աշւր Էյ Չա Էարոյ Էճ Էօճաճ,
 Է Չ-Էայոյ Չաճա քօճար քլաճալծ.”

“ Ելլ Է Լիլլեճ Էայո ծՕլլայո,
 քլայ Չաճա Էօր քլ Կա Կաճա;
 աշւր Է քլաճ ծօ Շօյոյա,
 Էօյ քլ ճօյքԵար Կա Էաճա.”

“ Կա Էաճա աշւր Կա Էսլոյ,
 Կա Էօրայ աշւր Կա Կ-Էարճրաճա;
 Էլլք Կոյա Չայ Եսլծ,
 Ելալծ աշամ սլե Էյ Էօյար.”

“ ՊարԵալծ Կոյա աշւր ԿոյոնԷօլոյք,
 Էր օլԷր քլ Եար Կ-ԵլօճԵալի;
 Կա Էրոյծ քեւլ քլա ԿեւԵալ,
 Էրոյծ Էաճաճ աշւր քլքեաճճ.” Էլլիճիծ.

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

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 *eachra* 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.

⁵ 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-εετα βαη,
 Στλαῖς Επηα, ἀηρεετ Ἰλαδ."

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

Ա ի-ալե զա լաօլծե բն ա ծախալի Տրնայիս իս լմեաճէ
 աչսր ա Բ-բօղլսլմ շօ մալէ ա Յ-ճեարձայ Զօլե աչսր Յալրշե
 շօ մ-Բաճ իսբեաճմա լաճ, աչսր բեալ ճա յ-ալմբլլս ճօ ճալէ-
 եան ի Բ-բօճալլ Բհօլճալլ .լ. Յաճա իբլլսլսլ.

Րօ շլաալրլօճար զա ճեաճիճաճա բն ճսմ ա յ-ալրճլլ, աչսր
 ճբլեաԲալճ ճօ Տրնայիս աչսր ճա տեաճլաճ, աչսր բաճԲալճ
 լօմճօմալլիճ Բեաճաճ աչսր բլալիտե ալճե, աչսր լիօ ճսլլեաճար
 ա զեւճիա լեօ : աչսր յիօլ բաճԲաճար ճսլաճ, ՅալրՅլճեաճ,
 լլա Բալ-ՅալրՅլճեաճ ա Յ-ճիօճալ Բ լմճլալա ալ ճօմալլ,
 յալ ճալէեաճար բեալ ճա յ-ալմբլլս լլա Բ-բօճալլ աճ ճեւնան
 ա Բ-բօղլսլմճա շօ մ-Բաճ լսբեաճմա լաճ, աչսր ճօ Բաճար ճի
 Բլլաճալլա ա Բ-բօճալլ Բհօլճալլ.

Յօմճւրա Բիլլսլ, լալ մ-Բելէ ճեալԲճա շսլ լմճլճեաճար ալ
 ճլան բն Փիալմսլաճ ալ ա զաճճա բն, լիօ լիօլ բճ ճա
 Բ-բաճ աչսր ճա յ-լմեաճլա շօ մօլ; աչսր լլր բն լիօ ճսլլ
 ճլօմբլլաճ ալ ճեաճէ Յ-ճաճալ Բ Տրալէբիլլսլսլ ալ Յաճ
 ալլճ ա լաճաճար, աչսր ալ ճ-ճեաճէ ալ ճօլ լաճալլ ճօլ Բ
 լլսլլր Բիօլլսլ ճօ ճսճ ալլ ճօլսր-ճլալ ճօլ Բալ ալ զաճճա
 բն ճլօլիսլ Փիալմսլաճ Ալ ՓիալԲիսլ ճօ ճսլլր շօ ճբլլեաճ,
 աչսր ճ'բլաբլլաճ ճիօ Գլեւ ճօ ճեւնաճ սլմե բն : “Օլլ
 իր ալ ճի ճիբբլլրշե ճօ ճեւնան օլմբա լիօ ճսաճճար ալ ա
 զաճճա սճ.” Րօ լաճալլ Օլրլլսլ, աչսր իր ճ լիօ լալճ : “Նլ
 ճլօլիտաճ ճօլ ճսլլսլ լլր բն աճ ճս բճլլ, աչսր յլ լաճբա-
 մաօլճիսլ աճ բեալան ալ ճիլլի յաճ յ-ճեալլսլալալալ, աչսր իր
 օլճ ալ բեալլ ճօ լլճիլլր ալ Փիալմսլաճ Օ ՓիալԲիսլ ճալ ճեան
 բլօճճալա, աչսր ճօլմաճ աճ ճաճալլ ա յիճիսլ օլլե ճսլ ճալ
 ճեան Յալ բալա լլա մլօլրՅալր ճօ Բելէ աճաճբա բա ճօմալլ
 Փիալմսլաճ—ճօ լճլլսլ մալ ճսլլլր ալ ճալլ բլլեանճ բճլլ ի.”

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 taurpeac Fionn ó na bhiaéirib riu Oiríu, zidead nioi b-féidiu leir corz do éur aii.

Od éonhaine Fionn zui éréiz Oiríu, azur Orzair, azur clanna Baoirzue ar éendua é, no rmuair na meahmaru féiu nac d-tiocead iur an t-imríon riu do corz muha d-tizead iur Zriáiuue do breuzad, azur a h-aiéle riu no éuair zai fíor zai éisleabnad d'Fhianhaib Eiuionu zo Raé Zhriáiuue, azur beannuizear zo céllide clirde mii-lyr-bhiaéirac di. Ní éuz Zriáiuue aoi na aine do, azur a dubairt iur a madair d'fázbaíl, azur no léiz a teanzá liohéta laiuzeur faoi uim an am riu. Aét éeana, no ba Fionn az zabáil do mii-lyr-bhiaéirib azur do éomráidtib caoine caréahhaca uirue, zo d-tuz ar a éoil féiu i; azur do iuz leir zur an iomdair ba éóimheara do i, zo y-deáruha toil a iurue azur a meahmaru iia. A h-aiéle riu no zluair Fionn azur Zriáiuue iompa, azur uí h-aié-uirtear rzeuluizeacé oiréa zo mánzadar Fianha Eiuionu; azur ar b-fairiu Fhiu azur Zhriáiuue fáu toicéiu riu dá y-ionuiraizid, no léizeadar aoi záiu rziue azur fonahaird fáite, zur éiom Zriáiuue a ceany ie náire. “Dar lúne, a Fhiu,” ar Oiríu. “cóimendfairi féiu Zriáiuue zo máit ar ro ruar.”

Joméura éloiuue Dhiarumuda, tar éir reacé m-bliad-aiua do caiteair az fozluim a yzairze, tánzadar ar éiríocair iméiana an domair móiu, azur uí h-aiéuirtear a y-imtéacéa zo mánzadar Raé Zhriáiuue. Od éualadar zur euluiz Zriáiuue ie Fionn mac Chumáill zai éisleab-riad dób féiu iua do iuz Eiuionu, a dubradar nac maib máit any. Do éuadair a h-aiéle riu zo h-Áimiuu Laiz-eau a z-ceany Fhiu azur na Féiuue, azur d'féuazradar caé ar Fhiu. “Eiuiz, a Dhiormuuz, azur fairuiz díob cireud an méid iairfaird iad.” Téid Dhiormuuz any riu azur d'fairuiz díobfau. “Ceud feari a y-azair an fíu azuim, nó coimrac aoiéiu.” Ro éuiu Fionn ceud

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

When Fionn saw that Oisín, and Oscar, and all the Clanna Baoisgne had abandoned him, he considered within his own mind that he would be unable to crush that danger if he might not win over Grainne, and thereupon he got him to Rath Ghraíne without the knowledge of the Fenians of Erin, and without bidding them farewell, and greeted her craftily, and cunningly, and with sweet words. Grainne neither heeded nor hearkened to him, but told him to leave her sight, and straightway assailed him with her keen very sharp-pointed tongue. However, Fionn left not plying her with sweet words and with gentle loving discourse, until he brought her to his own will; and he had the desire of his heart and soul of her. After that Fionn and Grainne went their ways, and no tidings are told of them until they reached the Fenians of Erin; and when they saw Fionn and Grainne [coming] towards them in that guise they gave one shout of derision and mockery at her, so that Grainne bowed her head through shame. "We trow, O Fionn," quoth Oisín, "that thou wilt keep Grainne well from henceforth."

As for the children of Diarmuid, after having spent seven years in learning all that beseems a warrior, they came out of the far regions of the great world, and it is not told how they fared until they reached Rath Ghraíne. When they had heard how Grainne had fled with Fionn Mac Cumhaill without taking leave of them or of the king of Erin, they said that they could do nothing. After that they went to Almhúin of Laighean to seek Fionn and the Fenians, and they proclaimed battle against Fionn. Rise, O Diorrúing, and ask them how many they require," [said Fionn]. Then Diorrúing went and asked them. "[We require] an hundred men against each man of us, or single combat," [said

do coimhac miu, aZur maí mánzadai zo lácaim an éoin-
 laimh riu téidid na maca riu fúca, túsóca, aZur cáirca, aZur
 mizneadai tús cáimh díob .i. cáimh dá z-ceannai, cáimh
 dá z-coircaib, aZur cáimh dá z-cuid aimh aZur éidid. “Ní
 buan ai rluaidzete,” ai Fíonh, “má maibéar ceud ran ló
 díob, aZur cneud do deunfaim mi rúd, a Shíáimhne?”
 “Racádrca dá n-ionnraizid,” ai Síáimhne, “d’feucáim an
 d-tiocfaid dáim ríotcáim do cáimhainz eadruib.” “Bud
 máit líomra riu,” ai Fíonh, “aZur do beunfaimh raonire
 díob aZur dá ríocet zo bíacé, aZur ionad a n-acáir a
 b-Fíamhuizeacé, aZur cuim aZur teannca mif riu do éoinall
 díob tús bíe ríom.”

Téid Síáimhne dá n-ionnraizid, aZur fáilteizear nompa,
 aZur do cáimh na cáimhíonhna meimháidte díob. Acé
 éeana, mo cáimhainz Síáimhne ríotcáim eatorma fa deoiz,
 aZur do madad na cuim aZur na teannca riu díob, aZur
 do fuairadai ionad a n-acáir a b-Fíamhuizeacé ó Fhíonh
 mác Chumáil. Iam riu mo dáilead flead aZur feurda díob
 zum ba méirze meidm-áilómac íad, aZur d’fán Fíonh aZur
 Síáimhne a b-focaim a céile zo b-fuairadai báir.

Zona í riu tóimhacé Dhíamhuda aZur Shíáimhne zo-
 nuize riu.

¹ Such is the invariable ending of an Irish story, and this closing sentence 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 Cumhail. 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.



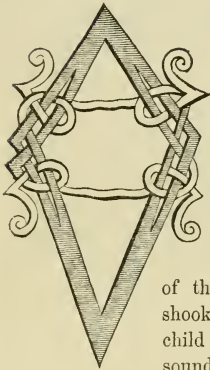
ԵՁՇԻՒ Կ-ԱՅՆ ԸԱ ՄԱԻԲ ՇՈՐ-
 ՄԱՇ ՄԱՇ ԱՄԷ իճԷ ՇԽԻՅՆ
 ՇԵՍԸՇԱԿՅՅ. 1. ՁԻՍԻՐԻՅՅՇԻՄՈՅՆ,
 Ա ԼԿԵԸՐԱՄ, ՄՈ ՇՈՆԱՄԷ ԱՅ
 Է-ՏՈՅ ՕՅԼԱՇ ԱՄ ԲԱԻՇՇԷ Ա ՏՈՅ,
 ԱՅՄ ԸՄԱՕԵ ԲՈՒՆԵԱՄԱԼ ՐԻՅԷ
 ՄԱ ԼԱՄ, ԱՅՄ ԿԱՐԻ Կ-ՍԵԼԱ
 ԸԵԱՄՅ-ՕՐԻ ԱՄԻԷ. ԱՅՄ ԲԱ Կ-Ե
 ԵՄՄ ԿԱ ՇՄԱՐԻԵ ՐԻՅ, ԱՅ ԷԱՅ
 ԸՈ ՇՄՈՒՇԲԵԱԸ ԿԵԱՇ Ի ՅՈ Յ-ՇՈՒԸ-
 ԵՈԼԱԸՈՐԻ ԲՄ ՅՈՒՇԱ ԱՅՄ ՄԿԱ
 ՄԵ ԿԱՐԸԵԱՄԱԻԲ ԼԵ ԲՕՅԱՄ ԱՅ

ՇԵՐԼ ԲԻՄԵՅՆ Է-ՐԻՅԷ ԸՈ ՇԱՆԱԸՈՐԻ ԿԱ Կ-ՍԵԼԱ
 ՐԻՅ, ԱՅՄ. ՄՈ ԵԱ ԵՄՄ ԵՂԷ ԱՅ ԱՅ Յ-ՇՄԱՐԻԵ ՐԻՅ
 . 1. ԿԱՇ ԲՄԱՄԿԵՕՇԱԸ ԿԵԱՇ ԱՄ ԷԼԱՄ ԸԻՇ, ԸՕՅՄԱ,
 ՄԱ ՏՈՒՄԵԱՄՄԱ ԱՅ ԷԱՅ ԸՈ ՇՄՈՒՇԲԵ ԱՅ ՇՄԱՕԵ
 ՐԻՅ ԸՈ, ԱՅՄ ՅԱՇ ՕԼԷ ԸԱ Ե-ԲՄԻՅԵԱԸ ԿԵԱՇ ԱՄ
 ԵԻՇ ԿԱՇ Յ-ՇՄԻՄԿԵՕՇԱԸ ԱՄ ԱՄ ՇՄՕՇԱԸ ԿԱ
 ՇՄԱՐԻԵ.

Ա ՏՈՒՅԱՄԷ ՇՈՐՄԱՇ ՄԻՐ ԱՅ ՕՅԼԱՇ, “ԱՅ ԼԵԱՇ
 ԲԵՄ ԱՅ ՇՄԱՕԵ ՐԻՅ?” “ԵՐ ԼԻՄ ՅՈ ԸԵՄՈՅՆ,”
 ԱՄ ԱՅ Է-ՕՅԼԱՇ. “ԱՅ ՄԵՂԸԲԵԱ Ի?” ԱՄ ՇՈՐ-
 ՄԱՇ. “ՈՈ ՄԵՂԸՐԻՅՆ,” ԱՄ ԱՅ Է-ՕՅԼԱՇ, “ՕՐԻ
 ԿՂ ՄԱԻԲ ԱՈՅ ԿՈՏ ԿՂԱՄ ԱՅԱՄ ԿԱՇ ՄԵՂԸՐԻՅՆ.”

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 iarrmar tu uirne?” ar Cormac. “Breic mo béil féin,” ar an t-óglac. “Do zéudairi riu uairne,” ar Cormac, “azur abairi uair do breic.” “Do beadh, do mac, azur t’ioghion,” ar an t-óglac, “.i. Cairbre, Ailbe, azur Eitne.” “Do zéudairi iad riu uirle,” ar Cormac. Jar riu tuz an t-óglac an émaob uair, azur beirioi Cormac iur dá éig féin í zo h-Ailbe, zo h-Eitne, azur zo Cairbre. “Jr áluir an t-reoid riu azar,” ar Ailbe. “Ní h-iongha,” ar Cormac, “óir ir marc an luac tuzar uirne.” “Cneud tuzair uirne nó ar a ion?” ar Ailbe. “Cairbre, Eitne, azur éura féin, a Ailbe.” “Jr triaaz riu,” ar Eitne, “óir ir dóig linnh nac b-fuil an reud riu ar duium talimh ar a d-tuibria riu féin.” Do beirum mo bhuatár,” ar Cormac, “zo d-tuzar ar an reoid ro rí.” Ro lion dozma azur doimeanmha iad mar d’airne-zeadar zur b-fíoi riu, azur a dubairt Eitne, “Jr no éruair an ceannac riu a d-tuair tar éir an émaoibe ran doimh.” An uair do éonairne Cormac zo mar dozma azur doimeanmha oirca, érioítear an émaob eatorma, azur mar do éualadar ceol caoirbhinn na cmaoibe uioi riuairneadar olc iua imhion ar bít dá b-fuaradar mair, azur no zluairneadar ionpa d’ionuirazid an óglac. “Az riu duir,” ar Cormac, “an luac d’iarrmar ar do émaoib.” “Aiarc do éimh,” ar an t-óglac, “azur beir buad azur beannaét ar ion t’fíirinne;” azur no fázaib ionéoirne beaét azur rlarute az Cormac, azur no

which there are extant copies of a considerable antiquity, but which are themselves referable to a higher date, are worth publication, viz.—*Zeruarimh Chormac u Chuirn*, (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 ruair nre Chuirn ced chathaz*, (The adventures of Conla Ruadh, the son of Conn of the hundred battles).

² *Liathdruim*. 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." Sor-row 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.

Հլսայր քէյն աշւր և շլսեաճէա յօրիւն. Եւրիշ Եօրմաճ ծա շիճ, աշւր ան սալլս Բա շլօր ան ղշեւլ ղլն քօ Յլլլլլն ծօ ղլշիւեաճ շարէա ղօրնա շսլ աշւր եւշեաօրնէ ան շաճ արն յոյտէ, աշւր և Լլաճժլսլն շօ Կ-արլլիշէտէ. Օժ շլալարժ Եօրմաճ ղա շարէա ղօրնա և Ծ-Եալլլլալշ, շրօլէար ան շրաօժ եաւօրնա, յօրնսր ղաճ ղալժ ծօշնա ղնա ծօրնեալլնա ղօր ղեաճ ծլօժ.

Ծօ ղար ղլն ար քեաճ ղա Բլլաճնա ղլն, շօ ղ-Ծալլլլլէ Եօրմաճ : “ Բլլաճալն շսր անլսճ ղսշաճ ղօ Բեալ, ղօ ղնաճ, աշւր ղօ ղշլլօլն սալն, աշւր Լեալքաճ ղաճ ղր ան շ-Եօրալլլէ շ-Եեւժնա ղնալ շաԲաճալ.”

Ալլն ղլն ղօ շլսայր Եօրմաճ ղօրիւն ծ'լօրնլալշլժ ղա ղլշէ և Բ-քեաճալժ ան Ե-ժլլաճ աշ շաԲալ, աշւր ղօ շլլլլ շեօ ծօլլԲէտէ ժրաօրժեաճէա ծօ, աշւր Եարլա և ղալշ յօշալլալշ եւշրալլալ շ. Եր անլալժ ղօ Բա ան ղնաճ ղլն, աշւր ղար-քլսաճ յօշալլալաճ աճԲալ-նօրն ան, աշւր ղր ղ օԲալն ղօ Բա օրնէա . ղ. Ելշ աշա շլլշեաճ աճա ծօ շլնլն եւլն ալլլլլլաճա ; աշւր ան սալլս ծօ շլլլլլլժլր Ելլշէ ար Լեաճ ան Ելշէ, ծօ շլսայրլլժլր ծօ ղարնալժ շլնլն եւլն շլն ղա Լէլէտէ օլլէ, աշւր ան Լեաճ ար և շ-Եսլլլլլլժլր Ելլշէ ծօլն Ելշ, ղլ Բ-քլլլլլժլր աօլն ղսալլլլլլլ ար և աշ Եաճէ ծօլլժ արլլր. Ալն ղ-Բելէ շէա քաճա ծօ Եօրմաճ աշա Բ-քելէլլօլն ար ան ժրնաճաճ ղլն, ղր շ և Ծալլլլլէ : “ ղլ Բելժ ղն ղլ Բսր քալԾէ ծօ Բար Բ-քելէլլօլն, ժրն ալէլլլլլն շս-րաԲ շ ղլն Բար Բ-քելժն ժ շլլր շօ Ծելլլեաճ ան ծօրնալլն.”

¹ Ելլշեաճ, the verb, comes from the substantive Ելլշէ, which occurs in this sentence, and of which the ancient form was Ելլշէ, 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.

Ṣhluairpear Corumac moime, azur mo ba az rjubal an mačairne, zo b-feacaid óglać ionzantac allmura az rjubal an muige; azur ir e fa obairi do, cianh mhóir aza čairriaruz ar an talairi do, azur mo bhuiread idir boih azur bairi e, azur do žižoć teipe mhóir de, azur do čeidead feih do iarriarid crioih oile, azur an tan do čizead airir hi b-fuigead aoi čuid doh čeud čriahh žai dožad azur čairčairi ar a čioih. Ro ba Corumac airiri imčian aza feičioih ar an órdužad riu, zo h-dubairic: “Imčeočad feih uairre fearba, óiri da m-beidih čoičce az feičioih oir dob i riu do črijoć buharid.”

Ṣhabar Corumac iar riu az rjubal an muige, zo b-feacaid tri čioiriade adbal-móira ar čaob an mačairne, azur ir airiarid mo badair na tobairi riu, azur tri cihh ahnta. Phuirid Corumac iur an čioiriarid fa hearfa do žioć, azur an ceahh mo ba ran čioiriarid riu, ir airiarid mo ba, azur riuć az dul iua beul azur da riuć az dul ar h uaid. Ṣhluairpear Corumac žur an daria čioiriarid, azur ir airiarid mo ba an ceahh do ba ran čioiriarid riu, azur riuć az dul ahh azur riuć oile az dul ar. Ṣhluairpear žur an čiear čioiriarid, azur ir airiarid mo ba an ceahh mo ba ihute riu, azur tri riučahha az dul iua beul, azur aoi r-riuć airiarid az dul ar. Ro žab ionzantair mhóir Corumac uime riu, azur a dubairic: “Hi beid me hi bur fairde do bair b-feičioih, óiri hi b-fuigihh duipe do iuieorad bair rzeula dair, azur bad dož žiom zo b-fuigihh čiall iuarč iu bair ž-čuirib da d-čuirihh riu.” Azur ba hcoih doh lo an tan riu.

Ṣhluairpear ruz Eirioihh moime, azur hioir b-fada do

¹ The recurrence of the word “plain” appears tautologous in the translation, but the Irish has two synonyms, *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. $\eta \acute{\epsilon} \sigma \eta$ for $\eta \Delta \sigma \eta$, i.e. of the hound, (*Fleadh Dhuin na ngedh*, p. 6); $\tau \acute{\iota} \mu$ and $\rho \acute{\iota} \zeta \epsilon$ are also found with the masculine article in the genitive case.

աչ ընթացի Զօ Բ-բաճարձ քաջիւ ածբալ-նորն սարձ, աչսր շիչ
 ար լարն նա քաջիւ; աչսր ծրարեար Կօրմաճ շոյն աչ շիչ
 Զօ յ-ճաճարձ առն, աչսր յօ Բառնարձ ընչ Երրոյն. Փօ
 Բրաչարձար լանարնա արձաճտ յօճաճաճ յօ Բա արձիչ ճօ,
 աչսր ա ճարձարն քար յարրոյն ճօ ճարնարն, “ՅիճԲԵ
 շոյն, ա ճշարձ, ճարն յի շարձ արրիչաճտ ճարն առար Ե.”
 Տարեար Կօրմաճ յաճ Արն յար ըն, աչսր Բա յարձ լար
 ճօճաճաճ յա Ե-ճօճաճ ըն ճ’Բաճար.

“Երրիչ ա քարն աչ շիչ,” արն աչ Բարն, “ճարն աճ ճարն-
 արձաճ ճարնարձարն յարն Բ-քարնարձ, աչսր ճա Բ-քարն ճարն յաճ
 ճարն սարն սարն սարնարձ ճ’քարնարձ աչ ճարնարն Ե? Աչսր յա
 ճա քարնարն յա ճարնարձ յա քարնարն յա ա ճարնարձ աչսր, ճարն-
 ճարն ճարնարն Ե.” Քօ Երրիչ աչ ճ-ճարձ յարն ըն, աչսր յա
 ճարնարձ ճարնարձ քարն ճարնարձ, աչսր յարնարձ սարն արն ա յարն,
 աչսր յարն յա յարն; աչսր յարնարձ աչ յարն աչսր աչ յարն
 արն լարն, աչսր ա ճարնարձ, “Աչ ըն քարն աչսր, աչսր
 քարնարձ քարն Ե.” “Կարնարձ ճօ ճարնարձ ըն?” արն Կօր-
 մաճ. “Արնարձարձ ըն ճարն,” արն աչ ճ-ճարձ; “. յ. աչ
 յարնարձ յարն ըն աչսր ճօ ճարնարձ, աչսր ճարնարձ ճօճաճ ճօ
 ճարնարձ ճարն, աչսր ճարնարձաճ աչ յարն ճօ ճարնարձ, աչսր
 ճարնարձաճ յա յարնարձ ճօ ճարն քարն, աչսր ճարնարձ քարն ճարն-
 ըն, աչսր քարնարձ ճարնարձաճ յա յարնարձ յա յարնարձ.” “յարնարձ
 աչ ճարնարձ ճարն,” արն Կօրմաճ, “ճարն ճարնարձ աչ ճարնարձ
 քարն ճօճաճ ճարնարձ.” “յա ճարնարձ ճօ ճարնարձ յա,” արն աչ ճ-ճարձ,
 “աչսր քարնարձ յարնարձ քարնարձ քարնարձ աճաճ, աչսր յարն-
 արձարձ ճարնարձ ճարն արն ճ-ճարն. Աչ յարն ըն յարնարձ յարն,”
 արն քարն, “նի Բ-քարն աճ ճարնարձ յարն ճօճաճ, աչսր
 ճօ ճարնարձաճ աչ ճարնարձ յարն; ճարն աչ յարն ճօ ճարնարձարձ
 ճօճաճ,

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.

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 Tairngire he went to seek that woman, and he got those seven cows with her, and he coughed upon them until he learned [the wonderful powers of] their milking, that is to say, that they would fill the seven kieves at one time." "Full wisely hast thou told us that, O youth," said the man of the house, "and tell a story for thy own quarter now." "I will," said Cormac, "and do thou lay a quarter of the log under the cauldron until I tell thee a true story." So it was done, and Cormac said, "I indeed am upon a search, for it is a year this day that my wife, my son, and my daughter were borne away from me." "Who took them from thee?" asked the man of the house. "A youth that came to me," said Cormac, "having in his hand a fairy branch, and I conceived a great wish for it, so that I granted him the award of his own mouth for it, and he exacted from me my word to fulfill that; now the award that he pronounced against me was, my wife, my son, and my daughter, to wit, Eithne, Cairbre, and Ailbhe."

“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 seeking 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.

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

éodéa don éopán ay uairi ríy. “Jr bñeuz ríy,” ar beay
 Mhananánay, “a deimíre nac b-feacadaí beay íhá fearí
 ód fázbadaí éura, a Chorimáic, acé íad féiy a d-tryur.”
 Ba féoi an rzeul ríy azur do éuaíé ay copán íhá céile
 aríí. “Jr maíé na feoié ríy azadra, a Mhananánay,”
 ar Corimac. “Buó íháíé éuiré íad,” ar Mhananánay, “óíí
 bur leatra íad a d-tryur .i. an copán, an émaob, azur an
 rzómaíó, ar íoiy do íubáil azur t’airóíí aníuó; azur
 caíé do ííóííy anóíí, óíí dá m-beíóóíí íluaó azur íocáíé
 ad íocáíí íí beíéad dóíééall íay m-baíle ío íoiíad.
 Azur íio éeany díé an líon acáéaoí, óíí íí ííre d’íííí
 díaoíéacé oríuíb íohíur ío m-beíéad ííé am íocáíí
 anóé, azur báí í-anííacé líom.”

Chaiéear a éuíó íar ríy; azur ba íháíé an éuíó ríy,
 óíí ííóíí ímuaííeac ííu bíad nac b-feuaíadaí ar an rzó-
 maíó, íhá deoc nac b-feuaíadaí ar an í-copán, azur
 íuóadaí a búéacéur ríy ío móí íe Mhananánay. Acé
 éeana, ar í-caíéain a í-coda dóíé .i. do Chorimac,
 d’Éíéíe, d’Ílííe, azur do Chaiíííe, ío deaííad íomá
 dóíé, azur do éuaóóar éum íuaíí azur íamíóóaléa, íona
 any ío éíííeadaí ar í-a íháíac, a Líacéíííí línaóííííy
 ío í-a rzómaíó, a í-copán, azur a í-cíaoíé.

Íonad é ríy íeamáacáó azur íáóáil cíaoíé Chorimáic
 íonuííe ríy.

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-geese chase."

СЭОJФН ОJСJN Э Н-ФJЭJСН НЭ ФЕJNNE.

UCh! a Fhinn na b-Fianh a' r na rluaz!
a O rZair na nZleo, mo mhac!
ah b-fuil rrb beo, no ca eir,
a' r Oirir na nZion na neart?

Uc! ir mire ah reahoiri crioh,
ar earba bhd, dhze, na ruah;
fo leat-trom Phadriaz 'r a cliai,
a n-earba 'r a z-clac buo euaaz.

Uc! ir euaaz ah toirz,
mire ar ceal ahoir oh b-Féinn;
az eirteaot me rruibah cloiz,
mo nuarta ahoir, a' r nj reuh.

Uc! a buideah na z-cae d-treuh,
ba mhori bar mian laocair real;
car zaeb bar n-duccar buo dual,
d'Oirir nac euaaz lr b a mhac?

Uc! ir diombadae mo crioc,
ori caillear mo brij azur mo neart;
zah rladac zah fohh ah dal,
az rruahneah ar ahneact na b-feart.

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 Oisín 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 Oisín?

Alas! sorrowful is my end,
Since I have lost my strength and my vigor;
Without the chase, without music by me,
Whilst I muse on the beauty of the men.

fore append the above popular poem, which does not appear to be as ancient as some other Fenian pieces, but of which the language is very correct.

Ա՛ն ! շնօ՛ք յայն Քաճախն ծն Քօյն,
 ան Քիանն շան շօ՛ն նա՛ն արարն ;
 նի՛ շայնճեան կօյն շար բօյն և շնօն,
 և՛ր նի՛ բայլ մօ նեօն և մ-բարն և ի՛նչն :

Ա՛ն ! ան նշանայն նա բար ան շնայն,
 նա՛ն ծ-տիշն և ն-նիքեան և՛ր մե՛ անանն ;
 և Օրնայն նա մ-անան-անն նշարն,
 արար և՛ր նե՛ն ծն մ-անանն թօ շ՛ննն !

Ա՛ն ! և Քիանն, ան բար ան ծան,
 և՛ր շնօն անն ծար և՛ր ծօն ինն ;
 նա՛ն բի՛ անն, անն նար շնան,
 և շ-անն շան անան իր մօն մօ նարն :

Ա՛ն ! ան ն-բայլ նա՛ն անն շնայն,
 ան շնայնան և ն-ան շնայն ;
 արար ան անն նօ շան ան,
 ան նարն անն անն շօ իննն !

Ա՛ն ! և Քիաննայն նա մ-ան շօ նարն,
 և՛ր նար նե՛ն նարն ծանանանն անն ;
 իր իննն անն նա՛ն ն-անանն անն,
 և՛ր մե՛ շան անան և նարն նա շ-անան :

Ա՛ն ! և Քիանն նարն Քիանն,
 ան նարն անն շարն և՛ր շնան ;
 ծօ նարնանն անն անն ծանան,
 աննան անն անն և՛ր անն անն !

Ա՛ն ծան մ-անանն և ն-անան նա ն-անան,
 և՛ր նան ծան ծօ նարն շան անն ;
 աննան աննան և շ-անն նա շ-անան,
 ծօ նարնանն աննան անն շօ նարն :

Alas ! though Patrick from Rome saith
 That the Fenians surely live not ;
 I deem not that his speech is true,
 And my delight is not in the meaning of his psalms.

Alas ! whither go the men that were mighty,
 That they come not to succour me ;
 O Oscar of the sharp blades of victory,
 Come and release thy father from this bondage !

Alas ! O Fionn, thou hast knowledge with thee,
 And in whatever quarter thou art and thy host ;
 Be not slow, it was not thy wont,
 In a church without bread great is my grief.

Alas ! where is the mighty son of Lughaidh,
 Who wrought great deeds in time of battle ;
 Come with the rest or without them,
 Often didst thou liberally bestow.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 swiftness,
 Think upon our love and come to me.

Alas ! were I by the Fenians,
 And one of the Fenians to be weaponless ;
 Even as I am in the church of the clerics,
 I would try to give him speedy succour.

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

Uc! 1r dobriδy zeuy lhom,
 ay tē na réym do cleact zac myan;
 do beyt ahoir na feayōyri baotē,
 zan flead, zan feurda, zay deoc, zan byad.

Uc! nac tmuaz rry pudayri mo rzeil,
 az deunayn tmeunayr a z-cyll na m-boct;
 teyrice arāy a' r zanytan byd,
 d'fūyz zay byyz zan neart mo corp.

Uc! a clyar, 1r mayr, tra,
 do cuyt ry bar n-dal zo dealb;
 zan tuayrriyz Fhyon na a fluaiz ay fāzayl,
 d'fūyz zay arid mo cmyoc le fada.

Uc! a Fhyon, 1r ionayn ay car,
 may rryonayn aytread djb na flaytir,
 deaynay na dyabal, da tmeire lan,
 bar m-buad do dal zan teact fāy zaym.

Uc! 1r dearyb zur rzeul zay zō,
 a b-flaytear mōri na z-clyar may djb;
 may tuzta zēllead d'feay na Rōya,
 le Dya nī dōit zur mūyneyr rry.

Uc! da m-b'fjori a labarēa rūd,
 a bacul ūym a' r a leabayri bayn!
 do cōdfeyn byeyr, bayri, nō rym,
 do lō nō d'oidce ay a cūyō arāy.

Uc! mo flay a' r zo fjori,
 lybre, a buydeay ba flūyryeac arāy;
 nī zēyllfeyn fō Dya na fōy z-clyar,
 zo m-byayn ay aoy cōri ry bayri z-cōyōdal.

Alas! it is a sharp woe to me,
 That he who in his prime practised every delight,
 Should now be a weakly old man [out food.
 Without banquet, without feast, without drink, with-

Alas! is not the grief of my tale piteous,
 That I am fasting in the church of the poor ;
 Scarcity of bread and scantiness of food,
 Have left my body without strength without power.

Alas! O clerics, woe, indeed,
 To him who hath miserably fallen among you ;
 Where there are no tidings of Fionn or of his host ;
 That has long rendered my end desolate.

Alas! O Fionn, it is all one,
 Whether hell be your habitation or heaven,
 That demon or devil, however mighty his hand,
 Should have conquered you without your coming to
 my call.

Alas! it is certainly a true saying,
 If ye be in the great heaven of the clerics ;
 If submission must be given to the man of Rome,
 We surely are not of the family of God.

Alas! were his words true,
 O ordained crozier and O white book !
 I should see some increase, improvement, or value,
 By day or night in his bread.

Alas! farewell in truth
 To you, O tribe, plentiful in bread ;
 I would not yield to God or to the clerics
 Till I should in some way be amongst you.

Uc ! a Chonáin liorta náoil,
 ba nórí míozúaoi azaíra real ;
 ahoir nǵ maíre azaíre tríd,
 tar le raóirre ar méid mo zlar.

Uc ! a élanha Mhóinne meara,
 do b'féarui reairc aзуr mian;
 nac truaз mib Oirín fó rmacé,
 аз Pádraíз nac air 'r a élar.

Uc ! a n-ionad zoéa zadar,
 ba bhinn meidreac zaca maídean ;
 riuídan cloз, ceol nac bhinn liom,
 a' r canclain cléinne zan airtear.

Uc ! a n-ionad reilze a' r ríadaíз,
 ina maib mo mian a' r mo éhúé ;
 uairreair fada zan aráin,
 zíd deiri Pádraíз " deiri zo ruзac."

Uc ! a n-ionad caéa a' r triom-zléid,
 inam zháé mo rféir a' r mo féarain ;
 baéul Phádraíз dá h-ionéair,
 a' r a élar canclaireacéa аз cairmeair.

Uc ! a n-ionad flead aзуr feurda,
 do ruairar féin mar éleacéarib ;
 triozad fada om béile,
 do rзуabfad zaoé tar íleairib.

Uc ! a deiriud liom do zháé,
 nac teanη aráin ir maic ne Dja ;
 acé ionad úmhaíзtéad aзуr treunhair,
 dá éhíud nári leair mian.

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! ɣr dōɣt ɣɣom ʒo fʃom,
 aɣ Fhɣaɣɣ a'ɣ Fʃomɣ ɣa tɑɣd beo;
 ʒo ʒ-cluɣɣɣd ɣɣad mo c̄eapɣɣʒaɣɣ,
 a'ɣ ɣac ʒ-cluɣɣɣd ɣuɣɣ aɣ bɣt̄ aɣ ʒlōɣ.

Uc! ɣr dōɣt ɣɣom ʒuɣ deapɣb fōɣ,
 dɑ m-bɣaɣdɣɣr beo aɣoɣɣ le fɑʒaɣɣ;
 ɣaɣ b-fulaɣɣ ʒo ʒ-cluɣɣɣfɣdɣɣr mo ʒlōɣ,
 a'ɣ tɣaɣll dom fōɣɣt̄ɣɣ ʒaɣ ɣpɑɣ.

Uc! ɣɣ ʒt̄ɣllɣ do ɣad ɣa ʒ-clɣaɣ,
 Fʃomɣ 'ɣ aɣ Fhɣaɣɣ ʒaɣ beɣt̄ beo;
 ʒo m-b'f̄eapɣɣ dɑɣ f̄t̄ɣɣ ɣaɣ c̄apɑɣd Ɔɣɑ,
 ɣa beɣt̄ ɣaɣ ɣad ɣd̄ ɣa ʒ-com̄aɣɣ.

Uc! dɑ b-fuɣʒɣɣɣɣe mo ɣɣaɣ,
 ɣɣ f̄eunf̄aɣɣɣ aɣ Ɔɣɣɑ ʒo deo,
 a Phadɣaɣʒ, ɣa aɣ a c̄l̄t̄ɣɣ,
 ʒo leaɣf̄aɣɣɣ ɣe c̄t̄ɣle aɣ ɣluɑʒ.

Uc! do leaɣf̄aɣɣɣ Fʃomɣ ʒaɣ ɣpɑɣ,
 a'ɣ Oɣʒaɣ aɣʒ mo leaɣb ʒɣɣɣ;
 ʒɣd̄ ɣac l̄t̄ɣɣ dōɣb mo c̄ɣad̄,
 a'ɣ ɣt̄ aɣ f̄ɑʒaɣ aɣ eaɣba bɣd̄.

Uc! do leaɣf̄aɣɣɣɣe Cɑoɣɣe ʒo ɣeaɣɣ,
 a'ɣ Ɔɣaɣɣuɣd̄ ɣa m-baɣ do bɣad̄ ɣɣɣ;
 do leaɣf̄aɣɣɣ ʒoll ɣac Ɔd̄oɣɣa ɣa ʒ-caɣt̄,
 a'ɣ ɣɣ bɣaɣɣ a b-fad̄ a ʒ-cɣll Chɣɣɣɣ.

Uc! do leaɣf̄aɣɣɣ ʒac̄ ɣeaɣ̄ don Fh̄t̄ɣɣ,
 a ʒ-caɣt̄ dɑ c̄ɣt̄ɣɣe ʒo taɣad̄;
 do c̄ɣt̄ɣɣɣɣ dōɣb cɣll a'ɣ d̄ɣɣd̄,
 Pɑdɣaɣʒ d̄ɣ Rōɣɣ 'ɣ a baɣal.

Alas ! I truly suppose,
 If Fionn and the Fenians be alive ;
 That they hear my complaint,
 And that they regard not my voice.

Alas ! I suppose it is certain nevertheless,
 Were they now living and to be found ; [voice,
 That it could not be but that they should hear my
 And come to assist me without delay.

Alas ! I yield not to the saying of the clerics,
 That Fionn and the Fenians are not alive ;
 That for me indeed it would be better to have God
 as a friend,
 Than to be like them or to go to them.

Alas ! could I get my desire,
 I never would deny to God,
 O Patrick, nor to his clergy,
 That I would follow the whole host.

Alas ! I would follow Fionn without delay,
 And the noble Oscar, my joyous child ;
 Though they perceive not my pain,
 Whilst I wander lacking food.

Alas ! swiftly would I follow Caoilte,
 And Diarmuid of the women, he would be with us ;
 I would follow Goll Mac Morna of the battles,
 And I would not long be in Christ's church.

Alas ! I would follow each one of the Fenians,
 Into any battle, however mighty, right quickly ;
 For them I would forsake church and ordinances,
 Patrick from Rome and his crozier.

Uc ! do leahfaiyh heac ar biç,
do beurfad me o zlar na z-cliar ;
zið mōr mōlaid zac triac,
a z-cumayh 'r a b-pāyrc ne Φia.

Uc ! yr eurza 'r yr mo uihal,
do maçfaiyhre çuzac a Φhia ;
da b-fuiçihh madarc ar Fhioyh,
a'r zo b-fuiçihh flūyrc don biad.

Uc ! hī lēyri dañ cneud do ðeun,
ay Fhianh mā çriçihh mo çori ;
hī feadar cā leahfaiyh a mian,
a'r d'fūz riy m'iarfma zo doçt.

Uc ! hī lēyri çar çab mo lūç,
madarc mo fūl hā mo maç ;
çirteaçt mo çluar, mo mian rjubail,
çar çabrac fūd ayoyr hī fear.

Uc ! a Φhia tuç Pādriayz don çlēyri,
iarriaym fēyri oye ne zeay ;
zay feuçay ar ay ariay zo caol,
ōr dañ az çneuhar hā mearfz.

Uc ! ðari mian flaçt na b-fianh,
uc ! do biad do b'faiyryhç rçōyri ;
uc ! do fluaçç a'r caça zliad,
uc ! a Φhia, çari çabair leo ?

Uc ! a Φhia, çarçar dañ, tria,
yr maçt a b-pāyrc 'r a riñ ;
ay b-fuil Fioyh 'r ay Fhianh ad ðail ?
uc ! mā çayri yr ioçyha mion.

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 swiftmess,
 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

Ué ! a Dhia, a deim Pádraig
 zui flait éu ir fairsiub fial ;
 ir riar do zéilleim dá zlóir,
 aét dá méid a b-rióim ir teapic a bhad.

Ué ! a Dhia, aicim aifir,
 feuc mo zhadai a' r ná ceil mo mú ;
 má tá Fionn 'r a fluaizte ad éir,
 mo éirall ná rliže hó a léizean éuzam.

Ué ! a Dhia, má r tmuaz leat reanóir,
 feuc zac neoin oim anuar ;
 a' r do éidfir cúir mo zearáin,
 zo dubac, clait, zan bhad zan ruan.

Ué ! a Dhia, ir tuirreac ataim,
 a n-dáil Phádraig zan mear ;
 Fionn 'r an Fhianh uaim an fázan,
 ór uaéta dáirfion deoc zo riar.

Ué ! dá m-biaimyre aihail bíor,
 a n-aimriri rzeimle Chhuic an áir ;
 muna b-fuizim néir a' r riar,
 do éuirfion do élar boét an fázan.

Ué ! dá m-biaimyre a neapic 'r a líit,
 mar bíor zan búdair a z-cuan Fhionntráza ;
 nī biam dom bodmad a z-cill ná z-cloz,
 a' r do éuirfion corz an a z-eróyán.

Ué ! dá m-biaimyre a d-tapad bíiz,
 aihail bíor an Fhata Chonáin ;
 a' r Fionn 'r a fluaizte nem táob,
 nī biam az éirteac a nglair.

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-biajnyre aihajl bjoj,
 a 3-cač na 3-cojmeaf3ar njan;
 nj žéjllfejny do Phádruaj3 žan čéjll,
 atá žan nêjm, žan deoc, žan bjad.

Uc! da m-bad daihra a meaf3 na 3-cljam,
 an tan no čnjall čužajny Tajlc mac Thjéjny;
 nj řá3fejny ceany ar bjažajd
 da b-fujl a3 Pádruaj3, ná é řéjny.

Uc! a Dhja, mar tu žab neajre
 ar Fhjonny na b-řlac a'ř ar Fhéjny;
 do leafajny do čajl žo řjal,
 ačt mé bnejč mar jad óny 3-cléjny.

Uc! a Dhja jr aoičjny nêjm,
 mar řjoj dod čléjny žuj dearb leo—
 mar řód řmacč atá an Fhjanny,
 bj žo řjal řajřjny3 leo.

Uc! a Dhja, do b'aoičjny mé,
 da m-biajny óny 3-cléjny a b-řočajny Fhjonny;
 a'ř do nêjny mar čujřčeari do čar3,
 do žeubajny uajř arián žac čjny.

Uc! a Dhja, atá ar neaij na ny-ónyd,
 taj3jny řój, mar řjoj dod čléjny;
 žo b-fuj3jny uajř bnejř na dijže,
 řny dá njđ jna b-fujl mo řřéjř.

Uc! žjđ tajny žan léjny žan lújč,
 žo dealb dubac ar earba njajny;
 jr eur3a meari do leafajny Fjonny,
 a'ř nj čójny dujř dijltad daih, a Dhja.

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 Taile 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.

Եր է մօ մյայ Իր արշէ, շմա,
 Բխօն ամ ծալ ծա մ-բլած 'ր ան Բխլան,
 ծօ շարբարն քան ար մօ Լարն,
 ա'ր շան քար ծօ Լարբարն լած.

Ա՛ւ՛ ! ա Փխլա ծօ քարն շա՛ն արշէ,
 մար բխօր ան Լարն ծօ շար ան շլար ;
 նա շլա՛ն քարն շարն շարն ծ'Բխօն,
 նարն շարն շարն շարն շարն ան ան.

Եր քարն շարն շարն բխօր շան շո,
 նա՛ն շ-քարն մօ շլօն, ա Փխլա, ին շարն ;
 ա'ր շարն շարն ծ'քարն ան ան Բ-Բխօն,
 շարն շարն շարն շարն շարն շարն.

Ա՛ւ՛ ! ա Փխլա, նա քարն մարն շարն,
 շլա՛ն ծօ շարն մօ քարն շարն ;
 ա'ր մարն ան շարն շարն ան ան Բխլան,
 Իր մօ շարն ան ան շարն.

Ա՛ւ՛ ! մարն քարն քարն քարն ա'ր շարն,
 քարն մօ շարն, ա'ր մօ շարն շարն ;
 նօ Իր քարն շարն, ա Փխլա նա շարն,
 նա՛ն մ-քարն շարն շարն շարն շարն.

Ա՛ւ՛ ! ծա մ-քարն շարն քարն,
 ծօ քարն շարն շարն շարն շարն ;
 ա'ր շարն ան քարն շարն շարն շարն,
 նարն ան քարն ան մօ շարն ան.

Ա՛ւ՛ ! մա շարն քարն ան Բխօն,
 Իր շարն շարն, 'ր Իր շարն ան շարն ;
 'ր Իր մօ շարն շարն շարն շարն,
 մարն շարն ան ան շարն շարն.

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 *Ḍia na n-búit* (God of the Elements), is a very usual Irish phrase, meaning the Creator of all things.

Աւ! ծա ծ-տալէրեօրհած կօյ ալ ճաբ,
 ա'ր յա՛ն Ե-բայլչոյ բալե ալ մօ շաւրմ; ;
 ծօ Եւրբայոյ ծօ Փիա մօ կահ,
 յա՛ն ծ-տօբայոյ շօյ ալ աղար.

Աւ! ծօ Ե'յօյշոյա մօյ շօյ շօ
 ծա մ-Եած Եօ աղօր ծօյ Բիւրոյ;
 ծա Ե-բայլչոյ ա յ-աղար արիբ,
 յր բաճ ծօյ Յ-շիլ ծօ Եիւ՛ն մօ րբիբ.

Աւ! ա Բիւրոյ, շիա մօյ յա՛ն Եած ?
 աւ! ա Օրշար, շար շօն ծօյ Երեւոյ ?
 աւ! յա՛ն յ-արիւշօնոյ րի՛ն Օրիոյ ալի ?
 աւ! յր Երա՛շ մար շօնօյ րշօւ !

Աւ! յի Եաղար, աւ! յի Փիա,
 աւ! յի շիւ՛ն, աւ! յի րիւ՛ն;
 աւ! ծօ մօյ Եար մ-Եած,
 ա՛ն շօբա Երաճա ծ'Եար Յ-շար ալ րօշօն.

Աւ! ա Փիարար, ծօ շօնօյ Եա յիւր
 ա յշօբալի Երիւ՛ն 'ր ա Յ-շար ալ Յ-շիլ;
 աւ! յի յիւ՛ն, աւ! յի րիւր,
 յա՛ն Եի՛ն ա յշօբալի Երաճա.

Եր յօյշոյա մօյ Երեւ շօնօյ ծի՛ն,
 ա'ր Օրիոյ շօյ րիւր շօյ Եած;
 յր յօյշոյա մօյ, ա'ր մի՛ն Եար յշիւրար,
 յա՛ն ծ-տիւրօն րի՛ն Ե Երիւրօն շօնօյ.

Աւ! ա Փիա յր րօնօյ կօյ րօր,
 յարա՛ն ծօնօնօն ծօ շօնօյ յա՛ն;
 ա՛ն շար Ե' Եար Եա յիւր,
 ծ'իւր շօյ Երի՛ն շօյ Երօն մօ շօն.

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.

Ան! ա Փիյա, սն! ա Փիյա մօրր,
 շւրրրր շնն ղեօրր անօրր ծօ շնրշ;
 սն! ծ տնրր շօ ծւրրեաննրր րրալ,
 շւրր շնրրառ յարրննտ տօրրեաննրր արրնրր.

Ան! ա շրրալ, յր մարրշ ծտն
 ծշ րեյնեանն ծարր ղ-արրնր 'ր ծարր ղ-նրշն;
 ծ'ր շնն ա ծ-րեանր ծօ ծարր մ-նրնն,
 շւրր մօ ծօրր օրննն աննրր րեանն Քիյրր.

Ան! յր տրրանն, ծր սն! յր տրրանն,
 Օրրրր ծանն ղան շ-նրր րօ շրրանր;
 սն! շարր մրրնն շնն ծրն,
 ծնտ րննն Քիյրր 'ր ա շրրեյրրալն.

Ան! ղրր ծրն ղրր ղրր ղն արրա,
 ծրն շան ծրրրրր, շան ղարր, շան ղրն;
 ծնտ յօտն, տարր, ծ'ր տրրրնն ղանն,
 ծօ շօրր մօ շարրն ծ շրնրշար Քրրր.

Ան! արր րրրաննեանն ծանն արր շրրրր,
 ան տանն ծրր արր ղաննն շան րան;
 յր արրաննրր ան ծարր ղրր,
 Փրր ծօրր շրրրրրրրր ղնն ղշլաննրր տրրանն.

Ան! արր, ան սարր շւրրրր ան շրնր,
 (ծ'ր շան մ'անանն րնր ծօ ղանն,
 ղն տրննտ արր Քիյրրրր ղն արր ան ծ-րնրրր,
 ծանն մարր ծօ Փիյա մօ տրրանն.

Ան! ան սարր շրշաննրր մօ ծրն,
 ծ'ր ծօ րրրաննրր արր րարրն Քիյրր;
 յր յօրրնր ղրր արրնն շրնն
 ղնն ղշլաննրր ծօնն տրնն շրնն.

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 Oisin 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 ^{dinner} meal comes,
 And I think of the feasts of Fionn ;
 I marvel ~~that~~ ^{at} a heart of stone
 Feels not ~~anguish~~ ^{regret} for my end.

Uc! dá b-feicead Fionn 'r an Fhianu
 mo béilete ar ian-yeoir;
 deamán ná diabál dá d-táinig mian,
 n'í coirzead óm dáil a d-yeoir.

Uc! a Dhia, ir corháil an beart
 zo b-fuilir a b-fad ór mo éionn;
 zo b-fuilimre a b-fad ríor,
 a' r nac b-fuil mo fúim ór cáillear Fionn.

Uc! dá m-biad Fionn 'r an Fhianu
 a zamra, a Dhia, uairt ahuar;
 niem nae n'í r zamraim mian,
 a' r n'í biamu a z-cuimá zay dul ruar.

Uc! a Dhia, má táir a b-feirz,
 ón n'zmad ro beirim d'Fhionn;
 n'í cuimé a b-fad mo zlóir,
 earba móir bairnear liom.

Jr fada mé az caraid b'róir,
 zay tomad ar mo zlóir abur ná éall;
 uc! n'í h-ionzua mion Dia,
 read an Fhianu uile a' r Fionn.

Abbar mo éaride mar táim zay yeoir,
 zay aihairc, f'ór, zay lúit zay néim;
 cuirfeirzete, lom-émeatác, deimeoir,
 an éuairll éandóir, zay mairé, zay léim.

Jr fada leam mo éporzad zay érábhair,
 zid nac me zmad ná me zean do Dhia;
 áct d'earba b'í ná mó fáimair,
 faoi zairtan airmáir azur leatmair.

¹ abur, éall, 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.

Եր շնա՛ն մո շարս, 'ր Եր ծոմս արիմեօրն,
 եօ՛ժ շօրն ոյօր յեարս քե շարս ;
 շարս մո շարս, 'ր Եր քօրն մարս քն,
 շօ Եր-քարն ար ծի՛ն քարս ար շարս քնարն .

Ծա մարսքա՛ծ Բիօրն քա ք-ա՛ժ քարն,
 ա'ր Օրգարս քարն քա քարն քարն ;
 ծօ Երքարն Եր ծօ ծարս ծօ ծօ քարն,
 ա'ր ոյ Եր ծօ Օրքն քարն շար քարն շարն .

Եր քարն մօ Եր Բիօրն քա շարն քարն,
 շօ քարն, քարն, քարն, քարն ;
 ա'ր շօ ք-քարն քարն քարն քարն
 ծ'քարն ծօ քարն քարն քա շարն .

Տարն քե քարն ա'ր քե քարն,
 քարն քե քարն ա'ր քե քարն-քարն ;
 քարն քե քարն ա'ր քե քարն,
 քարն քե քարն քարն քարն քարն .

Տարն քե քարն քարն քե քարն,
 քարն քե քարն ա'ր քե քարն-քարն ;
 քարն քե քարն ա'ր քե քարն,
 քարն քե քարն ա'ր քե քարն .

Տարն քե քարն քարն քե քարն,
 քարն քե քարն քարն քե քարն ;
 քարն քե քարն շարն քարն-քարն,
 քարն քե քարն քարն քա շարն .

Տարն քարն, ա Բիօրն քա շարն-քարն,
 ծօ քարն քարն-քարն քարն ;
 ոյ քարն ա'ր քարն շարն քարն,
 ծօ քարն ա քարն քարն քարն .

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 *féil* *Teaighnac*, for warriors to exchange arms with one another in token of friendship.

Slān m̄ot a Fh̄iyy, a m̄r aʒur a m̄r,
 ceud flān m̄ot, a m̄ʒ na F̄ēiyye!
 ɔr tu do ɔorʒeas̄ mo ɔar̄e,
 n̄j h-ʒonah̄n a' r p̄raʒ na cl̄ēiye.

Slān m̄ot aʒ cur̄ an̄ a m̄,
 flān m̄ot, a lān̄ lān̄lāiɔm̄;
 flān m̄ot, a f̄ar̄iɔl̄ na ʒ-er̄iɔc̄,
 ʒr̄ dubac̄ mo r̄maoiɔte ' r ʒr̄ er̄iɔɔte.

Slān m̄ot aʒ corʒaiɔte na ʒ-er̄iɔn̄,
 ʒiɔ̄ nac̄ f̄ar̄iɔ f̄er̄ P̄ad̄riɔʒ ma m̄ ʒn̄h̄rean̄;
 ac̄t nac̄ b-fer̄liɔm̄re do f̄a f̄ar̄iɔn̄,
 a ɔr̄iɔ̄ ɔana na m̄ɔiɔteɔm̄c̄ioll.

ʒr̄ m̄ɔr̄ an̄ er̄uaʒ̄ ɔur̄e, a m̄j̄c̄ Ch̄uñ̄aill,
 nac̄ ʒ-cur̄iɔm̄ ɔur̄am̄ra b̄iɔ̄ aʒur̄ deoc̄,
 ʒiɔ̄b̄e ʒonad̄ ʒna b-fer̄l̄ tu,
 ʒan̄ deam̄an̄ na ɔiabal̄ ad̄ ɔorʒ̄.

Or̄ nac̄ maɔiɔeann̄ ac̄t mo ɔar̄e ʒan̄ b̄ur̄e,
 ʒr̄ m̄ɔr̄ mo ɔur̄e ʒan̄ m̄e ma m̄ aon̄ leat;
 ʒiɔ̄b̄e a n-ʒer̄iɔn̄ n̄ɔ̄ a b-flaiɔɔar̄,
 do ʒeub̄aiɔn̄ an̄ beac̄a taob̄ leat,

ʒi deɔi P̄ad̄riɔʒ an̄ ɔan̄claiɔn̄ ʒom̄,
 ʒur̄ fer̄iɔr̄iɔʒ̄ ūr̄ ē a m̄ʒ̄ f̄ēiɔ;
 a' r̄ n̄j̄ fer̄iɔm̄ aʒe do f̄ub̄ɔar̄
 ac̄t cluiʒ̄ dom̄ b̄oɔriɔ̄d̄ ' r̄ ʒleo a cl̄ēiye.

ʒi deɔi f̄e ʒur̄i m̄ɔr̄ an̄ fer̄i ē ʒia,
 a' r̄ ʒur̄i fer̄iur̄ b̄iɔ̄ a' r̄ deoc̄ uaiɔ̄ f̄aʒ̄aɔl̄;
 ɔar̄i mo lān̄ aʒur̄ ɔar̄i mo b̄iɔac̄ar̄
 ʒr̄ ʒan̄n̄ do m̄iɔm̄an̄n̄ m̄re a' r̄ ɔac̄.

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.

Ա ձայն թէ կօմ բօր մար բնօտալ,
 շարած աչ Պլա առաւ տարա ա ն-ճաօր-երայծ ;
 ' ր իր եւաչ բն թեւ՛ ա ն-ճար
 ծօ երաճարած շար շար իրեւ՛տ.

Իր տրուա՛յ կօմ բնն յա՛ւ ամ բօճար
 առաւ արան շար աչար ենլե ;
 ծօ ճարբնն երաճ աչար ծօ՛ւ
 յօր յոյճա յա՛ ծօ ճարար.

Ա ձայն ճարեւ՛ յա շ-ճոյ բնար,
 շօ ե-բարբնն ինչ՛տե ա լօ՛ւ յա ե-բար ;
 աչար ճարնն իր, աչար ճարն,
 յա՛ւ ճարբար ճար թեւ՛ յա բար.

Ա՛ւ ! ա Բնն, ա ճարնն, մար բն
 շօ ե-բարն իր ա ն-արն յա ե-բար ;
 յա բարնն ծօ ճարնն յա ծօ ճարն
 արնն ճարնն յա ճարնն ա բար.

Ա ճարնն ճարնն ճարնն ճարնն
 ամ ճարննն ճարնն ճարնն ճարնն ճարնն ;
 ' ր իր ճարննն ճարննն ճարննն ճարննն,
 ա ե-բարնն ճարննն ' ր ա ճարննն ճարննն.

Իր ճարննն ճարննն ճարննն ճարննն,
 աչ ճարնննն ճարնննն ճարնննն ;
 ճարննննն ճարննննն ճարննննն ճարննննն ;
 աչարննննն ճարնննննն ճարնննննն.

Իր ճարննննն ճարնննննն ճարննննննն,
 աչ ճարննննննն ճարնննննննն ;
 ճարնննննննն ճարննննննննն ճարնննննննն ;
 ճարննննննննն ճարնննննննննն ճարննննննննն.

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 Féinne*.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 Քածուայ,
 Ելայ աչ Յլայն՝ ր աչ Ելայ,
 և Եաւլ ա՛ր և Եաբար Երաէ,
 աչար Բլուէտայ Յնաէ Կա Ելայ.

Տա միւր և Յ-Երաւած ա՛ր և Կ-Արայլէ,

 Կի Եարուայ Բլայր և Կ-Ելայ;
 Եւտ Երուար Բաճա աչար Յարտայ,
 ար Եարեան արուայ ար աչար Ելայ.

Եր մօր և Կ-Եւտար ար և Ե-Ելայր,

 ա՛ր Ելայ Յար Բլա Եւ Երուար Եւ;
 և Ելայր Եար մօ Երաւար,
 Կա Բլար Եւ ա՛ր Յօ Ե-Երայ Յ.

Յի՞ մօր Յլայր ար Ելաւ և Ե-Ելայր

 Յօ մօ՞ և՛ր Յօ Ելայր Եւ Եւ Եւ;
 Երար Եար Եի՞ Կա Երար Եւ
 Կի Երար Եւ Եւ ար Կ-Եւ.

Կի Բլայր Եւ Եւ Ելայր Եւ,
 Կա Եար Եւր Կա Եւ Եւ,
 Կա և Ե-Երայր աչ Ելայ Եւ,
 Եւտ Ելայ Կա Ե-Եւ ար Եւ.

Բլայր Եւ Եւ Եւ Եւ Եւ Եւ Եւ
 Կա Երար Եւ Եւ Եւ Ե-Ելայ;
 ա՛ր Ելայր Եի՞ Եր Եւ,
 Կա Երար աչար Կա Ելայ.

Կի Եւար Ելայր Եւ Եւ Եւ Եւ,
 Եր Եւ Եւ աչար Ելայ;
 աչ Ելայ Եւ Եւ Եւ Եւ,
 ա՛ր և Ե-Ելայ աչ Եւ Եւ.

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 mót, a Orzair na lann uime!
 Flán mót, a Orzair na m-béimeann!
 dá m-biadhfa aзам маи uirairu,
 do biad muarj dhuime ar an z-cléir ro.

Ué! uí cluimeann Orzair mo éaoib,
 a' r uí fáiceann ruim mo béile;
 rianraí ralm dom bodmað,
 aз aiharteiaid a' r aз béicid.

Jr dubac lom zay aihair Szeolaíu
 a u-deoiz comzair na Féinne;
 a u-am an fáid do dúircaét
 ir meidreac d'fúizinn dá h-eill j.

Slán mót arír, a Orzair na z-cruad-lann,
 zid h-ionzua móm naé u-éiridí,
 a' r zay tu fò rmaét aз Фја ná deaíhau,
 a' r naé d-tizir aз diéceannad na cléire.

Bj an cléireac 'r a clíar zác ueoiru
 ór corhair altómaé aз fleuédairu;
 úmuarjzée azur cruad-éar,
 a' r Oíríu cláje dá b-feuédairu.

Juuir daíh, a Fhínn íhc Chuihaill,
 cáir záb do lúje azur do muí,
 maí zo b-fuillíu a fáid ro amuicé,
 a' r Oíríu zo boét a mearfz na z-clíairu.

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

² Next to Bran, Sgeolan was the most favorite hound of Fiann 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 swiftmess and thy might,
 Since thou art now so long abroad,
 Whilst Oisín is in misery among the clergy.

Do b'í a'gh Sgeolan a'í b'ían,
 Lomairne, Brad, a'í Lom-lúit ;
 cúis éona a b'cúir reitíe a'í g'íí,
 íar íáarab éoíóe íe ííííí.

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.

Ní zéillim zó maib ná zó b-fuil,
 ná fód zó m-beid zó deimead an doimhne,
 diabal ná deamhan, dá éimhe gearr,
 a z zabáil cumair ór do éionn.

Ué t ceana, ní éabhair zéillead,
 zid deimh zuri éimeu é Dia,
 me zlar flaitéir leir zó m-b'éidhir
 do élaonad ná do éor z ód mian.

Ué ! a Fhionn, tar féin a' r Orzair,
 a b-foáir cléime Phadmaiz ;
 fázfam ar dié ceann iad uile,
 a' r corzfam ná cluiz buile ó zairéab.

Do mizuir féin, a Orzair, zó mhir,
 zyhóin me cumair laimheir,
 ná é n-deunhan cléimh z ná leabair,
 ná Dia ná b-flaitéar, ná Padmaiz.

Ní macfad aon neac díob rúd
 ar mairi maad ná d-meun-tonn t-roir ;
 mar a z-cluirté an torann lom,
 do éuzad an tonn zó r'éir z an éor z.

Ní macfad aon neac díob rúd
 a z-coimléit me Taic mac Threoir,
 an la d'éaz ré rion ar dié,
 a' r a z fuair-éaonnead an móirrlóiz.

Ní macfad aon neac díob rúd
 la an fozmair ar an z-chor ro rair ;
 ná z-cuirte an búann zóna cuibneac
 tréir an z-cioide a z an duine rair.

1 An mairi maad, *the red sea*. This is the sea between Ireland and Scotland, called rrué ná Moyle, and rrué ná Moyle maade, *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.

Ա՛ւ՛ ! Եւ Շոյնայ կորճա նաօլ նեան-չիւոյ,
 Երեւ նա՛ Ծ-Ելչիւր՛ Ծոյ քեւ՛ճայ ?
 Ա՛ր Յօ Ե-քւլչքե՛ճ Եեճ Յիւոյ Ա՛ր ոյլլե
 Ար քեճ կոյնայր նա Յոյ-ճէլր.

Ա՛ւ՛ Եւ նեօյն Եոյր ԵՅայ,
 Ա՛ր Ե՛ Ե-քւլ քեճ՛ Կ-Եա՛ճ նա Յոյնքէլր ?
 Իր յոյն նոյն Ե՛ ճոյն նա նՅաճայ,
 Ա՛ր նա՛ Ծ-Ելչի՛ քեճճա Ծոյ քեւ՛ճայ.

Իր Ելայ մէ ԵՅ Եճլայ քա ճոյն,
 Յայ քեճ՛ նր, Յայ ճրեայն-Եէլր ;
 Իր Յոյն Ծօ ճէլն նեճ՛ճ Ա՛ր նաճ,
 ՚ր Իր քաճա քար նոյն ճէլր.

Եւճ նո՛ քարայն քւլչեճ Եոյ քէլճ Եոյնայ
 Ծար ճայքեճայր, Երա, Եոյ քոճայր,
 նա Ե Ե-քեճար նայն ԵՅ քաճայն,
 Ծօ նրքեճայն Ա՛ր Ծօ քոճայր.

Այ տայ Ծ՛էրքեայն քաճայն Ար նայն,
 Ել քէ Յօ Եքաճ ԵՅ քեւ՛ճայն
 Ծր Եոյնայր Ելճոյն, ԵՅր Երքոյն
 Ա՛ր Ելայն Ծա քքեճայն ԵՅ Ելրքէլր.

Իր նեան-նր ՚ր Իր նեան-քայրն,
 Ծօ ճայն Եոյ նեճ՛ճ-Եէլր ;
 նր Ել Եոլճա Ար Ելճ ԵԵ,
 Եճ՛ Եայնայն ՚ր քեւ՛ճայն նա Ելրր.

Ոյ Ել Ծօ քրոճալ Եոյն քր ԵԵ
 Եճ՛ Երա, Ա՛ր նեան, Ա՛ր նայնքաճ ;
 Ա՛ր Եւճ Եոյն նոյնքա Յօ քաճ,
 Յլն Եայնայն նա քէլր.

Alas ! O slothful cheerless Conan the bold,
 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 Phádraig,
 a deim zuri fear dea ztác Dia;
 a' r zuri zayn, neam-fairrinz, boct,
 do mizhear iur deoc a' r biad.

Qi deim zurab é Dia moynhear zo cōim
 ar ay doimay mōim zo coitcéayn;
 azur deimyre a' r a dubairt,
 nac furur rin d'airin oirta.

Qi ay adbar dá m-bad fear Dia
 do biad az iur zo coitcéayn,
 do zeubad Oirrin deoc a' r biad,
 a' r ní biad zay iur bud cōimail.

Qi deim clēimeac na m-bacul iyn,
 zo b-fuilim ar baoir om zhoimailb;
 a' r deimyre fōr leirreay
 nar bud flay eirreay dá iynrin.

Jr deimrin mā tā biad az Dia,
 dá m-bairinre mar a b-fuil iya fočairt,
 zo m-biad ré laimhearimair zo leom,
 yō zo y-deunfad rzōm de bionhad.

Dá b-fuizirinre amair ar ay m-biad
 az deimay ná az dia bal dá cumur;
 bud dōiz lioim zay cead do Dha
 zo m-bairinrin mo iur ar zo furur.

¹ *Bachul*, a crozier, also a crutch. This word, of which the oldest form is *bacul*, is derived from the Latin *baculum*; nevertheless, such is often the ambition of native Celtic philologists to establish a paramount antiquity and originality for their language, that an Irish scholar, well acquainted with Latin, a short time ago gravely affirmed that *bachul*, meaning also a staff anciently borne by bards and brehons, and variously decorated according as they advanced or graduated in their profession, was the root of the word *Bachelor* in the Academic sense (*Bachelor of Arts*). This is quite as bold as the derivation assigned by the

I yield not to nor believe Patrick,
 Who saith that God is a bounteous man ;
 For scantily, narrowly, and poorly,
 Have I fared with him in drink and meat.

He saith that it is God that distributes equitably
 To the great world in general ;
 But I say and have said,
 That it is not easy to know that by thee.

Because that if God were a man
 Wont to make general distribution,
 Oisín would receive drink and meat,
 And it is likely that he would be ministered to.

The cleric of the 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 $\tau\acute{\alpha}\text{-}\acute{\epsilon}\alpha\mu$ or $\tau\acute{\alpha}\acute{\epsilon}\mu\zeta\mu$, to stick or fasten together ; and $\delta\upsilon\mu\lambda\epsilon\alpha\beta\alpha\mu$, colloquially pronounced $\delta\upsilon\mu\lambda\mu$, the leaves of a tree, which would produce the form $\tau\acute{\alpha}\acute{\epsilon}\delta\upsilon\mu\lambda\mu = \tau\acute{\alpha}\mu\lambda\mu$, 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 չէլլէրն չօ Ե-բայլ Փլա Լայլը,
 Ըա Ե-Բլած Բլած շօմծալեա՛ճ ԳՅԱԻՆ ԳԻԱՅԻ ;
 Գ՛ր ԵլրԵԱՅ յԵ ԲԱԿԾ-ՊԵԱԻԵ ԼԱՆ
 ԸՕ ՇՐՊԱՆ ԵՅ ԵՕՄԼԱԻՆ ԸՕ ՔԵՆ.

Փա Ե-Բած ծօլչ ԼԻՕՄ ՉՕ Ե-Բայլ Փլա ԵՆ,
 ԸՕ ԵԱԻՔԻՆ ԵԱՆԵԼԱՆ ԸԱ ԼԱՇԱԻԻ ;
 Գ՛ր ՄԱ ԵԱ ՔԵ ԸԵԱՃՇԵԱՃ ՆԱ ԸԱՊԵԱՄԱԻԼ,
 ԵԵՅԻԱԸ ՔԵ ՔԻՕԻՆՅ ԳԻԱԻՆ ԸԱՆ.

ՇԵՆՊԼԱԵ ՔՆԸ ԵԱՅԱՄ, Ե ՓԻԱ ՄՕԻՐ,
 ԵԱԾ ԸՕԸ ՔԻՕԻՆԵԼԵ ՄԻՔԵ ;
 ԵՊԵԻԸՄ ՉԱԻ ԸԵՐՈՄԱՅԻՆ ՄՕ ՉԼՕՄ,
 Գ՛ր ՉԱԻԱԸ ՉԱՆՅ ՔՕՄԱԼԵԱՐ ԸՕ ԵՅԻԵ.

Փա Ե-ԲԱԻՆՅԻԵ Ե Ե-ՔՕՇԱԻԻ ՓԻԵ ՔԱԲ,
 ԳՅԱՐ ԲԼԱԸ ԵՐ ԸՕ ԵԵՂԵ ՆԱ ԵՄԵՇԽՈԼ ;
 ԲԱԸ ԸԵԱՇՄԱԸ ԸԵ ՄՕ յԱԳՅԱԻՆ,
 ՉՕ Ե-ԲԱԻՉԻՆՅ ԱԿԸ ԵԵՆՅ ԵԱԼԵՐՆՅ.

Փա Ե-ԲԱԻՆՅԻԵ ՔՕՇԱԻԻ ԼԱԻՆ յԻՐ ԵՅ Ե-ՔԵՆՅ,
 ՉԻԸԵ ԵՕՊԱԸ ԵՆԱ Ե-ԲԻԾ ;
 ԸԱ Ե-ԲԱԻՉԻՆՅ ԵՕԼԱՐ ԱԻ ՓԻԱ,
 ԸՕ ԵԱՂԵՔԵԱԸ ԵԱԾ ԸՕՆ ԲԼԱԸ ԸՕ յՕԻՆՅ.

“ ԵՐԱՅ, Ե ՕԻՐԻՆ,” Ե ԸԵՐԱ ՔԱԸՐԱԻՅ ՆԱ Ե-ԲԱՇԱԼ,
 “ Գ՛ր ԵՂԵ յԵ ՔԵԱՇԵԱԻՆ ՆԱ ԵԼԵՐԵ ;”
 Ե ԸԵՐԱՄՅԵ ԸԱ ՔԻԵԱՅԻԱԸ ՉՕ ՇԻԱՅ,
 “ ՆԱԻ ԲԱԸ ՔԼԱՅ ԱԿԸ ՔԻՆ ՄԵ, Ե ԵԼԵՐԱՅ.”

Ձ ԸԵՐԱ ՔԵՂԵԱՅ ԼԻՕՄ ԱՐԻՐ ՉՕ ԸԱՆԱ,
 “ ԵՂԵ յԵ ՇԻԱՇԱԼԵ ՆԱ Չ-ԵԼԱԻ Չ-ԵԱԻԾ ;”
 Ե ԸԵՐԱՄՅԵ ՉԱԻ ՄԵԱՐԱ ԼԻՕՄ ՉՕ ՄՕՐ,
 ՉԱՅ ՔԻՅՆՅ ՛ր Ե ՔԼՕՂՇԵ ԱԻ ՔԱՅԱԼ.

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 Oisin,” 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,
 “ Hearken to the offices of the chaste clergy ;”
 I tell him that I think far more
 Of the loss of Fionn and of his hosts.

Ատալիմ շահ բօնո, շահ բլաճաճ, շահ ճեօլ,
 և մեարշ ալ ծիւծ 'ր նա շլէլիւ ;
 և՛ ճւլան 'ր և՛ ճեւր-ճաօլճ ճօ ճնաճ,
 և՛ յարիւլճ յճալճե նա տրուալլ-ճլէլիւ.

Չո ճւնիա աղօլր ծր ու մօր,
 և՛ 'ր նաճ Յ-ճաղալիմ Յճ Բիւլիշե ;
 տաԲիւլճ տօրաճ ալ ու ճլօր,
 և՛ 'ր Լօղ-մօ-րՅիւլօր ալ նա ճլէլիւլճ.

Ճա մ-Բիաճ ճեաղղալր նա ուղղոն և՛ ճա, և Ճիճ,
 ոլ ճաՅբա մե աղ աղղալ
 և մեարշ ՔիաԲիւլճ նա Կ-ալճիլրե,
 ճեաղղ քեաճնա նա ոՅաղղ-ճլէլիւեաճ.

Եր յօղղոն ուղղոն ուղղալ և՛ ճա, և Ճիա,
 աճա ուղղալ ալ աղ Յ-ճլէլիւ քօ,
 նաճ Յ-ճօրՅաղղ տա յաճ ալ ճիւրճալ,
 և՛ 'ր մեւճուճաճ ալ և մ-Բիլե.

Չալր աղղալճ ճօ Բեաճուլճիլր ճօ Բիւճեալ,
 ու ճլօր ճլօղ և՛ 'ր ու ճաղղաղ ճալմ ;
 ոլ Կ-յօղղոն Կղղղա ճօ ճուլճ Բիճ
 ճօ ճեարաղ ճօլճճե շահ ճալճեաղ.

Ոլ ճլէլլիմ, Յիճ ոճօր Բիւլաճա ՔիաԲիւլճ
 և՛ ճալ ճօ ճլւրա, և Ճիա ճօղղաճալճ ;
 ճա մ-Բիաճ և՛ ճա ճեօճ նա Բիաճ,
 Յօ մ-Բիաճ ճօ ճլղալ շահ ճօղղալալ.

Եր ուղղոն ճօ ճօղղալոն ճօղղալ աղղալ
 և ո-ալղալ ուլճ նա Քիւղղոն,
 ճօ Բ'քեալր նա և ուղղալ և՛ ՔաԲիւլճ
 և՛ 'ր և՛ ճլ ողղալ նա ճալղղ-ճլէլիւ.

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.

Ní Dhia tu tuigear n'ocmar,
 Zíð fada mé aZ treunhar ;
 dar mo briaáar ní h-iontuigíte
 Zuirab furur duir a méidteac.

Ué ! car Záb an Fhianh uile,
 nac d-tuZaib aine d'Oirín truaZ ?
 ir ionZha Zan cead do diabal ná deamhan
 nac d-tZib anh ahoir ar cuaird.

Fúizfead fearda beiré aZ cmað-cár,
 an tan nac b-faZaim tomad ar mo Zlóir ;
 d'fúiz an Fhianh mé fó aclán,
 a'r ní tuigib carán mo dobróir.

Dá m-biaunne aimaíl do bíor, tra,
 ní Zoirfeunh zo briaé ormaib mar Fhéiun ;
 do baunfeunh ceart do deamhan nó do Dhia,
 a'r ní biaunh Zan biad idir an Z-cléir.

Ué ! flán iib, a Fhion aZur a OrZaim,
 flán ne tofac a'r deirnead ná Féiunne ;
 Zioirra faoZaíl cum Phádrmaiz,
 a'r cum ionláir ná cléir !

Ué ! a Dhia, ir éizean dúin
 beiré zo dubac Zan an Fhianh ;
 ór aZadfa atá do maðaric,
 feuc a'r leizir ahoir mo éiac.

Ué ! a Dhia, do méir do éairZ,
 ní fuil teirice amán ná diZe oir ;
 a'r ó tá truaZ a'r cairre ad dáil,
 moirne le fáiric Oirín boét.

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.

hail!
 Alas ! ~~farewell~~ to you, O Fionn and O Oscar,
hail! — 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,

Ué! a Dhlia, atáim a nǵába,
 a' r an Fhliaim óm dáil ar éeal;
 d'éirfeim me zué na ǵ-cliar
 dá b-fuíǵim niam mar bud éearc.

Ué! a Dhlia, an aitéid duit,
 nó an ǵ-cualair mo éirre ar an b-Féim,
 (cuimfead cimoé ar mo mád,)
 a' r mar ǵeibim arian ón ǵ-cléim?

Ué! ir mife Oirín mac Fhlim,
 ǵan fonn, ǵan ǵnaoi, aǵ cóimeam cloé;
 ǵidbé uaim do ǵeibim an ǵmeim,
 ir fada arír ǵo b-faǵaim an deoc.

Pádraic. Táimfe a b-fogur duit, a Oirín,
 ceud an ǵuide ro aǵac dá luad?
 ir corimáil anoir med máidcib,
 ǵo d-tuibmair ǵnád don féar fuar.

Oirín. Do beirfead do ǵmád ǵan ǵuair,
 a Phádraic, nǵ luaidfead bmeuǵ;
 má cuimid éuǵam an t-arian,
 ǵo tuiall dá áruif dúim araoim.

(D'óiduis Pádraic dá mnaoi tǵe
 flúimre dǵe, aǵur fóir arian,
 do éur éum Oirín tuiuis,
 ǵo d-tuǵfead ǵo b-fuair ó Dhlia na nǵmár.

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.

2η ται do ηύρζαιl Οίρjν ηας Φηjν,
 jρ pμαρ do jjν a lam aμ έυαjηδ ;
 do pμαjη aη deoc 'r aη τ-αμάν,
 ηο έαιε a jάjε a' r ηολ aη pμαρ pμαρ.

Ro ba Pάδμαjζ a b-ροζυρ do,
 a' r do έαιεηjζ ηjρ aη ζυjδε δά luad ;
 do ηυζ a bujδε ηε Φjα ηα ηαοηη,
 Οίρjν ραοb-έέjlle do έεαέτ ζο h-ηηαl.

Do ρζαjηε Οίρjν όρ aηδ ζlόη
 aη Pηάδμαjζ ηα Rόηηα ζο luac ;
 ταιηjζ aη clέjηεac aη ball,
 a' r labajη pηjρ ζο ceajηηα aη pμαρ τjμαζ.)

Οίρjν. Jρ μαjε aη pμαρ έ do Φηjα,
 a Pηάδμαjζ, 'r jρ pμαl δαη ηjοη pέjη ;
 ηο έυηη έυζαηη aη τ-ράjε aμάjη,
 a' r deoc ηα δάj ηε h-έjηjζjδ aη lae.

Pάδμαjζ. 2jαρ ηjαη ηjοτ, a Οίρjη τjμαjζ,
 βεjε ζο buaη a pμαρ-ράjηε Φέ ;
 ηά cajε pμαρδα jομαδ δοη bjad,
 ηj ηjαη ηjρ bujδεaη le cμαερ.

Οίρjν. 2έ ! a Pηάδμαjζ ηac cuηjηη leat,
 do bηαέηα ηε pμαl aη aη Φjα úδ ;
 jρ δεaηb μαρ labajηε pjοη,
 ηac ζ-cujηpμαδ a ρujηη aη bjad ηοjηη ηjοη.

Ro ζeallaρ, a' r cόηηljοηpμαδ ρúδ,
 ζαη τjμαέτ aη Φηjοηη ηά aη aη b-Φέjηη ;
 ηjοη ζeallaρ duηe ηac η-jαηηpμαηηη aμάν
 aη Φηjα ηα ηζjμαρ, μα ζeubam έ.

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.

Ոյ շուրջէսքս կոյ շուր ճարտիւս նա ճիւ
 ծարտը շօ բխիս նա ճօ ճլիւս ;
 Փլա բլա, ծ ճա ճլք աղ ճարաւ,
 ա ճօղղղ ճաճ ճիւճ կոյ բիւս.

Քաճար. Բալ ճ'ւճ ճ' բիւճ ճար,
 ճ' ճօղ ճօ բիւճ ճար ճարաւ ճա ճա ;
 ճ ճա ճար ճար ճարաւ ճար ճար,
 նա ճարղղղ ճարաւ նա ճարաւ ճար.

Օղղղ. Աճ ! ա Քաճար, ճա ճար ճար ճար
 նա ճար ճարաւ ճար ճար ճար ճար ;
 ճ ճար, ճ ճար ճարաւ ճար ճար,
 ճար ճարաւ ճար ճարաւ ճար ճար.

Քաճար. Նա ճարաւ ճար ճարաւ նա ճար
 ճար ճարաւ ճար ճար ճար ճար ;
 ճար ճարաւ ճար ճար ճար ճար,
 ճար ճարաւ ճար ճարաւ ճար ճար.

Օղղղ. Ճա ճարաւ ճար ճարաւ ճար ճար
 ճարաւ ճարաւ, ա Քաճար ճարաւ ;
 ճար ճարաւ ճար ճարաւ ճար ճար,
 ճար ճարաւ ճար ճարաւ ճար ճար.

Քաճար. Ճա ճար ճար ճարաւ ճար
 ճար ճարաւ ճար ճար, ա ճարաւ ճար ճար ;
 ճար ճար ճար ճարաւ ճար ճար,
 ճար ճար ճար ճար ճարաւ ճար ճար.

Օղղղ. ճար ճարաւ ճար ճարաւ ճար
 ճարաւ, ա Քաճար նա ճարաւ ճար,
 ճար ճարաւ ճար ճարաւ ճար ճար,
 ճար ճարաւ ճար ճարաւ ճար ճար.

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.

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 Ρηάδριαῖς ἢα ἢ-βαῦλ ἢ-βάν,
 ἢουἢρ ἕαη ἢῖάρ δ'Οἱρῖν ἢἢαῖ;
 ἢἢεud ἕ αη ἢοδ α δ-ἢῖς αη ἢάρ,
 ὄἢ ἕἢάῖ ἢἢοῦ ἢεἢῖ δά ἢααδ.

Ράδριαῖς. Ἄη εαῖαἢ ἢεαῖ α ἢἢαἢ ἢῖῖαῖ ?
 α Οἱρῖν, δο ἢῖν ἢά ἢεἢἢ, ἢἢα;
 ἢῖά ἢῖδἢἢ α ἢ-ἢοῖῖαἢ α ἢ-ἢῖἢαἢ δῖἢῖ,
 α ἢἢαῖῖῖ! ἕοἢἢ αἢ Φἢἢα ἢα ἢῖἢάρ.

Οἱρῖν. ἢο ἢἢοῖῖῖεαἢ αἢἢαἢ ἕοἢἢ ὀ ἢέἢἢ
 αῖ ἢαῖῖεαδ αἢ ἢαοḃ ἕο ἢἢαἢδ;
 ἢο ἢῖἢἢἢῖῖεαἢ αἢ ἢεαῖῖ αἢ δάἢἢ,
 δοη δαοἢ-ἢάρ ῖδ ἢῖἢ αῖ ἢααδ.

Ράδριαῖς. ἢἢ δεαἢḃ ἢἢοἢἢα, α Οἱρῖν ἢἢαἢῖ,
 ἕἢἢ ἢαῖῖεαδ ἕ ἢἢ ὀ ἕἢαἢἢ αη ἢάἢἢ;
 α'ἢ ἕο δ-ἢἢοῖῖαἢḃ ἢαῖῖεαδ ὀἢἢε ἢα δεοἢῖ,
 δοἢἢῖ δο δεοἢἢ αἢ Φἢἢα ἢα ἢῖἢάρ.

Οἱρῖν. Ἄ Ρηάδριαῖς, δά ἢ-ἢαἢἢἢἢἢἢ αἢ Φἢἢα
 αη ἢάρ ἢο δο ἢἢαἢ ἢαἢἢ ἢεαḃ ἢὀἢ,
 αη ἢαοῖῖαἢ δαἢἢ α ἢεαἢῖ δο ἢααδ ?
 ἢἢ δοἢῖς 'ἢ ἢἢ ἢἢαῖῖ αἢοἢἢ ἢο ἢἢὀἢ!

Ράδριαῖς. ἕἢḃ Φἢἢα ἢὀἢ ἢα ἢ-ἢἢἢἢ ἕἢἢάρ,
 αἢοἢἢ α'ἢ ἕαῖ ἢἢάῖ αἢ ἢεαδ δο ἢαε;
 ἢεudῖῖαδ αἢ ἕοἢἢ δο ἢέἢἢε,
 α'ἢ ἢ'αἢαἢ δο ἢ-ἢαοἢαδ ὀἢ ἢ-ἢἢἢῖῖ ἢ-δέἢἢ.

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" (bār fīrī ḏḥāḥīr), and often adding that it was a matter of surprise to all men.

² ḏḥāḥī-bār, black death. Compounded of ḥāḥī, a chafer or little black insect of the beetle kind, (used by the Irish to denote great blackness, as ḥāḥī, lime, to signify whiteness), and bār, death.

Օլրին. Ա՛՛՛՛ ! Ե Քհաճուալ, իր տրուա՛՛՛՛ ան ըջուլ,
 ա՛՛՛՛՛նի մի՛ Քճ քա մեուճաճ Բրճի; ;
 իր Լուր Ե՞՛ քեանճի ան թիան Եար ԵԵԵ,
 Ե՛՛՛՛ Յան Ելլեաճ Եա ԵԵԼ, Ե քիւր ճի Քճի.

Քաճուալ. Նա հ-ԵԵԵԵ ըն, Ե Օլրին ի՞՛ քուալ՛՛՛,
 ըլուքալճ օրէ Յուալ ան Եալ Յ՞ Յուճ;
 Ե՛նի Ե՞՛ քե՛՛՛՛՛նի իւ Քիա մճի,
 ի՞՛նի ճեա՛՛՛՛ ան Բրճի ՛՛՛ քա Եանիան օրէ.

Ք՞ Ե՛՛՛՛ քե՛՛՛՛նի ԼիւրԵ, Ե Օլրին տրուալ՛՛՛,
 Ե Եանի քալ Եր Քիա Յ՞ քիւր;
 Ե՛՛՛՛՛ Ե՛՛՛՛՛նի քա մալ՛՛՛՛նի ճ՛՛՛՛՛նի,
 Եա Եել՛՛՛ Ե՛՛ իարուալճ Ելլիճ քալ՛՛՛՛լ.

Եար քճ օրուքա Ե՛՛՛՛ Եր ան Յ-ԵԼիւր
 մալ՛՛՛՛նի ան ՅԵ՛՛ քաճ-ՅԼիւր
 Եար Եանալ Լու ԵՅուր Լիւր Յան Ե՛լր,
 Ե՛՛՛՛ Եա Եանիալ՛՛՛ Եր Քիւր Եա Եր Ե իւալ՛՛՛.

Օլրին. Եարուալ մալ՛՛՛՛նի Եր Քիա Եր Ե-Ելր,
 Ե՛՛՛՛ օրուքա քա իւն, Ե Քհաճուալ Եուալ;
 Ել իարուքաճ մալ՛՛՛՛նի Եր ան Յ-ԵԼիւր,
 Ել Եանի Եուր Ե Ե՞ Եել՛՛՛ Եա Լուաճ.

Քաճուալ. Քիւր Ե-Եուքալ մալ՛՛՛՛նի Ե՞ Եա հ-Ելլի, ;
 Ե Օլրին, Ել Եանի Եուր քիւր
 մալ՛՛՛՛նի Ե՛ իարուալճ Ե՛՛ Եիւրուքալ մճի,
 Եուր Եա Յ՞ Ե՞ Եր Եր Եան իւք Քճ.

Օլրին. Քիւր Եուր Եուր ԵՅուր Եճի քիւր,
 Ե Քհաճուալ, Ե իւն ի՞՛ Ելլի;
 Ե՛՛՛՛ Եուր Եուր Յուր քիւր Ե՞ Քիա
 ԵԵ՛՛ իաճ ան Ելար ի՞՛ Ելլ Եան Ե.

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 Oisín, it is not fitting that thou thyself
 Shouldst ask forgiveness for thy great crimes,
 Now or ever, from the only Son of God.

Oisin. I forgive thee and them,
 O Patrick, from my inmost bosom ;
 And I believe it is true for God
 That the clergy did not deserve it from me.

Այ քարած էսրա ա ՔհածրալՅ,
 աղ Կ-Կիւծ նա չիւն աղ աղ յիւս Փճ ;
 օրտ ճա Ծ-Երիւտքալիտ ա՛ր ար Քիտտ,
 աճտ չաղ լաԿալիտ ար էսլլեւծ ճոն Քիւտտ ?

ՔածրալՅ. Ու լաԿալիտ ա՛ր նա արիւտիճ ար Քիտտ,
 նա քօր ար քիւսալիտ ար Օրճար էրեւտ ;
 ար ա յճարճե նա ար ա յ-արեւտիԵ արաճա,
 նա Կի ճա լաւծ ա Օրիւտ արաճե.

Օրիւտ. Իր ճօրճ յիտտա ա ՔհածրալՅ,
 Փիա չիւծ չիւտիտ յիտտիւտ Քիւս ;
 չաղ լաԿալիտ քօ յիւտ ար Քիտտ,
 իր ճօրտիւս յիտտ 'ր ար իւսաճ նա Կ-Քիւտտ.

Շիտտար իր արիւտ ճալի ար ճօ Փիւս,
 ա ՔհածրալՅ նա չ-արիւտ, մա ճա քարճ ?

ՔածրալՅ. յի քաճա չար քար ճար է,
 ա քարիւտ լիւտ, իր յիտտ իր ճարիւտ.

(Քօ չարտ ՔածրալՅ ար ա արիւտ,
 ա՛ր ճարիւտ քիւտ, էրտ յիտտ քա յիւտ ;
 արալ յիտտ արալ ար Օրիւտ,
 ճօ չօրտքար ճօ արիւտ է քօ ճարիւտ.

Քօ արալ աղ արիւտ ճօ արալ
 յիտտ արալ ար ճարաճ աղ քիւտ լիւտ ;
 ճօ արալ ա Կ-քօճար-ճիւտ ճարիւտիւտ,
 ա՛ր յիտտ ար ճօրտիւտ աղ յիտտ Փճ.)

ՔածրալՅ. Շարալ է, ա Օրիւտ, (ար ՔածրալՅ),
 ճօ արալ նա ճարաճ արալ ճօ ճարիւտ ?

Օրիւտ. արալ ճօ արալաճ օրտ ճօ արալ,
 յիտտ ճօրտ յիտտ արալ յիտտ ճօ ճարալ.

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. I r cuimhín mór zúir tu Oiríú tmeun.
 Oiríú. I r cuimhín zán baogal, a Phádraig nuaid.
 Pádraig. mo éuilir fearz aon mhé Dé,
 I r eagal lom féin, tréd luad.
- Oiríú. I r iongna lómra, a Phádraig,
 Dhá ór zúarháir tmuaz ázur ceairt;
 zo hzoinfead ré zo cruaid
 boctán ar a zmuad me lom-bair.
- Pádraig. Tóz ruar do éioide a' r feuc ar Dhia,
 a Oiríú, do éruall h́ fada uairt;
 maic do na h-uilb me lánbponn,
 tá an fázead lom az tealct zo luat.
- Oiríú. Jarraim maiceamhar ar Dhia mhóir,
 maiceamhar fóir do beirim do cáic;
 zab éuzat ad dúh mé, a Dhia,
 a' r Fionn ' r an Fhianh zán rtao am dáil!
- Pádraig. Ro péacuizir, a Oiríú, zo leon,
 a' r Fionn ' r a flóizte d' jarraid ad dáil;
 h́ maicfuid aon díob rúd
 zo flaitear na h-dúl zo lá an bmaic.
- Oiríú. Na zlacair fearz trém zlóir,
 ar luad flóiztead Fhionn, mo zuar!
 h́ éradctead orra, a Dhia, zo bmaic,
 maiceam am maicic tabair uairt!
- (Ro ljon anbraigne zuarre an bair
 ar Oiríú, tra, zo lantruaaz;
 uc! anu riu h́ maib aize rpeir
 a h-Orzair tmeun ná a b-Fionn na fluaaz.)

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 lá an bmaic, 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 $\zeta\omicron$ $\beta\rho\iota\upsilon\eta\eta$ $\alpha\upsilon$ $\beta\rho\alpha\zeta\alpha$, and the common expression $\zeta\omicron$ $\beta\rho\alpha\zeta$, to the judgment, i.e. for ever.

Ro éréiz an corp ule anñ zác ball
 a lúic, a éeanh, a neart, 'r a mian;
 do claoidead mar rih rir an euz
 Oirih na Féinne ba fáob ciall.

Az rih mar do flad an t-euz
 Oirih ba éneuh neart a'r lúic;
 amáil deuhfar an ule laoc,
 dá d-tiocfar na dhéiz forr an úir.

Jr é do claoidefid a d-tiocfaid, tria,
 a'r no claoid a d-táihiz mian fōr;
 zán ididealbad mod na r'éir,
 mad triuaiz hō triuehmar dōib.)

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 Earna 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.

<p>SEANCHAS SHINSIOR DHJARSHUDU UÍ DHUIBHNE SUNN.</p>	<p>THE HISTORY OF THE FOREFATHERS OF DIARMUID O'DUIBHNE DOWN HERE.</p>
<p>Shírb dáib dul ne reanóar, do dearbair Saitairi Chairill; ní bíu, zion zuir ab olc m'airéne, ní buí fearbe ina h-aóaró.</p>	<p>Time for me to apply myself to a history Which the Psalter of Cashel testifies; I will not be, tho' my knowledge be not had, Any longer opposed to it.</p>
<p>Saitairi éinnleiteolac Chairill, beic na h-aóaró ir aihóar; eolac mé an c-faitairi fuaicéib, eolac í an uairibh Chiuon.</p>	<p>The Psalter of Cashel of the Head-letters, 1 To oppose it will cause regret: I am versed in the speckled Psalter, 2 It is versed in the nobles of Erin.</p>
<p>Colac mé rhaicé reanóar, (níon bí aih óearb far moc-óearb); an zéinealac b-feari n-áibán, ir b-feari n-arim-zlan n-Chiuon.</p>	<p>I am versed in the thread of history, (That art is no swine [herd's] art;) 3 In the genealogy of the men of Alba, 4 And of the bright-weaponed men of Erin.</p>
<p>Dmeam díob an fíóicé na z-Colla, fa h-abad moza zaca buibhe; a'í dmeam d'uairibh an iaróairi, ó a b-fuir Diarmaib O Duibhe.</p>	<p>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.</p>

- Fā n̄ac do Chorc Diarmaid,
 fuair ré diaim̄air i r̄ doḡruin̄is ;
 Donn fā n̄ac n̄ic do Chairbre,
 fear n̄air iair cairne conl̄airi.
- 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, n̄ior b'oir̄cear a deair̄mad,
 biaḡ a fear̄ear air cuim̄ne,
 (i r̄ Cair̄air̄de M̄un̄m̄an̄ n̄a cair̄cear,)
- Core, he should not be forgotten,
 His history shall be remembered ;
 (And let not the Earnaidhe of Munster be
 dispraised,) 7
- ó a n̄air̄ceair Corea Uí Dhuib̄ne.
- From whom is named Corea Uí Dhuibhne. 8
- Luḡair̄d all̄ac̄ac̄ n̄ór̄m̄air,
 laoc̄ m̄air̄e do n̄ór̄mad̄ d̄am̄a ;
 n̄iḡ M̄un̄m̄an̄, ceair̄e a r̄air̄m̄,
 dob̄ ac̄air̄ do M̄hoḡa lam̄a.
- 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
- K̄i M̄un̄m̄an̄ n̄a n̄-deair̄e ḡ-caom̄ḡlar̄,
 dob̄ é an̄ fear̄ r̄air̄m̄ḡlan̄ r̄uir̄ḡeac̄ ;
 Cair̄bre crom̄-c̄eair̄n̄ n̄a n̄ceal̄-ḡlac̄,
 do n̄ó ba deaḡm̄ac̄ luḡdeac̄.
- 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.
- M̄ac̄ Eir̄dir̄geoil̄ n̄iḡ ḡaob̄al̄,
 n̄air̄ c̄uir̄ an̄ fear̄ air̄ cair̄ne ;
 Con̄air̄e dob̄ fear̄n̄ n̄iḡe,
 fā n̄ac̄ r̄īne Cair̄bre.
- The son of Eidirsgoil 11 king of the Gael,
 Who never put off any man ; 12
 Conaire, 13 the best of kings,
 His true son was Cairbre. 14
- Cair̄bre Fion̄n̄m̄hor̄ an̄ deaḡ-fear̄,
 n̄a fuair̄ da oir̄eac̄ n̄air̄ne ;
 n̄i M̄un̄m̄an̄ an̄ deaḡ d̄air̄-c̄eal̄,
 é dob̄ ac̄air̄ do Chair̄bre.
- 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,
- Cair̄bre fā n̄ac̄ do Chon̄air̄e dor̄n̄m̄hor̄,
 n̄i M̄air̄ge aḡur̄ M̄un̄m̄an̄ ;
 aḡ r̄īn̄ d̄ib̄ m̄air̄ do deair̄bar̄,
 bloḡ do fear̄ear̄ n̄a ḡ-cuir̄ad̄.
- Cairbre was son to Conaire Dornmhor, 16
 King of Maigh and of Mumha ; 17
 There ye have as I certified,
 Part of the history of the heroes.
- Aḡ r̄īn̄ fear̄ear̄ Uí Dhuib̄ne,
 le air̄ dor̄ḡe c̄éim̄ air̄ ḡ-cúlar̄ ;
 Diarm̄aid̄ dor̄n̄-fol̄eac̄ deir̄ḡeal̄,
 n̄air̄ léiḡ éir̄ḡion̄ n̄a d̄uir̄ce.
- 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-
- O Eir̄dir̄geoil̄ fuair̄ m̄ire,
 (eolur̄ n̄ac̄ m̄ire d̄am̄ra ;)
 ḡabal̄tur̄ n̄a b̄-fear̄ b̄-fleaḡac̄,
 ḡo h̄-air̄in̄ éreac̄ac̄ c̄alm̄a.
- From Eidirsgoil I have gotten,
 (Knowledge which is an advantage to me ;)
 The conquest of the feast giving men,
 To brave Ailin of the forays.
- Ceir̄ne n̄i n̄o ḡab̄ M̄un̄m̄a,
 uim̄ an̄ r̄oaḡ ḡsur̄m̄air̄ n̄-deaḡḡa ;
 ar̄ ceir̄ n̄i do ḡab̄ Fodla,
 uim̄ Air̄in̄ éreac̄ac̄ c̄éad̄na.
- 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.

<p>Օլջոս ան յորդեղրն ոյլեւծ, օրծօրն օյիօր չաճ ծայրից; Ծօ Երայէ՛ ը ար իկօ՛ւտ դա դ-ծեա՛շ-բար, Ելրոյ և լայ՛ և լայնի.</p>	<p>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.</p>
<p>Քիչի՛ծ ծայրա տեւո՛ւտ ար Օհիւրոյս, և լսած չի՛ծ Երայի կողմ; Կար Ծօ Եյ ծայր դա ճարմա՛յ, Ծկչոյ Եյ՛ւտ արլայծ արի.</p>	<p>Time for me to cease treating of Diarmald, Though to say so is grief to us; Since he was as a rock to me, 19 I am bound to be so to him.</p>
<p>Բարձր մե՛ ար Եր Այ Օհիւրից, Կ ծկչից կոյ լեւոյ օր; Ծօ արից իր ար Ե-Օ՛շ արի-ճար, ար Ծօ արիւրդոյ ար ոյս արից.</p>	<p>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.</p>
<p>Տեղո՛ւտ իր արիւր և լեւոյսից, արիւրդոյ իր լեւոյ յից; Եյ՛ւտ-իւտ Երա ար Արայի, արիւր յօ արիւր արից արից. Քիչի՛ծ.</p>	<p>[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.</p>

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 Cuileannain, 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 Oilioll 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 Uí 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. Four 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 Muse, eldest son of Conaire. From him came the Muscraighe (descendants of Muse), 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 Baschaoín, from whom came the Baisnigh (O'Baiscins and O'Donnells of the baronies of Moyarta and Clonderlaw 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 Niafeár king of Leinster; Achaidh Abhratruadh (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 Corcaree 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'Brie 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—*Donogh O Briain* means Donogh O'Brien ; but *Donogh O bhriain* means Donogh, 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 Շրթօր, Եւ շժ օճեթօճաւ
 Կ էրի. Յր Կ ըճճ Եյ Շարիբրե. Յօրն ՍԿ
 Եւ Յարճեթ Եյ շարի լԿ
 ԿՅիճիւճ մԿ Շարիբրեթ, Կ լԿ
 մԿյ Սրիբրեթ, Եյ լԿ
 Շարիբրե, օճ Յի Երե Կ
 Եյ յԵրեթ.

The Age of Christ, 286. The sixteenth year of Cairbre. Fionn, grandson of Balsgne, fell by Aichleach, son of Duibhdreann, and the sons of Uirgreann of the Luaignhi Teamhrach, at Ath Brea, upon the Boinn, of which was said :

Քօ Եի Քրի, Եյ Եյ ճԿ, Յօ
 յԵրի Յարի, Եյ
 Եյ Սի Յիճիւճ մԿ Շարիբրեթ
 Կ ճեթ Եյ մԿ Յօճեթմարի.

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

ՅիթԵյ Շարի շրճարի,
 Եյ Եյ Երի Կ ճի ՔրիճիԿ,
 յԵ Երի շրճարի լԿ յ Քրիճի
 յԿ յ ճեթ յԵ յճԿ յԵ.

Were it not that Caoilte 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 :— “ Կ Երի ճԿ յարճարի յ Երի Ե Կ ; ” 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. Innisful.* (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 considered in his day to be the best king that Ireland had seen. He is said to have been the composer of the work called *Teagusc na Riogh*, or Instructions for Kings, which is still extant in MS. He also caused to be compiled the historical and topographical work called The Psalter of Tara, which is lost. His wife was Eithne, daughter of Dunlaing, king of Leinster. Some say that she was the daughter of Cathaoir Mor, but O’Flaherty considers this incorrect, from chronological reasons. Eithne was the mother of Cairbre Liffeachair, who succeeded Cormac. His other two sons, Cellaich 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 Ioruadh, whilst Fionn married Ailbhe in her place. Vide *Ogyg.* P. III. c. 69).

It is stated in the Annals that in the thirty-ninth year of Cormac's reign, his son Ceallach and also his lawgiver were mortally wounded, and the eye of Cormac himself put out with one thrust of a lance, by Aonghus Gaibh-uaitbheach (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.

- | | |
|---|--|
| <p>Ír mhre Cormac ua Cuih, [íruim; I am Cormac, the grandson of Conn,
 arum aithneá fón Theamhaird I am arch-king over the heavy-glebed Team-
 no feallrad oim, malle, hair;
 mo bean azur mo neáctairne. My wife, also, and my lawgiver
 Have played me false.</p> | <p>Eithne, the daughter of the noble Cathal, (1)
 Is my queen from Leinster;
 do éuaib na zhuir tne éoime Failbhe Ruadh, my lawgiver,
 Fálbe ruad mo neáctairne. Approached her countenance by invitation.</p> |
| <p>Ír eol dáimra, (nao zha zaoi,) I know, (an assertion not false),
 na tni neidce njiuor mhaoi; The three things that destroy a woman;
 a fear féin zha beie dá réim, Her own husband not to humour her,
 lahaímar laz, ar luair-tíéin. Weakness in matrimony, and a frivolous
 disposition.</p> | <p>Eithne, the daughter of the noble Cathal, (1)
 Is my queen from Leinster;
 do éuaib na zhuir tne éoime Failbhe Ruadh, my lawgiver,
 Fálbe ruad mo neáctairne. Approached her countenance by invitation.</p> |
| <p>Ír eol dáimra, (nao zha zaoi,) I know, (an assertion not false),
 na tni neidce njiuor mhaoi; The three things that serve a woman;
 a cial féin, ceazaz z a fíin, Her own sense, the counsel of her husband,
 azur lahaímar lajiuor. And strength in matrimony.</p> | <p>Eithne, the daughter of the noble Cathal, (1)
 Is my queen from Leinster;
 do éuaib na zhuir tne éoime Failbhe Ruadh, my lawgiver,
 Fálbe ruad mo neáctairne. Approached her countenance by invitation.</p> |

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

Ro ad fμt a3aμra, μaλλe,
 ηa τμt ηeμtε ρμ aμle ;
 e3a do μμ ηe a λμη la
 μo βeaη oλe τaμ μo cεaημra.

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.

3)ο μaλλacε o aημz 3o βμac
 aμ aη cε cολλεaμ aη φαcε ;
 do δεaηa oλe aμ loμ μμa,
 μa τa δμoμaδ a 3μoμa.

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.

3)oη cεaεμaμ 3aη εaδ μeμ λμη,
 τaμμz o 3μaομδμoλ 3o 3μμμη ;
 Oμoλλ aμ φαpμzμρ μaλλe,
 Coμη cεaδcεaεc aμ μμpe.

Four alone void of envy in my day [tainly ;
 Have descended from Gaodhal, most cer-
 Oilíoll 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, Mugheorb, 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 Mhnighe, now, and for many centuries past, known as *Brugh Righ*, i.e. the king's palace, *Anglice* Brucee, 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 Eoghanaclta, 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-Cuis*, (the race of Cas), in English, Dalcaassians ; and from Cian come the tribes called Cianaclta in various localities. Shane Clarach Mac

Donnell of Charleville, the celebrated Munster poet, thus mentions Bru-ree :—

Ó fíorh-a-bhros Óluim fáilcéadhaíl áirgá go h-ádaigh na
leadaigh-leac mhór-zlañ.

From the fair palace of the princely ancient Óluim 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 Maigue 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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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 these 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 "ete," 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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