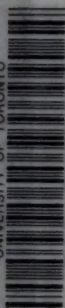


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A COLLECTION OF OSSIANIC POEMS

EDITED, WITH NOTES, INTRODUCTION AND A FULL  
VOCABULARY FOR THE USE OF  
INTERMEDIATE STUDENTS

BY  
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## NOTES.

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### Curo a hAon.

AGALLAM OISIN AGUS PÁTORAIS.

(DIALOGUE BETWEEN OISIN AND SAINT PATRICK).

This may well be used as a general title for the whole body of Ossianic poetry, which consists largely in disputation between Oisín and Saint Patrick. The poem of 176 stanzas published by the Ossianic Society under this title opens with a summons by Saint Patrick to Oisín to awake from his long slumber, and hear the psalm, and a somewhat querulous response on the part of Oisín, who would fain extol Fionn and the Fiana. The fourteen stanzas here extracted from the longer version fairly take the form of a discourse on the achievements and tastes of Fionn and his followers by Oisín, who explains that though they were but fifteen they made the king of the Saxons prisoner, fought a successful battle against the king of the Greeks, invaded Eastern India, compelled the Indian empire, Scandinavia, Denmark, to send tribute of gold to "Fionn's house," exacted rent from every country between here and the river in which Christ was baptised, so that the whole known world yielded Fionn a rental. Fionn, he adds, fought nine battles in Hither Spain, eight battles in Farther Spain, the king of the Northmen assisting, nine score battles in Erin—and was king of Lesser Greece. Hence, why should Oisín in his solitude not lament the Fiana?

Another little story about Fionn.

Though they, the Fiana, were again but fifteen in number, they took the king of the Britons prisoner, as also Magnus the Great, son of the king of the Northmen; and they returned home without cause for sorrow though far afield imposing rent.

Again—what a pity their chief should be in bondage!

The wish of the son of Cumhall was to listen to the moaning of the bleak winds, the murmuring of the rippling streams, the hoarse wail of the billows on the shore, the creaking and straining

of ships' hulls in a storm, the warbling of the blackbird, the screaming of the seagulls of distant Erris, the croaking of the vulture over serried hosts, the lowing of the kine, the noise of young deer in their gambols ; the music of the chase, the cry of the hounds, the barking of Bran, Oscur's call, a seat in season amid the bards, and sleep by the stream at Assaroe.

And, once again, who could wonder at Oisín lamenting vanished glories such as these !

[Versions of the Chase of Formaoil and the Chase of Sliabh na mBan ensue with incidental dialogue of a more or less violent and reckless character.]

*Metre* : The Ossianic Stanza, with the measure of which most Gaelic students have become familiar through Mr. Tomas O'Flanghaile's excellent metrical translation of the Lay of Oisín. This stanza consists, as a rule, of four lines of eight syllables each, though lines containing a syllable more or less are not infrequently met with. The second and fourth lines must rhyme, the first and third not necessarily, though they generally do ; but the end of the first line must assonate with the middle of the second, and the end of the third with the middle of the fourth. The internal rhymes in the second and fourth lines generally consist of corresponding accents on the fourth or the sixth syllable. Strictly, the lines should all end in monosyllables. The concluding stanza here,—transferred from the end of the longer version,—deviates slightly from the correct metre.

sealṡ sléibhe na mban.

(THE HUNT OF SLIABH NA MBAN.)

#### OISÍN AND SAINT PATRICK.

Three thousand nobles of the Fiana set out in the forenoon to hunt on Sliabh na mBan, so proceeds Oisín.

Patrick, complimenting Oisín on his cultured speech, and invoking a blessing on the soul of Fionn, asks how many deer fell at the hunt of Sliabh na mBan. Further, blessing the lips of the eloquent Oisín, he begs to be told at the very outset whether the Fiana were usually dressed and armed when setting out for the chase.

Oisín replies that they were dressed and armed—not one of them but had a satin shirt, a tunic, a silken robe, a glittering

breast-plate, golden helmet, green shield, a lance, two spears and, like the son of Ulysses,\* two hounds. He next pictures the howling of the hounds in their eagerness for their quarry, while the men take up their allotted position, with Fionn and his favourite Bran seated at a point of vantage. Three thousand hounds in all are released, and each hound accounts for two deer in that solitary glen—the greatest slaughter on record.

The outcome of the chase, alas, is that ten hundred hounds in their chains of gold fall by a hundred wild boars, but the boars in turn fall by the spears and lances of the Fiana; and thus the armour is graphically shown to have been not only ornamental but essential.

That, Oisín takes care to remind Patrick of the croziers and the bells, was the greatest hunt he had ever witnessed, and the greatest ever directed by Fionn: the baying of their hounds in the glen made it in all truth a most melodious day.

[This is practically the same as the version published in Volume VI. of the Transactions of the Ossianic Society. Dr. Kuno Meyer has recently published in the Todd Lecture Series a long and interesting version in prose and verse of "The Chase of Sidh na mBan Finn and the Death of Finn."]

*Metre*: Ossianic stanza. See p. vi.

AR TUIT DE PIASTAIB LE FIONN.

(THE SERPENTS THAT FELL AT THE HANDS OF FIONN).

*Extracted from the Hunt by the Fianna on Sliabh Truim.*

The versions published in the Transactions of the Ossianic Society and in "Duanairé Fionn," open with a description of a hunt on Sliabh Truim, from which we again see that the principal heroes of the Fiana, whose names are given, are accompanied by two hounds each. They make an almost exceptional slaughter of the larger game, killing a thousand deer and a thousand boars, in addition to countless hares, hinds and badgers, so that the glen and hillside run red with their blood. Goll, by virtue of his valour, divides the spoil, but forgets Oisín, as a result of

\* "Two dogs of chase, a lion-hearted guard,  
Behind him sourly stalked."—*Odyssey*.

which threatening language is indulged in. Fionn, however, restores harmony by sharing his own portion with Oisín. Fires are kindled, and after the repast, the host proceed to Strangford Loch, where they find a terrible monster just arrived from the East. Its head is larger than a hill, its ugly tusks like forest trees, its upright tall taller than eight very tall men, the cavities of its eyes deep enough to hide a hundred warriors, its ears standing like the portals of a great city. Battle is inevitable. The Fiana engage the monster; many of them are slain, and very many, including Fionn, are swallowed up alive. But Fionn, when the day seems lost, carves his way out through the monster's breast, destroying its vitals, and affording his fellow-prisoners a means of escape, so that they again attack and kill the monster. Then follows a list of the serpents and reptiles slain by Fionn, in the course of which most of the lakes of Ireland are visited. The version of the poem given here is concerned only with this seemingly incomplete list of the reptiles that infested ancient Erin.

[This poem, as already indicated, appears also in *Ṯuanaithe Fionn*, edited by Mr. Eoin MacNeill for the Irish Texts Society. The language of the version here given is somewhat more modern than the language of the *Ṯuanaithe*.]

*Metre*: Ossianic stanza. See p. vi.

eaċTRA nÁ mnÁ móire ċAR leAR, nO  
sealS ġleanna an smóil.

(THE STORY OF THE ADVENTURE OF THE BIG  
WOMAN WHO CAME OVER THE SEA, OR THE  
CHASE IN GLEANN AN SMOIL).

Fionn, Oisín, Oscur, Conan, Fearghus, Diarmuid Donn and others of the Fiana are out for a hunt on Gleann an Smoil. Fionn seems to have twelve hounds exclusive of Bran and Sceolan, the others, apparently, a hound each. The birds are warbling in the wooded glen beneath, while the cuckoo calls from every point of the compass. Suddenly appears a doe, whiter on one side than the gliding swan, on the other blacker than the blackest coal, and fleetier than the falcon skimming airily over the grove.

The hounds, including Bran, are let loose, but are entirely

outstripped by the doe, to the astonishment of Fionn. The chase proceeds till sundown, when the hounds have passed out of sight ; and Fionn, chewing his thumb, predicts, in response to Conan, that of the hounds that set out none save Bran will return. And Bran does return, exhausted.

Soon after approaches a woman of fairest form, golden hair sweeping the dew, blue eyes, queenly glance, luscious lips, and cheeks blushing like the roses. On behalf of the daughter of the high-king of Greece, then three months in Ireland without the knowledge of the Fiana, she invites Fionn and his followers to Oilcan na hInse of the Hosts of Women, where lie at anchor a hundred barques laden with golden treasure, silks, satins, fancy goblets, choice wines and viands—in short, shimmering palaces on land, and stately ships on every sea are at the disposal of Fionn if he but rise to the occasion. Conan, victim of his greed, accepts the invitation ; the nymph retires by the same road ; the Fiana follow and are welcomed in due course at Oilcan na hInse by a host of charming Grecian ladies. Tables are laid and viands spread before them, and when hunger and thirst have been appeased, and Fionn grows weary, an Amazonian female of most forbidding appearance presents herself. Her satin robe is white as snow on the one side, on the other black as midnight. She announces herself as the virgin daughter of the king of Greece, and expresses her anxiety to wed Fionn, on whom she is prepared to bestow castles, ships, gold, silver, peerless maidens, countless warriors, and all the sway he could desire. Fionn, identifying her by the colour of her robe with the doe that first inveigled them away, declines, and seeks tidings of the hounds. They are all dead, she answers, except Bran, as has happened many others who incurred her wrath. So, too, Fionn and the Fiana would fall before she returned over the waves. Fairy music hereupon deprives the Fiana of their strength, and they are spell-bound. Then she draws her sword and beheads a hundred of the heroes, so that only Fionn, Oisín, Oscur, Conan, Fearghus and Diarmuid remain alive.

Fionn throws himself on her mercy, and declares he would wed her were it not for fear of Goll. She has a remedy : she will cut off Goll's own head and the heads of his followers unless they accept her as queen. So she sets sail for Howth, where Goll is located. Goll, on seeing the approaching fleet, laments the

absence of great part of the Fiana, and asks who would go to the harbour to bring tidings of the intruders. Caoilte volunteers. He is met on the shore by the ugly daughter of the king of Greece, who charges him with a message to "blind Goll" to the effect that she is ready to fight ten hundred warriors and determined to annihilate the Fiana unless they at once recognise her as Fionn's wife and queen.

On receipt of the challenge Goll sends ten hundred warriors to fight the king's daughter. They fall—everyone able to fight falls. Goll himself advances clad in mail and well sheathed. After three days' continuous fighting his wounds are many and serious, while the ugly daughter of the king seems scathless. Meanwhile, Fionn and his followers have been detained spell-bound by fifty women, until Diarmuid by a promise of marriage induces her who is responsible for his own custody to withdraw the spells—and forthwith all are released. Conan ungratefully strikes off the head of their benefactress, and narrowly escapes a similar fate at the hands of his enraged companions, who repair instantly to the scene of strife. Oscar seeks to replace Goll, now nigh exhausted. Goll declines until prevailed on by Fearghus to consent. Then Oscar engages the king's daughter, and after a fierce and bloody conflict sends his sharp spear through the Big Woman's heart amid the plaudits of the spectators. Falling, she curses her father, the King of Greece, who by magic spells deprived her of the beauty, bloom and graceful form of her youth, because his druids predicted she would bear a son who would overthrow Greece and deprive himself of his head and crown.

This record of the Adventures of the Big Woman Who Came Over the Sea has been somewhat abridged, and a few details altogether omitted. The version published by the Ossianic Society has eighty-two stanzas.

*Metre* : Ossianic stanza. See p. vi:

FIADAC NA FEINE OS CIONN LOCHA DEIRG.  
(THE CHASE BY THE FIANA OVER LOCH DERG).

Oisín asks Patrick if he has heard of the chase by the Fiana over Loch Derg, because of a serpent in the lake that waged war on the Fiana and slew as many as two thousand persons in one day.

Fionn has as attendant a son of the king of Greece, whose name is Ablach an Oir. Ablach, who understands the speech of the serpents, learns that this monster of Loch Derg demands that fifty steeds be given it daily. This he communicates to Fionn, who consents, with the reflection that even that is preferable to the sacrifice of any of his warriors.

Still, we are told, the serpent fasts that night, and the Fiana do not even dream of sleep ; and at early dawn there is a tempest in the lake. The serpent bounds on the shore, the Fiana respond with a battle shout ; and in the conflict which ensues the serpent's head becomes the butt of gathering myriads. Nevertheless, by midday the slain of the Fiana outnumber the survivors. The son of the King of Greece, Oisín himself, Daolghus, Goll, Fionn mac Rosa, Conan, Deidgheal and Treamor are all swallowed by the serpent : it engulphs as many as a hundred and one persons at once.

Fionn and the few of the Fiana who are absent escape ; so Fionn, making a sudden bound at the last moment, takes the serpent by the neck, gives it an unexpected jerk, and momentarily lays it breast upward, thus enabling Daire mac Fhinn to plunge into the serpent's throat and with his lance carve a way to freedom, as Fionn had done in his encounter with the reptile from the East in Loch Cuan. The monster discharges, besides Oisín and the son of the king of Greece, two hundred warriors, all bald and robeless as a result of their incarceration. Conan, previously bald, emerges with scarce a trace of the skin on his skull—something out of the ordinary has always to be related of Conan.

For a year, a month and three days thereafter the lake remains under some mystic darkness, and its name is permanently changed from Fionnlocha Deirg to Loch Dearg, because of the slaughter of the Fiana there.

*Metre* : A compromise between Deibhidhe and Rannuidheacht on the principle of Oglachas. In Deibhidhe each line must contain seven syllables. The first and second lines, constituting a semi-metre, and called Seoladh, must rhyme, as must the third and fourth, constituting another semi-metre, and called Comhad. The first line ends in a word in the minor point or rinn, the second in a word in the major termination, or airdrinn. Concord or alliteration, by which two words begin with the same

consonant or any two vowels, is also required in the first and second lines, and there should be no important word in the third line without a corresponding word to harmonise in the fourth. The last word of the first line of the semi-metre is strictly but not always an accented monosyllable, the last word of the second line a dissyllable with the accent on the last syllable. Rannuidheacht Mhor differs from Deibhidhe in requiring that the last words in the second and fourth lines assonate or rhyme and that the last lines always end in monosyllables. Further some word in the first line, preferably the last but one, should rhyme with some word in the body of the second line, and similarly with regard to the third and fourth lines or second half-metre. In Rannuidheacht Bheag all lines end in a dissyllable ; otherwise, it is practically on a parallel with Rannuidheacht Mhor.

## sealg sléibhe scuileann.

(THE CHASE ON SLIABH CUILEANN).

Discarding some introductory exchanges between Oisín and Patrick, we find that Fionn from the Green of Almhain sees a sprightly doe approach. He summons Bran and Sceolan by whistling, and without the knowledge of any one else follows the doe to Sliabh Cuilinn. Here he loses sight of doe and hounds, and soon hears a woman wailing beside the lake. Drawing near, he observes that she has all the charms usually associated with her kind, and ventures to inquire if she has seen his hounds. She is not interested in them, has not noticed them, is in fact more concerned with the cause of her own lament. What is it ? Fionn asks. Could he be of any assistance ? Yes. A gold ring has fallen from the mourner's finger into the lake, and she now places on the valiant Fionn the obligation to restore it—under geara. He plunges into the lake, searches, succeeds, and restores the ring before reaching the bank, and is rewarded by being transformed into a grey, withered, helpless old man.

The Fiana, playing chess and otherwise enjoying themselves at Almhain, miss Fionn. Caoilte inquires for him in a loud voice, which Conan, with a view to possible self-aggrandisement, refers to as the sweetest music he has ever heard ; for if Fionn is missing, Conan must, indeed, be recognised as leader of the Fiana. This is his modest demand, at which there is loud and hollow laughter.

They all set out in search of Fionn and his hounds, Caoilte and Oisín leading the way, and duly reach Sliabh Cuilinn. Here they see on the lake shore a wasted old man whom they regard as a fisherman swept hither by the current. Oisín inquires after the leader of the Fiana, but gets no reply. He unsheaths his sword, as do the Fiana generally, and loudly threatens the old man with death. In time Caoilte learns the whole sad secret. This is the signal for three shouts on the hill, and maledictions from Conan on the heads of Fionn and the Fiana. Conan's regret is that the Fiana to a man are not in a worse condition than Fionn, whom he accuses of treachery and envy, and threatens to behead. Oscur intervenes, and challenges Conan, who escapes with his life by hiding among the host. [Inconsequent dialogue between Oisín and Patrick at this point is omitted]

Caoilte asks Fionn for an explanation of his condition, and Fionn relates how the daughter of Cuilinn induced him to seek the ring, and the result. Conan vows vengeance on Cuileann : and Fionn is borne away tenderly on their shields.

For five days and five nights they delve at a cave, until Cuileann's daughter appears. Through love of Oscur she presents a drink in a horn of burnished gold to the king of the Fiana. He accepts, and the spell is broken : his form is restored, save that he is grey, a circumstance with which the Fiana and Fionn himself are more pleased than otherwise.

The piece concludes with a declaration to Patrick of the Croziers, who is sparing of food, that the narrative is no falsehood, and that the Fiana preferred Fionn in his original health to the sovereignty of Inis Fail.

And why should the bard not mourn his king and his valiant heroes !

*Metre* : Ossianic stanza, See p. vi.

## CAT CNUIC AN ÁIR.

(THE BATTLE OF THE HILL OF SLAUGHTER).

Fionn and the assembled Fiana on " this mountain to the westward," are engaged in athletic contests, and in throwing the shoulder-stone, when the king of Tara, addressing Fionn, expresses his fear that trouble is at hand.

Why, thinks Fionn, should the Fiana fear! they are more than a match for the world's greatest hosts.

The king of Tara points to the clouds of blood in the heavens, and Fionn seeing them summons Oscur. The dauntless Oscur makes light of the portents; but the Fiana generally are divided in their view, some sharing Oscur's indifference, some others regarding the blood-red clouds as of evil omen. Conan noting the effect on his comrades' features, stamps everyone who changes countenance as a coward. And the druid counsels Fionn to divide his forces in two, so that they might keep a closer look-out for the enemy's approach.

Fionn sounds the Dord Fhian, and his followers assemble to a man. He tests their fidelity individually, and all respond satisfactorily except Conan. Eventually, Conan is prevailed on to fill a post of some danger at the cave, protected by the trusty hounds and Aodh Beag.

Fionn retires by general consent, and has a vision of Aodh Beag beheaded and Goll in a death struggle with Tailc mac Treoin. He is instantly astir to consult his druid. The druid fears for the fate of the Fiana, but expects Aodh Beag and Goll to come unharmed through the conflict. A shout is heard, and Fionn again sounds the Dord Fhian. On hearing it, Conan flees from his post at the cave, leaving Aodh Beag to defend it alone. Conan reaches Fionn breathless, and can only say he left Aodh at the cave door, and never once dared look back to ascertain his fate. Oscur asks Conan what or whom he was concerned about—Fionn, Oscur, himself, or somebody else? Conan's own self and no one else is the reply. Oscur then proceeds to the cave, where he finds the intrepid little Aodh Beag conducting himself like a warrior. Here Patrick, without openly questioning the truth of the narrative, asks Oisín, on whom he invokes a blessing, to tell the truth and the truth only. And Oisín takes occasion to remind Patrick that the Fiana never practised equivocation: further, the love of truth and the strength of their arms brought them in triumph through every engagement.

Niamh Nuadhchrothach appears on the scene, and greeting Fionn, announces herself as the daughter of the high-king of Greece, whom she curses for having given her in marriage to Tailc mac Treoin. In answer to Fionn, she bases her detestation of Tailc on the fact that his face was as black as coal (real live nigger!)

and he had the ears, tail and head of a cat. She has been thrice round the known world, seeking the aid of every king and prince except the Fiana. Fionn promises her the protection of the seven battalions of the Fiana. She fears they will fall, for twice over Tailc devastated Greece before he got her in marriage. Fionn heeds not Tailc's reputed valour, for in the Fiana are the peers of the greatest men on whom the sun has ever shone.

Tailc, king of the Catheads, appears, and demands battle in atonement for his wife. Ten hundred warriors are sent to oppose him: not one of them returns alive. Tens of hundreds fall by him in succession, until Oscan asks permission to engage him. Fionn grants it with reluctance. Oscan proudly advances and invites Tailc's personal attention. Mutual threats to behead each other are exchanged, and they close in mortal combat. Five days and five nights they struggle without food, drink, or thought of rest, until Tailc falls by Oscan son of Oisín. The Fiana raise three loud shouts—one of woe for their lost comrades, two of joy for the overthrow of Tailc.

Niamh drops dead of shame and remorse at sight of the carnage, and the Fiana christen the scene 'the Hill of Slaughter.'

[A popular version of this piece will be found in *féite réolta*, Gill's Irish Reciter].

*Metre*: Ossianic stanza. See p. vi.

## LAOI MEARGACH NA LANN NGEAR.

### THE LAY OF MEARGACH OF THE KEEN-EDGED LANCES).

The version published by the Ossianic Society runs to close on 240 stanzas: less than 50 stanzas appear here.

[Meargach presents himself unceremoniously, and asks in his haughtiest tones for Fionn. Aodh Beag, Fionn's son, demands his name. He declines, and is led before Fionn on Cnoc an Air. Much argument between himself and Fionn follows, Meargach maintaining his aggressive tone and attitude, and threatening the whole Fiana—excepting Fionn himself and Aodh Beag—with death, in revenge for the loss of Tailc mac Treoin and his wife. Oscan briefly interposes. Fionn eventually announces it was Oscan vanquished Tailc, but not before Tailc had slain ten hundred of the Fiana, which should suffice—Fionn thought. But no. Meargach is out for red vengeance, and a challenge to single or general combat ensues for next day. Meargach retires to his own hosts. Fionn asks

the principal heroes of the Fiana individually which of them will engage Meargach on the morrow. The whole seven battalions, save Oscur, disappoint until he comes to the reserves or battalion of small men. They undertake to follow their chief, Caoin Liath, into battle against the foe. Then all retire. At dawn the opposing hosts advance, and Caoin Liath bids defiance to Meargach, who sends Donn Dorcain to engage him. They fight furiously from sunrise, until Conan, shouting from the rear ranks, urges Caoin Liath to redouble his blows, and Donn's head goes hurtling to earth. A shout of triumph on the Fiana side. Meargach is furious. Fionn now invites Conan to take a turn, but Conan declines. Bunanan Binn is next invited, and hastens to the fray. Meargach is so enraged at the thought of having an unknown man sent forward that he threatens a general assault. Hereupon Oscur is seen advancing. Patrick interrupts the narrative at this point, and a long argument between himself and Oisín results. Oisín is distinctly Pagan, obstinate, and cynical in tone, and Patrick less conciliatory than might be expected.]

Our version opens with a sudden change of front on the part of Patrick, who bestows a blessing on the departed battalions of the Fiana, and requests Oisín to resume his story. Oisín proceeds to describe the mutual anxiety of the hosts, the Pagan spirit being still in evidence until Patrick rebukes him. Then the stages of the contest between Meargach and Oscur are described—Oscur pointing out incidentally that he has cut Meargach to the bone, and Meargach replying that Oscur is nigh his death-wound and the whole Fiana nearing annihilation. Oscur grows indignant, and sends Meargach to earth with a mighty blow. Meargach, however, springs to his feet, and the fight is waged with fury from morn till eve, when Meargach suggests a truce. Oscur agrees. The stranger approaches his own host; Oscur strides across the plain before the delighted Fiana. After an anxious night the pair advance in the early morning, and after a brief and desperate fight the Fiana raise a shout.

[In the more complete version, Patrick impatiently asks why the shout. Oisín answers that it is a wail. And why the wail? asks Patrick.]

For Oscur lies on the ground after Meargach's third blow, and they think him dead. But he regains his feet instantly. Fionn shouts that he never saw him down before, and Meargach replies that he will soon be lying low as well as the rest of the Fiana, save only Fionn and Aodh Beag. Oscur defies Meargach,

and Conan Maol, as usual, incites Oscur to greater things. The conflict proceeds desperately—they are hacked and gashed from crown to sole, so that by the evening of the second day they cannot be distinguished from each other. Fionn appeals to Oscur—as they cannot recognise his person, let them at least hear his voice, by whose hand Tailc mac Treoin and all the foes of the Fiana fell. It seems as if the death of both is imminent when Meargach falls helplessly to the ground. But he springs to his feet again, and threatens the Fiana with revenge. Evening being at hand, Fionn recommends a truce, which Meargach accepts, admitting at the same time he has never met the equal of Oscur. Oscur agrees to the truce, but declares from that night forth it must be a fight to the death. The lacerated and exhausted pair retire for the night, and resume next morning. For ten days they fight incessantly without food or rest. Such a struggle! Shame on us! snaps Oscur, for spending so much time over this. Though you are the hardest-handed man that ever engaged me, says Meargach in reply, to fall at my hands will be your end and the end of the whole Fiana. Oscur ridicules the threat; and, though seeming weak, he forces the fight until Meargach proposes a truce. Rest or food you shall not have, rejoins Oscur, until you have been beheaded or I have fallen, as you boast. Meargach is soon driven behind the shelter of his shield. Oscur gives him neither ease nor quarter, but simply rains blows on him until he utterly vanquishes him, and finally—cuts off his head. Here ends our version.

[Ciardan, son of Meargach, hereupon challenges the Fiana, and Oscur, though covered with wounds, asks permission of Fionn to go and meet him. Fionn refuses his consent, and Oscur is borne off to a couch and his wounds dressed. Meanwhile Ciardan slays upwards of three hundred of the Fiana until engaged and vanquished by Goll. Liagan, brother of Ciardan, next challenges the Fiana, and beheads over a hundred of them before he is himself thrown off his guard and beheaded by Conan Maol. Conan rushes from the scene, but is prevailed on by Faolan to return. Conan, begging Faolan in vain not to challenge the foe, again flees, and Faolan is pressed hard by Daelchiabh. The Fiana raise a wail, which is heard by Oscur, and he hastens to their rescue. He incites Faolan to greater effort, and after a long struggle Daelchiabh is beheaded by Faolan. Oscur now challenges a general engagement, and Faolan holds his ground. Patrick here asks Oisín why general battle was not given at the outset, and

Oisín readily answers it was customary with the Fiana to give choice to the foe, while never hesitating to appear in single combat or general battle, as desired. Patrick again recalls Oisín to the thread of his narrative, and asks how fared it after with Faolan? That he asks and obtains permission to fight another hero from the enemy's ranks, Cian mac Lachtna by name. He has hardly dealt Cian the second blow when a princess of noble presence is seen approach. Cian has fallen by Faolan before her arrival; and on recognising her the enemy raise a wail of woe. The Fiana gaze on her while she sheds salt tears. She is beautiful beyond women, and inquires for Fionn—whether her husband has fallen, and where are her two sons? Fionn will give her tidings if she relate who they were. Her husband Meargach, her two sons, Ciardan and Liagan. Fionn relates with much sympathy that they have fallen. She cries and wails, wrings her hands, tears her hair, sheds torrents of tears, the while shouting: Where are my three. She searches among the slain till she reaches the spot where the three lie dead. The Fiana muster from all sides, attracted by her *caoineadh*. Her equal in figure, form, countenance, was never seen, as she tore her golden hair over the three, and finally lay prostrate across their bodies. Her beautiful brow, sparkling eyes, face, cheeks, lips, all assume the colour of death: she falls in a swoon, and the foe of the Fiana, imagining her dead, raise a cry of mourning, to which the Fiana respond. Soon after, she assumes her former shape, and utters the tragic lay which follows.]

*Metre* : Ossianic stanza. See p. vi.

LAOI mnÁ meARĠAĠS .i. Áilne.

(LAMENT OF THE WIFE OF MEARGACH, *i.e.*, AILNE OF THE FAIR FEATURES, FOR HER HUSBAND AND TWO SONS WHO FELL ON CNOC AN AIR).

[A very touching form of the lament or *caoineadh* this.]

Ailne addresses the corpse of Meargach of the Sharp Lances, by whose mighty arm fell many a battalion alike in hosts and in single combat. She was not aware that his body showed mark or wound after the Fiana, and she was convinced it was not superior valour defeated her heart's love. Long his journey to Inis Fail to meet Fionn, who by treachery caused the death of her beloved three. Alas, her spouse, her chief, she lost through the deceit of the Fiana, as also her two heroes, her two sons, her two men of valour.

Alas for the loss of her food, her drink, her fortress, her

shelter, her shield, Meargach, Ciardan and Liagan. Alas (for the loss of) her maintenance, her protection, her mainstay, her vigour, her joy, her mirth, her life, her strength. Alas—her steer, her helm, her wish for ever, her reserve, her fame, her bed, her rest, her teacher, her bloom. Alas, her appearance, her treasure, her store, her torches, her friends, relatives, people, father, mother, alas—all dead. Her sympathy, welcome, health, happiness—her twofold misery they lying low. Alas, his (Meargach's) spear, his lance, his courtesy, his love, his country, his home—all scattered. Alas, her harbour, ferry, prosperity, majesty, kingdom—alas and alas for them till death. Alas, her entire prospects, her hosts, her own three lions; her play, drink, music, delight, her bower, her handmaid,—all vanished. Alas, her territory, her chase; her three true heroes—alas and alas, that they fell in exile by the Fiana.

Then we have a series of omens and portents: She knew by the mighty fairy host fighting in the air above the dun that woe awaited her three; she knew by the fairy voice that echoed in her ear that their fall was imminent; she knew by the tears of blood on their cheeks in the morning that they would not return in triumph. She knew by the merry-making of the vultures at noontide that grief was near her—and she remembers having of en told the three if they went to Ireland, victorious she would never see them more. She knew by the voice of the raven every morning since they left that they would fall by Fionn, and never return. She knew when they forgot their hound-leashes they would not return, but be deceived by Fionn's hosts. She knew when the cataract beside the dun turned to blood at their departure that treachery was inherent in Fionn. She knew by the eagle's visits over the dun she was soon to have bad tidings from her three. She knew when the tree before the dun withered, branch and foliage, they would not survive Fionn's treachery.

[Here Grainne intervenes to protest against this impeachment of Fionn and assert the three did not fall through treachery. Ailne heeds her not, but proceeds to wail and lament and shed torrents of tears.]

She knew the raven flying in advance of them at their departure was a bad portent. She knew by the baying of Ciardan's hound every noontide that she would have ill news of her three. She knew by her want of rest all night long and constant floods of

tears from her eyes that the prospects were dismal. She knew by the awful vision which indicated her own danger—when head and hands were hacked off her—that her three were overthrown. She knew by noisy Uaithnin—Liagan's favourite dog—baying every morning early that the death of her three was certain. She knew on seeing the lake of blood in the place of the dun that her three were vanquished by the treachery from which Fionn was never, never free.

[Grainne again, according to the fuller version, protests against the heart-broken Ailne impeaching Fionn and the noble Fiana. Ailne retorts that her three could not be killed otherwise than by treachery. A long argument ensues, Grainne maintaining treachery was a device unknown to the Fiana, and Ailne still maintaining her three could not be vanquished in open fight. Grainne failing to carry conviction threatens that others too will fall, and Ailne in turn promises that the whole Fiana will be slaughtered. Grainne, nevertheless, invites Ailne to refreshments, but Ailne declines. Conan intercedes, threatening to behead Ailne, who retorts, much to the amusement of the Fiana. Conan draws his sword, but Oscur wards off the blow. Whereupon Conan shrieks, complaining he is fatally wounded. Then the Fiana retire from the hill, Oscur leading. Ailne and her host do likewise.]

Next morning, the Fiana are again on the hill, and see Ailne and her hosts approach. Grainne and Ailne advance, and arrange that the issue be decided by thirty heroes from each side. So they alternately name the men (as men are called for a local hurling match). In time they fight and fall until of the whole sixty mutually engaged only two of the Fiana survive. The surviving Fiana raise a shout of triumph, and Grainne counsels Ailne to desist, and return home. No, Ailne will fight to the last man, and not return home without the head of Fionn. Then Fionn sounds the Barrbhuadh, and when his followers have assembled declares for a general engagement. The foe do likewise. Fionn expresses to Ailne his regret that her followers must be slain, and then sounds the Dord Fhiann. The fight proceeds—the greatest since the beginning of the world. The enemy all fall save the princess Ailne and three others who fled. Six hundred of the Fiana fall besides the twenty-eight originally chosen. And their names are duly recorded in a poem not included here.]

*Metre* : Ossianic stanza. See p. vi.

## CUNO A DÓ.

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SEALG SLÉIBE FUAID.

(THE CHASE OF SLIABH FUAID):

Fionn and a large number of the Fiana are hunting on Sliabh Fuaid, when a deer appears. They give chase at top speed. The deer fights its way until it has a good lead, and is pursued to Cnoc Liadhais, and thence to Carrigans, near Derry. On reaching Carrigans, however, the Fiana have no trace of the deer, so they go, accompanied by their hounds, in three detachments, east, west, south. Sceolan picks up the trail, and all pursue back again towards Sliabh Fuaid. Fionn and Daire deviate from the general course, and soon cannot distinguish between east and west, on seeing which Daire chants a note of woe, and Fionn sounds the Dord Fhian. They are soon heard by the Fiana, but cannot be located. So the two travel aimlessly until they meet a beautiful woman, stately, winsome, affable. Fionn asks what has brought her alone to the mountain. Herself and her husband, she explains, coming along the slope, heard the noise of the chase, and he followed, leaving her alone. Fionn asks her name and that of her husband, as well as tidings of the chase. Lobharan is her husband's name, Glanluadh her own; where the chase sped to she knows not. She ventures to think her interrogator is a hero at large, and from his appearance she is convinced he is Fionn MacCumhaill. Yes—Fionn is candid—the chase is his; but he knows not where the Fiana or the deer have gone. How did he part with the Fiana, and how happens it that he has not a fine company of his followers with him? He and Daire followed the deer like the others, but utterly lost the track. But if Glanluadh only come with them, they will take her in safety everywhere, and never forsake her. And, if she thought the chase were on the slope of the hill, she would accompany them without hesitation.

They now hear fairy music near at hand, followed by commotion and uproar. Fionn asks if the music is by her : he would not grudge a period there if the Fiana were not missing. The music is not by her : nothing, nobody with her—but Fionn and Daire. The music and the uproar increase until all three are charmed to sleep, and fall into a swoon. On recovering, they see beside them a royal fortress. Soon they find themselves surrounded by a raging sea, and notice coming over the waters towards them a stout warrior and a gentle lady, by whom in time they are bound and borne off to the Dun.

Fionn, says the man, on arrival at the Dun, I am a long time awaiting this opportunity, and having now got it, here you must remain for ever. You remember your treachery towards my two sons and Tailc and his followers.

I remember, answers Fionn, how they fell at the hands of the Fiana, not through treachery or deceit, but by weapons and valour, as they would aver if they were here.

But it is sufficient that pleasant Ailne is here—many a battalion and heavy host now languid after them.

And what is your relation to Ailne ? man of the rugged voice.

I am her brother, verily ; my own name is Draoigheantoir.

Daire, Fionn, Glanluadh are now bound by Draoigheantoir and heartlessly hurled into prison, where they remain five days and five nights without food, drink or music. Ailne, says Fionn, you will remember having one day got an invitation from the Fiana. Yes, says Ailne, with tears in her eyes, I doubtless got a generous invitation from your spouse, Grainne to share the food of the Fiana. Then, Ailne, it ill becomes you, says Fionn, to put us to death when you have us in your power, instead of giving us food liberally and regularly. Ailne would rather have the whole Fiana with him in the same predicament. Fionn defies her.

Then Ailne asks Glanluadh why she eloped with Fionn, who had his own wife. Glanluadh explains she did not know where she went at the time, and Ailne tenders her sympathy. She tells the story to Draoigheantoir, who comes to the fort, and sets her free. Glanluadh is distressed at the sight of Fionn and Daire in chains, as she takes leave of them. On leaving the dungeon she gets food from Ailne, and on partaking of it goes off to sleep. Awaking, she is given a drink from a magic

goblet by the other, and has no sooner taken it than she is restored to her old form. But she still laments Fionn; and Draoigheantoir remarks she does not wish Fionn and Daire in bondage. She replies neither of them is a relative of hers, still she is very sorry that they are fasting and in confinement. If Glanluadh choose they will get food and relief. Glanluadh does not want them protected against death—merely that they get food, dear Ailne! They will not be put promptly to death by me, rejoins Draoigheantoir, for I am anxious to get the others, who are all eagerly searching for Fionn,—confined with them.

Ailne shows Glanluadh everything in the fortress. Glanluadh again points out that the prisoners are much in need of their accustomed meal, so both take them food to the dungeon. On seeing them, the prisoners lament the absence of the Fiana. Glanluadh addresses Fionn, and weeps on noticing his appearance. Ailne heeds him not and utters not a word. Fionn and Daire then partake of food and drink; and the two women depart, leaving them in lamentation.

Draoigheantoir asks the women where they have been: With refreshments to Fionn and merry Daire. How comes Daire to be reputed merry? Through his music and his temperament. Draoigheantoir would like to hear his music, if harmonious. Most harmonious, says Glanluadh. So Draoigheantoir visits Daire and suggests he is a great musician. Much would depend on the presence of the Fiana; but Draoigheantoir Daire believes to be unsympathetic. Play, says Draoigheantoir, that we may see. Daire is not in the humour, he is weak and spiritless through the geasa. Draoigheantoir will remove the geasa, and release him from bondage if the music be good. But Daire cannot play while Fionn is in chains; he is more troubled about Fionn and the Fiana than about himself. Fionn's geasa will be removed if Daire play, and, if well, all the better. The spells are removed from the two, and they get food and drink. Daire then plays faultlessly. Draoigheantoir is elated, and summons Glanluadh, who also is delighted, as is Ailne.

Draoigheantoir would be pleased if the hosts of the Fiana were assembled round Fionn. And they do assemble from every point. On hearing Daire they raise a shout of exultation, and Draoigheantoir hearing the shout inflicts the geasa on the pair. So Daire's music is stilled; and the assembling Fiana

thereupon hear noise as of billows instead. Soon they, too, are under geasa; and Draoigheantoir and Ailne emerge and lead them to a man into the Dun. Then he threatens to remove them from his path, and binds them to the last man. On seeing them Fionn and Daíre weep, and the Fiana respond: and they are left there in their misery.

Glanluadh suggests to Draoigheantoir that Daíre be asked to play again. Draoigheantoir agrees, and with Ailne and Glanluadh comes to the dungeon. He asks Daíre to play for the ladies. Daíre is unhappy with the Fiana under geasa all around him. Draoigheantoir will remove the geasa from him that he may play strains of mourning and music of battle. Daíre never played while the Fiana were in distress! Fionn would be released as an inducement, but the others would not. Daíre could never play on ravishing strings so long as even one member of the Fiana remained in distress. So, Fionn and the Fiana are all released, and Daíre plays. Draoigheantoir expresses himself pleased with the different selections, but adds that the Fiana to a man would soon make the acquaintance of death. Then Daíre plays music of triumph, and a lament, and Draoigheantoir hastens to the door and enters. Fionn turns a distressful glance on him; but he regrets not the condition of the men. Daíre ceases playing until Fionn urges him to do so even without their permission. Daíre does Fionn's bidding, and Draoigheantoir is angry thereat, and threatens them. He shuts the door of the prison, and returns to Ailne and Glanluadh. Lobharan being absent, he inquires for him, and is told by the ladies that they have no trace of him. He shouts aloud for Lobharan in the hearing of the Fiana. Lobharan answers from a recess in the Dun, and comes in hot haste. Draoigheantoir asks angrily where he has been, and bears him off to where the whole host lay locked-up, and leaves him there. He finds there in the jaws of death three hundred warriors of the Fiana, and Draoigheantoir beheads them on the spot. He approaches Conan Maol angrily. Conan bounds from his seat, and craves mercy. Draoigheantoir withdraws, leaving the others still imprisoned.

Lobharan tells Fionn the remedy for their spells is within reach if they could only find it. Fionn makes anxious inquiry, and is further told the remedy is in a goblet: Lobharan heard

from Glanluadh that it would release them from every difficulty. Soon Draoigheantoir appears again on the scene to behead the survivors, and asks Conan to prepare his big head for the lance. Conan once more craves mercy, and begs to be healed before he is beheaded. So Draoigheantoir summons Ailne, and asks her to bring him the goblet that he may heal Conan's wound. Ailne urges him to put Conan and the whole Fiana to instant death. Conan does not want to escape death, *mar òeas* : he merely asks to be healed before death overtakes him. So Ailne rushes off, and soon returns with a skin and fleece, which she recommends Draoigheantoir to affix to Conan's loins : it will heal his wound at once. Then, put Fionn and the rest to death. Draoigheantoir takes the skin and attaches it to Conan, as a result of which a nickname has attached to him ever since.

Conan once favoured, now asks Draoigheantoir to spare him, and he will follow him in the future. Lobharan joins in the appeal to spare Conan, and Draoigheantoir at length accedes to the prayer. So he and Conan leave the dungeon together, and go to what may be styled the geasa department. Ailne and Glanluadh are summoned to their presence, and informed that Conan has been brought thither, and is about to be released. Ailne anticipates trouble as a result : treachery, she believes, is inherent in him. Draoigheantoir will put the whole Fiana to instant death, so that Conan cannot possibly relieve them in any case. Conan is heedless, until Draoigheantoir gives him the goblet, and he is instantly released.

Draoigheantoir hereupon hears music of lamentation and hastens back to the dungeon, where he finds the heroes of the Fiana in a state of general prostration. He has, however, forgotten the goblet, and Conan, armed with it, follows in company with Glanluadh. Draoigheantoir at sight of Conan, by whom he is misinformed, rushes back for the goblet. In his absence Conan releases Fionn and Daire. Soon Oscur gets hold of the goblet, and releases the whole host. Fionn sounds the Dord Fhian, and the Fiana raise a deafening shout. Ailne and Glanluadh approach the prison, and Draoigheantoir realises the situation. Ailne clasps her hands in a fit of rage, and Conan utters the usual malediction. Oscur reminds Draoigheantoir that his sway is past, and Ailne drops dead of terror. Draoigheantoir admits his sway no longer exists, because he released Conan

Oscur adds he has even no escape from death now, and invites him to single combat. Draoigheantoir disregards him. Oscur repeats the invitation, and Draoigheantoir, sword in hand, awaits Conan at the door to take his life first. Oscur observing this, advises Draoigheantoir to defer the matter until they reach the battle-plain. Draoigheantoir makes no reply, but on seeing Conan seeks to give him a mortal blow. Conan screams, and attracts Oscur, who engages Draoigheantoir, and puts him to death in no time.

The Fiana feast themselves in the Dun : next morning not a trace of it is visible.

[Close on 100 lines of the poem have been omitted here.]

*Metre* : Ossianic stanza. See p. vi.

## COIN T A péine.

(THE HOUNDS OF THE FIANA).

*Extracted from the Chase of Loch Lein.*

The survivors of the Fiana, after the battle of Cnoc an Air, proceed to the borders of Loch Lein, near Killarney. Loch Lein, Oisín assures St. Patrick, is the most beautiful lake that "e'er the sun shone on," thus anticipating Moore by somewhat more than a generation or two. Much store that belonged to the Fiana, he declares, lies hidden there to-night. In the north side fifty breastplates, in the south fifty helmets, all together. In the west side ten hundred shields, the Dord Fhian, ten hundred swords and the Barrbhúadh, all in a line ; in the east, gold and clothing and countless treasures that came daily from abroad.

And, though sad the thought for the old and solitary survivor, Oisín will give Patrick the names of the hounds they had on that occasion. [Three hundred individual hounds in all are mentioned. The names are so applicable that the whole three hundred, with the exception of about a dozen, are here explained in the vocabulary as ordinary words. The origin of some of the names would afford students so disposed much ground for conjecture and speculation. Oisín says in addition to the hounds named they had a further thousand, not enumerated. Irish boys may well regard this piece as a reference list, and draw on it when occasion presents itself for the names by

which the hounds famed in native song and story were known to our ancestors from the earliest times, and thus restore them once more to popular favour.]

The more complete version of the poem contains between forty and fifty additional quatrains, consisting of the usual conflict between Oisín and Patrick, Oisín standing throughout pretty much on the borderline of Christianity, ready to pit Fionn and the Fiana against all the powers of heaven and earth, dilating on their pastimes and their customs, referring in varying terms to the bells and the insignia of the new faith, and consistently condemning the parsimony of Patrick's household in the matter of food.

*Metre*: Ossianic stanza. See p. vi.

MUCA DRAOIÖEAC̃TA AONGHUIS AN ÆROŞA.  
(THE MAGIC SWINE OF AONGHUS OF BRUGH).

This piece is ascribed to Caoilte Mac Ronain, who invites the attention of the men of Inis Fail that he may explain the cause of the conflict between Fionn and Aonghus. A feast is given by Aonghus at Brugh na Boinne, and the Fiana are invited and attend to the number of ten hundred, exclusive of Goll and Conan. The Fiana wear green mantles and purple cloaks, the mercenary troops scarlet satin. Fionn is seated beside Aonghus, and a handsomer pair could not well be seen on earth. Strangers wonder at the rapidity with which the goblets are passed from hand to hand by the attendants.

Aonghus remarks in a loud voice how much better is this life than the chase. Fionn answers testily: it is inferior to the chase—with no hounds, no steeds, no battalions, no battle shouts. Why refer to the hounds, rejoins Aonghus, when they could not kill even one pig? Fionn answers: neither Aonghus nor the Tuatha De Danaan have a pig that Bran and Sceolan can not slaughter. Aonghus will send a prodigious pig that will first kill the hounds and then escape from Fionn and the Fiana.

The discussion is interrupted by the steward, who says in a peremptory tone: To your couches all, before you become highly intoxicated! And Fionn, whose suspicion has been aroused, commands the Fiana to equip and return, for they are strangers there amid the Tuatha De Danaan. So they proceed westward to Sliabh Fuaid, where they spend the night.

Twelve months pass away ; and mutual threats are indulged in before the chase takes place, through which torrents of blood are shed on the plain.

The course of this chase by Mac Cumhaill is past Sliabh gCua, Sliabh gCrot, Sliabh gCuileann, to the coast of Ulster, evidently in the County Down. Thence by Magh Cobha to Cruachain, Fionnabhraigh (Kilfenora), and Fionnais. The chase thus made leaves Aonghus and the Fiana alike destitute ; still Aonghus sends a courier to Fionn asking him to fulfil his undertaking. Fionn rests on the hill. The Fiana and their hounds do likewise. Oisín rests with Fionn, and they are not long laying wagers on their hounds until they see coming from the east an awe-inspiring drove of swine. Fionn wonders at their height, each one the height of a deer, and all led by one blacker than blacksmith's coal. Higher than a ship's masts the bristles of its cheeks and ears ; like a thicket its colour and the bristles of its eyebrows and its eyes.

Oisín releases Anuaill, and without the aid of a wattle Anuaill disposes of the first pig, from which the Valley of the Leading Pig derives its name. Bran bursts its leash, and makes havoc among the swine. At this Aonghus is disconsolate, and addressing Bran as the son of Fearghus, chides him with having killed his (Aonghus's) son. On hearing the strange voice, Bran (addressed indiscriminately as male and female), takes the pig by the breast and holds it, a feat ever to be remembered. Though Aonghus had boasted loudly of his hundred and one pigs, not one of them remains alive that evening. But the Fiana are found at roll-call to have lost ten hundred men, besides favourite servants and hounds. [Ten hundred seems a favourite round number with the Fiana.]

Oscur recommends an attack on Brugh na Boinne, to wreak vengeance for their loss. Oisín disapproves of the counsel, convinced that if the swine are left where they fall they will again be restored to life. So he counsels that swine and swine herds be burned, and their ashes cast into the sea. Forthwith seven fires are lighted by each of the seven battalions of the Fiana, on the borders of the lake, as directed by the king ; but not a solitary pig is burnt in the end. Meanwhile, Bran gets away somewhat stealthily, and in a short time returns, bearing three wattles, from what wood no one is able to ascertain. The wattles

on being placed in the fire light like candles, and by them the pigs are burned, and their ashes cast adrift into the sea.\*

[The extended version represents Oisín as now counselling an attack on Brugh na Boinne. Terrible oppression and carnage ensue, until Aonghus implores Fionn to spare his people, and offers him reward beyond measure. This Fionn declines while a trace of Brugh remains standing. Be it so. Aonghus regrets more than that his good son metamorphosed into the black pig slaughtered on the plain. In short, the pigs were all royal heroes similarly metamorphosed, and it was particularly sad that Bran should kill the foster-brother with whom he had lived for seven years in Brugh na Boinne. He will curse Bran beyond all the hounds in the land, so that he can never more see a deer. If he curse Bran, interposes Fionn, every room in Brugh will be burnt to ashes. But Aonghus in return will place trees and stones before Fionn in battle, and slay every man of the Fiana from the highest to the humblest. Oisín counsels reconciliation: let there be fosterage and honour fines. Agreed. Roigne, son of Fionn is given in fosterage to Aonghus, and the son of Aonghus is handed over to Fionn. Enmity ceases; peace reigns.

Here the bard, Caoilte Mac Ronain, nephew of Fionn mac Cumhaill, proclaims himself. Like Oisín, he has too long survived the Fiana, his strength and agility are gone, and he is truly and visibly ill at ease.]

*Metre*: Oglachas on Deibhidhe. The essentials of Deibhidhe have been set out in the note to “*ῥιὰ δ’ ἄς na réine*,” page xi. Oglachas is referred to as “the ape of metres,” and can be written in imitation of all metres, but is generally an imitation of Deibhidhe, Seadna, Rannuidheact Mhor, Rannuidheact Bheag, or Casbairdne, which differs from Rannuidheact Bheag in this that its lines end in trisyllables. In Casbairdne *Ceanntrom* every line ends in a word of four syllables. Seadna is somewhat similar to Deibhidhe, except that it has eight syllables in the first and third lines, and seven syllables in the second and fourth. The first and third lines usually end in dissyllables, the second and fourth in monosyllables. The last word of the first line, and the first word of the second line must, moreover, begin with the same letter.

\* This reminds us of Ulysses scooping out the eye of Polyphemus with a piece of wood hardened at the point by means of fire.

## TUARASGADAIL CATA GABHRA.

(STORY OF THE BATTLE OF GABHRA).

Patrick asks Oisín, on his word, who was the most valiant of the Fiana. Fionn, Oisín himself, and Oscur, won every victory and almost every feat of valour. Who was the man that took fourth place in battle? There were four of them who never knew defeat: Faolan and Caireall, Mac Luighdeach and Diarmuid. God bless you, Oisín, and give me the names I seek. Art, Goll, Garraidh, and Oscur are some of those whose names you seek. Tell us, for the sake of the souls of the Fiana, which of you were bravest at the battle of Gabhra? There were but comparatively few of us opposed to all Ireland: Fionn and his people having gone to their reward. Thirty of us led the host. Leaving Howth there were ten hundred of the Fiana all told. With us a detachment of the Fiana of Scotland, and the high-king of the Britons, as well as the Fiana of Lochlann. Against us Cairbre Lifeachair and the great hosts of Erin; nine battalions of the men of Ulster, the men of Munster, and the men of Leinster. The King of Connacht and his people were also against us; and Oscur mac Garraidh with ten hundred seasoned warriors were opposed to my son. It was an unequal fight, and we in a hopeless minority.

The king of Ireland asks Oscur mac Garraidh if he would engage Oscur mac Oisín hand to hand. Oscur mac Garraidh declares there is not a hero on earth to fight Oscur mac Oisín, whereupon Cairbre taunts him with having come from Scotland without the courage to stop the warrior of the Fiana! The descendants of Treanmor slew his father Garraidh; he is called on to behead them, and remember his grudge. The king of Ireland and mac Garraidh lead their host and their standards into battle. Oscur, on seeing them in the van, promises to vanquish Cairbre. Caireall volunteers to lead the Fiana. Mac Luighdeach, leader of every foray, volunteers to support him. Beinne mac Breasail volunteers to support Oscur. Jealousy, insubordination result. Caireall, in an unaccountable fit of rage, charges mac Breasail and pierces him to the vitals

with his dagger. Oiscur furiously demands why Caireall attacked his brother. Caireall replies if Oiscur be the son of Oisín he would make light of injuring him, too. Fury seizes Oiscur; he bounds towards Caireall, and cannot be restrained. They fight. Faolan and Fiachra try in vain to separate them: ten hundred of the Fiana as a matter of fact are eventually killed in the effort to separate them, which must have left their ranks almost hopelessly reduced. Then the Fiana of Ulster unfurl their standards, and engage mac Morna. Fearghus, Fionn's bard, urges them on. They fight desperately: nothing like the contest is on record. The son of Oisín hews his way through the hosts of Tara like a falcon among the smaller birds, or a gliding boulder careering down a declivity. Oiscur mac Garraidh in time engages him. Twenty-four wounds on the son of Oisín as a result of the encounter, one hundred and twenty on the son of Garraidh. Were the Oiscurs not a marvellous pair! The men of Ireland stand still in amazement to watch the struggle. Sufficient shields for forty they break between them. Three showers arise as a result of their Titanic struggle, a shower of blood, a shower of fire, and a shower of chalk from their glittering shields. The son of Garraidh is vanquished at last by the generous son of Oisín. The king of Ireland then hastens on the scene, and stabs Oiscur to the heart, but Cairbre falls by Oiscur at the same moment.

Patrick here asks Oisín, as he has been baptised, how many princes fell by Oiscur. As easy count the blades of grass or the sand on the seashore as all that fell by Oiscur. By Oisín himself fell the king of Ulster, and by Mac Ronain fell the king of Leinster. All who fell on the plain of Gabhra can never be enumerated. Caireall and Faolan, sons of Fionn, fell; Oiscur fell, and that marked the downfall of the Fiana, though Cairbre fell with them. The two Oiscurs fell who maintained the battle—and we are in want under the Bishop of Armagh!

[Close on two hundred quatrains in all, but not uniform in metre, appear under this title in the Transactions of the Ossianic Society. They open with "τῆρας ἕναι τὸν τὸν τὸν πέμε, and include "μόν ἀνοῖτ μοῦμα πέμε," which " is our next piece in this collection. The whole collection and much more in reference to the battle of Gabhra are frequently met with in MSS. under different headings. The lines here suppressed consist for the most part of petty alter-

cation between Oisín and Patrick, of the kind elsewhere referred to].

*Metre*: Rinn Ard (Leath deachnadh). Four lines of six syllables each, the lines ending each in a dissyllable, and the final words of the second and fourth rhyming. The poem is not a perfect example of this metre.

mÓR ANOCT MO Cúma féin.

(GREAT TO-NIGHT IS MY OWN GRIEF).

The bard indicates the depth of his grief, thinking of the disastrous battle against Cairbre, a king so ready to wage war—sad for the Fiana to have come under his yoke. Cairbre admits in confidence to his host that he would himself rather fall on the plain opposed to the whole host of the Fiana than take the sovereignty of the world and the Fiana surviving. And Parran replies promptly: Remember Mochruimhe, remember Art! Our fathers fell there through the envy of the Fiana. And remember the grinding rents and the excessive pride, for not a province of Ireland at the time but paid tribute to the son of Cumhaill. The counsel of the clans of Conn and of Cairbre was to sacrifice themselves or behead the Fiana, for the oppression would ever last while they remained in Almhain. As we must all die ultimately, let us suffer to fall in one decisive struggle; let us fight furiously and manfully this battle of Gabhra. The Fiana fell foot to foot, as did the royal nobles of Ireland, and many a person throughout the world was pleased with the slaughter of the host. For there was not from the East Indies to the western world a solitary king who was not under subjection to us until that battle, Tailgin.

Patrick asks here, if foreign invaders came after that, what would Fionn and the Fiana do? Whoever came would get Fodla free without battle, oppression, effort, wounding or insult. Why, by your hand, chaste cleric, there were left in Ireland by that time only doting old veterans and untried youths. We sent a courier to the east to Fothadh Canainne, son of Mac Con, asking him to come and lead us to win the sovereignty of Ireland.

That, says Patrick, was a great blow struck at you by the well-armed king of Ireland ; and you in turn took pride in the number you had slaughtered. Tell us, Oisín, how that havoc was made, how your son was put to death there—and whether you reached him while he had the power of speech ?

I stood over my son at the close of the slaughter. Caoilte stood over his six sons ; the survivors of the Fiana stood over their respective relatives, a section thus lamenting the section that lay dead. It was a scene never to be forgotten, a conglomerate of armour, decorations, shields, and the stark forms of vanquished chieftains spread over the battle plain. Not one returned from the magic scene, and none was borne from it but a prince or noble. Oscur was found lying on his left elbow, his sheath beside him, his lance in his right hand, and his heart's blood flowing over his tunic. His father, Oisín himself, drops his spear, and utters a wail, meditating on his own fate after his son. Oscur looks into his father's face in despair, and extends him both hands in an effort to rise. The father takes the hand, and sits on the son's left. From that moment he does not heed the world. The son has left him but the strength to gasp : " The gods be eternally praised, father, that you are alive and well."

Caoilte here appears on the scene, and on examining Oscur finds his entrails rent in twain, and his spine shattered beyond all hope through a wound inflicted by Cairbre's fatal lance. Caoilte's arm is hidden to the elbow in tracing the course of the fatal wound ; still he tries to revive the dying Oscur by recalling the bloody day at Drumcliff, when he counted men through his mangled skin and person, and yet succeeded in restoring him. 'Tis vain. The son of Ronan wails, and falls to earth, wringing his hands and tearing his hair and beard. As he gazes on the wounds he recounts the achievements of Oscur, whose death " between our hands " was some consolation to the aged father. Alas, valiant, generous Oscur !

That night they remain amid the carnage, keeping vigil over the corpse of Oscur, and bearing the slaughtered descendants of Fionn to airy mounds in the neighbourhood. Noble Oscur they bear on their spears to another pure mound, and remove his clothing. A palm's breadth of his body from head to foot is not whole, save only his face. They are lamenting him in this way for some time, when Fionn mac Cumhaill is seen approaching.

On recognising Fionn coming towards them they hasten to meet him, and he reciprocates (though it is to be remembered Fionn is long dead by this time). They all greet Fionn, but he heeds them not until he has reached the mound where lies Oscur. Then Oscur says: "My head at death's disposal, now that I have seen you Fionn." "Pity, chivalrous Oscur, good son of my good son; after you I shall be helpless, and after the Fiana." On hearing Fionn's lament Oscur's life ebbs away; he extends his hand in death, and closes his once bright eyes. The members of the Fiana present, excepting Fionn and Oisín, raise three shouts of grief that are heard and reheard throughout Erin. Fionn turns away, and sheds copious tears. Except over Oscur and Bran he never before wept over anyone. No one laments his own son, none even laments his brother: on witnessing the death of my son, Oscur, every one lamented him alone.

The curse of Art Aonfhir has fallen on my host to-night; Oscur's death has caused my woe. Twenty hundred of us there, not one of us unscathed; on the contrary, nine poisoned wounds was the least any one bore. Countless hosts lay dead on the plain, so that Fionn from bearing witness (another anachronism) never slept comfortably from that night till the day of his death. Oisín is no better. The sovereignty of the whole world would not restore his happiness. Good-bye, conflict and valour; good-bye, the taking of rent. From that day of Gabhra we have not spoken boldly; no day, no night has passed over us without a heavy sigh.

Oscur is buried on the northern side of Gabhra, as are Oscur mac Garraidh and Oscur son of the king of Lochlann. And he who was not sparing of his gold, Mac Lughaidh, is buried in a grave worthy of a king. The graves of the Oscurs, on the other hand, are narrow beds, save that of Oscur Mor, who occupies the whole rath.

Oisín concludes by praying the king of the world and Patrick himself that his voice may grow weak as his grief to-night is overwhelming.

*Metre*: An imperfect or broken Deibhidhe.

## CAOIÖ OISÍN I NÖIAIÖ NA Féine.

(OISIN'S LAMENT FOR THE FIANA).

Alas, Oisin in sadness in the Church ; but what mattered any loss but the absence of Fionn and his host. Want of agility, strength, quickness could not be accounted loss ; 'twas hunger, thirst, and long fasting stole his vigour since parting with Fionn. Uch, when I hear the clergy, not to speak of my crosses or of Fionn and the Fiana, to take pity on me would enhance God's own infinite mercy. Uch, when my meal comes, and I think of Fionn's feasts, I wonder a heart of stone would not regret my fate. If Fionn and the Fiana but saw my afternoon meal, no demon of misfortune that ever existed would prevent their coming to my relief. Uch, had I Fionn and the Fiana down from you, God of Heaven, I would never part from them again, and I would not regret not going up (to heaven). And, God, if you envy the love I bear Fionn, blame not my avowal of it, for I am in dire distress. The source of my weeping is my helplessness, without sight, life, movement ; withered, palsied, destitute ; a skeleton unable to run or jump. If Fionn of the steeds lived, or Oscur of the lances, they would force food from the very demon, and Oisin would not be weak and friendless, as he is.

Farewell to roving, hunting, drinking, music, to battles, conflicts, sharp-edged lances. Farewell to life and strength, to freedom, fighting, hacking, to going away, returning, exchanging. Farewell to food and drink, to running, jumping, coursing, to the noble and the brave. Farewell to Fionn, again and again, a hundred times farewell, fair king of the Fiana ; you it was who allayed my thirst, not the " porridge " of the clergy. Farewell you who waged war, farewell mighty arm, farewell rival of the world's hosts, sad are my thoughts and weary. Uch, Fionn, if it be true that you are in the pits of pain, to no demon who is there yield authority or liberty.

Farewell, Oscur, champion of the mighty blows, were you with me these clergy would beat a quick retreat. Alas, that I do not see Scoolän after the shout of the Fiana on rousing the deer,—how I would set her free ! Uch, gloomy Conan Maol, why do you not visit me, where you could play havoc with the

clergy? Noonday is upon us now, and where are the seven battalions of the Fiana? I wonder where they have turned that they come not to visit me.

I have often seen in the royal house of the Fiana one feast to surpass all Patrick ever had, and the whole body of the psalming clergy. Uch, I am Oisín mac Fhinn without energy or spirit counting my beads; whenever I get a mouthful of food, not for an age do I get a drink. And uch, my God, I am in want, and the Fiana beyond my reach. I would listen to the voice of the clergy if I were but justly treated.

[The extract here given represents but a tithe of the full poem, as edited by Dr. Standish Hayes O'Grady, for the Ossianic Society. The poem consists in great part of the style of argument between Oisín and Saint Patrick with which we have become fairly familiar. Oisín wavers a good deal—now defiant, now submissive, now clamouring for bread, but scarcely ever doubting the invincibility of the Fiana.

*Metre:* Ossianic stanza. See p vi.

## INTRODUCTION.

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NATIVE tradition, written and oral, affords many examples of the anachronism by which Oisín is made contemporary of Saint Patrick. One of the most widely known is the popular legend in its various versions which places Oisín in the Land of Perpetual Youth from a period subsequent to the Battle of Gabhra to the coming of the National Apostle. In *Agallamh na Seanorach* we have a different theory: A score of the Fiana, including Oisín and Caoilte, have survived the battles of Comar, Gabhra, and Ollarba, and, having roamed and re-roamed around the country, they find themselves after a century and a half, on Breaghmhagh. Here they separate, Oisín taking a northerly direction, and Caoilte moving south until he meets Patrick pronouncing benedictions on the rath of Dromdearg, in which Fionn Mac Cumhaill had been. Fear seizes Patrick's clerics on seeing the tall men with their huge wolf-hounds draw near. But Patrick blesses the Fiana, and enters into conversation with Caoilte, who accommodates himself to the new situation, and accompanies the saint on his mission. Having made the circuit of Ireland they get back to Tara, where they find Oisín at the court of the High King, and the Feis of Tara in progress.

Keating is by no means discursive in his treatment of this period. His brief account of the Fiana is pretty much on the lines of popular tradition:

Whoever should say that Finn and the Fian never existed, thought the great historian, would not state the truth. To prove that the Fian existed we have the three

things that establish the truth of every history in the world except the Bible, namely, oral traditions of the ancients, old documents and antique remains. For it has been delivered to us from mouth to mouth that Finn and the Fian did exist ; and, moreover, there are numerous documents that actually testify to this. There are also antique remains named after them in plenty.

Now, the Fian used to be quartered on the men of Ireland from Samhain to Bealtaine, and it was their duty to uphold justice and prevent injustice for the kings and the lords of Ireland, as also to guard and preserve the harbours of Ireland from the violence of foreigners. From Bealtaine to Samhain they were engaged in hunting and the chase, and in such other duties as the king of Ireland might impose on them, as, for instance, preventing robbery, exacting the payment of tribute, putting down malefactors, and so of every other evil in the country. For this they received certain remunerations, as every king in Europe remunerates the captains and the generals who serve under him. However, from Bealtaine to Samhain, the Fian were obliged to depend solely on the products of their hunting and of the chase as maintenance and wages from the king of Ireland : thus, they were to have the flesh for food and the skins of the wild animals as their reward. They took but one meal every twenty-four hours, and that in the afternoon. It was their custom to send their attendants about noon with whatever they had killed in the morning's hunt to an appointed hill, having wood and moorland in the neighbourhood. There they kindled raging fires and put into them a large number of emery stones. They then dug two pits in the yellow clay of the moorland, and put some of the meat on spits to roast before the fire. They bound another part of it with *súgáns* in dry bundles, and set it to boil in the larger of the two pits, and kept plying them with the stones taken from the fire, making them seethe often until they were cooked. And these fires were so large that to-day their sites are burnt to blackness, and they are now called *Fulachta Fian* by the peasantry.

When the body of the Fian had assembled on the hill they ranged themselves round the second pit, bathing their hair, washing their limbs, and removing their sweat, and then exercising their joints and muscles, thus ridding themselves of their fatigue. After this they took their meal, and having taken it they proceeded to erect their hunting tents, and so prepare themselves for rest. Each of them made himself a bed of three things : the tops of trees, moss, and fresh rushes ; the tree tops on the ground, the moss on these, and the fresh rushes on top. These are called in the old books the three tickings of the Fian.

The ordinary host that served under Fionn consisted of the three battalions of the Gnaithfhian, having three thousand in each battalion when the men of Ireland were at peace with one another. But whenever any party of the nobles of Ireland were at enmity with the high king, or whenever it became necessary to send a host to Alba to help the Dal Riada against the foreigners, Fionn used to have seven battalions to enable him to aid Dal Riada and protect Ireland at the same time.

There were many chief leaders of the Fian, a *caith-mhileadh* in charge of a battalion, as a colonel is in charge of a regiment, the leader of a hundred like the modern captain, the chief of fifty like the lieutenant, the head of thrice nine like the corporal, and the head of nine like the decurion of the Romans. For when the hundred were divided into ten divisions there was an officer over each who was called a leader of nine. And when mention is made in the records of Ireland of a man being match in battle for a hundred, or fifty, or nine, we are not to understand that such a man would vanquish a hundred, or fifty, or nine, with his own hand, but that he was leader of a hundred, or fifty, or nine, and was with his following a match in battle for a similar leader in command of a corresponding following.

There were four injunctions placed on everyone admitted to the ranks of the Fian. The first not to accept a dowry with a wife, but to accept her for her good manners and her accomplishments ; the second never

to deceive a woman ; the third, not to refuse a request for valuables or food ; the fourth, that none of them should flee before nine men. Fionn attached ten further conditions to the degrees in valour which one was bound to obtain before being received into the Fian. Under them no man was received into the Fian, or the great assembly at Uisneach, or the Fair of Tailte, or the Feis of Tara, until his father, mother, clan and relatives gave guarantees they would never demand retribution from anyone for his death, so that he might look to no one to avenge him but himself. No man was admitted until he had become a *file* and had made up the twelve books of *Filidheacht*. No one was admitted until a large trench reaching above his knees had been made for him, and he was placed in it with a shield and a hazel staff as long as a warrior's arm in his hand. Nine warriors with nine spears then approached him to within the space of nine furrows ; they hurled nine spears together at him, and if he was wounded in spite of his shield and his hazel staff he would not be received into the Fian. No man was admitted into the Fian until, with his hair plaited, he was sent through several woods and all the Fian in pursuit of him with a view to wounding him, while he got but the odds of a single tree over them, and if they overtook him they might wound him fatally. No man was admitted into the Fian whose weapon trembled in his hand. Nor was any man admitted if a branch of a tree in the woods unloosed from its plait even a single braid of his hair. No man was admitted among them if he broke a withered bough beneath his feet in running. Again, no one was admitted unless he leaped over a tree as high as his forehead, and stooped when running at top speed beneath a tree as low as his knee through the great agility of his body. Neither was any one received unless he could pluck a thorn from his foot with his hand without stopping in the race for the purpose. Finally, no man was admitted among them unless he had sworn to the Ri Feinidh that he would be faithful and submissive to him.

The reason why Fionn was made Ri Feinidh over

the warriors of Ireland was that his father and grandfather before him occupied the same position. Another reason was that he surpassed his contemporaries in knowledge and learning, in skill and in strategy, in wisdom and in valour on the field of battle.\*

There is nothing in these conditions to render it improbable that they obtained at the period to which they are said to refer, nothing in them to render compliance with them beyond the ambition of the flower of an Irish national militia to-day, if circumstances only favoured its existence. In our own time, athletes have not only jumped over a bar the height of their forehead, but have walked erect under a bar and in a twinkling jumped clean over it. Many of us, too, have known more than one native *seanchaidhe* who had stored in his memory perhaps more native lore than candidates for the Fiana were required to know. And it was quite the normal thing for the passing generation of fishermen in Kerry, and probably in other places, to subsist on one meal a day even as the Fiana did. Thus, in athletic achievements, as in endurance and intellect, our own diminutive people seem not far behind the heroes of mac Cumhaill.† Extravagant language has been

\* See *Forus Feasa ar Eirinn*. Edited by Rev. P. S. Dinneen, M.A., for the Irish Texts Society.

† Dr. O'Donovan (in the twenty-third number of the *Ulster Journal of Archæology*) quotes a French author who visited Ireland in the time of Diarmuid Mac Murchadha, as saying:—"They assailed us both in van and rear, casting their darts with such might as no habergeon or coat of mail were of sufficient proof to resist their force, their darts piercing them through both sides. Our foragers that strayed from their fellows were often murdered (killed) by the Irish, for they were so nimble and swift of foot that like unto stags they ran over mountains and valleys, whereby we received great annoyance and damage."

And again, quoting Froissart:—

"But I shewe ye because ye should know the truth. . . . For a man of armes beying never so well horsed, and run as fast as he can, the Irissghemen wyll run afote as faste as he and over-

indulged in to describe some of the greater feats of the Fiana ; struggles with reptiles, monsters, magic swine, which tax our credulity, often form the burden of Ossianic lays. Details of combats surpassed by nought in Trojan story are not infrequent ; many a page is brightened up by flashes of chivalry which seem incredible to the modern man, and evidences of fidelity and fraternity are met with before which the loyalty of Muiron in sacrificing his life at Arcola to save Napoleon fairly pales. Daire cannot play ravishing music while his comrades of the Fiana lie in anguish near by ; the children of Fionn will not prove untrue to Diarmuid O Duibhne, though their father is his deadly and sworn foe. Most of ourselves have witnessed examples of the Irish peasantry coming to the rescue of the neighbouring widow and the stricken and the helpless. In the battle of the Sheaves we are told of twenty hundred of the Fiana and ten hundred in one array reaping wheat for the widow of Caoilte of Collamair. Fionn had a four-pronged fork piling up the sheaves, and there were but three swords guarding the reapers. For the Fiana always relied on the strength of their arms, their love of truth, and their mutual fidelity to bring them triumphantly through life's ordeals. Their bounty was unbounded, their means virtually common property. No wonder Oisín, in contrasting their prowess and their period with the subdued and ordered civilisation of a more austere age, should utter a lament calculated to stir men's hearts to sympathy until time is no more.

take hym, yea, and leap up upon his horse behynde him, and drawe him from his horse."—*Trans. Oss. Soc.*, 77—iv.

Fr. Edmund Hogan in his excellent work, "The Irish People: Their Height, Form and Strength," dedicated to the Gaelic League, quotes both those fourteenth-century writers and various other authorities, including Carew, as evidence of "the fine physical form of Irishmen."

It may be assumed as but natural that such a race were as ardent in their love as they were intense in their hate, that their partings were attended by more than the grief associated with partings in our day, that their death scenes were such as to move the stoutest hearts to sorrow and to tears. Nor are we without pictures of those scenes. A typical example is Caoilte's description of the passing away and death of Oscur on the fatal field of Gabhra. No canvas could present a more realistic picture than has been visualised by the quill which first recorded in immortal verse the details of this ancient Irish scene. In it generations without number can see Oscur lying on his left arm, his lance still held in his right hand, his heart's blood gushing over his tunic, his body literally covered with fatal wounds, and not a palm's breadth of it whole save only his face. Caoilte essays to revive him by calling to mind the memorable day at Drumcliff when he was able to count whole hosts in the distance through the hacked and gaping wounds in Oscur's body, and still restored him to his original vigour. Next, Oisín stoops over Oscur, and holds the faltering hand of his dying son, with all a father's feverish affection. The gods be eternally praised, father, that you are alive and well, gasps Oscur. And, on seeing the spirit of Fionn, his grandfather, appear, Oscur again gasps: My head at death's disposal now that I have laid eyes on you, valiant Fionn. Hereupon life ebbs away, the hands extend and grow rigid, the once bright eyes grow dim, and close in death. The Fiana present raise three shouts of grief that reverberate through Ireland. Fionn's spirit turns from the sad spectacle to weep and mourn for the departed hero.

Interspersed all through the Ossianic literature as settings for those incidents which arouse our wonder and

admiration are pictures full of minute details of the life and character of the Fiana and the general features of the age in which they moved and had their being. Contrary to a widely-accepted theory from which Keating does not seem to have deliberately dissented, these pictures represent them as by no means exclusively nomadic. For we learn from one fairly venerable poem published in *Dunaire Fhinn* that

Fionn made a feast for Cormac at Sidh Truim, the king of Alba, the king of the Greeks, and the two sons of the king of wealthy Lochlainn having come on a visit to Cormac. The king of the Greeks and the king of Alba sat side by side at the shoulder of Cormac, the sons of the king of the Lochlainn on his right, the kings of Ulster, Munster, and Cruachain all around him. The king of Leinster was likewise there. In all, eight men and eighteen score leaders of hosts were around the king of Ireland. On the farther side sat the high-king of the Fiana, Fionn, a better man than all in the mansion. Goll, Oscan, Diarmuid, Oisín, Garaidh, Conan, and all the nobles of the Fiana are there. Thirty poets grace the company with their presence, each man wearing a silken cloak. Men of wisdom are in attendance; and the feast goes on gloriously. In time a merry *Gruagach* enters with a sweet-stringed harp, followed by a slave with a cauldron large enough to cook for seven hundred. Conan takes a part in the conversation, as a result of which there is friction. Anger seizes Oscan, and he accepts the challenge of the *Gruagach*. Up springs the man that usually shook the chain, and shaking it now, silence falls on the company.

The normal order of the Fiana at a festival is thus set out :

The head of the handsome host sat down—Fionn, son of Cumhaill from Formaoil. On his right hand Goll mac Morna the terrible. Next, Oscan at the shoulder of Goll, and Garraidh, with a grip like a griffin's, beside

Oscur. Beside mac Lughaidh, probably on the left, sat obstinate Conan. After them sat the Fiana, beautiful company with waving hair. Ten score sons of kings are at the feast, and before them gold and silver in profusion. When they are all seated the door-keeper enters, and shakes a dangling chain to announce a visitor.

Evidently the chain was in frequent use, and its tingle a signal not to be disregarded.

*Fionn's Household of Almha*, as we gather from *Agallamh na Seanorach* and other sources, contained twelve musicians, six doorkeepers, three butlers, two stewards of hounds, two masters of horse, two overseers of the hearth, two bedmakers, two keepers of vessels, two horn-players, two spear-bearers, a shield-bearer, a strong man, a master of the banquet, a candle-bearer, carver, metal-worker, smith, carpenter, chariot-eer, barber, comber, three clowns, three jugglers, three fools, a chief poet, and a just judge.

Further, three hundred golden cups for strong drinks, thrice fifty golden vessels, thrice fifty silver goblets to hold the mead of May, a vat for six hundred to drink from, drinking horns, a gold cup, a candelabrum seven feet high with gold and silver and precious stones.

Besides these, a hundred spotless couches and thirty warriors to every bed around Fionn's carved couch of gold; ornaments of gold throughout with golden pillars; and couches of wattle and plank. The youthful soldiery are on the floor. The Fiana come with packs of hounds in beautiful leashes, each man bearing the spoils of the chase. Fair-haired women are there with rings of gold and warriors with multi-coloured clothing.

*The dress of the Fiana*, we are told elsewhere, was of various colours, and according to the *Book of Lismore* not unlike the Highland garb of the present day. At the feast by Aonghus at Brugh na Boinne, the Fiana are represented as wearing green mantles and purple

cloaks, and the mercenaries scarlet satin. In the hunt on Sliabh na mBan Oisín describes their uniform and accoutrements thus: not one of them but had a satin shirt, tunic, silken robe, glittering breast-plate, green shield, lance, two spears and two hounds. Like Telemachus:

“ A royal robe he wore with graceful pride,  
A two-edged faulchion threatened by his side.

\* \* \* \* \*

Bright in his hand a ponderous javelin shined,  
Two dogs, a faithful guard, attend behind.”

*The hounds* most favoured by the Fiana were Bran and Sceolan, particularly Bran, though hundreds of other famous hounds are enumerated in the hunting lays. Some three hundred hounds are named in the Chase at Loch Lein, and Oisín says there were a thousand additional hounds besides those mentioned. Minute details are given of Bran. Her back over the loins was speckled, her belly snow-white, her sides jet black, her legs yellow and her ears crimson. Fionn was wont to lavish praise on Bran, as Oisín would on Oscur, to incite her to greater effort in a critical struggle. Such was his attachment to his favourite hound that he was never known to weep, except over Bran, save when his spirit wept over Oscur:—

Δέτ πό Οἷον ἱρ πό Ὕμῳ  
ἡὶορ ἔδοιν πό νεᾶς ἀρ ἑλῆμῳ.

Nor can Oisín have been less attached to the hounds; for when Patrick told him heaven was not for the Fiana, he is reputed to have rejoined:

“ Tell us in confidence, oh priest,  
If Fionn be kept without, at least,  
Will they let Bran and Sceolan in  
Those gates of heaven fast shut on Finn? ”

*The horses* of the Fiana, we are informed, were brought from England by nine of the Fenian leaders, who went to England to recover Bran, Sceolan and Ardnuaill from Arthur, son of Beinne Brit, and brought the same Arthur prisoner with two horses, male and female. In time, the horses of the Fiana, as we read in "The Headless Phantoms," would come to the race, and the horses of the Munstermen of the great races: they once held three famous contests on the green of the Sons of Murridth. A black horse belonging to Dil, son of Da Chreag, in each race that they held at the rock above Loch Goir, won the three chief prizes at the Fair. Fiachra then besought the horse from the druid, and gave him a hundred cattle of each kind, that he might give it in return. There is the fast black horse for thee, said Fiachra to the Fiana's chief, here I give thee my sword of fame and a horse for thy charioteer.

Take my helmet equal to a hundred, take my shield from the lands of the Greeks, take my fierce spears and my silvern weapons. . . . Three days and three nights we spent in Cathair's hospitable house. Fifty rings Fionn gave him, fifty horses, and fifty cows.

Fionn went to try the black steed to the strand over Bearramhain.\* . . .

Later the churl kills their horses, cooks them, and offers them as food. Horseflesh I have never eaten, quoth the Fenian chief, and never yet will I eat at the fair of Maigh Eala.

*Their banners*† were magnificent, being made of *srol*, in the manufacture of which the ancient Irish, like the Egyptians, are said to have excelled all other nations. They were of various colours—blue, green, red, white,

\* *Duanaire Fhinn*, p. 28.

† They are described by Oisín in the poem of the Sixteen Chiefs.

and had representations of trees, animals, military weapons: the yew tree, oak, ash; the wolf dog, stag; the sword, the spear; the bagpipes and the harp were particularly favoured. Fionn's standard, called the *gal greine*, had on its bosom a representation of the sun shooting forth its dazzling rays.

*The arms* of the Fiana were battle axes, swords, spears, javelins, slings, arrows. We are told of Oscur's sword in the Address to the Shield of Fionn, that Minelus passed it to Saturn, son of Pallor; later it descended to Dardan, son of Electra; through his son Mana to Tros, and thence through Ilus to Laomedon. Hercules having defeated Laomedon, and lost, the sword duly passes on to Priam, from whom it passes, through Hector, Eneas, Silvius, Julius Cæsar, Cu Chulainn, Fearghus, Conall Cearnach; having been 116 years in Lochlainn it passes on to Oscur, and is used later at Cul Dreimhne.

*Fionn*, Lord of the Shield, is here referred to\* as a poet, a man of science, a battle hero of assemblies, a prince without a peer in bestowing gifts, a brave warrior in stern battles. He is, moreover, a craftsman, an excellent metal-wright, a happy ready judge, a master in every free craft. Woe to him who met him in conflict.

In the Pursuit of Diarmuid and Grainne, we are told that Fionn while at Tara held the keys of Tara. And *Silva Gadelica*† says of him:—

Now, he whom Cormac had for chief of his household and for stipendiary master of the hounds was Fionn, son of Cumhall. . . Warrior better than Fionn never struck his hand into a chief's; inasmuch as for service he was a soldier, a hospitaller for hospitality, and in heroism a hero; in fighting functions he was a fighting man, and in strength a champion worthy of a king, so that ever since, and from that time until this day, it is with Fionn that every such is co-ordinated.

\* *Duanairé Fhinn*, p. 34.

† *Silva Gadelica*, 107—ii.

This co-ordination was a favourite practice with Irish writers. In the account of the Battle of Clontarf ascribed to Maelsheachlainn, the co-ordination is extended to Murchadh, son of Brian, metaphorically the Hector of Eirinn.

That Fionn was not without refinement is obvious :

The wish of the son of Cumhall, as explained in our notes, was to listen to the moaning of the bleak winds, the murmuring of the rippling streams, the crooning of the billows on the shore, the creaking and straining of ships' hulls in a storm, the warbling of the blackbird, the screaming of the seagulls of distant Erris, the croaking of the vultures over serried hosts, the lowing of the kine, the noise of young deer in their gambols, the music of the chase, the cry of the hounds, Bran's barking, Oscur's call, an easy seat amid the bards, sleep by the stream at Assaroe.

*Oisín* is described in this wise : In the matter of gold or silver, or concerning meat, *Oisín* never denied any man, nor though another's generosity were such as might fit a chief, did *Oisín* seek aught of him.\*

*Caoilte* was a soldier, a guide at need, a burgher that entertained all men, a hero that carried the battle, a man constant and right proved. Elsewhere, we read of *Mac Ronain*, whose chief function was casting of lots, or *crannchur*, when matters of dispute arose among the Fiana.†

*Conan Maol* is unquestionably the outstanding character of the period. Originally courageous to a degree, he becomes by stages braggart, laggard, renegade, traitor, coward, all but buffoon, the butt of the satire and ridicule of bards and chroniclers—whom foes seem to have regarded with contempt and comrades with anything but confidence.

*Seven battalions* there were of the Fiana, and each

\* *Silva Gad.*, 106—ii.

† *Trans. Oss. Soc.*, 20—iv.

legion consisted of three thousand men. They are referred to as *Seacht gcata na Féine: cat mionúr, cat na ttaoiréac, cat na bfeap meábonac, cat na bfeap bfeórac, cat na mbunfeap, cat na bfeap mbeas agur cat na n-iarmáran.*

*The Leinster and Meath Fian* were composed of the Clanna Baoisgne, and called after one of the ancestors of Fionn. They seem to have been established by Fiachadh, brother of the monarch, *Tuathal Teachtmhar.*

*The Connacht Fian* consisted of the Gamhanraidhe and Fir Domhnann of Erris, Mayo, and Roscommon. Their best known leader was Goll mac Morna. This Morna was son of the daughter of Fiachaidh, founder of the Fian of Leinster, and for twenty years their ruler.

*The Men of Munster* seem to have taken a subordinate position in the Fiana, and to have rendered loyal allegiance, the Fiana of Connacht and Leinster being prominent at Ventry Harbour, Cnoc an Air, and all the great battles of the South. Desmond's early Heroic period, like that of Ulidia, appears to have passed away with the advent of the Fiana.

According to the battle of Ventry Harbour the Fiana were able to communicate with each other by means of beacons or signals from Cathair Chonroi to Iorrus Domhnann, and thence to Eas Aodha Ruaidh. This must have demanded pretty keen vision. But the chroniclers of the early achievements of the Gael might be entrusted with a little detail of the kind. They saw much farther afield, indeed, and even conquered distant regions—at least on parchment. The opening lay of this volume records that Fionn, with a few of his followers, made the king of the Saxons prisoner, fought successfully against the king of the Greeks, was king of Lesser Greece,

invaded Eastern India, compelled the Indian Empire, Scandinavia, Denmark to send tribute of gold to his house, fought nine battles in Hither Spain, eight in Farther Spain, and so on. Evidently the history of Alexander the Great tickled the fancy and the ambition of the chroniclers of the early modern Irish period, and induced the admirers and panegyrists of the Fiana to make them also the conquerors not only of the most distant Oriental regions reached by the son of Philip but of occidental and northern regions of whose very existence Augustus was scarce aware.

*Oscur* has some foreign conquests to his credit, too. He and his followers, we are told, go to Dun Monadh: here the men of Scotland submit to *Oscur*. Thirty-five ships he brings from Scotland to London of the red ramparts, where he is met by a ready army. *Oscur* ruthlessly overthrows the Saxons all on one field. He got thirty ships, men and provisions from London. Thence he goes with sixty ships to Rheims. The natives assemble vauntingly, and oppose him, but the ambitious Franks are overthrown in this northern expedition of *Oscur*. They then go forth from France, and tarry not till they arrive in Spain and vanquish the Spaniards, so that the high tribute of Spain is paid into the hands of *Oscur*. From Spain they go to great Almain. The valiant king of the two Almans is slain by *Oscur*, his host overthrown, and the gold and treasure of the two Almans a fixed tribute, and the command of their cities ceded to *Oscur* and his followers. There was not from Almain to Greece a land whose tribute, wealth and booty they did not capture. A terrible struggle ensues in Greece, but *Oscur* in time vanquished the high king and compelled seventeen kings to submit to tribute. Thence they go to

India, and are opposed. Oscur slays the king, and bestows the gold of the Indians on his followers. Seven shipfuls to be paid him every year, a great tribute to Oscur. Thence again they go to Sorcha, where they meet a great army. The kings of Sorcha, Hesperia, Italy, Lochlainn, Wales are all visited, attacked, vanquished, and placed under tribute in turn in the course of this voyage to the East by Oscur.\*

*Goll* makes a voyage of conquest also, and subdues the Welsh, Lochlannaigh, Scotch, Saxons and French in succession before returning to Ireland.†

Thus we gather that neither in ambition nor in achievement were the pre-Patrician Irish hemmed in by the narrow horizon within which hostile and prejudiced historians would confine them. Intellect, refinement, achievement, empire, all on a vast scale, have been awarded them by tradition, and authentic history cannot do otherwise than take cognisance of their existence and their civilisation. It is, therefore, with no little surprise we find that the two volumes of Fenian lore most recently issued from the press have been utilised as media for the diffusion of theories entirely at variance with the traditions and the history which must have found favour with the Irish people from time immemorial. One distinguished editor says of the *Fiana* :—

“ Though it might not be pleasant to come across them, and though the Church had little good to say of them as of the whole profession of arms, they were by no means held in abhorrence ; their deeds and adventures were celebrated in songs and stories, and their existence was even considered essential to the welfare of the community.‡

And he says further :—

The first authentic rig-feinidh of whom we read in

\* *Dunaire Fhinn*, p. 170. † *Ibid.*, 200. ‡ *Ibid.*, ix.

Irish history was Maelumai mac Batain, surnamed Garg, the Fierce, or the hero. . . . He was the son of Baitain mac Muirchertaig . . . and thus belonged to the royal race of Ailech. His death is mentioned in the annals under the year 610.\*

Later we are told that as early as the seventh century Leinster claimed Find ua Baoiscne as a scion of its royal race.† And again we read: "Here for the first time (in a ninth century poem) Fionn is called, not mac Cumhaill, but *mac Umaill*."‡

In the tenth century poems he is called Finn mac Umaill and mac Cumail, and in an eleventh century poem Finn is named mac Cumail Almaine and addressed as *a ardri a fhlaith na fian*.§

This practically implies that the full-blooded Fionn mac Cumhaill is a literary creation of the eleventh century. If so, or whether so or otherwise, what becomes of the assertion that the Church had little good to say of the Fian as of the whole profession of arms? The Fiana of tradition, annihilated at the battle of Gabhra, had virtually disappeared from history before the advent of the Church. Is it likely that the Church, in the circumstances, gratuitously denounced the ghost of a military organisation with which it could not even have come into conflict? If the Church were opposed to the Fiana and to the profession of arms from, let us say, the fifth to the eleventh century, is it conceivable that a heroic legend made up in great part of such elements as magic, metamorphosis, mythology, paganism, would have sprung up, as implied, and developed at the very time when the hostile native church advanced towards its meridian splendour, and shed its rays not only on the remotest glens and fastnesses of Ireland but over the

\* *Fianaigeacht*, xiii. † *Ibid.*, xviii. ‡ *Ibid.*, xxi. § *Ibid.*, xxv.

entire of western Europe? And, for the sake of Dr. Meyer's argument, let us assume, a military profession to have co-existed with the early Irish Church. The Dail gCais and similar tribes would be survivals or component parts of it, and surely they would be fit subjects for the censure or the wrath of the contemporary native Church, as Dr. Meyer alleges. But what do we find to be the attitude of the Irish Church towards the profession of arms as here represented from the coming of Patrick to the coming of Strongbow? The lives of Colm Cille, Cormac mac Cuileannain, Flaithbheartach, Brian Boirmhe, Saint Lorcaín O Tuathail and many others will answer abundantly. Admittedly, in some of the dialogue that has come down in our Irish lays, language of an uncompromising, undignified and all but offensive tone has been put into the mouth of Saint Patrick, and sentiments of an irreverent and un-Irish character have been put into the mouth of Oisín by way of reply. But surely the editor of *Fianaigeacht*, from which the extracts quoted have been taken, does not pretend—critical reviewer of Irish history and Irish historical methods that he is—that these dialogues, consisting often of obvious interpolations, afford an adequate basis for the statement he makes as to the attitude of the Irish Church towards the Fiana and the profession of arms in general. The distinguished doctor's opinion seems to be merely the expression of a prejudice which manifests itself whenever there is question or mention of the native faith of Ireland. 'Twere better be less on the alert for such contingencies.

Mr. Eoin MacNeill, editor of the second volume referred to, seems disposed to locate all the culture and the heroism of Early Ireland east of the seventh degree of longitude and north of the forty-fifth parallel. He is

of opinion that about the middle of the seventh century the literati of the northern Milesians learned the Ulidian sagas from the surviving literati of the well-nigh extinct Ulidian dynasty. As nearly as possible in his own words his theory is briefly this:

It was apparently during the seventh century that the Milesian poets adopted the Ulidian hero-lore. We find them about the same time adopting the Ulidian scheme of history. It would appear from all this . . . that the Ulidian remnant was the first section of the Irish to cultivate a written literature dealing with matters Irish and secular. For this purpose they were specially advantaged. They had a rich hero-lore, a proud tradition, and their country was the scene of Saint Patrick's earliest and most thorough labours, which brought the new stimulus of Christian and Roman literary culture, of thorough familiarity with the arts of writing and reading. Between their conversion to Christianity and the seventh century the Ulidians appear to have secured for themselves a literary primacy amounting nearly to a monopoly of Irish secular literature.

Hence the Milesian writers, when they adopted the Ulidian hero-lore, adopted it as a classic with all the extreme reverence shown by people new to any form of culture towards those from whom that culture is received, and by whom it has been developed. The Ulidian sagas having once passed into the hands of the dominant race became rigidly crystallised, and ceased to evolve.

The early history of the Fenian hero-lore was quite different. This cycle remained in the possession of the subject races apparently until about the tenth century. . . It must have spread from North Leinster where it first took shape, through a large part of Ireland, ultimately reaching the furthest bounds of Gaelic speech. The period I postulate for this extension is the early centuries of Milesian domination, mainly between the years 400 and 700. During this time the Fenian tradition must have been purely oral, and therefore suscep-

tible of local development to any extent. It seems to have taken a particularly strong grip of the Iverian population of West Munster, the region around Loch Lein becoming a second home not only for the cultivation of the epic but for the life and actions of the heroes. The story of Diarmuid must have been developed among the Corca Duibhne, whose territories embraced the modern baronies of Corcaguiney and Iveragh, and extended to Loch Lein.

In the published portions of the Cycle, the part of Goll and his kindred has not been relatively prominent. But one has only to go upon the track of Fenian folk-lore among the Connacht peasantry of to-day to find that in that region Goll is the foremost hero of nearly every tale. The race of Goll, the Clanna Morna, as already stated, were believed to have been a sept of the Connacht Fir Bolg. Naturally, this branch of the Fiana was not made much of either in North Leinster or West Munster. These regions adopted Fionn as their chief hero, and the Clanna Morna were his hereditary foes. It was the descendants of the Fir Bolg who then and since then were numerous in the western province, that magnified the part of Goll. In Donegal, as in Connacht, Goll is the chief popular hero of the Fiana, the paragon of valour. Donegal was Fir Bolg territory until its conquest by the sons of Niall, and after conquest was largely peopled by the vassals of the Fir Bolg race.\*

Unlike the Ulidian epic, the Fenian cycle thus became the property of the whole nation, without any burden of learned prestige. Its credentials were solely popular. Its general character and scheme were, indeed, too firmly fixed in the popular mind to admit of change. Otherwise, it was open to every kind of development as the taste of the author and the public might dictate.†

A bold device—the addition of more than a century to the lives of two of the heroes—enabled the (Fenian) epic to secure for itself the most commanding figure in Irish history, St. Patrick, and to develop a humorous side in the contrast between Pagan and Christian ideals.\*

\* *Duanaire Fhinn*, xxxv.—xxxviii. † *Ibid.*, xli.

To sum up, the story of Fionn appears to have arisen like most primitive lore in the region of mythology. It obtained a peculiar development among the ancient vassal race of North Leinster. . . Ignored by the dominant peoples, the story in this form spread widely among the subject States, and received various local developments. By the ninth century it had begun to be written down.†

Here we have conflict between the two editors. According to the one the first righ-feinidh known to history belonged to the royal house of Aileach and died in 610 while Leinster claimed Fionn ua Baoisgne as a scion of its royal race as early as the seventh century. According to the other the story of Fionn began to be written down in the ninth century, and between the years 400 and 700 the Fenian tradition must have been purely oral. The edifice so elaborately set up by Mr. MacNeill in *Dunaire Fhinn* and elsewhere is not uniformly indestructible. Let us admit the Ulidians had a rich hero-lore—dating practically from the Incarnation—and let us further admit that their country was the scene of Saint Patrick's earnest and most thorough labours: it hardly follows that they could have secured a literary primacy for two hundred years, or that the Milesian writers adopted the Ulidian hero-lore as a classic with all the extreme reverence shown by people new to any form of culture towards those from whom that culture has been received. It has to be remembered that Corca Duibhne, too, is credited with a heroic and bardic tradition, centring round Curoi mac Daire, contemporary and more than peer of Cu Chulainn, and Feircheirtne the faithful bard of Curoi. Cathair Chonroi remains to prove the Southern tradition, though antedating the Fenian tradition, did not originate altogether

\* *Dunaire Fhinn*, xlii. † *Ibid.*, xliii.

in the region of mythology. Aileach is noted by Ptolemy as existing in the second century. That it existed much earlier is one of the commonplaces of history. Cathair Gheal, in a fine state of preservation twenty years ago, and even yet worth travelling to Iveragh to see, is of similar outline and plan to Aileach, and just as ancient. The existence of two such structures argues a common civilisation as having obtained at the two extreme points of the western seaboard in the earliest centuries of our era. It argues more. It argues culture, an advanced state of society, corresponding lore and a trade route with its back on, not its face to, Britain. What tangible traces have we of the Ulidian civilisation of that period?

And coming to the Patrician period, what do we find? First, on its eve royal students like Niall, monarch of Ireland, and Corc, king of Munster, among the pupils of the distinguished poet, Torna Eigeas, at O'Dorney in Kerry. Next, a well-verified tradition that there were at least three ecclesiastics preaching the Gospel in the South before Patrick's arrival; a host of saints and sages there, who had little, if anything, to learn from the culture of the Ulidians at any epoch of the long period under survey; a series of ruins dating from the sixth century by which we can trace the development of native ecclesiastical architecture step by step from its earliest stages down to its appropriation by the anglo-Normans—from the house of Fionan Cam to the Chapel of Cormac;—an epic literature based not on the Tain Bo Cuailnge but on the hero-deeds with which it deals and is associated; traces of common institutions and friendly intercourse along the whole western coast from Toraigh to Clidhna Cais, in striking contrast to the friction and jealousy inseparable from the system of succession to the throne which long

agitated the Ulidian neighbourhood. Whoso takes the trouble to investigate the matter will find it easier to establish from existing memorials, hoary though many of them be, the credibility of the history and traditions that have been decried as deliberately coloured and distorted where not actually prophesied to justify the pretensions of Brian Boirmhe than it has been found to erect on the assumption of a gigantic Southern conspiracy against history and truth an edifice which, while it commands our attention and admiration for its many excellent features, seems unfortunately to rest on bubbles at vital points. Though it bespeaks more than ordinary candour and freedom from prejudice in the author, it is still rather a poor compliment to the Ulidians and their neighbours, militant from Rudhraighe, dominant to Brian, tenacious, earnest, patriotic to this hour, to suggest that notwithstanding the advantages of early Roman culture their hero-lore became rigidly crystallised on passing into the hands of a dominant though once vassal race, while neighbouring tribes continued to progress intellectually and physically, as well as socially and politically.

An introduction to a volume like this, which can itself be regarded as nothing more than an introduction to the vast subject of Ossianic literature, is not the place to discuss fully the age and authorship of the pieces that constitute it. Suffice it to say the tradition among the unlettered that they were extempore utterances of Oisín, Caoilte, Patrick, and others, but particularly of Oisín, obtains nowhere or next to nowhere now. The truth seems to be that they were the work of successive generations of bards, who handed the traditional lore on to posterity, and amplified it, through no love of reward or of repute, but as the spontaneous expression of what

may be called inherited convictions. All that is aimed at here, therefore, is to place within the reach of young students of modern Irish, appropriate extracts from the more representative Ossianic poems that happen to be available in the modern language, and to classify the more distinctive traditional features of an ancient civilisation to which our race may always turn with profit and with pride. The editing of such material, particularly if intended for young readers, needs to be done with sympathy and care, for naturally there is much in the general body of the literature not quite intended for persons of tender years or immature judgment. Exceptionable matter, like some of the language used by Oisín in contrasting the old with the newer order of things, the functions and the character of the *leanain sídhe*, the procedure followed in converting a poet into a druid,\* theories in relation to oracles like *Binn-each Labhra*, and to metamorphosis like the story of Tuan mac Caireall, has its interest for the advanced student and its uses for the historian, but no good purpose is served by its indiscriminate circulation. So, too, parsimony of notice best befits the status of woman in early Ireland. For, notwithstanding the high standard of conduct enjoined by the code of rules that governed the Fiana, and the striking superiority of the Irish female character by comparison with contemporary female character elsewhere, the status of woman, as disclosed by certain passages in Irish literature, sometimes left much to be desired, judged, that is, by our conception in rural Ireland of the relations that should exist between the sexes.

To some extent, the volumes issued by the Ossianic Society over half a century ago have been made the basis

\* *Trans. Oss. Soc.*, 76—iv.

of this collection. Mention of that series recalls the excellent but ill-requited work quietly accomplished in face of difficulties by the Ossianic Society and kindred bodies and by individuals of surpassing intellect and industry like O'Curry and O'Donovan whose successful labours have never been acknowledged adequately. Further, it emphasises the want of aim and cohesion in the efforts being made in our time for the perpetuation of our native literature, and suggests the urgent need for the rapid publication, through popular channels, of the volume of modern Irish prose and poetry so long awaiting the light, if only to serve as safe models of composition and speech for the rising writers and students that are fast growing up on all sides. How much might not be done in this way if the sympathetic daily and weekly and provincial press were utilised systematically and to the full, how many a person young and old permanently interested in the language of our race, how many a historic place-name identified by the generation of native speakers best equipped with traditional lore that we can hope ever to see again, how many a precious tradition recalled by mention of another and placed on permanent record. A good deal has been done by various bodies to bring certain Irish texts within the reach of students, a great deal more might be done with a little more order and some understanding between the bodies and individuals that interest themselves in this work. Uniformity and method are yet required, a common plan to be adhered to by everybody so as to obviate unnecessary duplication of work. The matter is urgent, and fortunately calls for no exceptional skill. The means, moreover, are at hand. Many helpers are available, who, at least, are capable of preparing material in modern Irish for the press. The really

important thing is to get it in type with the necessary accuracy and care, and thus incalculably lighten the labour of the lexicographer, the historian and the student, who hitherto have had to wade through musty manuscripts for almost everything. Until the literature has been published our Irish dictionary must remain incomplete, as must our national history, social, political, ecclesiastical. If we have to wait for the professional editors who, while hailing the best efforts of sincere and competent workers with a shrug of the finger-tips, will themselves venture to do no more for our native literature than hand out fragments or experiments at long intervals from behind the shelter of some great name—with the maximum of advantage to themselves—the generation that have inherited the traditional lore and uncontaminated speech will pass away unutilised, possible writers will not only be deterred but driven to utter inaction, eager students, having as a consequence only the minimum of Irish matter to read, will turn to some other study, and, finally, the almost universal ardour and sacrifice which have brought Irish studies to the position they occupy to-day will be damped and their effect nullified by the example of the privileged professional spirit disposed to manifest itself in places of influence and the organised glorification of certain names to the general detriment. Irish literature is worthy of a better fate, and, as there is really no Fursey in *our* midst, no Keating, no Gallagher, it is hardly necessary to argue that all Irish writers who realise their duty to their native tongue are entitled as a right to equal facilities in placing before students and readers of Irish appropriate matter against which no fault can be alleged even in a negative way.

Letáimhir uile an glan-ǵaeóilḡ mar roin.

seán ua ceallaiḡ.

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# LEABHAR NA LAOITEADÓ.

## CUID A NAON.

### AḡALLAMH OISÍN AḡUS PÁDRAIG.

Oirín : Td réad beas aḡam-ra ar fionn :

Ní rabamair ann aét cúis fir déas,  
Do ḡabamair ní Sacran na bplead  
Iḡ cuireamair cat ar níḡ ḡréas.

Do ḡabamair an India foir

5

Le corp ar neir aḡur ar tcréan ;  
Críod loclann ir an India mór  
Tis a ḡcuid óir ḡo tis na brian.

Tus fionn naoi ḡcata ir an Spáinn,

Naoi bpiéir cat i néirinn uill,  
Ir ní'l ó'n rput 'n-ar bairtead Críort  
Nac tisead a ḡcior ḡo tis fínn.

10

Tus ré oét ḡcata 'ran Spáinn tear

Ir áirí loclann ar láim leir,  
Ir beaét do bí an domán ró n-a éior,  
Ir é ba ní ar an nḡréis beis.

15

Mairḡ dom-ra o'fan dá éir

Ir ḡan mo rpeir i ḡcluité ná i ḡceól  
Im' donán éirion o'áit le an trluais ;  
Ué ! dom ir trluas mo beit beó.

20

Tá rceál beas fóir agham ar fionn :

Ní rabhamair ann aót cúis fíir d'éas,  
Do gabhamair ní b'neatan na b'rlat  
Le neart ar rleas aghur ar laoc.

Do gabad' linne Maighur mór

25

Mac ríog lóclann na long mbreac,  
Tángamair gan b'íon gan ríor  
Ir cúireamair ar gcíor a b'ad.

A pádráig, ir truaig an rceál

An ríig-réimíó beir fó glar,  
Cíoríde gan aingíreáót gan fuat,  
Cíoríde cíoríde cíuad' ag cornam cat.

30

Mian mic Cumail ba máit ghaol

Eirteáót le raoríó Droma Deirg  
Corlad' fá ríut Cara Ruad' 35  
Ir fiaíó Gaillíne na gcuad' do ríitg.

Scaltarnac loin leirneac laoi

Tonn Ruíreáde ag buain re tráig  
Doríad' an daíó ó máig máoin 40  
Dúiríe an laoió ó Gleann dá máil.

Fogair reitge Sléibe gCíot

Fuaim na n-or um Slíab gCua  
Mongáir raorleann lorríur tall  
Gáir na mbad' ór cíonn na rluas.

Túrnam cneac na mbáre re tuinn

45

Anuail conairt de Óruim lír  
Briat'ra b'rain i gCnoc an áir  
Ir gáir na rreab um Slíab mír.

Slaodac Ogcuir as dul do feilg  
 Socha gadar ar leirg na b'fian 50  
 Beir 'n-a fuidhe i mearc na n'om  
 Ba be rin de gnat a mian.

Nior b'iongnad d'uinne a beir b'ionnac  
 Ir ceann ar rloig do beir dar noit,  
 Siobé do maoirfead oirinn sean gáire 55  
 Ir d'uinne do b'adubar beir as caoir.

### sealg sléibhe na mban.

Oirín : Lá dá n'eadair fionn na b'fian  
 Do feilg ar sliaib na mban b'fionn :  
 Trí míle dá mairib tréan'  
 Sul a n'eadair grian ór ar gcionn—

Pádraig : 'Oirín, ir binn liom do glór, 5  
 Ir beannaect fór le anmain fínn ;  
 Innir d'uinne cá méir fíad  
 Do tuit ar sliaib na mban mbinn ?

Innir dom foimh gac r'éal,  
 Ir beannaect ar do béal san gó ; 10  
 An mbíod éirde oirib ná arim  
 As dul do feilg gac don ló ?

Oirín : Do bí éirde oirinn ir arim  
 As dul do feilg linn mar foim,  
 Ir ní fíad duine díob dom' d'óig 15  
 San léine r'póill ir dá coin.

San cotán ir ríoda péim  
 Ir lúipead bairr-ghéar glom  
 Ir cinnbhairt éloc-óiríada éoir  
 Ir dá rleis i ndóirí gac fir. 20

San reiait uaitne ar a mbíod buaid  
 Ir lann cruaid ne rcoititíde cinn;  
 Dá ríoríadíde an domhan fó reat  
 Ní maib nead do b'fearr 'ná fionn.

An uair do fuidéad fionn ar gcóin 25  
 Do b'iomíada, anoir agus aniar,  
 Sut gádar ag dul fón gcnoc  
 Ag dúipeadé torc agus fiaí.

Do bí fionn péin agus brian  
 'N-a fuide real ar an rliab, 30  
 Gac fear díob i n-ionad a realg  
 Sur eirí g cealg na bfiad.

Do leigeamair trí míle cú  
 Do b'fearr lút ir do bí gars;  
 Mairb gac cú díob dá fiaí 35  
 Sul do cuipead iall 'n-a hars.

Do marbamair pé míle fiaí  
 Ir an ngleann do bí 'ran rliab  
 I n-éagmuir ag agus feara;  
 Ní deapnad realg mar roin miam! 40

Do b'é deipead ar reilge riar,  
 A éleirí na gcliar 'r na gclós,  
 Deic gcéad cú go n-a rlabrad óir  
 Do tuit um nóin le céad torc.

Ácét tuitceadair linn na tuise 45  
 Do munn' na huile ar an rleib ;  
 Muna mbeadh ár lanna ir ár láma  
 Cuirfeoir ár ar an bfein.

A pádraig na mbaéall bfiar, .  
 Ní fáca mé fiar ná foir 50  
 Seilg as fianaidh fínn  
 Le mo linn ba mór 'ná roin.

As rin feals do pinne fionn,  
 A mic Calpuinn na mbaéall mbláit,  
 Táir ar scoileán ir an ngleann, 55  
 Ué, a pádraig, ba binn an lá!

AR TUIT DE PIASTAIB LE FIONN,

Sliocht ar

fiadac pian éireann ar sliaib truim.

Ar tuit de piartaib le fionn  
 Ní cuirfeair i ruim go bfiat,  
 A nvearnad o'as ir o'edactaib  
 A n-áireamh ní féadair cáic.

Do máirb péirt loca neacac 5  
 Agus aiteac fíinne smóit,  
 Ir ilpéirt loca gcuileann  
 Do máirb mac Cumail an óir.

Do máirb péirt ùinne éadair  
 A corp nár féadad' i gcat,  
 Fuat agus péirt ñinne Dorca  
 Do corcair rin leir an bplait. 10

Do tuit leir piart éirne ge'ir gorm  
 Agus piart boib loca Riad.  
 Do máirb ge'ir tréan i gcríoch  
 Péirt ir cat nime i n-áit Claid. 15

Do máirb ré fuat loca léim,  
 Mór an féidm dó dul dá claid,  
 Do máirb ré fuat i n'Oruim Claid,  
 Fuat agus péirt loca Ríog. 20

Do máirb mac Cumail ba mór críoch  
 Fuat ñinne Ríog na róda áis,  
 Gac péirt le neart a dá d'óir  
 i ngleannuib fórla gur báit.

Fuat agus péirt ñinne hArma 25  
 Do máirb ge'ir calma iad;  
 Do díbir fionn fóir ó na Rátaib  
 Gac péirt gíánra fó n-deacraí a truaill.

Péirt eile ar Sionain fó folur—  
 Do corcead' ri ponar na bpeir,  
 Ir do claid ré taidhre an domain  
 Péirt loca Reamair na tpeir. 30

Do máirb, ba mór a tollat  
 Fuat Sléibe Cuilinn ge'ir boib  
 Ir dá oillpéirt ñinne hInne 35  
 Do tuiteadair-ran le n-a cóig.

Do mairb ré péirt locha méilge,  
 Lór a tréine do láimh garta fínn;  
 Do mairb ilpéirt locha ceapa  
 Ir do mairb ré arpaet áta truum. 40

Do bí oillpíart ar loch mearca,  
 Mór a treapa ar fearaib fál,  
 Mairb le n-a cóig buada  
 Se'n boib an t-ualach dá láimh.

Ar loch Laochair go cinnte 45  
 Píart do-ghnóth teinte do bí  
 I n-íoc a bfuair dá foglaib  
 Do díctean le n-a armaid i.

Fuat Órobaoir' lór a tréine  
 Agus aimt Sléibe an Cláir 50  
 Do mairb fionn le mac an loin  
 Se'n garb a ngoil ir a ngáir.

Fuat locha lorgan sió dian  
 Le fionn na b'fian do éuit rí;  
 Ní hinniurtear go bráct buan 55  
 Sac ar éuir dár rluag do díct.

Do éuit píart ar banna binn  
 Le láimh fínn na gcomlann gcuairt,  
 Do b'iomda ar ndíct ó n-a treap  
 Sup mairbad i i neap dotha Ruairt. 60

EACTRA NA MNÁ MÓIRE TAR LEAR,

nó

sealṡ ṡleanna an smóil.

Lá dá raḃamair Oirín ir fionn  
 Ir fearṡur binn, a mac féin,  
 Oircur fuilteac, Diaimuir ḃonn,  
 Conán maol, ir tuilleac ḃe'n ḃféin.

Aṡ triall cum feilṡe maidean ceoḃac 5  
 ṡo ṡleann an smóil le n-ár nṡaḃair ṡo moḃ.  
 Dar do láim-fe, a cléirṡ ḃóir,  
 Da móir ár nḃóḃar ár luar ár ṡcon.

Do ḃí Sceólán ir ḃran ár éil 10  
 Aṡ fionn féir i n-a ḃóir;  
 Do ḃí a cú aṡ ṡac nḃuine ḃe'n féin  
 Ir ár nṡaḃair binn-ḃéal aṡ ḃéanam ceoil.

Do ṡluairṡamair cum tulca ór cionn ṡleanna  
 Mar ár ḃ'aoibinn tuilleaḃair na ṡcann aṡ fáir.  
 ḃí éantait ann aṡ ceileaḃair linn 15  
 'S an cuac ṡo ceoil-binn i nṡac áir.

Do leis a raib aṡainn ann ḃe'n féin  
 Ár ṡconairt léimneac fé'n nṡleann;  
 Do reaol fionn a dá ṡaḃar ḃéas  
 Ir ba binne linn 'ná téaḃa a nṡlam. 20

Dúirṡear leḃ an eilit máol  
 Da ṡile a taob 'ná eala ár linn;  
 A taob eile ár ḃat an ṡuail  
 Ir ba luaité i 'ná reaḃac ár coill.

Scaoil gácl duine aghainn a cú dá héill. 25

Ir do scaoil fionn féin úran ;  
D'imtighedar ar ár maóire go léir,  
Ir ba beag ár n-ghaor teacht i n-a n-ghar.

Ir mór an iongnadó do-munn an pí  
De'n eilit maol fá n-a luar 30  
Le n-ar fáruig maítear con na scrioc  
Ir úran nár leis mairí reilg uair.

Ó moé mairíne ba mór an fíadac  
Do lean go dian an eilit lúit  
Go dtáinig orainn dub na hoirde 35  
Ir ná facamar gácl ná cú.

Cuir fionn a órdóg i n-a béal  
Ir do éogain fá n-a déad go cruaid ;  
Annroin, d'fíarfuig Conán Maol  
Cár gácl ár n-gáclair béil-binne uainn. 40

Dar do láim-re, a Conán Maol,  
Do máid fionn sroide an flait,  
Ní fillfid éar n-ar orainn arís  
D'ar lean an eilit maol áct úran.

Do tuit an fían go mór i mbóin,  
Ir níor b'iongnadó dóib de díct a gcon,  
Ir ead dubhadar nár fealg cóir  
Do tárla dóib 'ran gleann go moé. 45

Níor b'fada go bfacamar 'ran gleann  
Úran ir i ruaidte tnaidte fluic, 50  
Ir ar dteacht di d'ár láclair-na  
Dar do láim ba cruag a cruic.

'Do luig sí ríor i briaðnaí fínn,  
 'Do góil go fuidéal ír 'do rípead go truaig;  
 Ír corráil, a coileáin, ar fíonn, 55  
 Go bfuil ár gcinn i gconntadairt éruaid.

Neimníð linne, 'do ráid an fían,  
 Laoð dá tréine 'do tís ear muir;  
 Ír meara linn a beit 'ó'ár noid  
 Ár nsaðair béil-binne ír ár gcóin. 60

Ár ráid na bfocaí ran dóib,  
 Tis rómpa bean 'do b'áilne ríod;  
 Bí folc ór-buidé léi ríor as fár  
 Go roctain a rála ír go feór.

Fillear an bean 'do b'áilne ríeinn 65  
 'San ríod céadna 'n-a ríáinís 'n-ár nsaí,  
 Ír 'do leanamair a raon go luat  
 Go nOileán Inre fluaig na mban.

'Do ráilcigead ríomáinn as bantíadé fíeas,  
 Suirítear búirí ír gléartar biaid; 70  
 Cuiread oíca fíon ír beoir  
 Mar buíó dóir 'do ríis ír 'do tríad.

'Nuair córcamair ár n-ocraí 'do biaid  
 Ír ár n-íota 'ó'fíon asur 'do beoir  
 'Do labair fíonn an flait fíal 75  
 Ír dubairt go raedó cum ruain go ríol.

Ár ráid na bfocaí tís dá ládaí  
 Bean ba fíáinne ar bit ríod,  
 A coróin óir ar a ceann  
 Ír folc dub fíeamáin léi ríor go bríis. 80

Do bí a thaird taob' muig dá béal  
 Agus an bpéirt náir b' doibhinn cruí;  
 A deas fíacal bairra-ghéar  
 I ríreama léite ríor 'n-a rruí.

Do bí bhrat fairring fada ríóil  
 Dá folac go b'róis, i rí taob' de bán,  
 An taob' eile ar' d'at an suail:  
 Ní raib bean 'ran rluas ba mó gráin.

85

Rúilte romat, a rí na b'fian,  
 I ríad na b'riatna do éain rí;  
 I rí leat iomflán mo éoda bairc  
 Mo bantpáct, i rí me féin mar mháoi.

90

I rí mé ingean áiríóis gréas,  
 Nac deapna cumann le céile rí  
 Go dtáinig mé anoir róo' déin,  
 A rí na féine, tar mór-muir.

95

Do-geobair airgeas i rí óir  
 Do-geobair uiríaim fóir i rí buair  
 Tar a b'ruil de laocra cróda  
 'San domhan mór ó fear go tuair.

100

Tar mo láim-re, a ingean an ríóis,  
 Do ráid fionn, croidhe náir méirb,  
 Ili geobad féin leat-rí mar mháoi  
 I rí sur tú bí romam inoiu 'ran treil.

Aitnígim ar do bhrat fairring ríóil  
 Sur tú bí i ngleann an Smóil go móc,  
 I rí fiarpuigim díot an maireann beo  
 Ár n'gádair bhinn-beól agus ar gcoin?

105

Dar do lám-re féin, a fínn,  
 Sé'r mór é fíoc búr scondairt sár,  
 Táir uile marb glan san bhrí  
 Aét bhran an ríog ruz buairt sác réal.

110

Ir iomrda laoc lom láirir luat  
 Agus sairciúeac ba éruairt i scait  
 Do leagad liom-ra i dtorac rluais,  
 Ir ar mo buairt ní beirfad neart.

115

Ir ní mó ní fillfad-ra ear tuinn  
 So mbeirfad cruinn liom buairt ó'n bfein,  
 Scoitrad ó corpr búr scinn so mear  
 Cé mór búr neart agus búr dtfein.

120

Do feinn pí ceólta binne ríde  
 Le'r éail sác laoc agáinn a neart;  
 Do ceanglad rínn le ingin an ríog  
 Cé'r mór ar ngníomartha i nscac cat.

Do tarrainn a lann fuilteac liomtha  
 Ir í lán de fíoc i n-a lám dear  
 Sur rcoit na cinn de céad laoc  
 Ir ba mór an t-uamhan díe na bfead.

125

Ní raib beó 'ran Inre aét mé  
 Conán Maol ir Diarmuid Donn  
 Feargur file ir Opcur tréan  
 An tan do labair mo acair fionn.

130

Sabaim do comairc, a ingean an ríog,  
 Ná cuir de'n rdoiéal don fear níor mó,  
 Ir go ngeobáinn féin leat mar mhaoi,  
 Muna mbead Soll caoc na ngníom scruair.

135

Dar do láimh-pe féin, a fínn,  
 Bainfeadh a ceann de Söll mhór  
 Agus d'á nglabann leir de'n féin  
 Muna nglacaid mé mar bainríogáin doibh. 140

Do tóg sí léi a cablaic mórdháraic  
 Ir a cranna peoil go háirde le saoi  
 Sur gab sí cuan i mbeinn Éadair na ríog  
 Mar a raib Söll cróda na lann scaoin.

An tan do éannaic Söll tréan 145  
 An cablaic gléarta as teacht cum cuain  
 Ir ead d'adubairt náir mair an rceal  
 An méir de'n b'féin do éartaic uair.

Annoin do fíarruic Söll tréan  
 Cia b'éarrao rceala cuise ó'n scuain, 150  
 Adubairt Caoilte sur b'é féin  
 Do éarrao tuaragsabail ó'n rluag.

Gluairear an laoc láirir luac  
 Meanmnaic buan lán de b'pí  
 So ráinir pé corp an trlóic 155  
 Ir do bí an bean mhór poime i d'áir

Ar b'feicir mircéime na mná  
 Méad a cnáma agus a faoibir  
 Do ériocthuic pé ó bonn go barr  
 Cé d'fíarruic go háirde cár b'ar do'n mnaoi. 160

Mire ingean áiríog Sreag,  
 Do éanrainn comrac le deic scéad laoc  
 Ir beir rin leat-ra uaim mar rceal  
 Mar a b'fuil an fían ir Söll caoc.

Aitfir dóib fós san bpreis 165

Go reuorfaid mé feara fáil  
Muna roghaio mé mar céile  
Do rís na féine fionn an áis.

Ar fillead do Caointe tar n-air 170  
Ir ar clor na mbriatar do Soll éad

Cuir deic gcéad cróda a n-airm sairce  
Cum dul do comrac ingin' rios Tréas.

Níl nead do bí tréan i n-airm  
Nár leasad 'ran gcat roin iur an mnaoi  
Go noubairt Soll dá ngéillead cáe 175  
Go dtabairfad éine dá ndearna rí.

Go mod de ló eirigear Soll  
fé élogad thom asur fé rcéit,  
A claidéam fuitcad i n-a dóio  
Cum dul as comrac iur an mbé. 180

Cé go mba laoc láioir Soll  
Da las lorg a lám 'ran gníom,  
Cé cruaid a lúipead ir a rciait  
Ir iomda cnead do bí 'n-a tadoib.

M'amhar chroidé! ar fearó trí lá 185  
San ríor cláir ná treire buad  
Do bí an dír go tréan feargac  
San biad san coúlad ir san ruan.

Do bí a raib 'ran ínre óinn de'n féin  
Ir Conán Maol nac raib san gnuaim 190  
D'ár noidan-coimead as caogad ban  
Go ndeacadar uile uainn cum ruain.

Lábhair Diaimuid déir-geal spinn  
 De cómhád éadoin leir an óis :  
 M'amhar croidhe, a ppéirbhean mín  
 Gan mé ir tú 'n-ár n-aon fadó.

195

Ir tú ir áilne niam tar mnáib  
 'S ir glaire mothmaire fillead rúl ;  
 A shád mo croidhe, tar mnáib an domáin,  
 Éalód leat fall ir é mo dúil.

200

Dar go deimín, má'r fíor do rceal,  
 Do ráid an bé de cómhád éadoin  
 Fuarclocaid mé tura ar do péin  
 Ir a bfuil de'n féin annro ar do flige.

Fuarcail pinne ar ár bpéin,  
 Ir leat go deimín ná déanfaínn bréas  
 Ir go mbeidir-re féin agham mar mhaoi  
 An fáid ir mairread ar an b'féin.

205

Tóghar ár noraoidéadct óinn gan moill  
 Ir tugar dúinn ar lút 'r ár neart,  
 Toirbhear Diaimuid sean ir shád  
 Do'n mácaom mhá do b'áilne tpead.

210

Do buain Conán go ppar an ceann  
 Le n-a lann de'n mácaom úr  
 Do fuarcail é ó n-a ghéir-péin  
 Ir a raib de'n féin ann fá púdair.

215

Tug Diaimuid rparad buile ar an b'féin  
 'S ar Conán Maoi bí niam go hoid ;  
 Muna mbead Orcuir do corp a lann  
 Do rtróicread ré an ceann dá corp.

220

Lábharr Diarmuid go raétmarr nímneac.

Lán de fearg is fíod 'n-a méin :

Cao é an fáct gur bainir an ceann

De'n mnaoi do fuarcail rinn ó péin ?

Do gluaireamaí gan reit gan rtao

225

Marr ar trearcarao an fian le mnaoi

Is ar dteacht aísir dúinn cum látar

Do connacamaí ar is earba laoié.

Do bí Soll fá élogao is fá reiat

As ríor-cómrac le ingin an ríog

230

Is í dá góin le iomaio créacht

Do fág an laoc gan neart gan bpié.

Lárrar Orcur ceao ar Soll

Dul do cómrac leir an mnaoi

Is duabairt gur doilb leir a cár

235

A beir pé éneádaib is pé míoghaoi.

Ní fuil don laoc 'ran doimán beó

Ná i bfuola fóir dá doirde cáil

Do leigfinn cómrac leir an mnaoi

Go n-íocaió liom ar ron an áir.

240

Lábharr feargúr na mbriatar sceart,

Ó' r é do bhonnao an t-ór ar óraoi,

Go bfuair do Orcur ceao ó Soll

Dul cum cómrac leir an mnaoi.

Gléarrar Orcur a claidheam 'r a reiat,

245

A fleasg ró-gléar 'r a élogao cruaid ;

Ní raib 'ran éruinne beó 'n-a beataio

Neac do tabairfao uirraim uaid.

Do bí an tóir lúit láiridir tapa,  
 Cuirfidir cearta fé na néalaid  
 Le neart na troda ir an cóimhaic  
 As feól-corpas a céile.

250

Lábhair feargúir ruairc Finn-béil  
 Ir Conán Maol bí tréan ar arm :  
 A mhic Oirín, cuirinnis an uair  
 Do bír i gcuan na hInne i gceangal.

255

Caitéar Orcuir lán-léim leogán  
 Tar corp an trlóig go luac amac  
 Sur cuir an trleag le neart a dóir  
 Tré éiríde na mná móire irteac.

260

Do tógbamair trí gárta 'ran bfein,  
 'S níor mair le Soll tréan-buitleac rin,  
 Mar tuit an bean le Orcuir ais  
 Do bí lúcháir ádmháic calma glie.

Ar tuitim cum talman do'n mhnaoi,  
 Mo mallac, ar rí, dom' acair féin  
 Do bí taob liom-ra mar ingin  
 'S do cuir, mo díe ! ró gearaib mé.

265

Na traidite dearbuis fáirtine dó,—  
 Mo mallac dóib go bráic aipir !  
 So mbearraim mac do reuorfaó an Spéig  
 'S do bairfead de féin a ceann gan rcit.

270

Dá bfaiginn-re gabáil liom mar mhnaoi  
 Ó ceannpórt spoidhe no ó ceann plóg  
 Do bearraim mac dá ngéillfead an domhan  
 Ir do beinn i n-am aipir im' clód.

275

Do b'íor-ra lá cé dubaé mo rcéal  
 Ar ailneáct béit ag filleaó rúl,  
 Le d'raoiódeáct époróda m'ácar féin  
 Do caillear mo rcéim agus mo fhúó. 280

An lá roin marbhad an bean mór  
 Ir do reriopad fór a cablaé ban :  
 Ag rin agat, a éleirig cóir,  
 Eáctra na mná móire tar lear.

fiadóac na féine ós cionn loca deirg.

a pádraig mhóir, a mic Calpuinn,  
 An gcualaid tú fian finn  
 Ag eirge ór cionn loca deirg  
 Mar don ir cáe i gcóimfeiltg?

Mar do bí ar loc an tsleibe 5  
 Le n-ar cuiread ár na féine,  
 Fice céad nó níó buir mó  
 Dá dtug báir i n-don ló.

Óglac maic do bí ag fionn 10  
 Innirim tuit, a Tailgin,  
 Ablaé an óir mac níos Spéas  
 Do tuigead glór ó gac péirt.

A dtuigéide an níó deir an péirt?  
 Do páir ablaé leir an bhéim :  
 Caogad eac nó níó buir mó 15  
 Do cup cúice gac don ló.

Innir 'oi go bfaḡairí rí rin,  
 A Ablais an érota ḡil;  
 Ir fearr ran 'ná don laoc lonn  
 Do tuitim léi i gcomlann. 20

An piart an oirde rin gan biað,  
 Corlað níor tionrcam an fían;  
 Ar tceadt na maidne go moð  
 Do cuir anfað ar an loc.

Do bíodḡ an piart ar an tcráig, 25  
 Do leigeadar an fían trom-ḡair:  
 Do b'iomda fear aḡ bpiread a cinn  
 Re iomað laocrað 'n-a timceall.

Sul do táinig meoðan de'n ló  
 Da lia ár maib 'ná ár mbeó;  
 Da fámáil le plóḡ cille 30  
 Uipearbað ár nḡlan-laocraide.

Do ploigead léi mac nioḡ ḡréas  
 Aḡur Oirín cé móir an béa;  
 Do ploigead léi go cruinn beadt 35  
 Fear aḡur céad i n-aenfeadt.

Níor ploigead mac Cumáil léi  
 Ná an méir do bí amuig dá féin,  
 Ir ní maib díob gan dul tairt  
 Adt beaḡán re huét imteadt'. 40

Do ploigead Daolḡur aḡur ḡoll  
 Ir fionn mac Rora na gcomlann  
 Ir Conán Maol, rcéal náir cóir,  
 Déirgeal aḡur Tréanmóir.

Tuḡ fionn an rít ppar, 45  
 Sabar an péirt ar aít  
 Agus tuḡ cori go dian di  
 Sur cuir a cliab i n-áirde.

Mar éannaic Dáire mac Finn  
 An níg-féine cionn i gcinn 50  
 Tuḡ léim i mbéal na péirte,  
 Do b'é an rít áigmeile.

Ar noul do Dáire 'n-a cléib  
 Ir ann do cuimniḡ ar a rcéin;  
 Do-munn rúige do féin amac, 55  
 B'é rin an corcair ionḡantaé.

Do cuir pé airtí de'n b'féin  
 Oirín agus mac níos Sréas;  
 Sníom ba beó 'nā é rin  
 Annaḡ duine do cualaib. 60

An dá céad táinig amac  
 Bóodar san folt san éadac;  
 Maic do ceannuiḡ na fiana  
 A b'fuar ríad ariam i n'éirinn.

Tuair Conáin mar nár cōir 65  
 I mbroin an beitrōiḡ mó-mōir  
 Mar ná maib srudag ar a ceann.  
 Níor fan leabō ar a cloigeann.

Fionn-loca Deirḡ ba hainm  
 Do'n loc ar dtúr duit, a Taitḡin, 70  
 O'fan loc Deirḡ air me beó  
 Ó ar na féine i n-don ló.

Trí lá ir mí ir bliadain  
 Do bí loc Dearg ró diarmair,  
 Ó ló marbhtha féine finn  
 75      A dheim leat, a tailgín.

Ir mé ag canntalam i ndiaid na bñian,  
 A páipais, dealbar sad srian,  
 An réad roin do innrim díb  
 80      Iomda tuine do éualaid.

### sealg sléibhe scuileann.

Lá dá maib fionn an flait  
 Ar an bfaicce i nalmáin úir  
 Do éannaic éirge ir an ród  
 Eilic ós ar léim lúit.

Do glaoir ar Sceolán ir ar bñan  
 5      Ir do leig fear ort a ardon,  
 San fíor do dád ir an rliab  
 Do lean go dian an eilic maol.

Ní maib ag fionn aet a dá éoin  
 Mac an loin ir é féin  
 10      I gcómháil na heilite rin  
 Go Sliab scuileann na pian péir.

Ar ndul do'n eilic fón rliab  
 Ir fionn 'n-a diaid ir a dá éoin  
 Níor b'fear do roir reoc riar  
 15      Cáir gaid an fiaid ir an ghenoc.

Do gaid fionn roir go dian  
 Ir a dád coin riap ar lút  
 Ir, a pádraig, nár tpuas le Dia  
 Mar tugaodar an triap a gcúl? 20

Do cuaisið fionn ir ní i gcéin  
 Bean ar bléin an loca as caoið,  
 Ir ann do bí an macaom mna  
 Do b'fearr cáil dá bfaceið ir gnaoi.

Ba deirge a griuað 'ná an rór 25  
 Do bí a beól ar dāt na gcaor  
 A cneap cailce mar an mblāt  
 Ir a leaca bán mar an dol.

Oruideoar fionn as iarraið rcéil  
 Ar mnaoi féim na gcuac n-oir 30  
 U'fearruis mo ní de'n gnuir gluin:  
 An bfacea tú mo coin 'ran tóir?

I do feilg ní'l mo rpeir  
 Ir ní facea mé do dád coin,  
 A ní na féine san tlar, 35  
 Ir meara liom fāt mo goil.

An é do céile do fuair bār  
 O'ingean blait no do mae?  
 Nó cread ir fāt duit beir as caoið,  
 A ainoir caoin ir míne tpeac? 40

No cread ar a bfuil do bpoí,  
 A ainoir ós na mbar mín,  
 No an féidir o'fuirteac? ar fion  
 Ir duhad liom tú beir mar éim.

Faill óir ar mo glais do bí, 45  
 Do páiré níosan na bfuilte méir,  
 Do tuit pe fánaid na rreab:  
 As ro an fáit do beir mé i bpein.

Seapa ná fulainisíó fíor-laoid 50  
 Cuirim oir-fa, a ní na bfián:  
 An fáinne do tabairt ear n-air  
 Do tuit le fánaid na rreab n-dian.

Do éarvuis fíonn an loc fó trí 55  
 Ir níor fáis inte cúil ná anad  
 An fáinne caoin go bfuair ear n-air  
 Do éail ban-flait na ngruad n-dear.

Ar fínead an fáinne do'n laoc  
 Sul fó d-táinís ré go bfuad  
 Do rinn reanóir críon liat  
 De nís na bfián go tim trua.

Do bíomair uile fiana fínn  
 I n-álmáin doibinn na bplead réad  
 As imirte fíccille, as ól  
 Ir as clor ceoil na mbuidéan ba tréan.

Doibairt Caoilte mac Rónáin 65  
 I gclor áir do gac fear:  
 Cár gac mac Cumáill féil  
 Na reáct réim asur na pleas?

Doibairt Conán mac Mórna:  
 Ní éuala niam ceól dob' doibne; 70  
 Mac Cumáill má tá ar iarraid  
 Go páir i mbliadna, a Caoilte.

Mac Cumhail má tearnuigeann uait,  
 A Caoilte éruaid na scór scáol,  
 Glacaim cuḡam ar mo láim 75  
 Ór cionn cáic sup ní mé féin.

Do bíomair an fían fá bhrón  
 Fá ceann ár ríóḡ do beic dár n-óit,  
 Siḡ sup máoiḡ orainn sean gáire 80  
 Iḡ tuinn do b'áḡbair beic aḡ caoiḡ.

Gluaiream-na ar Almhain amac  
 Duirdean cáma na scat scruidḡ  
 Ar lorg a d'á con iḡ fínn  
 Triúr spinn do beireadḡ buaidḡ.

Míre iḡ Caoilte i ttorac 85  
 Iḡ an fían uile 'n-ár n-óáil go olút  
 Fó Shlab gCuileann ó tuaidḡ  
 Go ruḡamair buaidḡ an triubail.

Féadain d'á t-ḡḡamair t-ḡrainn  
 Iḡ an lorg do bí tian 90  
 Connarcamair ar bhuac an loḡa  
 Seanóir cḡion aḡur é liaḡ.

Do éuaḡmair uile i n-a d'áil  
 Iḡ cuirfeadḡ gḡáin ar gac fear :  
 Cnáma loma do bí cḡion 95  
 Le'ḡ ceileadḡ a gḡaol iḡ a sean.

Do faoilear féin supab earbadḡ bíḡ  
 ḡḡ ar an laoc a beic san érut,  
 No sup 'n-a iarcaire do bí  
 ḡáinig fó tír leir an rput. 100

D'fíarrpuigear féin de'n fear críon  
 An b'aca laoc ba geal crut  
 As reilg roimhir ir an róo  
 Ir eilic ós ir dá coin?

Ní tús reirean rreagria dúinn, 105  
 Do luis taom ar fíonn na b'fian:  
 Do bí ré go héascaoinead dubad  
 Gan léim gan lút gan piú gan pian.

Do noctar-ra mo claiðeamh gear  
 Ir p'rap 'r ir tréan do noct an fían; 110  
 Ir gearr go b'raðair aithe an báir  
 Muna dtugair uait tárc an triair.

Níor mear ré a innirín dúinn  
 Supab é fíonn do bí ann,  
 No sup leis a mún le Caoilte 115  
 Fear i ngníomhaib do bí teann.

An tan fuairreamair dearb an rcéil  
 Supab é fíonn féin bí ann  
 Do leigeamair trí gárta soil  
 Do cuirfeadh bhoic ar gac gleann. 120

Anpoin labhair Conán go boib  
 Ir noctar a colg go dian,  
 Malluigear fíonn go beact  
 Ir malluigear ró feact an fían.

Dar do láim-re féin, a fínn, 125  
 Bainfeadh-ra díot do ceann  
 Ór tú nár maoib mo ghníom  
 Ná mo gairce pian i n-am.

1r é m'áon loét ar do éruit  
 San an fían uile beít mar táir 130  
 So n'beairéainn mo fíeas 'r mo lann  
 So t'rigesá liom do leacé 'r do lá.

Ó'n lá tuit Cumall na gcliair  
 Le Clanna Mórna na reiaé n-óir  
 Níor reairair ó roin déet ar ár t'í, 135  
 1r an méad do máir d'inn ní doo' deoin.

Muna mbeaó, ar Orcuir, míoet fínn  
 1r sur doilíg linn a beít mar tá,  
 A Conán Máoil atá san éall  
 Do b'urpínn-re do béal so cnám. 140

An uair naé mairéann im' d'áil  
 Fear san reáé as comrac c'íoc  
 Féacáim aráon ór cómar éáic  
 Nearc ar lám asur ar ngníom.

Sinne, ar Conán, do-ghíóó gac gníom 145  
 1r ní hiaó clanna báoirgne bog;  
 A Orcuir, leis doo' ráit'ib báoir'—  
 Ní glór dearbhuigear déet gníom gíóó.

Eirigear Orcuir an aigne m'ir  
 1r m'itear Conán i mearc cáic, 150  
 Cuirgear comairc ar an b'féin  
 Furtaéet air ó péin an báir.

O'eirigeamair uile de p'reib  
 As corc Orcuir na n-arm n-áig,  
 1oir Conán Maol 'r mo mac 155  
 Do ceangálamair ríé 1r páirt.

fiapruigear Caoilte le dúil  
 De mac Cumáill na n-arm n-áir:  
 Cia cúir ar do ghnáth-éirí tú  
 No bfuil leigear do gear le faibáil? 160

Ingean Cuileann, do páirí fionn,  
 Do cúir geara iomda im' ceann  
 Dul go bpuac an locha do fínáin  
 As iarraidí fáinne cáill pí ann.

Ilár buíó plán rinne ó'n ghenoc, 165  
 Do páirí Conán ba oic méin,  
 Go n-íocfaidí Cuilinn san móill  
 Mara gcuirfidí fionn 'n-a éirí féin.

Cruinnnighmíó anoir agus aniar  
 Ir cuiriam ar ríada faoi go dear 170  
 Go Stiab gCuileann ba tuair  
 Go rugamair ar ar nguaille an fear.

Ar fearó cúig n-oiríde ir cúig lá  
 Do bí an fían as tocailt na huamán  
 No gur eiríge ingean Cuileann 175  
 De ppeib aníor tar a bpuac.

Ar deaóit o'ingín Cuileann cóir  
 Ir corin dearg-óir i n-a láim  
 Dáilear deoc do ríge na b'fian  
 Le gíad ir mian do'n Orcuir áis. 180

Idear fionn an deoc san móill  
 Ar an gcorin ríde do bí 'n-a láim  
 Go dtáinig a éirí ir a deaib glé  
 Do ríge na féine áit an léite amáin.

Da taitneamác liom-ra ir leir an b'féin 185  
 An tait liat do beit ar a folt,  
 Ir dubairt fionn leir an ainniir éaem  
 Sup maic leir féin a beit air.

A páorais na mbaéal mbán,  
 Dar do lámh, ní éanaim b'féis 190  
 Do b'féar linne ná flaitear fáil  
 Fionn i n-a pláinte beit 'r 'n-a gne.

Uc, ir dubac mé i n'iaid mo mios  
 Ir i n'iaid na laoc do bi gar; 195  
 A páorais ir gann f'ó'n mbiaid,  
 Sin mar pinnead leó an trealt.

### CAT ÉNUIC AN ÁIR.

Do bíomair uile an fían ir fionn  
 I gcóimtionól ar an ghenoc ro fíar  
 Ag imirt ar éleairib lúit  
 Ir pinn go rubac ag caiteam lias.

Cioó tráct, dúinn amlaid pin 5  
 Aduairt ní Teamrac go glie glinn:  
 Ir easal liom, a fínn na b'fian,  
 Nac fada an pian sup doilig oib.

Cféad ro anoir, do maic fionn,  
 Le n-a otuigtear leat ar gcúir dobpóim 10  
 Ir gan laocra eile fé an g'péin  
 Nac fuil 'ran b'féin fearam leó?

Cheir uaim-re, a fínn na lann scrúaid,  
 Go bfuil an tóir i ngoirleadt daoib :  
 Féac na néalla fola úo 15  
 As bagairt duhad taob ar taob.

O'féac fionn ór a éionn ruar  
 Ir tuar fola do éonnairc go tréan :  
 Ir baglaic liom, do ráir an raol,  
 Go mbéaraid pceimle ar an bfein. 20

Do goir fionn éuise Orcur  
 Ir duhairc, a éuraid na lann ngear,  
 Ir cuibe duit a beic as caoir,  
 Féac ar fignib an aier.

A rí na bfián, do ráir Orcur, 25  
 Ná glac bíoróg ná anbfann trío ;  
 Atá neart ir lút ió' géasuib  
 Ir trom-flóg tréan re do taob.

Do éairteamair uile an fíán  
 Sealad as géar-amarc na néall, 30  
 Do bí oréam asainn go foilbir ruhad  
 Ir oréam eile duhad 'n-a ngné.

Do labhair Conán de gút áro  
 'S ir é do ráir go borib tréan :  
 Ní fuil neac asuib dár átruisg dāt,  
 Mar áomaim-re áct fear faon. 35

A fíonn míc Cumail, do ráir an oráol,  
 Tionóil-re do buirín ió' dail  
 Ir poinntear iad leat ar leat  
 Go ndéanaid fairc ar teadct do'n náimaid. 40

Do feinn fionn an Doru fían,  
 Ir o'fneasair ríad i n-a nsháir,  
 Shac fear aca má luait as teacét  
 Ioir flait ir triat ir táin.

Aitneodad anoir, ar fionn, so fíor 45  
 Shac neac dem' buidín le'p b'annra mé  
 Ir fóir shac neac dš bfuil dom' fuat  
 Má cuirid ruar do beit dom' réir.

A Orcair, do ráid fionn ar dtúr, 50  
 Ór' tura uirra ir lút na b'fian  
 An bfairirid tú so ló re cáe  
 Teacét do'n námaio tá cušainn as triall?

Fiarruišim díot anoir, a fínn,  
 An dul pé díon do b'áilne leat?  
 Níor máire dúit, ir ba míocáil, 55  
 Má'r easal leat do náimde teacét.

Ní le hanb'fann poim láim cáic  
 Do rašainn-re triat cum ruain  
 Aet sup fíor dúit liom sup sháe  
 Tairbeánao o'fagáil ar shac suair. 60

Ní díultócaio míre fairre re cáe  
 Ní'l móir-rcát ná anb'fann oim  
 Shó ir easal liom, a fínn,  
 Sup beas deo' buidín san easal oirca.

Soirpear fionn ar Óiarmuio Donn 65  
 Ir fiarruišear so ceannra de'n fáid:  
 An bfairirid tú mar don le Orcair  
 Má'r mó mear oim-ra asat 'ná ar cáe?

Níor éib mife miam fór, a fínn,  
 I gcait ná i gcoimearcar na dtiom-rluag 70  
 Aet go mbeaó Orcur pún mo éleib  
 Romam no im' déir le teact buaóa.

A fíoll éalma na gcuad-lann,  
 An cumann leat-ra ní na bñian;  
 An bñanfaio tú i bñocair éaic 75  
 Sib a dtíúir muis bair na nñairg-ñliaó?

Ní easal liom-ra lám dá éruaóact  
 Ó tárla Orcur na nñuar im' dáil  
 Ir Diarmuid epóda epoióe na bñian:  
 Deir mife mar iao go lá. 80

Táinig faolán do láctair fínn  
 Agus do labair go fíocmar áro;  
 Adubairt ré, a ní na bñian,  
 Ní móir linn duit do fuan go fáim.

A Conán Maoil, do ráir fíonn, 85  
 Fan i gcuairib tuda leat-áir  
 Ór turá ir gairbe uallgáir binn  
 Cum rcarra má'r teact do'n námaio.

Má'r dul dom féin, a fínn, do'n uaim  
 As fairé ar buaóairt no ar táin 90  
 Im' donar gan tuilleaó de'n féin,  
 Go ngointear mé irteac trém' láir.

Ní cuibe duit, a Conán Maoil,  
 Diúltaó fínn, do ráir mac lógaio,  
 Aet 'n-a níg or cionn na bñian 95  
 I gcomrac i mbiaó agus i n-óir.

Má'r ní fionn or cionn na b'fian,  
 A mhic Luðair, do páirí Conán,  
 Ní corráil sup cuibhe dom  
 Dul im' donar go huainn leat-áirí. 103

Ní'l 'ran b'féin uile, ar mac Luðair,  
 Fear cómh dlúct cómh garb gáir;  
 Cluiníodh an fían uile do glóir  
 Má'r teacét do'n cóir i ngar do'n áirí.

Ná bí feartha liom dá luad,  
 A mhic Luðair na mín-geas,  
 D'fionn ná 'n féin ní raedh ann,  
 Cuirim ruar de le mo ré. 105

Éiríodh ann, a Conán mhaol,  
 Do páirí Orcuir, ir beiríodh 'ó áil  
 Doð beas críodh mac fínn  
 Ir tuilleadh, má'r ghaol leat d'fagáil. 110

Beir leat fearan ir b'ran luad  
 Sceolán fuaim ir Measán  
 Doigléim ir Aipead-éluair  
 Ir iméirí gan ghuaim, a Conán. 115

Do ghuair Conán ar cómhairle Orcuir,  
 D'ionnruig pé dorar na huainn;  
 Na coin asur doð beas mac fínn  
 Do leanadh an tán-éluair. 120

Do éuair fionn annpoin cum fuaim  
 Ir ní cian do bí i ruaimnear ann  
 An tan do ramtuigeadh do éirí  
 Doð beas mac fínn a beirí gan éann.

Mar don m' rin cairbeánad do 125  
 So maib Soll cróda i láim-ghléid  
 Le gaircibead fír-éadac calma  
 Dárad ainm Tailc mac Tréin.

So p'rap do múrcail ar a éorlad 130  
 Ir do goir cuige o'raoi na b'fian  
 Dar ba comáinm de fíor  
 O'raoi ealadán no fear fáitcail.

O'fáirnéir a mún iomplán do'n o'raoi  
 I n'gac cairbeánad óioib rúo;  
 Arpa fionn: a b'fáitcail-ran 135  
 Innir anoir gan moill dúinn.

Tiocfaid ruadair ar an b'féin,  
 A fínn, ir baogal, do m'áid an o'raoi,  
 Sió ní goirfeair an oír 'ran gleó  
 Soll cróda calma ná doo. 140

Níor b'fada amháid rin dúinn  
 An tan do eualamair uallghair;  
 Do fínn fionn an Dorro fían  
 Ir o'f'neagair dian-rcairt Conán.

'N-a tréinriú do glusair Conán 145  
 Ir na coin ar lánlúe i n-a óiáid,  
 O'fan doo beag ar b'ruac na huamán  
 Sup cluinead leir fuaim na rciad.

Do fínn fionn an Dorro arí 150  
 Sul do ráinig iad Conán Maol;  
 Créad an fá? do m'áid Orcur;  
 Tá an cóir eugainn, cá b'fuil doo?

Dó bí doó i ndorpar na huamán  
 An tan do gluais mife ar lút;  
 Níor amharcar ó foín tar m'air  
 1r níor b'é doó ba meara liom. 155

Créad eile do daitnío, ar Orcur,  
 A Conáin liorta máoil san céill;  
 Cía aca fionn na b'fian no mife,  
 No cía an fear eile de'n féin? 160

Ní fionn ná neac de'n féin, ná tura  
 1r daitnío liom-ra i n-am sac béim;  
 Sió sur ionnuin liom dur maié,  
 Ní rib mo daitnío acé mé féin.

Do gluais Orcur de lút tréan  
 165  
 So ráinis ré dorpar na huamán  
 1r fudair doó beas mac fínn féil  
 San anbhann san éas san buadairt.

Créad an fáé duic, 'doó bis mic fínn,  
 Ar Orcur, fuireac i ndiair an fír máoil 170  
 1r náma taob leat i n-a iúé,  
 A leinb náí tuig sur beas é o'aoir?

Cé bí an dóir i fozur dom  
 1r mé amuis ó éadair na b'fian  
 Níor émoctnuig m'inctinn ná mo émoide,  
 175  
 Ná mo mífneac níor claoidead maí.

Páorais: Innir mar 1r cuimín leat,  
 A mic Cumáill, tárc an gleó;  
 Dáir, 1r mo beannaacé ort,  
 Scéal fíor, 1r ná can só. 180

Oirín: Ní canaimí-r-na an fían só,  
 Bpéas leó níor ramlao riam,  
 Aét le pípe ir neart ár lám  
 Tísmír plán ar sác sluao.

D'eirigeamair go moé amac, 185  
 Fiana éireann na n-eac reas;  
 Ár an gcnoc ro líon an ríóis,  
 Níor b'iongnao dóib teact go teann.

Bean do b'áilne 'ná an srian 190  
 Connaic an fían as teact fá'n leirs,  
 D'fionn mac Cumail, innirim duit,  
 Do beannuis bean an bpuic deirs.

Cia tu, a ríogán, ár fionn féin,  
 Ir áilne néim 'r ir bpeascta dealb?  
 Ir binne liom-ra fuaim do slóir 195  
 Ioná a bpuil re ceól go dearb.

Niam Nuadócrotac ir é m'ainm  
 Ingean Sarraró meic Dólar Dóin  
 Áiroríos Spéas, mo mállaét air!  
 Do nairc ré me le Tailc mac Tréim. 200

Cpéao do-beir dá feacnao tu?  
 Ná ceil rún orm anoir;  
 Ár do comairc go ló an bpad'  
 Sadaim do lám tu tar a éoir.

Ní san fát tugar do fuat, 205  
 Dat an suail do bí 'n-a gne,  
 Dá cluair earball ir ceann caic  
 Tá ar an bpear nac maic rcéim.

Do fhuiblar an domhan fód éirí  
 I r níos fásgar ann ní ná flait 210  
 Nár fipear aét ríð-re, an fían,  
 I r níos géal tuisé m'anacal air.

Díonrao tú, a ingean óg,  
 Do ráir mac Cumail nár clódao riam,  
 No tuitir uile ar do rcaé 215  
 Na reáct gcaáa tá de'n féin.

Dar do láim-re féin, a fínn,  
 I r eagal linn go nbeannair bréas;  
 An té go deicim roime a bpaó  
 Tuitir leir reáct gcaáa i r céao 220

An fear mór aoirim lib  
 I r é o'fás mire le raóa i bpein;  
 I r pul ar naraó mire leir  
 Do rcpioraó leir fá óó an fíreig.

Na dein iomairbaíó ar a fairsce, 225  
 A foile éair ar óat an óir;  
 Ní táinig laóó fód an fíreín  
 Naé pul 'ran bfein fear a clóiró.

Ba gearr go bpaamair a g teáct  
 Rí fear gcaicéann ba éruair líma, 230  
 Níos beannuis i r níos umlaig o'fionn  
 Aét iarrar caé tar cionn a mna.

Cuirimíó deic gcaáo 'n-a óail  
 Do b'fearr. lám i láair gleoiró,  
 Duine díob níos fíll tar air 235  
 San tuitim le fáile mac Treoin.

Do cuirpamair ann ir ba dóir a maciúeam  
 San amhar Caoilte mac Rónáin,  
 Deic gcéad reiat goim glar  
 So n-a bfeairib meara b'feairi. 240

Deic gcéad taoiread deic gcéad laoc  
 Taob me taob dár muinntir féin,  
 Ir, a pádraig an éireoin éruair,  
 Sin ar teartuig uaim de'n féin.

Iarrar Orcur cead ar fionn, 245  
 Sió doilig liom é do luad,  
 Dul do comrac an fír móir  
 An tan do connairc oit na pluag.

Do-beirum tuit mo cead, ar fionn,  
 Cé eagal liom do tuitim tríd;  
 Éirig, ir beir mo beannaet leat,  
 Cuirnig do gail agur do gním. 250

Gluairear Orcur, an fear aig,  
 Ar a lámh níor cuirpéad béim  
 An laoc calma do b'feairi glaic 255  
 So páinig pé Tailc mac Tréin.

Taobair agaird orm-ra féin,  
 A Tailc mic Tréin, ar Orcur breag;  
 Oir bainfead-ra díot do ceann  
 I ndíogail na noream ro goin do lámh. 260

Dar do lámh-re, Orcur cáir,  
 Sió buirdeac díot báir ir bean,  
 Beir tú agam anoet san ceann  
 Ir beir an fear úo fionn go leam.

Feaò éúis n-oiúce ip éúis lá 265

Do bí an oír nár cláé i ngleic  
San biaò san deoc ar oit ruain  
Sur tuit Tailc le buaíò mo meic.

Do tógamair trí gárta ór áro  
Tar éir an áir ba garb glaic, 270  
Gáir caointe tré n-ar cailleaò de'n fíen  
Ip óá gáir maoidte tré éas Tailc.

Niam Nuadócrotac ba mó an béat  
Mar do connairc méat an áir  
Glacair náire an ghuad deairg 275  
Ip tuitear marb i mearc cáic.

Bár na ríogha o'éir sac uile  
Ip é ip mó do cuir ar cáé;  
Ar an ghenoc ro o'éir an gliaíò  
Do bairt an fían Cnoc an Áir. 280

### LAOI MEARGAIS NA LANN NGEAR.

páorais: Deannaét le cataib na bñian,  
Ba tréanmair iad ip ba mair a gcáil;  
Aitir oúinn anoir san bñon  
Cia rug buaíò ar Cnoc an Áir.

Oirín: Cé sur mian liom a oiréét rúo 5  
Do beit ar riubal le iomaò páirt,  
Leanfad tuit, má geibim riar,  
Ar coinrgleó dian Cnuic an Áir.

D'ionnruig Meargad na nglarlann  
 Ir Orcur teann i gcóimhléir:  
 A pádraig, dá bfeicteá an oír 10  
 Ní mólfa gníom den-mic Dé.

Do bíomair uile an fían  
 I gcreataib diana fá bhrón go tíl  
 Le neagla sur tuitim d'ár laoc 15  
 Le Meargad tréan na gcruaóilám.

Do bí ríóg Meargaid na nglarlann  
 Gan éiríde gan éann as ríleabó déar  
 D'eagla marbta a ríog  
 Le Orcur gíoríde na lann ngeár. 20

Pádraig: A Oirín, rcaoil tórc go fóil  
 An baetpceól ir lean doo' tráct;  
 Innir dúinn cia 'ca de'n oír  
 Do buair an gníom ar énoc an áir.

Oirín: A Meargaid, ar Orcur teann 25  
 Do dearg mo lann-ra ar do éorp;  
 Do gearraó liom do feoil go cnám,  
 Tá daile an báir as déanam oir.

Ar Meargad: ní eagal liom do lám.  
 Ná cuir i gcár mé, Orcur féil, 30  
 Ir dearb liom do tuitim linn  
 Ir a mairéann oíob deo' ríog féin.

Ir dearb liom, a Meargaid éruair,  
 Ná fáda uait-re goin an báir  
 Ir go dtuitfir féin asur do ríog 35  
 Liom-ra ir le ríog féine fáil.

Do glac Orcur goimh ir ffradoc  
 Ir do tóg a lann lán-buadac  
 Le mipe meanman ir neart lám  
 Sur leas ar lám mo mheargac cruaid. 40

Liop b'fada do'n laoc ar talmain  
 An tan d'eirig san tlar arir;  
 Do gaid náipe iar roin an fear  
 Ir méaduig a neart agus a gníom.

Do cait an dír deas-laoc glan 45  
 Ó amarc maíone go hiarbóin  
 San píe san forad san cáirde  
 Ué! a páorais, i ndéingléo.

D'fiarrais Meargac de Orcur ais 50  
 An dtreigfead go lá an gleó;  
 Adubairt Orcur do-geobair do mian  
 Ir do rcuireadar araon san gó.

Táinig an dír lám ar lám  
 Ir do gab an fánuidé a flóis féin,  
 Do gluais Orcar go calma mear 55  
 'San leirg amac poimh an bfein

Dí oream againn go rubac ruairc  
 Ir oream eile fá ghuaim 'n-a ngné  
 Go heirge shéine ar na báiréac  
 Sur gluais ar náimde cuagainn go tréan 60

Do cuaid Orcur i n-éide cata  
 Ir do glac a arm 'r a reiat 'n-a dóir,  
 Do triall i gcómóil ir i scoinne  
 Meargais mine an tréin-leóman.

D'ionnraibh an tóir an dara lá 65  
 Ar maidin go lámhroo dian  
 A's gearradh ír a's creácladh a céile  
 Ír níor b'fada dóibh sur gáir an fían.

Ilíor gáir máoiúte, a pádraibh nuadh,  
 Do tós an fían an trád úr, 70  
 Aclt gáir éaointe ír crialúteaclt'  
 Gáir soláin ír gáir cumadh.

Do b'é fát fód'í gáir an fían,  
 A pádraibh na cléire, go dearbh  
 An trear béim tu's Meirgac na lann 75  
 O'fás Orcur go fann fód talamh.

An tan connacamaibh ar lár Orcur  
 Do faoileamaibh go maibh san anam;  
 Aclt níor b'fada do'n laoc éróda  
 Sur eiribh go beó 'n-a fearamh. 80

A Orcuir, ar fionn na b'fian,  
 Ní fada miam do éorp ar lár  
 Ar úir talmhan sur inoiu  
 A's don gaircúdeac dá buirbe lámh.

Ír dearbh, ar Meirgac na lann, 85  
 Go mbeid Orcur go fann san rpar  
 Ír gac fear eile miam de'n féin  
 Aclt tura ír doó beas amáin.

Cuimnígh, a Orcuir, ar Conán Maol,  
 Do tuitim do'n féin sur oit; 90  
 Cuimnígh ar gac cat cruaidh  
 Do fearuighir do flóistibh fínn

Do rpp eag Conán Orcuṛ áig  
 Ir tug aḡaib go dána ar Meaṛḡaḡ tréan ;  
 Ní fáctar fóir, a Ṗáṭṛaig, 95  
 Cat do b'féarṛ ioir oir laoc.

Do b'é riúṭ an cat ba oian,  
 A Ṗáṭṛaig na ḡcliar, ḡan ḡó ;  
 Cat ḡan roraṭ, cat ḡan páirt,  
 Cat ḡan rṭánaṭ i nḡairṭḡleṭ. 100

Do bí an oir do b'áitne cnear,  
 Orcuṛ ir Meaṛḡaḡ, aṭeir mé,  
 An dána lá ar oṭeaḡṭ do nóin  
 Ir níor b'áitne a ḡclóṭ ná a rceim.

Ní raib ball dá ḡcorraib caom' 105  
 ḡan rian cṛeaḡṭ ná ḡoin lann  
 Ó baṭar cinn go bonn-tráḡṭ—  
 Oúinne ir do áḡc níor ḡreann.

A Orcuṛ, cuimniḡ ḡur leṭ' láim  
 Do tuic ḡruaḡaḡ an Oúna Óir; 110  
 Má cuirtear le Meaṛḡaḡ tú ar ḡcúl  
 Ní áitniṭ oúinn tú, ar fionn na rlóḡ.

Nac cuimín leat ḡur teann do bí  
 Noirniaṭ planṭa an Oúna Óir,  
 Ó nac áitniḡṭear linn do ḡnúir 115  
 Cluinteap linn ḡaḡ tráḡṭ do ḡlóir.

Nac cuimín leat tar éir an áir  
 ḡur leat do tuic Taile mac Tréin,  
 Ir ḡaḡ ḡaircibeac ir tréanṫluaḡ  
 Do tug tuar ar an bṫéin. 120

Da d'earb linn uile an fían  
 Náir b'fada ó an tír an t-éas;  
 Da ró-gearr gur b'aoibinn dúinn  
 Ar dtuitim san lút do'n fear tréan.

Cé tuit ar cálmáin an laoc 125  
 I gceáctaiib dar linn 'ran éas,  
 D'eirig go calma meair arís  
 Ir duhairc ir díct ro do'n féin.

Do bí an nóin i b'fogur dúinn  
 Ir tuisgead b'fionn ir do cad 130  
 Go mba cuibe an tír laoc  
 Do rcuir ó'n gleó tréan go lá.

Do lahair fionn gur an tír calma,  
 Ir duhairc gur maire dóib ardon  
 Staonad ó'n gcad do toil a céile 135  
 Go heirge gréine i mbárad lae.

Arduhairc Meirgac na nglarlann,  
 Ir cuibe rin, a fínn mic Cumail,  
 Ir níor tárlaid riamh liom i ngléid  
 Laoc ir tréine neart ir lút. 140

Ó noct amac, a Meirgais éruaid,  
 Cuirim ruar tuit-re ir do fionn  
 De ló no d'oirde agus go brát  
 No gur bád do ceactar dúinn.

Do rcuir an tír deaglaoc ó'n ngleó 145  
 An oirde rin ir ba leonta cinn  
 I gcorp i b'peoil agus i gcnámaib  
 San bpiš san blát agus san feidm.

Ar na báraí ar aithre lae  
 O'ionnruig a céile an oir go dian 150  
 Ba calma neart ir gniom lám  
 Ar talmain dá tóinng miam.

Do b'iaí rúo, a páorais, an oir  
 Ba gairbe ir ba tréine i ngleó,  
 Ir fearr do cuirpead irteac go cnáim 155  
 Lann dá lám dá b'acaí fóir.

Ní factar fóir oir mar iaí  
 I neart i rian ná i tórean-lút  
 I gcalmaet i mipe i mipeac  
 Ir i n-imir ar mianmain, dar liom. 160

Ní factar a ramail rúo ardon  
 As fulaing trom-béimeann cruaid,  
 As gearrad feóla ir caem-éneap,  
 As fearam san plead san ruan;

I tóreire i tóreine ir i lút, 165  
 San teirce a b'onn i n-a nóil,  
 Do bí an oir san fear ó'n ngníom  
 De lá no tóirde ar fear deic lá.

A meargais cruaid na nglar-lann,  
 Ar Oir, go teann ór áir, 170  
 Ir móir an náire dúinn ardon  
 An fear tá an gleó ro ar ár lámáid.

A Oir, ir tú ir cruada lámá  
 O'ar imir im' comóil-re miam;  
 Do cuirim liom ir é críoc, 175  
 Ar meargac, do lion na b'fian.

Mi hé mo érioc ná érioc na b'fian,  
 A mheargaisí faen na nglar-lann,  
 Tuitim, mar luathair-re, leó' láim,  
 Ar Orcur na páirte dteann. 180

Do glac Orcur na lann ngear  
 Meanmain, cé gur baot a fhuad;  
 Níor b'fada go noubairt tar a éir  
 An teann-glór Meargad: buó mait ruan.

Deir tú ar oit bíó ná ruain, 185  
 A mheargaisí éruair, ar Orcur ais,  
 No gur dúit ar oit cinn  
 No dómra, mar maidoir, ar lár.

Níor b'fada dúinn taob ar taob  
 As feiteamh ir as éirteact leó 190  
 Go raib Meargad ar cúl rcéite  
 As Orcur na mbéimeann scrudó.

Mi fuair rcit ná roraó ó Orcur  
 Act gac béim coiltz dá leasad go teann  
 I bpoirceann an comraic éruair 195  
 De mheargad gur buain an ceann.

## LAOI mhá mearḡaig

1. Aitne Shóirḡeal i ndiaḡ a fip aḡur a diaḡ mac do  
tuit ar ḡnoc an áir.

A mearḡaig na nḡlar-lann nḡear,  
Do b'iomḡa ḡliaḡ ir tḡom-ḡaḡ  
I ḡtionḡl ḡlḡig ir aonapáin  
Do tuit leḡ' ḡruaḡláim ḡeal.

Níor b'ḡearaḡ mé ḡo ḡaib' n-a ndiaḡ 5  
ḡḡeaḡt ná ḡian ar do ḡorp  
'S ir ḡearḡ liom ḡur cealḡ, a ḡráḡ,  
Ir naḡ neart láim do buaḡo oḡt.

Do b'ḡaḡa do tḡiall i n-imḡian  
Óḡ' tḡir ba ḡaom ḡo nḡir ḡáil 10  
D'ionnḡuigḡ ḡinn aḡur na bḡian  
Do ḡealḡ mo tḡiar do'n bár.

Díombáirḡ! mo ḡéile, mo ḡeann  
Do ḡaitlear le meang na bḡian,  
Mo ḡir ḡḡláḡ, mo ḡir máḡ 15  
Mo ḡir ḡear ba ḡarḡ ḡliaḡ.

Mo ḡuma! mo biaḡ aḡur mo ḡeoḡ,  
Mo ḡuma! mo ḡorc ó ḡaḡ áirḡ,  
Mo ḡuma! mo tḡiall i n-imḡian  
Ir ḡur ḡaitlear mo laoḡraḡ ḡáirḡ. 20

Mo ḡuma mḡr! mo ḡúin ar láir,  
Mo ḡuma! mo ḡeaḡ aḡur mo ḡeaḡ,  
Mo ḡuma! mearḡaḡ ir ḡiarḡán,  
Mo ḡuma! liagán ba bḡeaḡ cliaḡ.

Mo cúma! mo cúimeádo ir mo díon, 25  
 Mo cúma! mo bpiḡ aḡur mo teann,  
 Mo cúma! ir é ir doilb ó'n oic,  
 Mo cúma anocht! rib go rann.

Mo cúma! mo lútḡáir ir mo ḡreann, 30  
 Mo cúma! mo ḡeall i nḡac áit,  
 Mo cúma! mo lút aḡur mo neart,  
 Mo cúma ó noct amac go brát.

Mo cúma! mo tpeoir aḡur mo tmaill, 35  
 Mo cúma! mo mian go ló an báir,  
 Mo cúma! mo tairce ir mo réim,  
 Mo cúma! mo laocéra ba cáir.

Mo cúma! mo leaba aḡur mo fuan,  
 Mo cúma! mo cuairt aḡur mo teact,  
 Mo cúma! m'oirde aḡur mo blát,  
 Mo cúma éiríodte! mo triúr fear. 40

Mo cúma! mo máire ir mo rcéim,  
 Mo cúma! mo féada ir mo tairce,  
 Mo cúma! mo éirte ir mo máoin,  
 Mo cúma! mo tri coinnte ḡaircib

Mo cúma! mo cáirdé ir mo ḡaoil, 45  
 Mo cúma! mo muinntear ir mo cáraio,  
 Mo cúma! m'atair ir mo mátair,  
 Mo cúma ir mo cár! rib marb.

Mo cúma! mo páirt aḡur mo fáilte, 50  
 Mo cúma! mo fláinte ḡac am,  
 Mo cúma! mo meirir ir mo fólar,  
 Mo dá dólar! rib go rann.

Mo cúma! do flegas asur do lann,  
 Mo cúma! do ceannraeas ir do shrád,  
 Mo cúma! do tír ir do baile, 55  
 Mo cúma! rib do rcaipead om' dái.

Mo cúma! mo éuan ir mo éalait.  
 Mo cúma! mo tairce ir mo féan,  
 Mo cúma! mo mórbáas ir mo ríogáas,  
 Mo cúma ir mo éaoir rib so héas! 60

Mo cúma! mo raas so hiomplán,  
 Mo cúma rib i n-am gléir,  
 Mo cúma! mo tionól ríog,  
 Mo cúma! mo triar leóman féin

Mo cúma! mo imirc asur m'ól, 65  
 Mo cúma! mo céol asur m'aoibneas,  
 Mo cúma! mo shianán ir mo bantraas,  
 Mo cúma éanntlaas rib éaoirde!

Mo cúma! m'fonn asur m'fíadaas,  
 Mo cúma! mo triar dearbhaas 70  
 Mo cúma! oé! mo cúma ias!  
 Ir a leasad i n-iméian do'n féin.

D'aicín mé ar an rluas ríde tréan  
 Do bí i ngléir ór cionn an Dúin  
 I scaas le céile i nglintib aeir 75  
 So raib an léan le buaint dom' triúr.

D'aicín mé ar an bfoasar-shuas ríde  
 Do féir so cruinn irteaas im' éluar  
 Náir b'fada uaim goim nuas rceíl:  
 Buir otuitim-na ir é do tuair. 80

D'aitin mé i dtúr an lae

Do fear mo triúr deaglaoc liom  
Ar amarc déara pola 'n-a ngrá  
Ná fillfidir fá buairt éugam.

D'aitin mé ar gút na mbaobh

85

I nbur scaitir fá meirir gac nóin  
Ó fearabair go crotaic liom  
Sur b'fósar dom léan ir bhrón.

Ir cuimín liom a triuir ba tréan

Sur minic mé lib féin dá luad 90  
Dá mba imteacht go héirinn oib  
Ná feicfinn bur ngnaoi fá buairt.

D'aitin mé ar gút an féis

Gac maidean ó triall ríu uaim  
Sur tuitim oib i láitir fínn 95  
Ir nár b'fillead oib do'n tír go deó.

D'aitin mé, a triuir ba éaró

Ar ndearmad bur n-iall gcon oib  
Nár b'fillead oib arís le buairt  
San céalg ó fluaigtió fínn. 100

D'aitin mé, a coinnte gaircú,

Sput an eapa ar éaoib an Dúin  
Ar mbeir 'n-a fuil le linn bur dtriall  
An feall ro maí go maí i b'fíonn.

D'aitin mé ar éuaird an iolair,

105

Gac nóin ag fillad ór cionn an Dúin,  
Nár b'fada, ué! go scluinfinn féin  
Tárc dhoicercéala ó mo triúr.

D'aicín mé 'nuair d'feoir an bile  
 'Duir géis ir duille ór cómar an Dúin, 110  
 Nár ceacht fá buair tar n-air oib  
 Ó cealgaib fínn mic Cumail.

D'aicín mé ar amarc búr n'oiriú  
 An lá do truaill rib ó'n nDún  
 Ar eitil an féis rómair amac 115  
 Nár cómarca mair ar carad cuşam.

D'aicín mé ar coin Ciardáin  
 As gláim soláin gac nóin  
 Nár b'fada go bfaðainn, mo pian!  
 Búr o'tarc a o'triar, mo míle brón! 120

D'aicín mé ar earbair ruain  
 Gac oirde buan ró fpucaib deór  
 Óm' porcaib ó fear rib liom  
 Nár tuar cumdaig oib-re a fórc.

D'aicín mé ar an aipling bróin 125  
 Do cairbeain mo gair dom féin—  
 'Nuair gearrao ceann ir lámha díom—  
 Sur rib-re do bí gan péim.

D'aicín mé ar Uaithín glórac  
 Gadar ba ró-fearc lem' liasán 130  
 As glamgaill gac mairdean moc  
 Mo trúp sur cinnte dóib an bár.

Ir d'aicín mé 'nuair cairbeánao dom  
 An loc pola ar aic an Dúin  
 Torcarca go raib mo triar 135  
 As an sceilt ó nár faor mair fionn.

## CUIO A DO.

## sealṡ sléibe fuair.

Lá dá maib fionn ir a flóigste  
 So lionmar epóda calma meap  
 Aṡ reilṡ ar mullaṡ sléibe fuair  
 An fíad sup ṡluair i 'túir na bfeap.

Do leanad leó fá lút an fíad 5  
 ṡac laoc so 'dian 'n-a fáir-mit,  
 Do bí an fíad so beannaṡ boib  
 Aṡ rearam 'ran leirṡ so dána ṡlic!

Níor rṡad an fíad fó éirio ṡairb 10  
 Sup fáṡ ré 'dearb amac an rliab  
 Ir lean an fían i fó lom-lút  
 So poiceadar úr-énoc liadair;

De ériall so tréan ó énoc liadair  
 ṡan luige i pian ná i léim,  
 Ar roin arir so Cairrṡín cruair 15  
 Do leanadar a luar 'r a réim.

fó'n am 'n-a 'táinig an boib-fíad  
 So Cairrṡín cinn tráṡa na ṡloc  
 Níor b'feap dóib roir reoc ríar  
 Cáir ṡab an bean-fíad 'ran ṡenoc, 20

Do tpiall tpeam aḡainn roir  
 Ir tpeam riap aḡur ó tuiaró;  
 Tpeam ariṛ ró'n áiró ba tdear  
 Ir ár ḡcoin ḡo pṛap ir an ḡcuairó.

Do tós Sceólaí. an riab 25  
 Ir do leanamair ḡo tian an tpeilḡ  
 ḡo tóaimḡ tṛar n-air ró'n rliab  
 ḡo bṛuac Stéibe fuaio 'ran teiceadó.

Do rcar fionn ir 'Dáire binn 30  
 Sealadó ó rliḡe na bṫian,  
 Níor b'fada mar roin tóib  
 ḡur b'ionann leó roir ir riap.

An tan t'aitin fionn ir 'Dáire  
 ḡo riab an reacrán 'n-a rian  
 'Do reinnead le 'Dáire tṛuag-cuma 35  
 Ir reinnead le fionn an tóro fían

Do cuatamair uile an fían  
 'Dáire ir ár tṛmaṫ aḡ ceól,  
 An uair meartuirde linn ó tuiaró  
 'Do b'fada uainn roḡar an ḡlóir. 40

Do bíodar an tóir aḡ tpiall  
 ḡo ríngadar 'ran rliab ḡo rann,  
 An macaom mna' do b'áilne rnuad  
 Comṫáirt ḡan ḡruaim, lán de ḡreann.

'O'fiarraig fionn flait na bṫian 45  
 'De'n ḡnúir reo ba rciamaṫ rnuad:  
 Cṛeado do-beir tú id' donar  
 I n-imeall énuic Stéibe fuaio?

Mé féin agus mo éaoin-éile  
 Do beit ag triall tré an leirs;  
 Cualaíod ré gotha gadaí mbinn,  
 Do rcar liom is lean an treilg 50

Créad an c-aínm atá ort féin  
 A deis-bean tréim na ngruaíod rór,  
 Is fóir comáinm d'fíir gíinn,  
 No cáir gab laos na reilge ar reöl? 55

Lobairán comáinm mo éile,  
 Mo comáinm féin glanluaíod;  
 Ní fear dom cáir triall rúo  
 No an treilg pó lút cáir gluaí. 60

Is corráil reo' gnúir áluinn  
 Supab laoc tu atá ar cuairíod,  
 Is deaíod mar an gcéadna liom  
 Sup tú fionn mac Cumáil éruaíod.

Liom-ra, ar fionn, an trealgs,  
 A síogán éailce na n-órcuac,  
 Ní fear anoir dom roir reoc riar  
 Cáir gab an fían ná an fíad uainn. 65

Cionnur do rcarair iur an bfein,  
 A fíinn na n-éacta ba éruaíod?  
 Is iongnad liom ná fuil id' dail  
 Oream breas no táin deo' fluas. 70

Do gluaíreair féin agus dáipe  
 So lom reoc cáic i ndiaíod an fíad,  
 Ní fear dúinn, a síogán, anoir,  
 Cáir gabad linn roir ná riar. 75

Triall-re linn, a Shianluath, ar Fionn,  
 Iy cibé taobh 'n-a ngluairtear linn  
 Déarfam tura i n-ár gcómháil  
 Iy ní tréigfeam go b'áit do shaoi. 80

Dá mbuio dhóig liom, a Fínn na bhfian,  
 Ar an leirg as triall go bhfuil an trealg  
 Do triallpáinn i nbur nódail san éalrde  
 Iy do cómhairle, a Fínn shádmair, glacpáinn

Níor éian dóib as labhairt go caoin 85  
 An tan éualadar rítceól ruain  
 Dá feinnim go binn ye n-a dtaoib  
 Iy gluar potram 'n-a díaró iy ruaim.

An leat-ra an ceól, a ingean éaom,  
 Dá feinnim ye n-ár dtaoib go binn? 90  
 Níor b'fada liom-ra real ió' dail,  
 A ríogán aig! áct an fían im' díe.

Ní'l ceól ná níó ar bit im' dail  
 Áct tura amáin iy Dáire binn,  
 Ná neac eile fí an shéin 95  
 Áct mar feiceann rib féin mo shaoi.

Do méaduig ceól asur ruaim  
 I dteollaid na scluar as an trír,  
 Do bíodar as dul i dtrom-néalaid  
 San fearam, féin, i n-aon díob. 100

Níor éian dóib amlaio rin  
 Sur tuiteadar uile cum láir  
 Iy do éuaid an triar ba éaoin réio,  
 A páorais, i dtrom-néalaid báir.

Ar tteact ar na néalcaib doib  
 1 scrut 1 sclóð 1 nðat 'r 1 rnuat  
 Do connarcadar le n-a tcaois  
 Dún breas nioşda fe réim buada 105

An breicir an dún órda úo,  
 Ar fionn mac Cumail le Dáire réim?  
 Do-cím go slan roiléir, ar Dáire.  
 A fínn, ar an fáidbean, cím-re réim. 110

Do connarcadar fór 'n-a ttimceall  
 Fairrge linn-şorim tonn-tréan;  
 Ir gluar amac ó'n Dún 'ran rnam  
 Laoé corpanta ir bean ba réim. 115

Do şreamuis an laoé ir an bean úo,  
 A bádrait, şan lút an tmar  
 Ir do ruşadar leó iao 1 n-a nðeoir  
 Do'n Dún órda 'ran rnam go dian. 120

Ir fada mire, a fínn na meang,  
 As leanmáin an t-am ort d'fagail,  
 Anoir ó táir fóm' dian-rmac  
 Ní dul amac duit go ló an bpad'. 125

Ir cuimín leat, ar Measac na lann,  
 A fínn, an feall do minnir trát  
 Ar mo dír de macaib caoma,  
 Tait mac Tréin ir a paib 'n-a dail. 130

Ir cuimín liom, ar fionn ais,  
 Şur tuiteadar le lámh na bfián,  
 Ní le ceitş ná fór le meang  
 Act le cruadlann ir cóimşliad. 135

- 1r do b'fior doib, a fíor móir,  
 Dá mbeoif beo, sur nearc láin  
 Do tug doib aithe ar an éas  
 1r nac cealg ó'n bfein ar énoc an áir 135
- Aet 1r leor linne mar fiaonuire fíor  
 Ailne an ginn annro mar tá,  
 Iomda cat 1r trom-rló  
 Anoir fá b'ón 'n-a diaib go clat. 140
- Cao é do gaoi-ra le Ailne an ginn,  
 A fíor móir liomda 1r garb glór?  
 Mire a dearbádair go fíor  
 Mo comainn féin Oraigeantóir.
- Ceanglaib Dáire, fionn, Glanuaib 145  
 1 scuimead cruaid le Oraigeantóir,  
 Do cuir i garcair iad go dian  
 San ceannraet san rian san treoir.
- Do bí an triar ar fearb cúis lá  
 1r cúis n-oiúce iomrlán san gó 150  
 'San garcair dáingín éraibte úr  
 San diaib ró púdaib, san deoc san ceol.
- A Ailne fnuad-gaal, ar fionn lá,  
 Ar énoc an áir 1r cuimin leat  
 Go bfuair cuimead fial na b'fian 155  
 Cé lom an triar ro anoir ró' rmaet.
- A fínn, ar Ailne, de glór cruais,  
 Ní go go bfuair mé cuimead fial  
 Oo' mnaoi céile gáinne an ginn  
 Dul do caiteam bíd na b'fian. 160

Ní cuibhe duit-re, a níosan cruaidhe,  
 Fás' rmaect ó fuaidir deaib rinn  
 Ár gcuir san cáirde cum báir  
 'S san biað gac trát do moinn linn.

Do b'fearr liom, a fínn, san bpreis, 165  
 An fían re céile go mbeoir tlat  
 'San capcair rin i gcumreac cruaid  
 Io' dail, ir níor cruas liom a gcár.

A bean, ó noctair dúinn do rún  
 Cé doilg ár bpróir ir ár gcruaócar 170  
 Ir rinn go daingean dian fóo' rmaect,  
 Ár rlan fóo' gearaib aet nio amáin.

Créad rin amáin, a fínn na ntuar,  
 Leat dá luað? ar dilne an srinn,  
 Ní tiocfaib leat go lo an brát' 175  
 Leo' cealgaid gnait na geara claoirde.

O'fiarpuig dilne de glanluað  
 Créad fát ar gluair le imteaet fínn  
 Ir a bean céile aige féin:  
 Do'o' famail-re ní réim an gníom. 180

Do noct glanluað annroin san bpreis  
 A tuar féin le fíonn go glie  
 Náir b'feard i, roir reoc riar,  
 Go b'facaib riam é noime rin.

Ir corráil, ar dilne, má'r fíor, 185  
 A glanluað, mar innirir dúinn,  
 Nac cuibhe dúinn tú beic fó rmaect  
 'San capcair reo i nglar san cúir.

Do noéctairé Ailne an luath go fóir  
 Ir a rcéal i mbríg le Dhráoiḡeantóir 190  
 Ar moð go tóáinig ré do'n catair  
 Ir ḡlanluath ó n-a gearaib v'fóir.

An tan do fuair ḡlanluath a réim  
 Ba doilḡ léi i ngéibean fionn,  
 O'fás plán aise ir as Dáire binn 195  
 Ir níor mian léi i ḡcuimpeac a ngealḡnúir.

An trát o'fás ḡlanluath an capair  
 Do fuair rí biað le caiteam ó Ailne;  
 Do tuit rí go beac i néalair  
 Ir ba truaḡ, a cléirḡ, bean a cáile. 200

Fó'n am sup téarḡair ar na néalair  
 Tug an r'éiribean oi san rpár  
 Deoc ar ballán geara ríde  
 No cleap-cóir bi aici 'n-a láim.

Com luath ir o'ib ḡlanluath an deoc 205  
 Táinig go ḡroð 'n-a ḡnát-ḡnai  
 I n-a réim ir a clóir'rcéim ceap  
 Ac fionn i nglar ir fluac do caoin.

Ir deapð sup aicnir io' ḡnai,  
 A ḡlanluath ḡroide, ar Dhráoiḡeantóir. 210  
 Nac ionmuin leat-ra fionn ir Dáire  
 I ngéibean map atáir san fóir.

Ní ḡaol dom fionn, ní ḡaol dom Dáire,  
 Ar ḡlanluath, ná táin na b'fian,  
 'S ir truaḡ liom go fóir a ramail 215  
 Do beir i ḡcapair san deoc san biað

Má'r ionmhuin leat-ra, a Shlanluad,  
 Diað gac uair do tabhairt do'n oir  
 Do-geobair é, ar Oraiigeantóir,  
 Ir beir a ngeara san fóir i mbrið. 220

Ní iarraim a scornam ar an éas  
 Ná ó'n scarpair a léim do luad  
 Aét amáin go bfaðair an diað,  
 A Ailne fial, do máir Shlanluad.

Ní cuirfead-ra fionn ná Dáire 225  
 Go sroo cum báir, ar Oraiigeantóir,  
 O'féacain an bfaðainn an fían go léir  
 Go cruair i ngeibeann mar don leó.

A tá an fían uile san bpreis  
 Ar lút go léir ar loirg fínn, 230  
 Ir dearb liom-ra féin go beaét  
 Go bfaðar pó gáir-rmaét a líon!

Do goir Ailne ar Shlanluad  
 A g sabáil cuairt' an Dúna óir,  
 Ir ní maib reoir ann dá Ailne 235  
 Náir tairbeain trát do'n píogam óis.

A Ailne, ar Shlanluad éaoin,  
 A tá an oir 'ran capair féis  
 O'earbair na bpleað ba gnat leó  
 Do cáiteam gac ló i scat 'r i ngléir. 240

Do rug Ailne ir Shlanluad  
 Diað pé luar i ládair fínn  
 Sur an scarpair i n-a maib féin  
 Ir Dáire go faon san bpreis

An tan do connairc fionn ir Dáire 245

An dír ba áilne úr as teac  
Sileadar fíara deór go dian  
As caoinead na bfián do beir ear lear.

Do beannuis Glanluad glé do fionn,  
Do goil go dubac ar amharc a shaoi; 250  
Níor labair áilne oiread ir focal,  
Níor éruas i nrocar léi mo rí.

Do caitead le fionn asur le Dáire  
Annroin, a pádmair, deoc ir biað,  
Do gluar an dír ban ar lú 255  
Ir d'fásadar dubac fionn na bfián.

D'fiarruis díob Draiigeantóir  
Cá rabadar ar cuairt an dír,  
Noctadar do sur i brodar fínn  
Ir Dáire an srínn le biað ir ois. 260

D'fiarruis Draiigeantóir díob  
Cionnur do b'fear srínn Dáire?  
Do noctadar do, réal san sò,  
Sur sreannmair i sceól ir i scáil é.

Buð mian liom-ra, ar Draiigeantóir, 265  
Go scluinfínn an ceól má tá binn.  
Atá go dearb, ar Glanluad,  
Ní bréas a luad ir fóir caoin.

Do ériall Draiigeantóir do'n earcair,  
Le Dáire labair go borb teann: 270  
Do cuata mé ir ní fear an fíor  
Go reinnir go binn asur le sreann.

Dá mbeidís an fíán uile im' dái,  
 Buò spreann ír buò páirt leó mo céol,  
 Creidim náé ionmhuin leat-ra 275  
 Mo céol mo éanaó ná mo glór.

Seinn anois dúinn do céol binn  
 Go bfearam an fíor an cáil úo,  
 Má tá fearó ní binn liom é—  
 A pádrais, ír é adúdaire. 280

Ní'lim-re i bponn cum ceoil,  
 A Óraoiḡeantóir, ar Óáire binn,  
 Atáim féis fíorlas neamhfuaire  
 Oo' ḡearaib a ruḡ buaio mo ḡrinn.

Tóḡrao-ra díot bríḡ mo ḡeara 285  
 Go reinnfíir dúinn do céol binn,  
 Ír má bíonn annra i broḡar 'r i bfuaim  
 Ní feicfead i nḡuair fear do ḡrinn.

Ní tiocfaio liom reinnim go binn  
 Ar feicrim fínn i nḡlaraib daor, 290  
 Ír doilḡe liom é féin ír an fíán  
 Ba pleadótaé rial ioná mé féin.

Tóḡrao-ra buaio ná nḡeara o'fíonn,  
 Aet reinn-re dúinn, a Óáire an ḡrinn,  
 Aḡur mór binn liom fuaim do méar 295  
 Ír aihail ír réime feara a mbríḡ.

Do cuir Óraoiḡeantóir i neimhbriḡ  
 ḡeara fínn ír Óáire fuaire,  
 Do tuḡ ré dóib buaio ír deoé,  
 Ír do feinn Óáire ḡan loét binn-fuaim. 300

Do taitn le Dhaoiḡeantóir go móir  
 Mar do reinneadh an ceól le Dáire,  
 Do ḡair do'n éarcair ḡlanluadh  
 As éirteadh le ruaircear com páim roim.

Do taitniḡ le ḡlanluadh ir Ailne 305  
 An ceól do feinn Dáire binn,  
 Da ḡreann áobal le ḡlanluadh  
 Ná facaídh i nḡruaim mar bí.

Buadh lútgáir liom, ar Dhaoiḡeantóir,  
 Fionn go fóill róm' rmaect ó tá, 310  
 Cíobé áro de'n domhan 'n-a bfuilid  
 A flóigste uile do beic 'n-a dáil.

ḡac críoc ḡac áro aḡur ḡac iat,  
 ḡac tuait ir ríadh dár tḡiall do'n féin,  
 Ar dian-loḡs fínn ir Dáire 315  
 'San leirḡs reo tángadair taob me taobh.

Do bí Dáire as reinnim go binn  
 Fó'n am 'n-ar teadh do'n féin annrúo,  
 Fé léim lúit aḡur mipe  
 I bḡoḡur, ué! tḡs ríadh éuḡaimn. 320

An tan do éualadair an fían  
 An binn-ceól dian ran Dáire  
 Ní fada do héirteadh leo  
 Fé'n am ḡur ḡleó a nḡut ḡáirca.

An uair do éualaid Dhaoiḡeantóir 325  
 An uall-ḡlór rin na féine  
 Do éur a ḡeapa i mbuaídh-bḡiḡ  
 I nḡáil na tḡipe me céile.

Do balbuisgeadh an ceól re Dáire  
 Ir an fían a g uallghártao go lom, 330  
 Níor b'fada go scualladar fotham  
 Ir fuaim 'n-a focair mar gáir tonn.

Ní raib neac de fludaitib fínn  
 Náir tuit gan móill i néalaid bair  
 An trát do cuireadh le Draiigeantóir 335  
 A geara fá bhrón 'n-a nódail.

Táinig Draiigeantóir ir Ailne  
 Amac ar an ráim go dlút,  
 Níor fágadar neac de'n féin  
 Náir tugaodar le céile do'n Dúin. 340

Adubhairt Draiigeantóir go borb  
 'Nuair fuair fá n-a comérom iad:  
 O'r díb-re uile fóm' rmac  
 Ir dearb go scuipfeadh rib óm' pian.

Níor fág fear ar lút díob 345  
 Náir ceangail ró cuimhead cruaid,  
 Do cuir 'ran carcair iad gan éirde  
 I bfochair Dáire ir fínn na nuaire.

An uair do connairc fíonn ir Dáire  
 An fían a g teact láithead do'n carcair 350  
 Do ríleadar fpara deór go dian,  
 Ir an fían le céile do fheadair.

O'fág Draiigeantóir rínn uile  
 Ró gearaid 'n-a dtuille i n-dar nódail,  
 'San gearcair doimhin áo ró púdar 355  
 Da realao dúinn i scuad-cár.

Δ Όραιοιγεαντόρι, αρι Ξλαντιαθ,  
 Ό'ρ τομ φέιν ι ηςυαιρ φό ρμαετ,  
 μά ταιτνις λεατ σεόλ Όδιρε  
 Δ φειννιμ τοúινν τράτ τυοú μαίτ. 360

μά'ρ μιαν λεατ-ρα, α Ξλαντιαθ,  
 Σεόλ βινν ρυαιρε, αρι Όραιοιγεαντόρι,  
 ιρ έιζιν το Όδιρε α φειννιμ τοúινν  
 ιρ φόρ το φιονν αςυρ τά ρλυαξ.

τάιμς Όραιοιγεαντόρι το'ν έαρκαρ,  
 Διτνε έαοιν ένεαρτα ιρ Ξλαντιαθ,  
 Sinne φό ξεαραιθ ιρ φό κυμπεαδ  
 ιρ τοιλις λινν α βειτ τά λυαθ. 365

Seinn τομ ζο βινν, αρι Όραιοιγεαντόρι,  
 Δ Όδιρε, το σεόλ ρυαιρε να υφian,  
 ιρ ιονμυιν λε Ξλαντιαθ έαοιν  
 ιρ λε Διτνε αν ξρινν φειννιμ ξλιαθ. 370

ιρ νεαμ-ρυαιρε ατδαι-ρε, αρι Όδιρε,  
 Cum φεανμα αν τράτ ρο λε ξρεανν  
 ιρ φιονν αςυρ α ρλυαιξτε ζο τυαιρε  
 φό ξεαραιθ ιρ φό κυαθ-ρμαετ τεανν 375

Κυμπεαδ μο ξεαρε ι νειμβρις  
 Οο' τάι-ρε αριρ, αρι Όραιοιγεαντόρι,  
 ηδ ζο φεινντεαρ λεατ ζο βινν τοúινν  
 Το σεόλ κυμαθ ιρ το έαιρμιρετ ξλεό. 380

ηιορ φειννεαρ ριαμ φόρ σεόλ βινν,  
 Αρι Όδιρε ζο μιν λε Όραιοιγεαντόρι;  
 Αν τράτ ιρ διαεραδ το'ν φέιν  
 ιρ ξηάτ λιом φέιν βειτ διαεραδ λεό.

Cuirfead i neimhbríḡ geara fínn 385

ḡo reinn-teap leat ḡo hinn dúinn ceól,  
 Aét páḡpaíḡ mé caḡa na bḡian  
 Ír na gearaíḡ ḡo dían fá dóbḡón.

Ní féadḡfainn-pe, do páíḡ Dáipe,  
 Seinnim ḡo bḡáḡ ar téíḡ fuairc, 390  
 A Dḡpaiḡgeantóir, tuig ḡo foiléir.  
 Dá mbead don fear de'n féin reo duairc.

Do cuir Dḡpaiḡgeantóir i neimhbríḡ  
 Na geara ó dáiḡ fínn ír a fíuaḡ  
 No ḡur reinnead le Dáipe an ḡínn 395  
 Foḡar-ḡuḡ téad binn ír ḡáir fuam

Do taitníḡ ḡo maíḡ le Dḡpaiḡgeantóir.  
 Foḡar hinn an ceoil rin Dáipe,  
 Do feinn pé annḡoin a cúma féin  
 Ír cúma cḡoíḡe na féine dá láḡair. 400

Aḡubairc annḡoin Dḡpaiḡgeantóir  
 Náíḡ b'fada dóíḡ do'n féin  
 ḡo bḡaḡaíḡir uile le n-a céile  
 Aíḡne ar an éaḡ ḡan bḡéiḡ.

Fó'n am roin do reinnead le Dáipe 405  
 Ceól uall-ḡáíḡa ír tḡom-ḡaoíḡ,  
 Níor b'fada ḡo dḡáinḡ 'ran doḡar  
 Dḡpaiḡgeantóir ḡo bḡoíḡ amḡaoin

Do hoḡclad nír an doḡar úḡ  
 Ír doḡ' aítḡeac uíom a ḡeacḡ íḡḡeac, 410  
 D'féac fíonn aír ḡo lán-tḡuaḡ  
 Ír níor dóilḡ leir ḡḡuaím na bḡear

Níor reinneadh níor mó re Dáire  
 An tan do táinig Opaigeantóir  
 Go ndubairt fionn leir aipr 415  
 Seinnim go binn gan ceath doib.

Do feinn Dáire ar cómairle fínn  
 An ceol go térbinn do'n féin,  
 Do gab fearg Opaigeantóir:  
 Ir gairt go bionn doib, ar ré. 420

Do tónao leir an carcair geara  
 Go lom uaingean ar an bfein  
 Ir táinig tar n-air ar cuairt  
 Mar a raib Glanluath ir Ailne féin.

Ilí raib Lobarán 'n-a gcómóail 425  
 O'fearpuig go hárd cár gab ré:  
 O'innir Glanluath ir Ailne do  
 Náir b'fear doib cár gab an laoc.

Do reairt go borb ór árd  
 Ar Lobarán i gceol do'n féin, 430  
 Do fheadair rú a clúir de'n tóin  
 Ir gluar ar lúe go raínis ré

Cá raibair, a Lobaráin, ar cuairt?  
 Ar Opaigeantóir go sruamda ceann,  
 Ir deard liom ód' ériall fó leir 435  
 Sur mian leat mé do beir go fann.

Do ériall leir Lobarán gan rpár  
 Mar a raib cáe i nglaraib cruada,  
 Do cuir 'n-a cómóail bris a geara  
 Ir o'fás 'ran carcair é fá sruaim. 440

Do bí roimhir i mbruinnibh báir  
 A trí ir céad ráirféar de'n féim,  
 Do baineadh re O'raoiseantóir díobh  
 Go tapa na cinn san don b'éis.

Do bí a's teac't cum Conáin m'aoil 445  
 Ir a lann liom'ta 'n-a dóir go teann:  
 Cá bfuil do triall, a O'raoiseantóir?  
 Fan go fóill, ná dein oim feall.

Do bí O'raoiseantóir fá garb-éirí  
 Ir a lann san éirí ór cionn Conáin, 450  
 D'éirí an fear maol de p'reab  
 Ir iall níor fán ar a fuidéacán.

Coirce do láim, ar Conáin, go triuas,  
 Ir leór duit mo shuair mar táim,  
 Ní'l dul a'sam-ra ó'n éas 455  
 Ná cuir triuas'méil cum shroo-báir.

Do triall O'raoiseantóir annpoin uainn,  
 'San éirí fá shuair d'fás ré rinn  
 Go doilíg dobhónac lán-duabac  
 San féim san lút ar earbaidh shinn. 460

Do labair lobarán le fionn  
 Ir duabair go ciuin san fíor do éad:  
 Adá 'ran dún ro leigear ar ngeara  
 Dá dtigeadh linn teac't ar a fásáil.

C'éad é rin? ar fionn na b'fian, 465  
 Do-béaraibh ruan ó n-ar ngearaibh dúinn,  
 Ir triuas san é anoir ar fásáil,  
 A lobarán, má tá 'ran dún.

A tá ballán, a fínn, 'ran tóin  
 Do-béarad tóinne lút ir pian, 470  
 Ir dá mbead pé a gáinn anoir  
 Níor b'fada an goim i n-ár bpian.

An bparaid turá, arra fíonn,  
 An ballán uo, a lobaráin éaoim,  
 O'fóirpead rínn anoir ó gúair, 475  
 Níon gcualaid tó dá luad a bpiis?

Do cualaid mé as glantúad  
 Sur fóir i féin ar gúair an báir,  
 Ir o'innir rí tóinn fóir pé rún  
 So leigearfad gac rúdair dá raib 'n-ár n-dáil. 480

Níor b'fada tóinn amáil rin  
 O'raoi gearntóir so otis do'n éarpar,  
 A lann 'n-a dóir so líomta dian  
 Cum na féine uile do díctéanna.

A fíir maoil, do ráir O'raoi gearntóir, 485  
 Gléar do móir-éann ir gab mo béim,  
 Ní págfa neac ós ná árpaid  
 Nac cuirpead cum báir anoir de'n féin.

Táim-re im' tpuas-lobar boct,  
 Ar Conán, so doilig lán-dubac; 490  
 Ná cuir coirde me cum báir  
 So leigearfar leat mo éneáda ar otúr.

Do gáir O'raoi gearntóir ar díne,  
 Ir táinig ríre láitneac éugáinn;  
 O'féac rí pá gnuaim so roiléir 495  
 Ar fluas na féine ir ar fíonn.

Tabair dom, agra Ōraoiġeantóir,  
 Ballán órða na nġear ġġuarð  
 Ho ġo leiġearrafð ġoin ioċċair  
 An ġir maol ūo ġé ġruaim. 500

Nā leiġir an ġear maol ūo, ar Ailne,  
 Nī pūðar linn a ċruað-ċār,  
 Nā tabair dō ċáirde ar biċ  
 Nā dō'n ġéin aċċ a ġġur ċum báir.

Nī iarraim air mo ċur ó'n mbár, 505  
 A ġeal-Ailne, ar Conán Maol,  
 Aċċ amáin nā beað im' loðar  
 Ar dteadċ dom' ċraoċað dō'n éaġ.

Ō'imċiġ Ailne de ġarð-ċroġċ  
 Ir d'ġeáċ ġo dōċċ 'n-a diarð ar ġionn, 510  
 Nior b'ġaða dī ġo dċáinġ arġr  
 Ir ċroiceann bī aici lán de ċlūm.

Ceangail é ġeo, a Ōraoiġeantóir,  
 Do ċromán ċóir an ġir maol ūo ;  
 Leiġearrafð ġan ġpár ġoin a ċġeáċċ, 515  
 Ir tabair an t-éaġ dōib ġéin ir d'ġionn

Do ġlac Ōraoiġeantóir ġan ġpár  
 An ċroiceann ir do ċeap do Conán,  
 Do lean ó'n ló ġoin dō ġur ċruall  
 Ir nī ġaid ariam ġan ġorainm 'n-a dāil. 520

Nā ċur-ġe mġre anoir ċum báir,  
 Ar Conán, a Ōraoiġeantóir,  
 ġanġað io' dāil ar ġo ġuar  
 Mo dīċċeannað buð ċruaġ ġan ċóir.

Δ Ὀραιοῖσαντόρ, ἀρ λοβάρην, 525  
 Μά'ρ μίαν λεατ ἀρ μβάρ ῥο λέιρ  
 ἱρ λεόρ λεατ ροιν μο ρεάλ τρυαίξ  
 ἱρ ἀν ρεαρ μαολ θυαίρε το ραοραὸ ὀ'ν ἐάξ.

Νι ὀεαρναρ cealξ ná meang,  
 Σαίρε ná τεανν ní ραίβ im' ὀáιλ, 530  
 Δά ὀρίξ ριν, α Ὀραιοῖσαντόρ,  
 Νι cuibe ὀuit leó ἀνοίρ μο βάρ.

Νι cuirpeaδ-ρα tú cum βáιρ,  
 Δ ὀνάν, το ράιὸ Ὀραιοῖσαντόρ,  
 ἱρ βειὸ tú im' ὀómῶáιλ-ρε ρέιν 535  
 Δρ ρεαὸ το ρέ ξαν ceαδ ὀóιβ

Το ξλουίρ Conán le Ὀραιοῖσαντόρ  
 Δρ ἀν ξcapcαιρ ἀρ ρεὸλ lom-lúit,  
 Νιορ ρεαδὰὸ δε τρорт ξαρὸ leó  
 ῥο ράngxαδαρ cόίρ ξεαρα ἀν ὀúιν. 540

Το ξοίρ Ὀραιοῖσαντόρ ὀρ ἀρὸ  
 Δρ ξlanluaδ ἱρ ἀρ áilne ἀν ξρinn  
 τáινιξ ξlanluaδ ρὸ lom-lút  
 ἱρ áilne το'ν cυρ 'n-α ραίβ ἀν οίρ

Ο'innίρ Ὀραιοῖσαντόρ το na mnáιβ 545  
 ῥο ὀτυξ leiρ Conán ὀ ρluaξ na ὀφian,  
 ῥο ὀτόξραὸ ὀρίξ α ξεαρα ὀ n-α ὀáιλ,  
 ἱρ ῥο mbeaδ 'n-α ὀómῶáιλ ἱρ 'n-α ρian.

ἱρ eaξal liom-ρα, α Ὀραιοῖσαντόρ,  
 Δρ áilne, ξυραβ τοὀρὸν ἱρ ξυαίρ 550  
 Οuit-ρε ἱρ τοm-ρα ῥο ló ἀν ὀραέ'  
 Conán ιὸ' ὀómῶáιλ το βειτ buan.

Créad ir easal dúinn, a Dilne, ar pé,  
 O'n bfeair maol do beit 'n-ar n-áil?  
 Ar easla na meang, ar pise, 555  
 Beit buan 'n-a goile ar nór cáic.

Cáirde ní tabairfao-ra do'n féin,  
 San aithe ar an éas tabairt dóib,  
 Ar Opaigeantóir le Dilne féin,  
 Ir ní féoir le Conán a bfeoir. 560

Níor labair Conán focal leó  
 So otus Opaigeantóir 'n-a dearláim  
 An ballán úo na ngear do élaioe  
 Sur tós a mbriú so ppar ar a dáil.

Fó'n am roin éaladóar so binn 565  
 Ceól cumad do feinnead dóib le Dáire,  
 Do bhorruig Opaigeantóir éúgáinn  
 Do'n éarcair fó lút so dána.

Ni raib laoc de cátaib fínn  
 Nac raib lom críon i scrut gné, 570  
 San lút san tapa ir san treoir  
 O geara i n-a sclódaib ba tréan.

Do dearmad Opaigeantóir  
 An ballán órda as Conán,  
 Do triall pé féin asur Glanluad 575  
 Do'n éarcair éruad i scómháil.

Créad do corc-ra, a fíir máoil,  
 Fó'r leandair fínn, ar Glanluad?  
 So bfaáinn amarc ar an bfein  
 Le linn a n-éas ir a triall usim. 580

Ca bfuil an ballán, ar Opaioigeantóir,  
 Cúgar duit o'róir do geara cruaid?  
 O'fásar é, agra Conán,  
 Mar a bfuairéar é plán fé buair.

Do gluais Opaioigeantóir uainn 585  
 De garb-éporc cruaid fé lán-lút,  
 Níor rudaib leir cum go ráimis  
 An cor i n-a raib spreithe an dúin.

O'róir Conán Orcur ir Fionn  
 Ó na gearaib ulúit do bí 'n-a ndáil, 590  
 Sul ró dtáimis Opaioigeantóir  
 Tar air fé feól gan fíor an ballán

Do gab Orcur an ballán do láim  
 Ir a lann liomta go dána 'n-a dóir  
 Ir níor fúlaing a teacht do'n earcair 595  
 An fían ó n-a ngearaib sur fóir.

Do feinn Fionn an dorc fían go binn  
 Ir dáine ne n-a taoib fé spreann,  
 An fían uile do gáir ór áro  
 De borb-ghut i páirtib teann'. 600

Gluais Ailne ir Glanluat  
 Go lán-luat go dtí an earcair:  
 Tá péim as an bfeinn go fíor,  
 A Ailne, ar Opaioigeantóir, go gearb.

Do buail Ailne na bara go lom 605  
 Ir do labair pí i bfozar nár éoin;  
 Aduabairt Conán léi ór áro:  
 Cúir éruaib-cáir cúgar asur caoirde!

A Óraoiḡeantóir, do ráib Órcur,  
 Ní'l do cumar fearca ar an bfein. 610  
 Do ḡab easal ir uamán Ailne  
 Ir do tuit ḡan rpar rir an éas.

Tá cumar na feine ḡan ḡó,  
 Ar Óraoiḡeantóir, orm, ir fíor,  
 I n-éiric mo ḡeara ir a mbuað 615  
 Cuir ó'n bfeap mór ir i neimhbhíḡ:

Ní'l asat dul ó'n éas anoir,  
 A Óraoi ba ḡlic, ar Órcur binn,  
 Do-ḡeobair cómrac don láime  
 ḡan ceitḡ ió' dail ó flóigtiḡ fínn: 620

Níor labair le Órcur tréan  
 Aet ḡlac lann ḡear i n-a deap-dóir  
 Sur fiarpuiḡ Órcur do'n dapa feact:  
 An amail ir maic leat, a Óraoiḡeantóir?

Ir amlaib ḡo deapb, ar an dpaoi, 625  
 Deapfad cruaidh-ḡníom dearlám  
 Do ḡac don fear de'n fein  
 ḡo tuitim dom fein no dóib 'n-a dtáin.

Do ḡluair an fían uile amac  
 Ar an ḡearcair 'n-ar feal dóib dubac, 630  
 Do bí Ailne ḡan anam 'n-a rliḡe  
 Ir ḡlanluað as caoi fó púðair.

Créad ro do tárla d'Ailne an ḡrinn?  
 Ar Órcur de ḡlór éaoin lán-mbuaða.  
 Do fuair rí aithe ar an éas, 635  
 Ar Conán, ir ní rceal truaḡa.

Do bí a lann liomhla n-a dóio

As Odraigeantóir ar an nDoiar  
As feiteamh ar Conán i mearc éad  
Le n-a cup cum báir i san fíor.

640

Do connairc Orcur Odraigeantóir

Ir a lann 'n-a dóio i ramail fadais,  
Aduhairt leir: ná bí dá luad  
So roicimíó cuairt an éada.

Níor labair leir Odraigeantóir

645

Ir níor fás an fód 'n-a paid 'n-a fearam  
So bfuair amarc ar Conán Maol  
Ir so otus amuir-béim ar a díteannaó.

Ní raínis an lann an fear maol,

Do rcairt so tréan ar Orcur ais;  
D'ionnruis Orcur Odraigeantóir  
Ir tus san só dó aithe an báir.

650

Do cáiteamair uile an fían

Deóc ir biaó 'ran dún so rubac,  
Ar na bárac tar éir ar ruain  
- Ní paid againn tuararagadail an dúin.

655

## COIN NA FÉINE.

Sliocht ar

seilg locha léin.

Gluairimíð-na an líon do mair  
 Tar éir caca an áir de'n féin  
 So rânḡamair an fáitce úo  
 Ar bpuac ciúmpaib locha léin.

Sin é an loc ir áilne rcéim 5  
 Dá bfuil ró ḡréin aḡac so beac̃t ,  
 Ir iomḡa rḡór atá ó'n bḡéin  
 Annrúo ḡan bḡeig i tairce anoct̃.

Atá 'ran tadoib̃ tuið̃ annrúo 10  
 Caoḡao lúipeac̃ ḡorm ḡlar ;  
 Atá ann 'ran tadoib̃ tedar  
 Caoḡao cloḡao i n-aon leac̃t̃.

Atá ann 'ran tadoib̃ riar 15  
 Deic̃ ḡcéao rciac̃ ir an toḡo rian,  
 Deic̃ ḡcéao claiḡeam̃ leac̃an ḡlan  
 Ir an barr-buac̃ ar aon rian.

Atá ann 'ran tadoib̃ rōir 20  
 Ór ir éaoac̃ ḡo leór ir ḡoil,  
 Stór do b'iomarpac̃ le ríð̃  
 Ṫiḡeao i ḡcēin ḡac̃ lá tar muiḡ.

Cé doilig̃ do feanóir 'n-a nḡeoiõ ,  
 A r̃áḡp̃aig̃, fá bḡón dā luaõ,  
 A r̃aib̃ aḡainn de cōnaib̃ r̃aoit̃e  
 Ir de ḡaḡair ḡuṫ-binn' do ḡeoḡair uaim̃.

Do bí ann Sceólán agus Dhan 25  
 Lomairé, Droo ir Lomlút,  
 Cúis cona i dtúr reitge ir gníoma  
 Nac rcarpað corðce le fionn.

Do bí as fionn de gáðaraib binne 30  
 Uaitnín, Driogmar ir Uallbeo,  
 Steallaire, Reacaire, Dianrár,  
 Callaire, Fiaðmán ir Sciarlós.

Do bí aige Manaire ir Tréan, 35  
 Luar, Saotar, Seare ir Cuairt,  
 Danoúir, Catbuað ir Liarán  
 Radaire, Srianán ir Fuaim.

Do bí aige Lomball ir Monarán, 40  
 Feargac, Fearán, Donn ir Rár,  
 Cnasaire, Féirín agus Dallúr,  
 Mallaire, Tréanlút ir Rinnbárr.

Do bí aige fór Duanán mear,  
 Suanán, Beart agus Feall,  
 Leasaire, Foraire, Siobán,  
 Cuirte, Labarán ir Seall.

As rin agus, a páðaraig báin, 45  
 An líon con n-áluinn ir gáðar dtreán  
 Do ruig fionn leir ó Énoc an Áir,  
 So leirg árra loca léin.

Do bí as Orcur de faotconair 50  
 Fear ir Forcað, Cluain ir Faobarr,  
 Aire, Mire, Fairé, Luar,  
 Daol ir Sruaim ir fíor ir Caol

Do bí 'n-a nódail de gádharaibh binne  
 Clear ir Filleadh, Mais ir Ruais,  
 Altán, Faraire, Siotéruair, Séar,  
 Drannaire, Réim, Obann ir Cuan. 55

Do bí aise lorgaire, feiteam, Donn,  
 Corraire, Feam, Duailteán ir Fhaoch,  
 Cealán, Meang, Preabaire, Pían,  
 Stracaire, Rian, Glórán ir Caom. 60

Do bí ag faolán de conaibh áilne  
 Anuail admar, Uail, ir Ullam,  
 Dearcán, Feamair, Caolán, Cuac,  
 Daolán, Suan, Air ir Foctam.

Ir bí aise de gádharaibh glórac'  
 Marbán, Forfógra, Fiar ir Teitg,  
 Colán, Fárcadh, Fionnach, Feac,  
 Léirreimor, Creac, Uailbinn ir Leirg. 65

Do bí aise fóir Glairín, Deolán,  
 Formaoil, Ciarbán, Gluair ir Lorg,  
 Truaighán, Ciarbócht ir Cian-éuair,  
 Uectán, Iolguair ir Fleadh ir Follam. 70

Do bí ag Soll de conaibh raoite,  
 Gluair, Bioróga, Creacht ir Airic,  
 Cianraoite, Éirteacht agus Páirt,  
 Tréantúit, Báire, Eiteall, Fear. 75

Do bí aise fultaing agus Éadrom,  
 Fuarán, Éag ir Teannán,  
 Airioléim, Sárruit ir Iméian  
 Garbán, 'Nal agus Leanán. 80

Do bí aige de gádhraib uail-binn  
 Doigléim, Scit, Solán ir Tóir,  
 Searbán, Srothuall, Seacán,  
 Fogluide, Feadháir agus Ranntóir.

Ir fóir do bí aige Maoilin binn, 85  
 Tuarthaire, Rinn ir Amalán,  
 Orannaire, Nimfiacal, Stracath,  
 Cluanaire, Troimgearradh ir Searcán.

Do bí de conaib as Mac Lúgach 90  
 Seabac, Luirgneach ir Éirleach,  
 Mórctán, Cumán agus Fuarma,  
 Dolán, Scuabadh agus Faothar.

Do bí aige de gádhraib beoða  
 Luathán, Seóladh agus Tacadh,  
 Cúlraor, Miongháire agus Stuaim, 95  
 Diathán, Bhuadair agus Caradh.

Do bí aige fóir lomflán cruaidh  
 Caorán, Duairc agus Cuileóg,  
 Arsam, Breacball agus Dúnúir,  
 Mearbhall, Fionnóir agus Trurlogh. 100

Do bí as Mac Rónáin shinn  
 De conaib luaithe agus raoite,  
 Cuandóimeadh agus Macaire mear,  
 Cnámach agus Sála Saoite.

Do bí leir aige Niamhac luaithe 105  
 Ainmhir, Tuairc agus Néall,  
 Eóla, Ladruin, Dolg reang,  
 Meanmain, Crann agus Traoré.

Do bí aige de gadaírib foğluaimneac'  
 Craipléir, Suan agus Toirc,  
 Cúinne, Suagán, Doct ir Dóig,  
 Duanán, Fóir agus Foirc. 110

Do bí aige Duaróán ir Snar,  
 Lomán, Cat agus Coimearcar,  
 Cáibín, Sealán ir Luaitgléar,  
 Foitín, Béar agus Baoire. 115

Do bí aige rór Garbh-aill géar,  
 Fuaitín, Taomadh, Lorcán,  
 Alpaire, Spotoáir ir Teapc,  
 Cuanaí, Donnlaice ir Uamán. 120

Do bí aipir as Diarmuid ó Duibne  
 De conaib raoite i lamlút  
 Cóirir, Nóimín ir Séirleana,  
 Duilleóg, Léimfada agus Clúro.

Do bí aige de gadaírib reitge  
 Cualán, Leirgeac agus Glám,  
 Duibhneim, Iarraect agus Folaire,  
 Fuarcán, Glamaire ir Donarán. 125

Do bí de conaib as caom-ġlar  
 Treabaire, Seapc ir Móróail,  
 Iúbán, Dúnrae, Seangaire, Triall,  
 Lorgán, Stiallaire ir Tráccán. 130

Do bí de gadaírib aige 'n-a bpoctair  
 Iollán, Corcair, Treap ir Iút,  
 Cianán, Soimbin, Falla, Tréan,  
 Réamán, Seirce, Bapc ir Crú. 135

Do bí aS feargúr ríle fínn  
 De conaib ba gníomhaé lúit,  
 Siobán, Fuadac, Reiginne,  
 Luadhrán, Fuinneam, Seibeann, Dúil. 140

Bí aise de gadaisib glaim-binne  
 Fuatán, Fíor, Olaet, Lionán,  
 Cuapac, Bictinn, agus Spuasac,  
 Bleaet ip Uamnac, ip Olaetán

Ip do bí aSam-ra féin, a pádrais, 145  
 Agus aS cáe ó foim anuar  
 I n-éagmuir na scon ip na n-gadai úo  
 Deic scéad ar lúe naé fuilim do luad

### MUCA DRAOIDÉACHTA AONGUIS AN BROSÁ.

EISTIO, a uairle bfeap bfaíl  
 An éur dá dtáplaid iomarbáid,  
 So ríomnne mé díb san éur  
 Tacar fínn agus aonguis.

Fleat do comhórad san céilg 5  
 Le mac an Daída opeicdeirg,  
 Beirtear rinne dá hól roir  
 So bpuigín mór-glun bóinne:

Ip é líon do cuadmair ann  
 O fíanaib arim-glana éipeann 10  
 I n-éagmuir Soill ip Conáin  
 Deic scéad taoirdeac i n-iomplán.

Bhuir uaitne ró'n bféin go raé,  
 Bhuir éadóiríora dá gcumtad,  
     Spóil deapú fá'n sceitpinn amár      15  
 Ais teaghlac doóba donghuir.

Suirdear fionn 'ran mbuigín mbair  
 Taobh re taobh glain donghuir:  
     Slán go bpaca rúil mar roin  
     Dír com maí leó ar talmain.      20

Mar do ruidéad leó 'ran tead,  
 Do b'iongnad le comhístead  
     Coirín óir ó láim go láim  
     Ais luadail na n-donarpán.

Do páir donghuir ór áir iriú,  
 Ir cuir rin toct ar na fearaib:  
     Ir fearr an beata ro 'ná reilú,  
     Ar mac an Dágha d'péic d'eirú.      25

Ir meara an beata ro 'ná reilú,  
 Do páir mac Cumail lán d'fearú,  
     San coin ann ná eic áilne  
     San cata san comháiire.      30

Na coin rin d'eirir, 'fínn,  
 Do beir aghat féin go ginn;  
     Créad fá n-abair tú an gúe  
     Ir ná mairbhóir don muc?      35

Níl aghat-ra féin, ar fionn,  
 Ná aghat pluaú Tuata Danann  
     Muc dáir imúis ar talmain trum  
     Ná muirbead bpan ir Sceólain.      40

Cuirfeadh cuḡaib-re muc mór  
 Mairbhéadar buir ḡcoim i ḡcéadóir;  
     Rádar uait féin ar an maig  
     Ó'n bhféin ir ó n-a ḡconaid.

Adubairt de ḡut mór irctig 45  
 Reáctaire an bpoḡa buaḡaig:  
     Sul beit rib ar meirce mair  
     Triallaḡ ḡac neac dá iomḡaig.

Adubairt fionn le n-a fianaib: 50  
 ḡabairḡ umaib ir triallaib;  
     Ní'lim áet im' uatḡḡ ann  
     Ioir Tuatḡ Dé Danann.

ḡluairimid ar roim riar  
 ḡur an mball a raib an fían:  
     Ann uo bí an fían 'r a ḡcoim, 55  
     Ar ḡliab fuair an oirḡce rin.

Buaḡḡain oinn ceann i ḡceann  
 Áḡur Tuatḡ Dé Danann teann  
     Nó ḡo nḡearnamair an treilḡ  
     Dár b'iomḡa fuil ar fionn-leirḡ. 60

Ir i realḡ uo rinneadh linn  
 le mac Cumail na nḡlór nḡrinn  
     ḡliab ḡCua, ḡliab ḡCpot ir ḡliab ḡCuileann  
     ḡo hlinḡear epice i nllḡaib.

Suirḡtear linn an trealḡ mór 65  
 le mac Cumail ir le n-a flóḡ  
     Ó maig Coḡa ḡo Cpuacain Cair  
     ḡo fionnabhraic 'r ḡo fionnair

An trealas do rinneadh anns roin  
 le mac Cumail a hAlmáin 70  
 Do ba díteadh aongur dī  
 i r do ba earbhadh rinne.

Cuirtear aongur teasta 'n-ár gcionn  
 So náir-fiait na b'fian b'roilt-fionn  
 Mac Cumail cé gur mór moð 75  
 As iarraidh b'réire do cōmáil.

Suirdear fionn fiait na féine  
 Ar an gcnoc ór cionn an trléibe,  
 Suirdear an f'ian asur a gcion  
 Ar an rliab an lá roin. 80

Suirim-re féin ar an rliab  
 Mar a fiait fionn fiait na b'fian;  
 ' Sae neadh beir ar an rliab i n-aonar  
 fiait na b'fian san ró-baozal.

Saraidh dúinne an tan roin 85  
 As cur geall ar ár gconaidh  
 So b'facamair 'ran maig anoir  
 Tréad mór uatmair de mucaidh.

Do b'iongnadh le fionn na b'fian  
 Sae muc aca i n-aoirde rliab, 90  
 Don muc rómpa, sarb a li,  
 Da dúibe 'ná gual gabann i.

Da aoirde 'ná reól-éann ruar  
 fionnfadh a leacan i r a cluar;  
 Da ramail le muine a datha 95  
 fionnfadh a rúl i r a sean-mála

Leigim-re i dtuais na leirge  
 Anuail i dtúr na reirge,  
 Do mairb an céad muc gan éirí  
 Sé'r lionmar coin na féine. 100

Anuail do mairb an muic móir  
 De tréad Donguir i gcéadóir,  
 Ó roin ir tuisce duit i leir  
 Atá Gleann na céad muice.

Bpirear Urian a hiall go píor 105  
 Siublar pí ar láim an píog;  
 Na mucá cé móir a mipe  
 Do gabhadh dá coimhleicte.

Truas ran, ar Donguir, a Urian binn, 110  
 A mic feargura fuilte fínn;  
 Duit-re noéa gníom fearó  
 Mo mac-ra do lán-marbhadh.

Mar do éalaidh Urian an gúe  
 Do éalaidh a ciall 'r a cruí,  
 Sabar pí ar brágaio an muic 115  
 Agus tógbar an cruaidh-cú.

Muna ndearna Urian go bráe  
 Aet an muc roin do congáil  
 Do na fianaidh ar an máig  
 B'adbar maoidte a gabáil. 120

Sé'r móir re hDonguir an tréad  
 I n-a raib muc agus céad  
 Ní raib don muc díob gan oil  
 Um tráchnóna 'n-a mbeaidh.

Áiríúio annpoin an fían 125  
 Ioir anoir agus aniar:

1 n-éagmuir siolla agus con  
 Deic goáto taoiread ár n-earbaid.

Do páir Oircur de gút mór 130  
 Le mac Cumail ir le n-a flógh:  
 Déanair eólar ar an mbhuigín  
 Agus díoglam-na ár ár mbuidín?

Ua cómairle fíir gan ró-céill,  
 Do páir Oirín le fíonn féin,  
 Má fágtar na muca mar poin 135  
 Tiocfao arís 'n-a mbeataid.

Déanair na muca do loírad  
 Ir buí mórde buir gcorcar;  
 Ir loirceid gac muicíde  
 Ir cuirid a luaid le fairrígib. 140

Seadé gacá do bíomair ann  
 O'fianaid amra éireann;  
 Táll le imeall an loca  
 Seadé deinte gac don cáta.

Seadé deinte gac cáta díob 145  
 Mar do órdúig dúinn an pí;  
 Dá n-áiriminn iad uile dúit  
 Noc ar loirceamair don muic.

Imtígear Uíran uainn amac 150  
 Go natlám ir go heólad;  
 Do beir trí crainn léi 'n-a crob,  
 Ní fear cá eoil ó dtugad.

Do cuireadh na cinn 'ran teine  
 Is do lar riad mar an scoinnill,  
 Do loirceadh na muca de  
 Is cuireadh a luath le fairrige.

155

### TUARASGABÁIL CÁTÁ GABRA

Pádraig: Innir túinn, a Oirín,  
 Ar t'oineadh is ar t'éagha;  
 Cía hí an lámh gairce  
 Do b'fearr ar na fianaid?

Oirín: Mac Cumail mic Tréanmhóir,  
 Mé féin agus Orcur,  
 Do-veimíir gac don buadh  
 Agus geall gacá gairce.

5

P. Cía hé an ceathramh tuine,  
 A mic mic na pláta,  
 Do b'fearr gairce 'sur buille  
 A déantairde i n-am catá?

10

O. Do bí ceathrar againne  
 Náir claoideadh riam i n'oidan-trioir  
 Flotán rial is Cairneall,  
 Mac Luigheadh agus Diarmuid.

15

Do bí aicme ró-éirte  
 Againne 'rha fianaid  
 Do geabhadh torad bealaig  
 I n-am gacá féadma.

20



Do bí fian lochlann láir  
 Ó tairlead go naonbair 50  
 'N-ár bfochar 'ran láir  
 Cum an iorruit do déanam.

Do bí Cairbre Lirleadair  
 Agus mór-fluaidte Éireann  
 1 scoinnib ár gcómaet-na 55  
 1 scat Gabra na mbéimeann.

Do bí Orcur mac Garraid  
 Ir deic gcéad cupaó clirte  
 As comhórad an cáta  
 1 n-áir éad mo mic-re. 60

Naoi scata d'fearaib Ulaó  
 Ir fir Muman re Cairbre  
 Ir iad ran i n-ár n-áir-na  
 Ir fir Laigean com mair leó.

Ri Connact 'r a muinntear 65  
 'N-ár n-áir-na 'ran teagmál;  
 Níor comérom an poinn rin  
 Ir san áirinn aet beagán.

Riarruigear ri Éireann  
 De Orcur mac Garraid 70  
 An geabair tú ió' donar  
 Le lámh Orcur eile?

Tug mac Garraid a bpréir,  
 Agus ba mór an focal,  
 Nac raib laó ar talmain 75  
 Do déanfaó comrac Orcur.

Annraon adubairt Cairbre  
 Le mac Sarrair an corcuir:  
 Maire taimis ó Albain  
 Muna scoirceir tu Orcur.

81

Marbhadar clanna Treannmóir  
 T'adair-re, a mic Sarrair,  
 Diteann clanna Daoirgne  
 Agus cuimnis ar t'fala

Do feól ní Éireann  
 Agus mac Sarrair mic Morra  
 A nglan-rluag is a meirge  
 I dtorac Caca Sobra.

85

Mar do connairc Orcur  
 Torac as ní Éireann  
 Seallar Cairbre a bairc  
 Is a corcairt le n-a géaplann.

90

Adubairt Cairéal cnear-geal  
 Le Orcur na mbéimeann  
 Seabao-ra inoiu torac  
 I n-aghair feara Éireann.

95

Adubairt mac Luigtheac  
 Do beiread buad gaca fogla:  
 Bead-ra is Cairéal  
 I dtorac caca Sobra.

100

Adubairt Doinne mac Bhearrail  
 So mear corcarta calma:  
 Bead-ra is fiana Bheatan  
 Forra Orcur Eamna.

Tug Cairneall roga an urcair 105  
 Do'n eiraoirig tré lairair  
 Sur cuir an trleag conntair  
 Tré compar mic b'neairail.

Fiarruigear Orcur Eamna  
 So feargac de Cairneall : 110  
 Creao fá'r caic tú mo b'ráir,  
 A mic finn mic Cumail?

Aoubairt Cairneall cneap-geal  
 De gút mór le Orcur :  
 Má'r turá mac Oirín 115  
 Dob' fupar liom do gortao

Slac fearg mo mac-ra  
 Le cloirtin an urgoil,  
 A glacaó níor féadaó  
 So ráinig ré Cairneall. 120

Do cuaid Cairneall ir Orcur  
 Do buataó a céile ;  
 Do cuadomair dá gcoraó  
 Faolán agus fiacra.

Do b'é iomtúr Orcur 125  
 Agus Cairill céadaig  
 Sur marbaó dá gcoraó,  
 Deic gcéao taoireac féine.

Tógaimís ár meadair  
 I roirac cata Sobra, 130  
 Orcur ir fian laigean  
 I n-aghaid mic Morra

Do bí feargúr file  
 Oirphead na flata  
 Dár mbroirtad 'ran iomgoin 135  
 Dul d'ionnruige an cata.

Do cuadamair pó céile  
 Sinne agur iadoin :  
 Ní beid an conrad céadna  
 Ag duine le hinnrin 140

Táinig mo mac-ra  
 pó cataib na Teampac  
 Mar feadac tré ealtain  
 No mar capraiz toirniú.

Táinig mac Šarparó cneap-geal 145  
 Tar éir fheartail an cata  
 I gcoinne mo mhic-re  
 Šo corcapac com-flata.

Ceitre cneada ficead  
 I gneap Orcuir ó'n rcannar 150  
 Ag teadt ó muinntir Cairbre  
 Šo meirge mhic Šarparó.

Do bí i gneap mhic Šarparó  
 Ag teadt ó cataib corcuir  
 Sé fíctó cnead créadtac,  
 Náir d'éadtac na nOrcuir! 155

D'éirteadar fir Éireann  
 Šé'r éruaid an t-oraó  
 Le cloirtin na mbéimeann  
 Do bí ior an dá Orcuir. 160

Líon dá fíceadh de ríataibh  
 I gcliaí gáca fogla  
 Urr mac Sarraidh ghianúac  
 Is mo mac féin i nGobha.

D'éirigh trí ceata. 165  
 Ór a gcionn is na cliaíob,  
 Ciot pola, ciot teine  
 Is ciot cailce dá ríataibh.

Do claoiríeadh mac Sarraidh,  
 Sé'n dóiliú. a nveáiríad,  
 Le Orcuir nár mealladh 170  
 I gcúir oinigh le dáimibh.

Do luataigh sí Éipeann  
 Agus a raib airm nime  
 I scoinne Orcuir na mbéimeann 175  
 Nó sup goin pé a éiríde.

p. An cuimín leat, a Oirín,  
 Ó'r ort do rug bairte,  
 Cá líon de macaibh ríog  
 Do tuit le lámh Orcuir? 180

O. Go n-áirimítear féar faicce  
 Is léar-gáinim tráige  
 Ar tuit le mo mac-ra  
 Ní féadtar a n-áireamh.

Is liom-ra tuit sí Uladh 185  
 Sé'n b'ionnraige calma;  
 Is mór an díct daoine  
 Ar claoiríeadh ar maig Sarras.

Do marbhadh sí Laigean  
 Le meadóir mhic Rónáin; 190  
 Go bráit ní fághtar innéin  
 Ar tuit linn 'ran gcomóráil.

Do tuit Cairdeall ir faolán  
 Dá mac míog na b'fian;  
 Ir leó do-ghníomhí comrádó, 195  
 Cómairle agus triall.

Do marbhadh mo mac-ra,  
 Do b'é rin oile na féine,  
 Do tuit pé 'ran gcat roin  
 Agus Cairbre le céile. 200

Do marbhadh an tó Órcu  
 Do bí as corradh an cáta;  
 Atáimís pó earbair  
 As earbog áirde maeda.

## MÓR ANOÉT MO CUMHA FÉIN

Mór anoét mo cumha féin,  
 A pádraig, sió táim doo' péin,  
 As rmaoineadh an cáta éiríodh  
 Tugram ir Cairbre eirinn-puaird.

Cairbre an mac ran Cormaic mhic Cuinn, 5  
 Maire do'n féin tápla pó n-a éiríng.  
 Ri gan cáir um cat do eir  
 Ir gan gráin le n-a bíodha.

Do rinne Cairbre cómairle re rluaḡ,  
 Agus do b'í rin an fála cruaidh: 10

Go mb'fearr leir tuitim ar an maig,  
 Agus an fían uile do beit 'n-a aḡaid,

'Ná ríogaḋt na beataḋ mipe  
 Agus rinn do beit 'n-ar mbeataid.

Doibairt Párrán go rrap: 15  
 "Cuirinnis Mochrume! cuirinnis Art!

"Ar rinnfead do tuitim annroin  
 Do b'ís fála na féine;

Cuirinnis na cíora cruada  
 Ir cuirinnis an t-anuabar. 20

Ir gan cóise i nÉirinn le n-a linn  
 Aḋt aḡ iocaidéaḋt le mac Cumail.

Do b'í cómairle élan na Cuinn  
 Agus Cairbre ó Liaḋruim:

Iaḋ féin do tairt d'a éionn 25

No na fiana uile do bitcéann  
 Mar go mairfead go bráḋ amiaid  
 Fead do beaḋ fiana i nAlmain.

Ó do-geirdeam bár pá deoid  
 Fuilingeam tuitim i n-aon gleó; 30

Tuḡram go ríochmar fearḋa  
 An gleó ran cáta ḡabra.

Do tuit an fían bonn ar bonn  
 Ir ríogaḋt uairle Éireann;

Do b'iomḋa ar fead an domáin móir 35  
 Neaḋ le'r b'aoibinn ar an trídís.

Ní raib ó'n India anois  
 So fonn iarratac an domhain  
 Rí nac raib fód'í rmaet pe'í linn  
 Sur an gcat roin, a Tailgin. 40

p Dá tacaíodir allmuraig annroin  
 Cugaib i nÉirinn iatgluin,  
 A Oirín, creáto a déanfao fionn  
 Ná rib-re, a fían Éireann?

O Cibé ní do tiocfao annroin 45  
 Do geobaó fódla i n-airce  
 San cat san ionguil san ág  
 San ionguoin san acmuraín.

Dar do lám-re, a cléirig cáiró,  
 Ní raib ír an mDanbain mbáin 50  
 Aet rean-laocá árra i gcéill  
 Agus ógánaig náir deapbaó maíh.

Do cuireamaí teaceta uainn roir  
 So fáta Conáin mac Meic Con  
 Dá iarrfao cugainn i n-áir gcionn 55  
 Do gabáil áirtoíogaeta Éireann.

p. Mór an béim rin do buail oraid  
 Ó ní Éireann ba mór airn,  
 Ír cuilleaó uadair do gab rib-re  
 Do marbaó na bfeap ro eile. 60

A Oirín, innir dúinn rceata,  
 Cionnur do cuireao an ionguil tréan ro  
 Mar do marbaó do mac 'ran gcat,  
 No an rugair aige ar uplaópa?

O. Tánḡa-ra ar rcur an áir 65  
 Ór cionn mo mhic Orcur áig,  
 I r táinig Caoilte ḡan éile  
 Ór cionn a feirir élainne réim.

Táinig a raib beó d'ár bfein  
 Ór cionn a ḡcaraḡ réin, 70  
 D'ong ḡiob aḡ labra mar roin  
 I r d'ong eile ḡan anmain.

A pádraig na mbaḡall mbán,  
 Cibé neac do éifeac an t-ár  
 Do b'adbar triaḡa le n-a linn 75  
 Uairle éifeann do tuitim.

Do b'iomḡa lúipeac raioḡeac raor  
 Aḡur mionn-cumḡac caom  
 Aḡur reiaḡ tarrna ar an maig  
 Aḡur triaḡa ḡan ró-anmain! 80

Níor téarnaiḡ don neac de'n rluagḡ  
 Óir ba ball é air a raib buacḡ,  
 I r ní ruḡacḡ neac ar an ḡacḡ  
 Acḡ mac ríogḡ no áro-flaḡ.

Fuariear mo mac réin i n-a luige 85  
 Ar uilinn éile i r a reiaḡ le n-a taib  
 I r a lann i n-a deap-láim, i r é  
 Aḡ cur folá tar a lúimḡ ḡlé.

Do leigear uplann mo fleige ar lár  
 I r do rinnear ór a cionn ḡáir;— 90  
 A pádraig, do rmaoinear annroin  
 Creacḡ do deanraim i n-a deaḡoib.

féadar Oirear orm-ra ruar,  
 Agus ba lán-leóir liom a éruadar  
 Sínear éugam a d'á láimh  
 Ar tí eirigíte im' éomhóil. 95

Tabaim-pe láimh mo mhic féin,  
 Agus fuirim d'á leit éile;  
 Agus ó'n fuirde rin i n-a gar  
 Níor cuirtear ruim 'ran rasoíal. 100

Do ráir liom-ra mo mhac fearda  
 Agus é i ndeireadh a anma:  
 A fuirde le rna d'éitib rin  
 Do beir-pe plán, a aclaí.

Nocha ndearnaid mife go,  
 Ní raib fearis agam do,  
 Go dtáinig Caoilte annpoin  
 Éugainn d'féadain Oirear. 105

Sínear Caoilte an éinéil éoir  
 No go bfuair a inne 'n-a d'ó  
 Ir fuair a d'ruim créadtae  
 Ar n-a tollaó do'n géir-pléig. 110

Do b'é reo créadct gae Cairbre  
 Ar umal Oirear arm-ruaró,  
 Láimh Caoilte go nuig uileann  
 Tré goin an gae éruaró ran. 115

Nac cuimín leat, ar Caoilte, lá gabamair rian  
 Go Síe m'óir Óroma Cluab,  
 Go n-áirmínn rin tréó' énear  
 Ir gur féadaó linn do leigear? 120

Secead'ar mac Rónáin annpoin  
 Ir tuitear go raon ró talmain;  
 Buailtear ró lár a caom-córr,  
 Tarngar a fólt ir a fionnrað.

Do bí ann as péacáin a éreáct 125  
 Agus as áipeam a iomrda éact;  
 Da mór an cár dúinn annpoin  
 Mar fuair bár 'oir ar lámhaib.

Truaḡ roin, a Orcuir calma féil,  
 Do rcarad' anocht leis an bfein, 130  
 Ir do rcarad' do cata le fionn,  
 Ir o'fan ar gcior as ríol mór Cuinn.

An oirde rin dúinne 'ran ar  
 As coimeád a cuip go lá,  
 Ir as breic clann-maíne fínn 135  
 Ar tulcaib áilne doibinn'.

Do tógamaí an tOrcuir fearda  
 Ar éannaib ar rleas i n-áirde  
 Dá breic go tulais glain eile  
 Do buain de a éadais. 140

Leitead baire ó n-a fólt  
 Ní raib plán dá córr  
 Go ráinig a bonn-lár  
 Act a aḡaib i n-a donapán.

Seal fada dúinn mar roin 145  
 As caoineád a cuip caom gl  
 Go bfeacamaí cuḡainn um neoin  
 Fionn mac Cumail mic Tréanmóir.

Mar d'aicnígeamair fionn  
 A's dímuḡaḡ a fliḡe 'n-ár ḡcionn 150  
 'Óruideamair 'n-a coinne 'ran dáiḡ  
 I' do bhoḡtuḡ ré 'n-ár ḡcómháiḡ.

Beannuḡmíḡ uile do fionn,  
 I' nioḡ f'p'asair ré rin dúinn  
 ḡo páinḡ an tulaḡ t'reán • 155  
 Mar a paib Órcur arm-ḡéar.

Adubairc Órcur annpoin  
 Le mac Moirne an uair rin :  
 Mo ceann anoir do'n éas  
 Re t'feicrin, a fínn arm ḡéar. 160

Truaḡ ran, ar fionn, a Órcur féil,  
 A deḡ-mic mo mic-re féin ;  
 Iḡ' d'iaid-re beir ḡo fann  
 I' i n'iaid fían Éireann.

Re cloirtin ḡoil-b'iaḡra fínn 165  
 A anam ar Órcur do linḡ ;  
 Sínear ríor a dái láim,  
 I' dúnar a poirc ró-bláit

Noḡa paib de'n féin ór a cionn  
 Leit 'muḡ d'iom-ra aḡur d'fíonn ;— 170  
 Do léis ríad t'pí ḡáḡḡa ḡo truaḡḡ  
 Do cloiread ró Éirunn at-uair.

Tuḡ fionn linne a cúl  
 I' do fíḡ deóra ḡo húr ;  
 Aḡc ró Órcur i' ró 'ḡrain 175  
 Níor caoin ró neac ar talmáin.

Níor éadoin tuine a mác féin  
 1r níor éadoin a bráthair annféin  
 Ar bfeicfin mo mic-fe t'édas ar n'ouil  
 Aét cáe uile as caoinead Ogcuir. 180

Mallaét Airt Denfir go mbuað  
 Táinig anoét ar mo fhuas;  
 1r ead do-beir mire fó léan  
 Bár mic Oirín arim zéar.

Fíde céad tuine annroin 185  
 1oir ós asur árraid,  
 Ní raib neac plán raor  
 Asainn de'n fíde céad laoc,

Aét fear naoi ngonta go ním.  
 1r é ba luza de éréactaid,  
 Tá fícto 1r fíde céad  
 Do éomairim fionn dó féin. 190

Do bí marb ar an maiš  
 1r san don tuine dá n-earbaid  
 Adá oiread ran, ní zó,  
 1r ní éireann fceal ba mó. 195

Do bí marb ar an leit eile  
 Uairte éireann arim-šloine;  
 Ní deapna fionn coctad rám  
 Ó n oirde rin go ló a báir. 200

Níor móide m'aoibnear ná mo zean  
 Riošad an beata dá bpašainn;  
 Slán uaim t'ioršuil asur t'áš,  
 Slán uaim san cior do éošbail.

Ó'n ló rin cata Sábpa 205  
 Ní deapnamair ceann-labpaó;  
 Ní rabamair oíðce ná ló  
 Nac leisgmír orpaó lán-móir.

Adlaemaoir Orecup arm-puaó  
 'San taobh tuair de'n Sábpa móir 210  
 Ir Orecup mac Sarpair na nglonn  
 Ir Orecup mac níos loclann.

Ir an té nár cumang pé óir  
 Mac lugaíó, an laoc lán-móir  
 Toclamair úir a fearpa 215  
 Ionad níos i nbois ró-fairring.

Fearpa na nOrecup aóba sann,  
 Fearpa mic Sarpair ir mic níos loclann,  
 Ir do gab an Ráit móir ar paó  
 Fearp Orecup móir ó Baoirpene. 220

Guirim-pe ní an beata binn,  
 Ir guir-pe, a páopaig mic Calppuinn.  
 So utagaíó tlar ar mo glóir,  
 Mo cumá anoét ir ro-móir!

CAOIR OISÍN I NDIAIR NA FÉINE  
 Ué, ir truaḡ, ón ué! ir truaḡ  
 Oirín dubac 'ran cill fá ḡuaim,  
 Ué, cár mipe gac oit  
 Aét fán fínn ir a tréan-fluaḡ.

Ué, níor oit liom ná earba 5  
 Beit gan acmuinn neapc no lút  
 Aét iota tapc ir tporcaó paó  
 Do goir mo tapa ó tréigear fíonn.

Ué, arís, an uair éluim an cléir  
 Ir gan m'anacra féin do luad 10  
 Ná trádét ar fionn ná ar an bféin  
 Duó maire do Dia mo truaḡ.

Ué, an uair tigeann mo béile  
 Ir do rmaoinim ar féarta fínn  
 Ir iongnad liom croidé cloide 15  
 Nac glacann dolad trém' épió.

Ué, dá bfeicead fionn ir an fían  
 Mo béile-re ar iarnóin  
 Deamán donair miam dá tóáinis  
 Ní coircead óm' dáil a tceoir. 20

Ué, dá mbead fionn ir an fían  
 Agam. a Dia, uair anuair.  
 Lem' pé-re ní rcarfainn riu  
 Ir ní beinn i gcumaid gan dul ruar.

Ué, a Dia, má táir i bfeirs 25  
 Ó'n ngrád ro beirim o'fíonn,  
 Ní curta i brát mo glór  
 Earba mór baneap liom.

Aóbar mo éaoide-re mar táim gan tceoir  
 Gan aiharc fóir, gan lút gan péim. 30  
 Cúin-feirsce, lom-éreatad. díreoil,  
 Im' cuail canóir gan ríe gan léim.

Dá mairead fionn na n-eac reang  
 Ir Orcur teann na lann ngráir  
 Do bainfead biad dá mb'éigin de'n deamán 35  
 Ir ní bead Oirín fann gan taca cléib.

Mo plán le ruipte ir le reilg  
 Slán le meirce ir le ráir-éol  
 Slán le troirib ir le cataib  
 Slán le lannuib géara fóir. 40

Slán le lúe agus le neart  
 Slán le ceao ir le faobair-ghoim  
 Slán le cian agus le teact  
 Slán le malairt ir le gliaðnaib.

Slán le biað agus le oig 45  
 Slán le ruit agus le léimriú  
 Slán le fiaðac sac garb-énuic  
 Slán le curairtib na ttréin-feara

Slán leat, a fínn, arís agus arís,  
 Céao plán leat, a ní na féine, 50  
 Ó'r tú do coirceao mo tairt  
 Ní hionann ir prair na cléire.

Slán leat, ir tú as cur an áir  
 Slán leat, a lám lán-láir  
 Slán leat, a fárdáil na scrioc 55  
 Ir duðac mo rmaointe-re 'r ir cráirte.

Ué, a fínn, a cumainn, má'r fíor  
 So bfuilir fíor i n-uamhaib na brian,  
 Ná fulaing do deamán dá bfuil iriú  
 Airin buaða aige ná ceao a pian. 60

Slán leat, a Orcuir na lann nime,  
 Slán leat, a ríúfíir na mbéimeann,  
 Dá mbeiteá agam-ra mar uprain  
 Do cuirpíoe ruais oruime ar an scléirííreo

Dubad liom san ainne Sceolain 65  
 I n-deicid c6mgar na f6ine  
 I n-am an f6aid do d6ir6ad6t,  
 I r meid6ead d'f6uiginn d6 h6ill i.

U6, a Conain Maoil neimiginn, 70  
 Cread nac tigir-re dom' f6adain?  
 I r go bfaig6a cead reir6rta i r millte i r  
 Ar fead lionnaire na sann-cl6ipe.

Ad6 an n6in anoir agam  
 I r ca bfuil fead6t scata na gn6itf6ine?  
 I r iongnad liom c6 conair 'n-a n6ad6aid 75  
 I r nac tigir fearta dom' f6adain.

I r minic do connac don flead amain  
 I n-6ur r6og na gn6itf6ine  
 Do b'feairr ion6 a raib ag r66r6ais  
 I r ag ionf66n na railm-cl6ipe. 80

U6, i r mire Oir6n mac f6inn  
 San fonn san gnaoi ag c6impeam cl66.  
 Si6b6 uair do-geibinn an greim  
 I r f66a air go bfaiginn an deoc.

I r u6, a D6ia, ad6im i n6ad6ad 85  
 Agur an f6ian 6m' d6il ar ceal,  
 D'6ir6rinn le gut na scl6ar  
 D6 bfaiginn mar mar bu6 ceart.

# VOCABULARY

The contractions will be found explained on page 146 at end of Vocabulary.

Δ, pron., what, all, all that ; causes eclipsis as a rule ; somet. becomes Δη (Δ ηο) before past tense, as Δη εἰπε το ριανταιβ λε ριονν.

Δ, alt. form of ι, prep., in, over, Δ βραο, over a long distance, 82-2.

Δ, prep., out of, from ; Δ κλυο, from a recess, 431-66 ; Δ ηαλμαιν, from Almhain, 69-83.

Δ, broken down form of οο, governing v.n., 53-3 ; Δ βειτ ο'αρ νουτ αρ ησαοδαιρ βειλ-βιννε ιρ αρ ζκοιν, our sweet-tongued dogs and our hounds being lost to us (wanting), 59, 60-10.

Δεμυραν, m., reproach ; a bitter taunt, 48-95.

Δετ, conj., but, only, except ; provided that ; on condition that. It is a word of very elastic application. Sometimes it seems to imply a contradiction, as in ζο οταινιζ Δ εροτ ιρ Δ οεαλβ ζλε οο ριζ na ρεινε δετ αν λειτε αμαιν, until (so that) his old form and his bright appearance were restored to the king of the Fiana, but the greyneess alone—which evidently remained, 184-27. again, νιορ εειβ μιρε μιαν ρορ . . . δετ ζο μβεαο Ορκυρ . . . ροιμιαμ νο ιμ' οιαο λε τεαετ βυαο, I never failed you . . . provided Ocur preceded or followed me in the hour of victory, 69, 72-31. An entirely reverse meaning is con-

veyed in lines 91, 92-54: νιορ β'ραοα ιιομ-ρα ρεαλ ιο' οαιλ, Δ ριοζαν αιζ ! δετ αν ριαν ιμ' οιε, I would not regard as long an interval in your company, favoured princess, only that the Fiana are missing from me ; δετ καε uile Δζ καοιν-εαο Ορκυρ, but everyone lamenting Ocur, 180-100.

Δοβα, m., a house, a fort ; a tomb ; Δοβα ζανν, a scanty habitation or tomb, 217-101. Δοβαλ, a., wonderful, immense, 307-62.

Δοβαρ (Δοβαρ), m., cause, reason, ground, material, 56-3 ; Δοβαρ μο καοιουε-ρε, 7c., the cause of my lamentation (is my being) as I am without power of self-direction, 29-102.

Δολακμαοιο, 1st pl. pret., we buried, 209-101.

Δομαραε, fortunate, 264-17.

Δερ, m., the air, sky, heavens, gs., 24-29.

Δζ, prep., by ; οο ραιτιζεαο ρομαινν Δζ βαντηαετ ζρεαζ, we were welcomed by the women of Greece, 69-10. Words like ρειζ, ceol, governed by Δζ are often used as verbal nouns : Δζ ρειζ, 4-51 ; Δζ ceol, 38-52 ; Δζ τιμωλ, passim.

Δζ, m., valour, triumph, successful conflict, battle ; dat. 3-5 ; gen., οο'ν Ορκυρ αιζ, for victorious Ocur, 180-27 ; acc. 47-95.,

Δζ, m., a doe. See αιζ.

- Δξαιῶ**, f., face, front; 1  
 n-Δξαιῶ inc Mόpna, against  
 the son of Morna (and his  
 followers, as implied), 136-  
 91.
- Δξαιnn**, prep. pron., with us,  
 of us; το leiς Δ pαιβ Δξαιnn  
 ann oe'n fέin, 7c., all of  
 us of the Fiana who were  
 present let our nimble  
 hounds go towards the gl  
 17, 18-8.
- Δίξ** (gen. of Δξ, valour  
 triumph), used as adj., va-  
 liant, successful, 22-6, 263-  
 17. See Δξ.
- Δίξ** (Δξ, Δξ), a doe; gpl.,  
 39-4; more properly, per-  
 haps, Δξ. See pεapα.
- Διμιο**, f., an apparition, a  
 ghost; a fugitive simpleton;  
 also αμαιο, 50-7.
- Διγιῶεακτ**, f., envy, malice,  
 wickedness, 31-2.
- Διnniη**, slow, 106-79.
- Διpc**, f., an ark, chest, coffer;  
 a lizard; greed, voracity,  
 want, hardship. It has  
 other meanings also, and it  
 would be difficult to say  
 which of them applies here,  
 at 74-77.
- Διpο**, f., point of the compass;  
 pό'n Διpο βα ὀεap, south-  
 wards, 23-52.
- Διpεαm**, m., act of reckoning,  
 counting, 4-5.
- Διpμim**, v. tr., I count, reckon;  
 50 n-Διpμinn pιp tpeo'  
 čneap, 7c., that I used  
 to count men through (the  
 holes in) your skin, and yet  
 that your restoration by us  
 was possible, 119, 120-97;  
 3rd pl. synth, 124-85.
- Διpce**, f., a gift, present; 1  
 n-Διpce, gratuitously, 46-  
 95; dat., also Διpciō.
- Διpλiγ**, f., a vision, 125-50.
- Διpτι**, prep. pron., out of her;  
 οο čuη pι Διpτι oe'n ὀpéin,
- it (the serpent) emitted or  
 discharged of the Fiana,  
 57-20.
- Διθεαč** (also ΔτΔč), m., a  
 giant, 6-5.
- Διtle**, after; governs the gen.,  
 ο'Διtle an tpluΔiγ, after the  
 host, 19-1.
- Διtne**, f., knowledge, acquaint-  
 ance. 1p 5εapη 50 ὀpα5αιp  
 Διtne an ὀΔιp, you will soon  
 make the acquaintance of  
 death, 111-25; Διtne ap an  
 έα5 (you will) taste death,  
 occurs frequently.
- Διtμιο**, f., recognition; as adj.,  
 known; nι Διtμιο ούinn tύ,  
 you shall not be recognised  
 by us, 112-42; 1p οεapῶ 5up  
 Διtμιο ιο' 5ηaoι, truly it is  
 visible in (obvious from)  
 your countenance.
- Διtpeač**, a., regretful, re-  
 morseful, 410-65.
- Διt**, m., a joint; here (46-20),  
 the neck.
- Δm.**, m., time; opportunity;  
 Δ5 leannmāin an t-Δm opc  
 ο' pα5άιl, waiting to take an  
 advantage of you, Δ5 leann-  
 māin governing the remain-  
 der of the clause in the gen.,  
 without affecting an t-Δm  
 directly, 122-55.
- Δmalān**, m., a little simpleton,  
 86-78.
- Δmāpc**, m., a sight; Δmāpc  
 maoe, daybreak, dawn,  
 46-40; ap Δmāpc οέapα  
 pōla 'n-a η5puač, on seeing  
 tears of blood on their  
 cheeks, 83-48.
- Δmāp**, m., a mercenary soldier;  
 g. pl., 15-81.
- Δmčaoiη**, a., uncouth, offen-  
 sive, aggressive, 408-65.
- Δm5ap**, m., affliction; m'Δm-  
 5ap čpoiōe, alas! lit., my  
 torment of heart, 185-14,  
 195-15.

Διηλαῖο, thus, so; μαρ γο μαρρεαὶο γο βηάτ διηλαῖο ρεαὶο το θεαὶο φiana i nAlmáin, for that condition (of oppression) would last as long as there were Fiana in Almáin, 27, 28-94.

Διηρα, a., noble, 141-85.

Διμυῖς, adv., outside, abroad, away, absent, 38-19.

Διμυρ-βέim, f., a treacherous blow, 648-74.

Διὰς, m., a pass, a path (at the bottom of the lake, in this case), 54-23.

Διναλ, m., act of protecting, delivering; ιρ νιοιρ ἔαλλ τριατ μ'αναλ αῖρ, and no prince promised to deliver me from him, 212-36.

Διναρα, f., distress; ἔαν μ'αναρα φέim το λυαὶο, not to mention my own misery, 10-102.

Διnam, m. and f., soul; le hanam φian éipeann, for the sake of the souls of the Fiana, 30-87.

Διδραῖnn, f., fear, terror; weakness, exhaustion.

Διραὶο, m., storm, 24-19.

Διmain, dat. and acc. of Διam, which see; ἔαν Διmain, 72-96.

Διnam, adv., seldom; rare, 60-20.

Διηρα, a., dear, affectionate; agreeable (generally used in ιρ phrases), 46-30, 287-61.

Διηρέim, poet, form of Διηρ-oin, then, i.e., then he did not lament his own brother on witnessing the death of Oscur, which everybody mourned. (Some MSS. have βυρ-éim, an early form of the Modern φéim, meaning even. Διηρέim is also a poetic form of Διη φéim. Compare εῖρ-ean, 7c.)

Διναδδαν, m., excessive pride, 20-94.

Διναδδill, f., a loud shout, Διναδδill éonairt oe 'Drum Lis, the loud baying of a pack of hounds over Druim Lis; 46-2; deep cry, 62-77.

Δοῖδδa, a., beautiful, 16-81.

Δοιρ-oe, f., height; ι n-Δοιρ-oe φιαῖο, of the height of a deer, 89-83.

Δοlán, m., little lime-white, 92-78.

Δον, one; ἔαν μέ ιρ tú 'n-Δι n-Δον ραὶο, that I and you are not united as one (wedded) long since, 196-15.

Δοναρίán, m., a single person; ι οτιονόλ ρlóiz ιρ Δοναρίán, in conflict with a host as in single combat, 3-46; Δέτ Δ Δεζαῖο ι n-Δ Δοναρίán, but his face alone, 144-98.

Δι, adj. pron., our, sometimes introduced idiomatically between prep. and subst., as ceann Δι ρlóiz το βεῖτ οΔιρ ηοῖε, 54-3; ἔμian óρ Δι ἔcionn, 4-3.

Δι, m., slaughter, destruction; Δι an τρlóiz, the destruction of the host, 36-95.

Δι, pron., all that, what, 1-5; see Δ, what.

Δι, defect. verb, quoth, said, says; Δι mac Δι οΔεζοΔ ορεῖc βειρς, said the son of the Daghdha of the red glance, i.e., Aonghus, 28-81.

Δι, prep., on; of; among; Δι φionn, concerning Fionn, 1-1; Δι οΔε an ḡuail, of the colour of coal, 23-8; 87-11; Δι οΔε na ḡcaoir, of the colour of the berries, 26-22; Δι Δilneacé βεῖε, of (or among) the most beautiful of maidens, 278-18; Δι an βρέim, among the Fiana, 208-15; το β'φειρ Δι na

fiannaiḃ, that was best among the Fianna, 4-86; *ar lúḃ*, nimble, 148-80. It sometimes aspirates, and often eclipses verbal nouns: *ar tuitim cum talman do'n mnaoi*, on the woman falling to the ground, 267-17; *ar fülleao do ccaoilte tar n-air*, 169-14; *ar cloir na mbriatair*, 170-14; *ar steaḃt oi o'ar látaim-na*, on her coming into our presence, 51-9; *ar maó na bpocal ran oóib*, on their speaking those words, 61-10; *ar bpeicrin mí-rcéine na mna*, on noticing the ugliness of the woman, 157-13; *ar steaḃt arir oúinn cum látaim*, on our again coming on the scene, 227-16; *ar noul do oáime 'n-a cléib*, on Daire's entering its bosom 53-20 (cléib, Old dat. of cliab); *ar mbeic 'n-a fuil le linn buir oiriall*, on its being in the form of blood as you set out, 103-49; *ar steaḃt do nóin*, at noontide, 103-42; *ar steaḃt ar na néaltaib oóib*, on awaking from their magic slumbers, 105-55; *ar steaḃt dom' tmaoḃao do'n éas*, when death comes to strangle me, 508-69.

*arís*, m., a collar, leash, 36-4.

*arim*, m., armour, 11, 13-3; weapons of war, dpl., 48-7; pl., *arim buaḃa aise ná ceao a man*, that he should have privileged weapons or the right to be at large, 60-103.

*arimḡloine*, of pure arms (clean weapons), 198-100.

*arim-muaio*, a., of red arms, 114-97. See *umal*.

*arir*, m., a monster, 64-77.

*ariraḃt*, f., a monster, 40-7;

*arira*, a., ancient, antiquated; *arira i gcéill*, "fossilised," having antiquated ideas, 51-95.

*atáim*, I am; *ní maḃamair ann aḃt cúis fir oéas*, we were there but fifteen men, 2-1; 22-2. [*ní maib aḡaimn ann* might be expected here].

*atlam*, quick, ready, prompt; adv., 150-85.

*at-uair*, f., a second time; *do cloipeao ró éirinn at-uair*, that were heard and re-heard throughout Ireland, 172-99.

*ba*, irreg. verb, (past tense of *ir*), was; *ba rciamaḃ rnuao*, of fascinating countenance, 46-52.

*baḃall*, f., a crozier. gpl., 49-5.

*baob*, m., a vulture, raven, carrion-crow, or other bird of prey, gpl., 85-49.

*baetpceol*, m., a silly story, 22-39.

*balbuisim*, v.tr., I silence, make mute; *do balbuisḡao an ceol me oáime*, Daire ceased playing, 329-63.

*ballán*, m., a cup, chalice, goblet, vessel; *ballán geara riḃe*, an enchanted (or fairy) magical cup, 203-58; *an ballán úo na gear do claoirḃe*, that goblet to nullify the spells, 563-71.

*banim*, v. tr. and intr., I take by compulsion; *do bainpeao biaḃ oá mb'éisim oe'n oeamán*, he would compel the demon, if necessary, to give him food, 35-103.

*baire*, m., baptism; *óir oir do muḡ baire*, since baptism has overtaken you (fallen to your lot), 182-92.

*banóuir*, one of the hounds of the Fianna, 35-76.

*banplair*, f., a princess, 56-23.



binn-beól, m., a sweet or musical mouth, gpl., 108-11.

bíodha, m., an enemy, wrong-doer, 8-94.

bíodhasam, v. tr. and intr., I start, rouse, startle, become excited; so bíodas an píarτ ar an tseráig, the serpent bounded on the strand, 25-19

blém, f. the flank; a long narrow tongue or strip of land; also a harbour; ar blém an lochá, on the verge of the lake, 22-22.

bonn, m., base; the sole of the foot; ó bonn go bárr, lit., from sole to crown, 159-13; bonn ar bonn, foot to foot, one after the other, 33-45.

bonnláice, one of the hounds of the Fiana, 120-79.

bonn-lár, m., the very sole of his foot, 143-98.

borb, a., violent, fierce, 14-6; gé'm borb an t-uallac óá láim, though it was a rugged burthen to (carry) in his hand, 44-7.

briádas, dat., breast, 114-84.

brian, m., one of Fionn Mac-Cumhaill's two favourite hounds, Sceólán being the other. The origin of the hounds is thus explained: Tadhg mac Nuadhat had two daughters, Tuireann and Muireann. One day the two sisters paid a visit to Muireann's son, Fionn mac Cumhaill. At the time two princes of the Ulster Fiana were staying with Fionn, and one of them, Iollann Eachtach, became deeply attached to Tuireann. In time they were wedded with Fionn's consent, whereupon Iollann's Leanan Sidhe, or fairy lover, became desperately jealous

and presented herself before Tuireann in the guise of a messenger from Fionn. In this way she inveigled Tuireann some distance away, and then struck her with her magic wand, metamorphosing her on the spot into a beautiful greyhound. She then took her to the churlish Fearghus Finnliath, King of Galway, and, while thus metamorphosed, Tuireann gave birth to Bran and Sceolan, the two famous hounds of the Fiana. She was subsequently restored to her original form, and in due time gave birth to three sons, who are frequently referred to as brothers to the hounds. Bran is somet. f.

briar, see briúicean.

briádar, m., a brother.

briádar, m. and f., a precept, a word of honour; briádar Briain i gCnoc an Áir, the howling of Bran on Cnoc an Air, from which something serious might be inferred, 47-2.

briátra, pl. of briádar, a precept.

briúeas, m., act of breaking; so b'iomda fear as briúeas a cinn re iomaú laócras 'n-a timceall, many a man (then) breaking her (the serpent's) head so numerous were the heroes around her, 27, 28-19.

briú, m., a sting, a goad, 26-77.

briúig, dat. of briúg, f., a shoe, 80-10.

briú, f., the womb, bosom; i mbriunnú báir, in the throes of death, 441-67.

briúeas, one of the hounds of the Fiana, 96-78.

ὑμῶν, dat. of ὑμῶν, f., a mansion; ὅσοι ὑμῶν ἰσχυροὶ ὄντες, to the surpassingly bright mansion of the Boyne, 8-80; ἴσχυρ' ὑμῶν ἰσχυροὶ, in the glittering mansion, 17-81.

ὑμῶν, m., enchantment; privilege; ὅτι βα ὑμῶν ἐστὶν ἡ μαγία, for it was a spot that was subject to enchantment or under magical influence, 82-96. See ὑμῶν.

ὑμῶν, m., victory, power; ἄνθρωπος ὑμῶν, to which some (magic) power attached, 21-4; ἡ ψυχή ὑμῶν μοι ἐστὶν ἡσυχία, that upset my joy or faculty of amusement, 288-61.

ὑμῶν-ὑμῶν, triumphant effect; ὅσοι ἐμὲ ἡσυχία ἰσχυροὶ ὑμῶν ἰσχυροὶ ἡσυχία, he put his spells into telling effect in relation to the pair together, 327-328-62.

ὑμῶν, m., the striking wattle of a flail connoting hardness, looseness, and toughness, when applied to a hound, as here, 58-77.

ὑμῶν, v. tr. and intr., I take, remove from, compel to give, strip of; ὅσοι ὑμῶν ἡσυχία, to remove his garments, ὅσοι expressing purpose and ὑμῶν governing ἡσυχία in the gen., 140-98. Also ὑμῶν.

ὑμῶν, a., lasting; ὅσοι ὑμῶν, until lasting doom, 55-7; steadfast, possessed of endurance, fidelity, 154-14; ὅσοι ὑμῶν, all night long, 122-50; ὑμῶν ὑμῶν 'n-a ὑμῶν, to be inherent in him, in his nature; ὑμῶν ordinarily means appetite, 556-71.

ὑμῶν, conditional of ὑμῶν; ὅσοι ὑμῶν ὑμῶν, they would know, 133-56.

ὑμῶν, f., graciousness, kindness, thanks; ἡ ὑμῶν ἡσυχία ὑμῶν ὑμῶν, thanking the gods for that, your being unhurt (whole), father, 104-97.

ὑμῶν, acc. of ὑμῶν, f., a host, 38-29.

ὑμῶν, f., lowing, 40-2.

ὑμῶν, f., a sturdy, active, little female, 131-79.

ὑμῶν, m., a fleet, 141-13.

ὑμῶν, m., everyone; ὅσοι ὑμῶν ὑμῶν, beyond everyone else, 76-24.

ὑμῶν-ὑμῶν, m., gentle skin.; gpl., 163-44.

ὑμῶν, a., famous; chaste, pure, 261-37, 49-95.

ὑμῶν, f., reputation; ἡ ὑμῶν ὑμῶν ὑμῶν, a woman of her repute was to be pitied for the position in which she was, 200-58.

ὑμῶν, gen. of ὑμῶν, f., used as adj., chalk-white, 66-53.

ὑμῶν, f., respite, indulgence, relief; interval, 47-40; ὑμῶν ὑμῶν, without delay, 83-

54; ἡ ὑμῶν ὑμῶν ὑμῶν, putting us to instant death, 153-57.

ὑμῶν, f., alarm; ὑμῶν ὑμῶν ὑμῶν, here means music inciting to battle, 380-64.

ὑμῶν, m., a crier, 32-76.

ὑμῶν, a., brave, valiant, 26-6.

ὑμῶν, m., act of chanting, 276-61.

ὑμῶν, v. tr., I chant, sing; ὅσοι ὑμῶν ὑμῶν ὑμῶν, they were the sentiments she expressed, lit., the precepts she chanted, 90-11; ὑμῶν ὑμῶν, utter nothing doubtful or false, 180-34.

ὑμῶν, see ὑμῶν.

ὑμῶν, a., sorrowful, 68-48.

ὑμῶν, m., act of lamenting, bemoaning, 77-21.

CAOZAT, fifty; CAOZAT EAC, fifty steeds, 15-18.

CAOIB, f., act of lamenting, 56-3.

CAOIN, a., gentle, soothing; IR PÓR CAOIN, and soothing also, 268-60.

CAOMÓRCHUA, of a graceful purple, 14-81.

CARCAIR, f., a prison; CARCAIR SEARA, a prison associated with magic spells, 421-66.

CÁR, m., cause, case, concern; strait; MÍ SAN CÁR UM ÉAC DO ÉUI, a king who did not hesitate to provoke battle, 7-94.

CARAÓ, m., act of turning, re-turning, 116-50.

CAÉ, m., a battalion; IOMÓA CAÉ IR TROM-PLÓG, many a battalion and powerful host, 139-56; CAÉA NA BFIAN, the battalions of the Fiana, 387-65.

CAT NIME, m., a venomous cat, 16-6.

CÉ, conj., although, 160-13.

CEAL, m., oblivion; hiding; denial; ÓM' ÓAIL AR CEAL, absent and astray (or hidden) from me, 86-104.

CEALG, f., treachery; SUH EIMG CEALG NA BPIAO, until the treachery of the deer arose (got vent), 32-4.

CEALZÁN, m., knave, rogue, trickster, 59-77.

CEANGLAIM, v.tr., I bind, unite; DO ÉANGLAMAIR RÍE IR PÁIR, we restored peace and harmony, 156-26.

CEANN, m., the head; SAN CEANN, headless, beheaded, 124-32; ÓR CIONN CÁIC, beyond everyone else, 76-23; a leader, commander, 54-3; PÁ CEANN ÁR PLÓG DO BEIC ÓÁIR NÓIC, because of the head of our host being wanting to us, 78-24.

CEANNRAÉT, f., friendship, sympathy, 148-56.

CEAPAIM, I fit, as on a last; AN CHOICEANN, IR DO CEAP DO CONÁN, the skin and fitted it to Conan, 518-69.

CÉILE, f., a spouse, 94-11; AN FIAN ME CÉILE, the entire Fiana, 166-57.

CEILEADAR, m., act of warbling, 15-8.

CEILIM, v. tr., I deny, conceal, hide; LE'IR CEILEAO A SHAOI, by which his features were hidden (transformed), 96-24.

CEITRE CNEAOA PICEAO, twenty-four wounds, 153-91.

CEITMUNN, dat. of CEITREANN (CEITREAR), a troop; PÁ'N SCUITMUNN AMAR, worn by the troop of mercenaries, 15-81.

CEOÓAC, a., misty, 5-8.

CEOIL-BINN, a., of sweet music, 16-8.

CEÓL, m., music; CEÓLTA BINNE RÍOE, sweet fairy music, 121-12; CEÓL CUMAO, music of lamentation, 380-64; CEÓL UALL-SÁRPA, (music of) loud wailing, 406-65.

CÍAN, f., a distance, period; NÍOR CÍAN DÓIB, they were not long, 85-54.

CÍAN-ÉUIRÍO, f., very long journey, 71-77.

CÍANPAÓARIC, m., very long sight, 75-77.

CÍARBÁN, black and white, spotted (spot), 70-77.

CÍARBOÉT, black and poor (lank), 71-77.

CINN-BEAR, f., a helmet; CINN-BHIC ÉLOC-ÓRÓA ÉÓIR, a becoming gold-decked helmet, 19-4.

CINNTE, a., certain; SO CINNTE, adv., for a certainty, 45-7, 132-50.

Cionn, dat. of ceann, a head; ór cionn, over, above, over-looking, 44-2; 13-8; cionn i gcinn, placed in single combat, lit., head to head, 50-20; i n-áir gcionn, to lead us, 55-95.

Ciumraib, dpl. for gpl., verges; ar bhuac ciumraib locha léin, on the verge of the borders of Loch Lein, 4-75.

Clann-maíne, male kindred; as bpeir clann-maíne fínn, 7c., bringing (the corpses of) the male kindred of Fionn to beautiful and delightful mounds, 135, 136-98.

Claochlúigim, v. tr. and intr., I change, turn, repent, oppress, cancel, destroy, annihilate; do claochlúar a ciatl 'r a cput, its mind and form underwent a change, 113-84.

Claoiúim, v. tr., I overthrow, destroy; vn., 18-6; 3rd sing. ind. past, 31-6.

Clé, f., perversity, wickedness; Caoilte san clé, single-minded, upright Caoilte, 69-96.

Cleap-éorn, m., a drinking horn used for purposes of magic, 204-58.

Cléib, Old dat. of cliaib, the breast, 53-20.

Cleir, acc. of cleat, f., a wattle, stake; do maipib an céad muc san cleir, it killed the first pig without (the aid of) a stake, 98-84.

Cliaib, m., a body of men; cliaib caia, a body of men engaged in battle, 166-92. See líon; ir na cliaib, in (or over) the ranks, watching the contest, 170-92.

Clir, f., a throb, a start; san clir, soberly, deliberately; without failure, 3-80.

Clóú, poet. of claoiúe; fear a clóú, a man to vanquish him (a man of his figure, such another), 228-36.

Clogaó, m., a helmet, 178-14; gpl., 12-75.

Clóirpéim, f., comely form, ds., 207-58.

Clóirín, f., hearing, listening to, 165-99.

Clor., m., hearing; i gclor áro, very audibly, 66-23.

Clúro, f., a recess; a clúro ve'n tóin, from a nook of the fort, 431-66.

Cluimim, v. tr., I hear; imp., cluimtear linn saé tpiat do glóir, imper., let us hear your voice regularly, 116-42.

Cluitce, (also cluite and cluice), m., a game; dat., 18-1.

Clúim, m., fur; lán ve clúim, covered with fur, 512-69.

Cneab, f., a wound, 184-14.

Cneap, m., the skin; cneap caílce, chalk-white skin, 27-22.

Cognaim, v. tr., I chew; do cōsain pá n-a óeáó, he chewed it (his thumb) between his teeth, lit., under his tooth, 37, 38-9.

Cóige, poet. form of cúige, a province, 21-94.

Coileán, m., a young dog; voc., used endearingly 55-10.

Coilg, gen. of colg, m., a sword, also fury, 194-45; saé béim coilg may mean "every furious blow." See colg.

Coimeáo, act of maintaining, keeping vigil; mo coimeáo, my maintenance, 25-46; as coimeáo a cúip, keeping vigil over his corpse, 134-98.

Coimhléir, alt. dat., combat, 10-39.

Coimhliaó, m., conflict, single combat, 132-55.

- Cóimpeam, m.**, act of counting, reckoning; **as cóimpeam cloch**, very probably 'saying his beads,' 82-104.
- Coimhsteach, m.**, a stranger, 22-81.
- Coim, dat. and pl. of cú, f.**, a hound, 16-3.
- Coimneal, f.**, a torch, a candle; **mo trí coimnte gearró**, my three torches of valour, 44-47.
- Coimhleab, m.**, struggle, conflict, 8-38.
- Cóir, f.**, apparatus, accoutrements; power; **go ríngadair cóir gearra an túin**, until they reached the centre or seat of the magic in the fort, 540-70.
- Coirceim, v. tr.**, I hinder, stop, prevent; 3rd sing. past habit., 30-6.
- Colg, m.**, a sword; dat., 36-6; **colg buacha**, a victorious sword, 43-7.
- Comainm, m.**, name, 55, 57, 58-53.
- Comairc, f.**, protection, patronage; mercy; **gabaim do comairce**, I seek your protection, 133-12; **cuirtear comairc ar an bfein**, 151-26.
- Comall, m.**, act of fulfilling; to fulfil; **as iarradair bfeicthe do comall**, demanding that he fulfil his promises, 75-83.
- Comóidil: i** **scóimóidil na heilite rin**, in the company (in pursuit) of that deer, 11-21. See **óidil**.
- Complaeta (gen. as adj., and used adverbially)**, of princely bearing, 152-91.
- Cómhár, f.**, mutual shout; gpl., **i n-éirí comhár na féine**, after the shouts of the Fiana, 66-104.
- Cómhárte, f.**, general laughter, 32-81.
- Comlann, m.**, a conflict; **le** **lámh fínn na scómlann gearraí**, by the hand of Fionn of the hard conflicts, 58-7.
- Coimhórad, m.**, convening, summoning together; **as coimhórad an cáta**, assembling the host, 59-88.
- Coimhóram, v. tr.**, I convene, summon, hold; **plead do coimhórad san ceile**, a feast that was held truly; **san ceile** literally means "without deceit," 5-80.
- Compháirt, f.**, a partner, mate, 44-52.
- Compair, m.**, chest, body, trunk, 112-90.
- Cóiriac don lámhe**, single combat; fair-play, i.e., man to man, 619-73.
- Coimhóm, a.**, even, equal, even-handed, 67-88.
- Conair, f.**, a pass, a path, 75-104.
- Conairc, coll.**, a pack of hounds, 18-8; gpl., 110-12.
- Conrad, f.**, a raging conflict; **an conrad céadonad**, a similar fight, 143-91.
- Conntair (conntair)**, crosswise, transfixing, 107-90.
- Cor, m.**, a turn, twist, trick in wrestling; **cug cor go dian** **oi, gc.**, he gave the monster a violent twist, so that he turned it breast upwards, 47, 48-20.
- Cor, m.**, spot, site; **an cor i n-a maib bfeicthe an túin**, the spot in which were the treasures of the fort, 588-72.
- Corcair, f.**, purple, 134-80.
- Corp, m.**, the body; force; **le corp ár neirte asur ár tpeán**, through force of (our) numbers and of (our) heroes, 6-1; **corp an tpeáig**, the body of the host, 155-13.
- Córpánta, a.**, corpulent, muscular, burly. 116-55.

**Cope**, m., act of resisting, preventing; *Δ κοπε νάπ πέροαδ ι ζσατ*, lit., whose resisting in battle was not possible, 11-6; prevention, forewarning, 18-46.

**Corcam**, v.tr., I stop, I appease; *ἡνυαμ κορκαμαμ ἀρ ν-ορπαρ το βιαδ*, when we appeased our hunger with food, 73-10. See *κορчим*.

**Corcam**, f., act of slaughtering, triumphing; *β'έ ριν αν κορκαμ ιονγανταδ*, that was the triumph of triumphs, 56-20. Also, *κορκαμ*, which see.

**Corcar**, m., havoc, overthrow; victory; *ιρ βυδ μόροε βυρ ζορκαμ*, and your victory will be the greater, 138-85.

**Corcarac** (50), adv., victoriously, "looking for blood," 150-91.

**Corcarca** (50), adv., exultingly, 106-90.

**Cornaδ** (*cornam*), m., act of defending, separating, 131-90.

**Cornam**, vn., act of defending, maintaining; *αζ κορναμ κατ*, maintaining battles, 32-2. See *κορναδ*.

**Cotán**, m., a garment, a little coat, 17-4.

**Craipléir**, m., cripple, 110-79.

**Craann**, m., a tree; shaft, haft; mast; *κραννα ρεοιλ*, masts, 142-13; *το εόζαμαμ αν τορчуρ ρεαρύα αρ έρανναιβ αρ ρλεαζ ι ν-άιρσε*, we raised (the corpse of) the manful Oscr on the hafts of our spears aloft, 137, 138-98.

**Craoiriğ**, dat. of *κραοιρεαδ*, f., a spear, javelin, lance.

**Créactaδ**, m., act of wounding, hacking, lacerating, 67-41.

**Créao**, what, 39-22; *κρέαο αρ*, from what arises? 41-22.

**Creat**, m., a body, hulk; *κρεατα*, pl., the ribs of a ship; *εύρηναμ κρεατ να μβάιρε ρε τιunn*, the rocking

(lashing) of the barques' hulls by the billows, gpl., 45-2.

**Creirim**, gen. of *κρειρεαμ*, m., faith; *Δ ράορμιας αν έρειορμ έρηιαδ*, Patrick of the exacting (or severe) faith.

**Críce**, gen. of *κρίοε*, f., territory, country; *ι ν-αζαιβ κρίοε ρόοια*, against the land of Fodla (Erin), 34-87. See *κρίοε*.

**Crín-ρειργε**, withered, wasted 31-102.

**Κρίοε**, f., a kingdom, territory, country; *κρίοε λοετλann*, Norway; it may be said to embrace Norway, Sweden, Denmark and neighbouring Northern territories, 7-1. Professor Marstrander (*Eriu*, vol. v., p. 250), equates it with Rogaland, the name, until about 1300, of the district around Stavanger Fjord in Norway. In Irish Rogaland became Roglann, then Rochlann, and by metathesis of l and r, Lochlann. *ρεαρ ζαν ρεατ αζ κομπαε κρίοε*, a man who would fight kingdoms without hesitation, 142-26.

**Κρίοε**, f., end, 177-45.

**Crhochnuigim**, v.intr., I tremble, quake; *το ερνοεχνυιğ ρέ ό βονν ζο βαρρ*, he trembled from head to foot, 159-13; *νιορ ερνοεχνυιğ μ'ιnτιnn* I entertained no fear, 175-34.

**Crit**, m., act of trembling; *ι ζκρεαεαιβ οιανα*, trembling in terror, 14-39.

**Cróda**, a., valorous, brave, 32-2

**Croiore**, g. id., m., heart; *βα μόρ κροιορε*, of great heart, very spirited, 21-6; *ζαν εροιορε ζαν έεανν*, disheartened and demented 18-39.

**Croir**, dat. of *κρορ*, f., a cross; *εαμ Δ εροιρ*, in spite of his prohibition, 204-35.

Cromán, m., the hip, 514-69.  
 Crot, m., shape, form; voc., a  
 Ablach an crotta gíl, Ablach  
 of the fair form, bright ap-  
 pearance (elsewhere Ablac  
 an Óir), 18-19.  
 Crotac, (go), adv., shapely,  
 comely; formidable, 87-49.  
 Crú, m. gore, 136-80.  
 Cruað-curo, f., hard portion;  
 asur cógbar an cruað-curo,  
 and it took the hard share,  
 115-84.  
 Crut (crot), m., shape, ap-  
 pearance, 52-9.  
 Cú, f., a hound; gs. and gpl.,  
 con, 8-8; 46-8.  
 Cuać, f., a lock of hair, curl;  
 gpl., 30-22.  
 Cuailt, f., a heap, a little pile;  
 cuailt canóir, probably a  
 sapless trunk, 32-102.  
 Cuairt, f., a visit; as sabáil  
 cuairt, visiting, lit., doing  
 the round of, 234-59.  
 Cualán, m., a little heap of  
 bones, 126-79.  
 Cuanaí, soft, 120-79.  
 Cuairtúigim, v. tr., I search;  
 3rd sing. perf., 53-23.  
 Cuarać, a., hollow, uneven,  
 143-80.  
 Cúil, f., a nook or corner,  
 54-23.  
 Cuimpeac, m., a fetter, 145-56.  
 Cuing, f., a yoke, 6-94.  
 Cuimead, m., an invitation,  
 155, 158-56.  
 Cuim, v.n. cup, I put, inflict;  
 impose; win; cuimeamair  
 cať, we won a battle, 4-1;  
 compare, eus ré oćt gcaťa,  
 he fought eight battles, 13-1;  
 cuimeamair ár gcíor a bpať,  
 we imposed our rent on  
 places far distant, 28-2;  
 cuimproir ár ar an bfein,  
 they would visit the Fiana  
 with slaughter, 48-5; fut., ní  
 cuimpeamí ruim go bpať, will  
 never be put on record, cal-  
 culated, 2-5; gac ar cuim

oár pluas, do oćť, all that  
 it sent of our host to de-  
 struction, 56-7; ná cuim  
 oe'n rooťal don feam níor  
 mó, send no man out of the  
 world henceforward, 134-12;  
 má cuimro ruar do beit  
 'oom' réir, if they refuse  
 (cease) to do my bidding,  
 48-30; cuim ruar oe, I  
 decline, 108-32; cuim ruar  
 ouit-pe, 7c., I will disregard  
 your suggestions and Fionn's,  
 142-43; ir éir mó do cuim ar  
 cáč, it was it that troubled  
 everyone most, 278-38;  
 cuimead a luat le rairge,  
 their ashes were sent adrift  
 with the tide, 155-86.  
 Cúir, f., a cause; cúir cruať-  
 cčír eusat asur caoťe, may  
 you have cause to complain  
 of hardship and to lament,  
 608-72.  
 Cúl, m., the back; poll; ar  
 cúl rcéite, sheltering behind  
 his shield, 191-45.  
 Cumá, f., a lament, 399-65;  
 cumá cmoťe na feine oá  
 láťair, the heartfelt lament  
 for the Fiana present, 400-  
 65.  
 Cumán, m., neat little form,  
 91-78.  
 Cumang, a., narrow, tight; an  
 té ná cumang fé óir, he who  
 was not close in the matter  
 of bestowing gold, 213-  
 101.  
 Cumann, m., love, affection,  
 association; nac oearna  
 cumann le céile rir, who  
 has not associated with a  
 man (husband), 94-11; an  
 cumann leat-ra ní na  
 brian, is the king of the  
 Fiana dear to you? 74-31.  
 Cumar, m., power; ní'l do  
 cumar fearťa ar an bfein,  
 henceforth you have no  
 power (or influence) over the  
 Fiana, 610-73.

Cup, m., act of putting, placing, *oo'n cúip 'n-a naib an oip*, to the place where the two were, 544-70.

Cupra, pp., put; see páet, 27-102.

Óá, however, governs abstract nouns; *laoc óá éiréine*, any hero, however valiant, 58-10; *lám óá éiruasóet*, (no) hand however enduring, 77-31; *óá buirbe lám*, however strong, or untamed, his limbs (arms), 83-41.

Óá, from their; *lann óá lám* *óá bpaicid pór*, a lance from their hand of (among) all yet seen, 156-44; of which, from which, *an cúip óá ótárlaid iomaibúaid*, the cause from which contention arose, 2-80; (*óáip*), from which, through which; *óáip úiomda fuil ar fionn-leir*, through which there was much blood on the fair slope, 60-82; *óá (oe n-a)*, of all who; *asur óá ngabann leir oe'n féin*, and of all who follow him of the Fiana, 139-13; *ar éalmain óá ótáinis miam*, that ever appeared on earth, 152-44.

Óáil, f., a meeting, convention, company, society, presence; *an tan oo cuiréad le Dmaoigheantóir a gseara pá brón 'n-a noáil*, when Draoigheantóir sent his spells with sorrow among them, placed them under his spells in sorrow, 335, 336-63; *oo cúip 'n-a cóimóáil bpiúg a gseara*, conveys the same sense, 439-66; *gac púðair óá naib 'n-ar noáil*, every injury from which we suffered, 480-68; *i n-ar noáil go olút*, following closely in our wake, 86-24; *i n-a óáil*, in his presence,

93-24; *io' óáil*, in your company, 91-54; *ní naib miam gan forainm 'n-a óáil*, he was never after without a nickname, 520-69; *sur éog a mbpiúg go mpar ar a óáil*, until he promptly released his company from the influence of the charms, 564-71; *óo' óáil-re aríp*, lit., from your company again (refers to releasing him again from the influence of the spells), 378-64.

Óáilim, v. tr., I give, administer, serve out; 3rd sing., s-pret., 179-27.

Óáille, f., blindness, 28-39.

Óáicnro, f., distress, sorrow, source of grief or trouble, 157-34.

Óam, m., an ox; gs., 39-2.

Óám, m., a learned man; *i school of poets*; *beit 'n-a fúirde i mearc na noám*, to be seated in the midst of the poets, 51-3.

Óaoib, prep. pron. pl., to you, 14-29; also *óib*.

Óaoir, m., a slave, a prisoner; gpl., *i nglapaid óaoir*, in bondage becoming slaves (or prisoners), 290-61.

Óar, by, (used in asseveration); The Fiana, it will be noticed, swore by the hands of their opponents, 41-9; *oar oo lám-re féin, a fionn*, by your own hand, Fionn, 109-12. Thus speaks the king's daughter, who, also, as is, perhaps, more natural, swears by the hand of her antagonist. Fionn, on the other hand, in addressing her, swears by his own hand: *oar mo lám-re, a ingean an ríog*, by my hand, daughter of the king, 101-11; *oar go oermin*, assuredly, by all that is assured (a common

form of asseveration), 201-15; *ṡar* *ṡo lām-pe*, a cleric, by your hand, chaste cleric, 49-95.

*ṡar*, defective verb; *ṡar linn*, we thought, as it appeared to us, 126-43.

*ṡár*, see *ṡá*, from their, above.

*ṡ'ar*=*ṡe n-ar* (*ṡe n-a ro*), of those who did, 44-9.

*ṡáta*, pl., colours, 94-84; *ba řamail le muine a ṡáta*, 7c., like a thicket were its colours, its eyelashes and its old eyebrows, 95-84.

*ṡe*, prep., over; *ṡe ṡruim lř*, over *Druim Lis*, 46-2; compare *ṡe ṡruim búirř*, overboard; through: *ṡe ṡíc a řcon*, through the loss of their hounds, 46-9; in: *ṡe cōmrát cāoin*, in gentle accents, 202-15; *ṡe řut árř*, in a loud voice, 33-29; at: *ṡe řmall řo řrēan* (again), proceeding vigorously, 13-51. See under *cuirim*.

*ṡe*, prep. pron., of it, by it; *ṡo loircead na muca ṡe*, the pigs were burnt by means of it (as a result of it), 154-86; dpl., *nár ř'řill-ead ṡíf*, that you were not fated to return, 96, 99-49; passim. See *ṡiteac*.

*ṡéar*, m., a tooth, a row of teeth; *ṡéar řiacal*, a row of teeth also, 83-11.

*ṡeařoirř*, poet, form of *ṡiarř*, i n-a *ṡeařoirř*, after him, 92-97.

*ṡealbaim*, v. tr., I mould, form; a řářmāis *ṡealřar řac řmān*, Patrick who moulds every sun, 78-21—a function one does not quite expect Oisín to admit as within the power of Saint Patrick.

*ṡeaman*, m., a demon; *ṡeaman ṡonair řmān ṡá řtāinis ní cōircead óm'*

*ṡáil a ṡreoirř*, no demon of misfortune that ever existed (came) would prevent them finding their way into my presence, 20-102.

*ṡearř* (not usually declined), assurance; *ṡearř an řcéil*, the assurance, 117-25.

*ṡearřbaim*, I prove, establish; *ósānāis nār ṡearřbāř řmān*, youths that had not yet won their spurs (proved their mettle), 52-95.

*ṡearřbuisim*, v. tr., I declare; ní řlōř *ṡearřbuisear acř řniōm řmō*, it is not loud boasting but prompt action that tells, 148-26.

*ṡearřřaim*, v. tr. and intr., I redden; řo nṡearřřaimn mo řleas ř mo lann, that I might redden (in your blood) my lance and my spear, 131-26; *ṡo ṡearřř mo lann-řa ar ṡo cōřř*, my lance reddened (with blood) in your body, 26-39.

*ṡe řnāt*, usually, as a rule, 52-3.

*ṡéorřeal*, bright-toothed; a soubriquet much used in relation to Diarmuid O Duibhne.

*ṡéinglēō*, dat., desperate conflict, 48-40.

*ṡiacřmac*, a., grievous, sorrowful, painful, 383, 384-64.

*ṡiamāirř*, f., mystery, obscurity, darkness; řó ṡiamāirř, hidden in mystery, 74-21.

*ṡian-cōimeadř*, vn., act of closely engaging, occupying, keeping; *ṡár nṡian-cōimeadř ař cāořřān řan*, fully (severely) engaged by fifty women, 191-14.

*ṡian-lorřř*, an eager search, 315-62.

*ṡian-řcāirř*, f., an urgent shout, a pressing call, 144-33.

*ṡisř*, dat. of *ṡeoč*, f., drink, 260-60.

ὅνν, prep. pron., of us, 189-14; off us, 209-15.

ὀϊόσλαιμ, I take vengeance; ὀϊόσλαιμ-να ἀρ ἀρ μβυρὸν', and let us have revenge for the slaughter of our host, 131-85.

ὀϊομβάρῳ, f., misfortune, disappointment, dejection, sorrow, pity, 13-46.

ὀϊπεοίλ, a., faint, weak, 31-102.

ὀϊρυζαῶ, m., act of straightening, directing; ἀς ὀϊρυζαῶ ἀ ῥίψε 'n-ἀρ ὅσιονν, wending his way direct towards us, 150-99.

ὀίρ, f., a pair, two persons, 187-14. It generally governs the gen., but is sometimes followed by a prep. and dat., as μο ὀίρ οὐ μακαίῳ καοίῃα, 127-55.

ὀίτ, f., want, deficiency; ὅο θεῖτ ὁάμ νοίτ, to be wanting to us, absent from us, here ὁάμ is used idiomatically, ὁάμ νοίτ having the same force as οὐ ὀίτ ορμιν, 54-3; ἀρ ὀίτ ῥυαῖν, without rest, 267-38.

ὀίττεανναῶ, m., act of beheading; to behead, 484-68; ὀίττεανν, without the usual termination -αῶ is used as a v.n. at 26-94.

ὀίττεανναίμ, v.tr., I behead; 3rd sing. perf., 48-7.

ὀίτεαδ, a., destitute; ὅο βα ὀίτεαδ Δονγυρ οἰ, Aonghus was rendered destitute by it, 70-83. See Οἰ.

ὀλαέτ, one of the hounds of the Fiana, 142-80.

ὀλαέτάν, dim. of ὀλαέτ. which see, 144-80.

ὀλύτ, compact, thick, firm; ῥεαρὶ κοῖν ὀλύτ κοῖν ὄαρῶ ὄαίρ, a man of such a firm and loud voice, 102-32.

ὀο, prep., with; 'νουαίρ ὀορ-αμαίρ ἀρ η-ορμαρ ὀο βιαῶ ἡ, when we appeased our hun-

ger with food and our burning thirst with wine and beer, 73, 74-10; governs v.n., denoting intention, purpose: κοῖν οὐλ ὀο κοῖνμαρ ηῖσιν' ῥίοσ ὄρμας, to go to fight the daughter of the King of Greece, 172-14; οὐλ ὀο καττεαῖν βιῶ να βῥιαν, to go (come) and share the food of the Fiana, 160-56; in: ὀομ' ὀόίς, in my opinion, 15-3; through, from: ὀο ἡμαρδαῶ να βῥεαρ ῥο εἰλε, from the killing of those other men, 60-95; to: ὀο'η κατταίρ, to the fort, 191-58; ὀο'η ὀύν ὀρῶα, to the gilded fortress, 120-55; refers to location; κάρ β'αρ ὀο'η ἡνναοί, whence the woman? Note the use of the prep., and compare καῶ ἀρ οὐιτ, καῶ ἀρ οἰ, not καῶ ἀρ τῦ, καῶ ἀρ ἰ, as sometimes heard, 160-13.

ὀοκαρ, m., hardship, strait, ἡοίρ ἐρμας ἰ ὀοκαρ λέι μο ῥί (ἡοίρ ἐρμας λέι μο ῥί ὀο θεῖτ ἰ ὀοκαρ), she did not pity my king in hard straits, 252-60.

ὀο-έίμ, v. irreg. tr., I see; past pass., with neg., ἡί ῥακταρ ῥόρ, there was not yet seen, 95-42, 157-44; ἡί ῥακαῶ, alt. form. 161-44; 3rd sing. perf. dep. with neg., ἡά ῥακαῖῳ ἰ ηῖρμαίμ μαρ βί, that she did not now see him in gloom as he had been, 308-62.

ὀο-ῡεῖβίμ, v. irreg. tr., I get, find; ὀ ὀο-ῡεῖβεαμ βάρ ῥά ὀεοῖῳ, ἡ., as we are fated to die ultimately let us suffer extinction (falling) in one final struggle, 29, 30-94.

ὀο-ῡνίμ, v. irreg. tr., I do, make; perf. pass., ὀο ῡνν ῥεανόμρ κῥίον λιαῶ οὐ ῥίς να

- ḡḡian, the king of the Fiana was made (became) a grey withered old man, 59-23.
- Ṯóib, prep. pron., for them; náir ḡḡaṮa Ṯóib Ṯo'n ḡéin, that they, the Fiana, would not have long to wait (Ṯóib containing a proleptic pronoun), 402-65.
- Ṯóio, f., the hand, fist, clasped hand; dat., 20-4.
- Ṯóis, f., fashion, manner; condition; ionaṮo mios: nṮois ḡó-ḡairing, a burial-place worthy of a king, and that in very liberal fashion, 216-101.
- Ṯoilb, a., pensive, melancholy, sad, dark, gloomy; mo éuma, ir é ir Ṯoilb ó'n oic, my woe, it is the more melancholy because of the malice, 27-46.
- Ṯoilise, compar. of Ṯoilis, regretful, ir Ṯoilise liom, &c., I regret more, I am more concerned about himself and the Fian who were hospitable and generous than about myself, 292, 293-61.
- ṮolaṮ, m., detriment, injury; anguish, remorse; pity; ir iongnáṮo liom cḡoróe clóice náṮ ḡlacann ṮolaṮ tḡém' ériṮ, I wonder that even a heart of stone does not take pity on my miserable end (state), 16-102.
- Ṯonán, m., an enfeebled person; im' Ṯonán ériṮon, (I). a wasted wretch, 19-1.
- Ṯoio, m., a humming, muttering; bass in music; an Ṯoio ḡian, a trumpet used by Fionn and sounded as the signal for battle, it was also used as a hunting horn, 41-30, 14-75. In the well known tale, ḡeir Ṯisge Conán, it is explained by Fionn as an instrument first made by the three sons of Cearmad Mil-
- bheoil. Then nine men were accustomed to play on it. Fotadh Canann made it afterwards, and nine men used also to perform on it. But when it reached Fionn he employed fifty men to play upon it. However, we have examples of Fionn himself having used it unaided. See ḡairḡuaṮ.
- Ṯoioán, dim. of Ṯoio, m., a humming noise; bellowing; Ṯoioán an Ṯaib, the bellowing of the ox, 39-2.
- Ṯoio, f., the side teeth and gums exposed, as when a dog snarls, 81-11.
- Ṯiannaire, m., snarler, 87-78.
- Ṯieac, f., countenance, visage, appearance, 212-15.
- Ṯions, f., a band, host; a party or section, 71, 72-96.
- Ṯuim, m., the back, a Ṯuim cḡéacṮac, his lacerated back, 111-97.
- Ṯuairc (ḡo), adv., morose, gloomy, 375-64.
- Ṯuairóán, see Ṯoioán, of which it may be a form; it also seems to convey something like a word embodying a poem; fig., a cry full of significance, 114-79.
- Ṯub, a., dark, black; as subst., darkness; Ṯub ná ho'óce, the darkness of night, 35-9.
- Ṯuil, alt. dat. of Ṯul, act of going; Ṯ'éas ar nṮuil (ar nṮuil Ṯ'éas), dying, dead. In the West Ṯuil is partly heard in as Ṯoil, the usual colloquial form of as Ṯul.
- Ṯuilleabair, m., foliage; leaves, 14-8.
- ṮúipeacṮ, f., act of rousing, to rouse, start, awaken; i n-am an ḡiaṮo Ṯo ṮúipeacṮ, at the time of starting the deer, 67-104.

Ṫurpḡim, v. tr. and intrans., I awaken, rouse; ḡ Ṫurpḡḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡ, starting wild boars and deer, 28-4; Ṫurpḡḡḡ ḡḡḡ ḡḡḡ, they start the deer, 21-8.

Ṫul, m., act of going; escaping; attaining; níl ḡḡḡ Ṫul (níl Ṫul ḡḡḡ) ḡ'n ḡḡḡ ḡḡḡ, you have no escaping from death now, 617-73.

Ṫúnúḡ, one of the hounds of the Fiana, 99-78.

ḡḡḡ, m., an exploit, great deed, achievement; dpl., 3-5; gpl., 60-88.

ḡḡḡḡ, (also ḡḡḡḡ), fear, 611-73.

ḡḡḡḡḡ, f., deficiency, absence of, want, need; ḡ n-ḡḡḡḡḡ, exclusive of, 39-4; Ṫḡ ḡḡḡḡḡ, in want of it, pronounced ḡḡḡḡḡ.

ḡḡḡḡ, poet. form of ḡḡḡḡ, f., wisdom, prudence, 2-86.

ḡḡḡḡ, m., act of eloping, to elope; ḡḡḡḡ ḡḡḡ ḡḡḡ ḡḡ ḡḡ ḡḡḡ, to elope with you over-sea is my desire of desires, 200-15.

ḡḡḡḡḡ, coll., birds, 15-8.

ḡḡḡḡ, f., want, need; ḡḡḡḡ ḡḡḡ ḡḡḡḡḡ ḡḡḡ, a great want that concerns me, 28-102.

ḡḡḡḡḡḡ, a., wanting, 71-83.

ḡḡ, pl. of ḡḡ, m., a steed, 31-81.

ḡḡḡ, m., uniform, dress, clothing, armour; Ṫḡ ḡḡḡḡ ḡḡḡḡ ḡ n-ḡḡḡ ḡḡḡ, Oscur dressed for battle, 61-40.

ḡḡḡ, f., a doe; ḡḡ ḡḡḡ ḡḡḡḡ, the sleek, hornless doe, 21-8.

ḡḡḡ, dat. of ḡḡḡ, f., a leash, 9-8.

ḡḡḡḡ, v. intr., I rise; 3rd sing. s-pret., 177-14.

ḡḡḡ, f., restitution, amends; ransom, retribution. See under ḡḡḡḡḡ, where lines

175, 176-14 are explained; ḡ n-ḡḡḡ ḡḡ ḡḡḡḡ ḡḡ ḡḡḡḡḡ ḡḡḡ ḡ'n ḡḡḡḡ ḡḡḡ ḡḡ ḡḡḡḡḡ, in return for my having released the big man (Conán) from my spells and rendered them inoperative – said ironically, 615, 616-73.

ḡḡḡḡ, imper. of ḡḡḡḡḡ, I go, proceed, 109-32.

ḡḡḡḡḡḡ, f., act of listening; to listen, 34-2.

ḡḡḡ, dat., flight, act of flying, 115-50.

ḡḡḡḡ, m., acquaintance, knowledge; Ṫḡḡḡḡḡ ḡḡḡḡ ḡḡ ḡḡ ḡḡḡḡḡḡ, show the way to the mansion, 130-85.

ḡḡ, prep., through, because of; ḡḡ n-a ḡḡḡ, through its speed, 30-9; ḡḡ ḡḡḡḡ-ḡḡḡḡ, taking a vigorous stride, 449-67. See ḡḡḡḡ.

ḡḡḡḡ, long; ḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡḡ, I would not regard as long a period in your company, 91-54.

ḡḡḡ, poet. form of ḡḡḡ, a., weak, exhausted; voc., 178-45.

ḡḡḡḡḡ, (ḡḡḡḡḡ), appearance, presence, Ṫḡ ḡḡḡḡḡ ḡḡḡḡḡ, of foremost appearance, 27-87.

ḡḡḡḡḡḡ, f., a prophetess, 112-55.

ḡḡḡ, f., a ring, 45-23.

ḡḡḡḡḡḡḡ, f., figurative or allegorical sense; cause, reason; Ṫḡḡḡḡ ḡḡḡḡḡḡ ḡḡ ḡḡḡḡ ḡḡḡḡḡḡḡ, a druid skilled in his science, or a man capable of divining causes, 132-33.

ḡḡḡḡḡḡ, f., prophecy, divination, an omen; ḡḡ Ṫḡḡḡḡḡ Ṫḡḡḡḡḡḡ ḡḡḡḡḡ Ṫḡḡ, ḡḡ., my curse for ever on the druids who declared to him (my father) that I would bear a son who would devastate Greece and behead

himself without delay (as a result of which he placed me under geara), 269, 272-17.  
 fála, f., envy, jealousy, grudge, treachery, betrayal, gs., 26-87, 18-94, nom., 10-94, dat., cuminnig ar t'fála, remember your grudge, 84-89.  
 fán, m., wandering, straying, banishment, exile, 4-102.  
 fánair, dat., incline; do éir le fánair na rhead noian, that fell or drifted with the strong streams, 52-23.  
 fann (go), adv., weak, spiritless, 163-99, 36-103.  
 faobair, m., fury, poet. gs., faoibh, 158-13.  
 faobair-foim, f., the venom of the sword, 42-103.  
 faoir, f., a moan, a mournful or plaintive sound; éirteacht le faoir 'Oromas 'Oeirg, to listen to the crooning of the wind on Drom Dearg, 34-2.  
 faoileann, m., a seagull; gpl., 43-2.  
 fáit, m., reason; ní curta i bpáit mo glóir, my voice (plaint) is not to be heeded, I am not to be taken seriously, 27-102.  
 féadcam, v. intrans., I look; féadcam ahaon ór cómair éaic (1st. pl. imper.), let us both contest in presence of the host, 143-26.  
 féadcam, f., a glance, 89-24; act of looking, watching; 'féadcam an bpaíann an fian go léir, to see if I could get the whole Fiana, 227-59.  
 feacht, m., place, time, occasion; do'n oíma feacht, secondly, once more, 623-73.  
 feao, f., a whistle; see leigim.  
 féadcam, I am able to; a a n-áiream ní féadair éaic, no one is able to count them, 4-5; ir gur féadair linn do leigear, and that we were

able to heal you, 120-98. See áirnim.  
 feao-ghair, f., whistle-shout, 84-78.  
 féadma, poet. gen. of ferom, function, effort, act, exertion, duty, service; nature; i n-am gada féadma, in the hour for action. Note—gada also declined, 20-87.  
 feamair, m., the long-tailed, 63-77.  
 feara, alt. pl. of fear, a man; feara fáil, the men of Erin, 166-14.  
 feara, gpl., the male species; here the male deer, roebuck; i n-éagmuir áis agus feara, besides does and roebucks, 39-4; i n-éagmuir áis agus feara might be preferable.  
 fearán, m., a diminutive male, 38-76.  
 fearda, a., gallant, manful, 110-84.  
 fearad, a., aware; níor b'fearad m', i.e., there was not to my knowledge a wound or mark on your body after them, 5, 6-46.  
 fearaim, I know, ascertain; go b'fearam an fíor an cáil úr, that we may see if that reputation be well-founded, 278-61.  
 fearra, m., a feast, 14-102.  
 ferom, function, service, duty; power; 18-6. See féadma.  
 féig, gs. of fiac, m., a raven, 93-49.  
 féig, a., enchanted, spell-bound, weak, spiritless; 'ran éarcair féig, disheartened in prison, 238-59; atáim féig fíor-las neamhfuair, I am spell-stricken, exceedingly weak and agitated, 283-61. [Trans. Oss. Socy., 41-vi.]  
 féil, gs. of fial, generous, 67-23  
 feoraim, v. intr., I wither; 'nuair o'feoró an bile, when the tree withered, 109-49.

peól-córcap, m., act of hacking the flesh, slaughtering, 252-17.

peóir, poet. form of péair, grass, 64-10.

pí, prep., under. See pá, pó 95-54.

piò, m., a deer; piò òail-líne na gcuan 'oó pail, to chase the deer of many-harboured Galway, 36-2; gpl. 28-4, 32-4; dual, 35-4.

piòac, m., a hunt; act of hunting; ba móir an piòac 'oó lean go dian an eilic lúit, great was the host that closely chased the nimble deer, 33, 34-9.

piònaire, f., presence,

piòmán, one of the hounds of the Fiana, 32-76.

piar, dat. péin, gen. péine, pl. pian, f., (usually with the article), the National Militia of Ireland, said to have been instituted by Fionn Mac Cumhaill; nom. for dat. 48-5.

piar, a., twisted, gnarled, awry, ruffled, wild, wicked, perverse; gpl., 49-5; as subst., a defect, a flaw, 66-77.

piçe (dat. and pl., picio), f., twenty; naoi bpicio, nine score, 10-1.

pilleao, vn., act of folding, returning, closing; pilleao rúl, glancing of the eyes, 198-15; as pilleao rúl, casting glances, 278-18.

pillim, v. intr., I return; usually takes some form of the prep. ar, 43-9.

pioc, m., fury, 110-12.

pionnóir, seeker, searcher; one of the hounds of the Fiana; pionnóirpeact, aimless or random searching, 100-78.

pionnrao, hair, fur, 93, 95-84; capnagar a póit ir a pionnrao, he tore his hair and his beard, 124-98.

piop, m., knowledge, information; gan piop an balláin, without tidings of the goblet, 592-72.

pipe, f., truth, sincerity, fidelity.

plait, m. and f., a prince; a mic mic na plata, grandson of the prince, 10-86.

pluic, a., wet (from weeping), copious, 208-58.

pó, poet. of pá, under; in the direction of, towards; pó n-a éiop, under his tribute, yielding him rent, 15-1; pó'n gcnoc, along the hill, 27-4; pó éir, ashore, 100-24; pó éalmain, on the ground, 122-98; pó éalain, stretched on the ground, 76-41; pó'n rliab, towards the mountain, 27-52; buairear pó lár a éaom-cóir, he struck at the centre (breast) his comely body, 123-98. It sometimes eclipses the verbs it precedes: pó npeactar a ériall, against which he advanced, 28-6; pul pó otáinis ré go bhuac, before he came to the verge, 58-23; pul pó otáinis Draoigheantoir arrived, 591-72. pó ériotó gairb, (though) exposed to heavy fighting, 9-51; pó'r rmaect, under subjection to us, 39-95; pó leit, specially: ir peapb liom ót' ériall pó leit, it is manifest to me from your special journey, 435-66; pó éri, thrice, 53-23; pó céile, towards each other, 141-91; pó éactar na teampae, through the battalions of Tara, 146-91; pó't óéin, towards you, 95-11; pó eapbar, in want, 207-93.

poğail, f., act of plundering, robbing, devastating; dpl., 47-7. See ioc.

foḡar, m., noise, sound; foḡar  
reilge sléibhe gcrot, the  
noise of the chase of Sliabh  
gCrot.

foḡar-ḡuē, m., noisy voice;  
ar an bfoḡar-ḡuē riōe, by  
the rustling voice of the fairy  
host, 77-48.

foḡla, gen. of foḡail, f., rob-  
bery, plunder, depredation,  
166-92. See foḡail.

foḡluaimneac (foluaimneac),  
a., swinging, waving, rock-  
ing, 109-79.

foḡluir, m., a plunderer,  
robber, 84-79.

foḡur, m., nearness, proximity,  
i bfoḡur uom, in my neigh-  
bourhood, 173-34.

fóill, a while, fionn go  
fóill róm' rmaēt ó tá, as  
Fionn is yet under my sway,  
310-62. [This use of go  
fóill is not uncommon in the  
West.]

fóir, f., help, aid, relief; ir  
berō a ngeara san fóir i  
mbriḡ, but their spells will  
still be in operation without  
relief, i.e., Fionn and Daire,  
though free to get food and  
drink, will still be subject  
to the full force of the geara  
imposed on them, 220-59;  
as verb, to help, rescue; a  
bfoir, (lit., their helping) to  
help them, 560-71. This  
construction is common:  
compare an fian ó n-a  
ngearaib gur fóir, until he  
had released the Fiana  
from the influence of their  
spells, 596-72.

foirceann, m., conclusion, end,  
dat., 195-45.

foirc, one of the hounds of the  
Fiana, 112-79.

folac, m., act of covering, en-  
folding, 86-11.

foit, m., the hair of the head;  
foit óir-ḡuir, auburn hair,  
63-10; voc., a foit éar,

maiden of the waving hair,  
226-31. Compare a éúil-  
fionn. 7c.

fonn, m., land, earth, climate,  
atmosphere; fonn iapcar-  
tác, the western land, 38-95.

fonn, m., inclination, humour,  
desire, fancy, predisposition;  
ní'lim-re i bfonn cum ceoil,  
I do not feel inclined to  
play music, 281-61; energy,  
eagerness, initiative, 82-104.

fonn, m., a tune, an air.

fó'ir, for which, through which,  
because of which, 73-41.

fomainne, among us, of us, 48-  
88. See ar.

fomair, f., watch, 43-76.

fomair, one of the hounds  
of the Fiana, 70-77. See 148.

fomra, prep., with, 108-90.

fmaōc, m., fury, 37-40.

fmaíra, pl., showers; fmaíra  
teóir, torrents of tears, 351-  
63.

fmaḡmaō, m., act of respond-  
ing to, following; aḡ fmaḡ-  
maō ḡac' uinne, following  
each person (of the thirty  
sons of the descendants of  
Fionn, who commanded each  
ten hundred men, making a  
host of 30,000), 44-87.

fmaíral, m., act of serving;  
tar éir fmaíral an éacá,  
having served in the battle,  
150-91.

fmaōac, m., plundering,  
snatching off, carrying away  
by force; somet. applied to  
persons doing those things,  
and would be applied simi-  
larly to dogs, 139-80.

fmaícin, m., little phantom or  
spectre, 118-79.

fmaíán, m., a spring, well,  
fountain, cool place, 78-78.

fmaícan, (dim. of fmaí), m.,  
the inner part of the body,  
something to stop a leak;  
here, last chance so to  
speak, 128-79.

fuat, m., a spectre, a phantom, 11-6; passim.

fuat, m., hatred, act of hating; enmity, aversion, 31-2, 47-30.

fuatán, m., little phantom, 112-80.

fuídeac (50), adv., mournfully, copiously, 54-10.

(fúisim): O'fúisim, poet. form of o'fáispáinn, I would release her from her leash, 68-104.

fulangim, v.tr., I suffer; geara ná fulangio píop-laioí, solemn commands which true heroes do not refuse to obey, 49-23.

furtaect, t., help, relief; v.n., 43-22; furtaect air ó péin an báir, to shield him from the pain of death, 152-26.

ḡabáil, f., act of going with; oá bpaḡainn-pe ḡabáil liom mar mnaoi, if I got to take me as wife a spirited commander or leader of a host I would bear a son to whom the whole world would yield submission, and I would be restored in time to my original form. [It is to be noted she was under geara at this time], 273, 276-17.

ḡabaim, v. tr., I take; seize; invade; oo ḡabamair an Inoia éoir, we invaded Eastern India, 5-1; oo ḡabamair ní bpeatan na bplac, we seized the king of Britain of the princes (nobles) 23-2; oo ḡabaó linn Maḡnur Móm, past pass., Magnus the Great was taken captive by us, 25-2; ir ḡo nḡobainn péin leat mar mnaoi, ḡc., and that I would go with you as my wife were it not for blind Goll of the hard deeds, 135, 136-12; oo ḡab and oo ḡaib are used indiscriminately by modern writers and speakers: oo

ḡaib náine an fear, shame seized the man, 43-40; oo ḡab an pánaíoe a plóḡ péin, the wanderer approached his own host, 54-40. 2nd pl. imper., ḡabaíoe umaib aḡur tpiallao, equip and proceed, 49-82; oo ḡabpaó oá éomḡleicte, they went into conflict with him, 107-84.

ḡac, every; the noun following ḡac is not always governed in the gen. by the noun preceding it, as in brian an míoḡ mḡḡ buaíoe ḡac realḡ, 112-12. Here ḡac realḡ means at every hunt, or, on the occasion of every hunt. Compare, mḡḡ buaíoe ḡac lá. Some contend that in such positions it governs the gpl., and means *all*.

ḡae, a javelin, spear; epléac ḡae éairbpe, the wound caused by the spear of Cairbre, 113-97.

ḡáir, f., a cry, shout, call, shriek; ḡáir na mbaoíoe ór cionn na rluacḡ, the shrieking of the ravens over the hosts in battle, 44-2; ḡáir na rpeaó um Sliab Mí, the murmur of the streams about Sliabh Mis, 48-2; ḡáir ár ḡcoiteán ir an nḡleann, ḡc., the cry of our whelps in the glen—ah, Patrick, it was a melodious day (therefor), 56-5; ḡáir máoióte, a shout of congratulation, 69-41; ḡáir éaoimce, ḡc., a howl of lamentation and anger, 71-41; ḡáir ḡoláin, a cry of mourning, 72-41; ḡáir éum-aó, a wail of woe, 72-41; ḡáir fuam, a loud strain or volume of musical sounds or notes, gpl., 396-65.

ḡann, a., scant, sparing; ir ḡann f'ó'u mbiaó, who is sparing of food, 195-28.

ḡaol, m., relationship, 141-56.

- ῥαοη**, m., contiguity, opportunity of doing a thing, means of attaining an object, 28-9.
- ῥαη**, m., proximity, 28-9; **ἄσῥ** ὁ'η ρυῖοε ρην ι η-α ῥαη, 7c., and since that sitting beside him I haven't taken interest in the world, 100-9.
- ῥαῖβ-ῥορτ**, m., a vigorous stride, 449-67.
- ῥαῖς**, a., fierce, rugged, sharp, 34-4.
- ῥαῖαῖ**, f., a host; **ῥαῖαῖ** ριαν Ἀλβαν, 7c., a host of the Fiana of Scotland and of the high-king of Britain, 45, 46-88.
- ῥεαλῖνῖρ**, f., bright (fair) countenance, 196-58.
- ῥεαλλ**, m., a wager; the palm; **ἄς** κυρ ῥεαλλ, laying wagers, 85-83, 8-86.
- ῥεαν ῥάιρε**, m., a trace of a smile, 55-2. Sometimes used to imply a cynical smile—sometimes a hearty laugh. See Fr. Dinneen's Dictionary
- ῥεαρ-αῖαρε**, m., act of closely watching, scrutinising, 30-29.
- ῥεῖλλιμ**, v. intr., I submit, yield, concede, agree; **ῥο** νοῦθαῖρε ῥολλ ὡά ηῖεῖλλ-εαῖ ὡά ῥο ὡαθαῖραῖ ἔιρε ὡά νοεαῖρα ῥί, until Goll said even though everybody *else* might yield *she* would *have* to make amends to *him* for what she had done, (the words in italics understood), 175, 176-14.
- ῥεῖρεαῖ**, persecutor, 123-79.
- ῥε'η**, conj., although, 13-6, 15-6, 26-6; aspirates the word following, **ῥε'η** (= **ῥε** ῥο ῖορ ἔ ριὸς ὡρη ῥεοναῖρε ῥαῖς, though great the fury of your harsh hounds, 110-12.
- ῥιοῖαν**, m., haunch, rump; sometimes applied to animals having a white spot on the forehead or flank, 139-80.
- ῥιολλα**, m., a servant, guide; ι η-ἔαῖμυρ ῥιολλα ἄσῥ con, besides guides and hounds, 126-85.
- ῥιοαῖμ**, v. tr., I take, 75-24.
- ῥιοιρε** (superl. of **ῥιορ**), bluest (of the eyes), 198-15.
- ῥιām**, f., murmurer, growler.
- ῥιām**, f., howling; **ἄς** ῥιām ῥοῖām, howling in lamentation, lit., howling a lament, 118-50.
- ῥιāmῥαῖ**, f., act of howling, the baying of a dog, 131-50.
- ῥιοῖαῖ**, m., act of calling; **ῥιοῖαῖ** ὡρκυρ ἄς ὡυ ὡ ρεῖς, Oscr's call when going a-hunting, 49-3.
- ῥιορ**, m., a lock; ῥὸ ῥιορ, imprisoned; here, 30-2, it means dead; **ῥιονη** ηῖ ῥιορ, Fionn in chains, 208-58.
- ῥιορ-ῖαν**, m., blue lance, gpl., 1-46.
- ῥιέαρῖαῖ**, I arrange, lay, prepare, harness; **ῥιέαρῖαῖ** βιαῖ, pret., food is provided, laid on the table, 70-10; **ῥιέαρ** ὡ ῖοη-ἔεαν, prepare your big head, 486-68.
- ῥιέαρῖα**, p.a., rigged, equipped 146-13.
- ῥιέο**, old dat. of **ῥιαῖ**, strife, fight, 74-48; 240-59. Compare **ῥιέιβ**, **ῥιέιβ**, 7c.
- ῥιέο**, gen. id. and **ῥιέοῖο**, confusion, noise, uproar, strife.
- ῥιαῖ**, m., fight, conflict; **ἄρ** ῥαῖ ῥιαῖ, out of every conflict, 184-35. See **ῥοηῖῥιέο**, 7c.
- ῥιη**, f., the firmament; a mould, frame; ι ῥεαῖ ῖε ῥεῖτε, ι ηῖηῖῥιβ ἄειρ, engaged in combat up in the air, 75-48.
- ῥιονη**, valour; **ὡρκυρ** μαῖ ῥαῖαῖ ὡ ηῖηη, Oscr son of Garraidh of the deeds of valour, 211-101. **ῥιονη** also means crime.

Glóir, m., sound, noise, voice ; see *rád*, 27-102.

Glúaine, f., clearness, brightness, 74-77.

Glúairim, -*peaí*, v. intr., I move forward, advance ; *glúair*ear, 3rd sing. s. preterite, 153-154 ; *creá*o *rá*t ar *glúair* le *mí*teaí *éinn*, why did she go just as Fionn left ? 178-57.

Gnaoi, f., appearance, countenance 33-2 ; ní *éirí*seam *go* *brá*t *oo* *gnaoi*, we will never abandon you (your countenance), 80-54 ; má'r *gnaoi* *leat* *ó'pá*áil, if you choose to get them, 112-32. Compare má'r *mian* *leat*, 7c.

Gnáit, custom ; also customary, usual ; *liom* *sup* *gnáit*, that it is usual with me, 56-30.

Gnáit-*gnaoi*, f., usual appearance, 206-58.

Gné, f., colour, countenance, appearance ; *na*t *naib* *lom* *cpíon* i *gepu*t *gné*, that was not thin and withered in appearance (*cpu*t *gné*, shape or form of the countenance or appearance, as it were), 570-71).

Gnéir, f., countenance ; *ve'n* *gnéir* *gluim*, of the maiden of the clear (pure) countenance, 31-22.

Go, prep., with, in addition to ; *go* *n-a* *plabpa*o *óir*, with their gold chain, 43-4 ; *go* *n-a* *brea*paib, with their men, 240-37 ; *go* *pe*t, with success, 13-81 ; *malla*í *Art* *ce'n*ip *go* *mbua*o, the curse of victorious Art Aenfhir, lit. with victory, 181-100 ; *a*í *peap* *naoi* *ngonta* *go* *nun*, but a man of nine wounds with venom (nine poisoned wounds), 189-100.

Goil, f., valour, chivalry, bravery, prowess, 52-7 ; 18-75.

Goil-*ghaí*ra, pl., mournful words, 105-99.

Goile, m., appetite, nature, 556 71. See under *buan*.

Góim, f., venom ; pain, anguish ; *oo* *glac* *Orcu* *góim* *ir* *phoc*, Oscar became envenomed, furious, 37-40 ; also at 79-48, 472-68, 7c.

Góin, f., a wound ; *góin* *fo*c-*taip*, a wound in the lower part, 499-69.

Góinim (*gonaim*), v. tr., I wound ; *go* *ngointeap* *mé* *ir*teaí *cpém'* *láir*, 7c., may I be wounded through the heart if I go alone, 89, 92-31.

Góimim, v. tr., I call, summon ; 3rd sing. ind. perf., 21-29, 233-58.

Góaim, v. n., *gol* ; v. intr., I cry, weep ; 3rd sing. ind. perf., *gol*, 54-10.

Gólán, m., whining, lamenting, gs., 118-50.

Góim, a., famous, 13-6 ; blue.

Gráo, m., love ; voc., *a* *gráo*, a term of affection, 7-46.

Gráo, m., grade, order ; *ar* *gráo* *péine* *Almaíne*, of the order of (enrolled in) the Fiana of Almhain, 47-88.

Gráim, f., hatred, detestation ; *ba* *inó* *gráim*, more detested, 88-11 ; *ir* *gan* *gráim* *le* *n-a* *bí*oóba, and who did not detest his enemy, i.e., who did not fear to meet him, 8-94.

Gráinne, superl. of *grána*o, ugly, horrid ; *bean* *ba* *gráinne* *ar* *bí*t *pnó*o, a woman of the most horrid features in existence ; ordinarily, *ar* *bí*t *would* follow *pnó*o, 78-10.

Greamuigim, v. tr., I bind ; *oo* *greamuig* *an* *la*o . . . *gan* *lút* *an* *cpuap*, the hero . . . bound the three so that they were helpless, 117-8-55.

Greamn, m., amusement, 274-61.

Σμεαννίαι, a., amusing, entertaining; Συρ σμεαννίαι ι ζσεόλ ιρ ι ζσάιλ έ, that he was entertaining because of his music and his personality, 264-60.

Σμειμ, m., a mouthful of solid food, 83-104.

Σμινν (50), adv., accurately, plausibly; να κοιν ριν ασειρρι, 'φινν, το βερέ αζατ πέιν 50 Σμινν, 7c., those hounds you plausibly suggest, Finn, that you have—why do you make the boast when they would not kill even one pig? 35, 36-81.

Σμοο (50), readily, rapidly, suddenly. Passim.

Σμοο-βάρ, m., sudden, prompt or premature death, 456-67.

Σμοουαίλλ, f., quick or sudden cry, 83-87.

Σμοιόε, a., hearty, spirited, 42-9.

Σμουό, a cheek, gpl., 56-23; αν ξμουό όεαρις, the maiden of the red cheeks, 275-38. See ποτc.

Σμαγάν, m., a silly, frivolous person, 111-79.

Σμυίλλε, np. for dpl. Σμυίλνιβ, shoulders, 172-27.

Σμυρ, f., danger, risk, 126-50.

Συρ, conj., until; Συρ ξαδ ρί κυαν, until she reached the port, 143-13.

Συρ, until, 83-41; to: Συρ αν ζσαρκαρι, to the prison, 234-59.

Συτ, m., the voice; a cry; pl., 50-3; το β'ιομόα Συτ ζαόδρι, 7c., many hounds' cries were heard going from easterly and westerly directions, towards the hill, ανοιρι αζυρ ανιαρι may be read after Συτ ζαόδρι, 26-7—4.

1, prep., in; in a particular state or condition; ι n-α ιτλάντε, restored to his old

health, 192-28; ζαν ρεαριμ πέιν, ι n-αon οίοβ, so that none of them had the power even to stand, 100-54.

1αίλ, f., a thong, a leash; αρ n-οεαριμαο βυρ n-ιαίλ ζcon οίβ, on your forgetting the leashes of your hounds, 98-49; passim.

1αρινόιν, f., afternoon, 46-40.

1αριαιμ, I ask; αζ 1αριαιό ρέείλ, seek tidings, 29-22; μά τά αρ 1αριαιό, if he is missing, 71-23.

1ατζλουιν, a., of pure soil, 42-95.

1οιρ, prep., between; somet. both; 'οιρ ζέις ιρ ουίλλε, both branches and foliage, 110-49.

1ιπέριτ, f., a reptile, 7-5. The student will do well to transpose lines 7 and 8-5, omitting the ιρ, for αζυρ, of line 7.

1ιμέιαν, m., a remote place; ι n-ιμέιαν, abroad, to a distant place, 9-46.

1ιννε, f., entrails; Δ ιννε ι n-Δ όό, his bowels severed in two, 110-97.

1ιννιριμ, v. tr. and intr., I tell; ní hιnnιριτεαρ 50 βηάτ buan, will not be told till eternity, 55-7.

1ioc, m., payment; ι n-1oc Δ βρυαιρ τά ποζτλαιβ, in revenge for what he suffered through its (her) plunderings, 47-7.

1iocai-οεατ, f., paying taxes, 22-94.

1oi-ζυαιρ, f., multiplied danger, 72-77.

1ollán, m., little versatile, 134-79.

1omari-βαιό, f., controversy, dispute; source of contention; ná oein 1omari-βαιό αρ Δ ξαιρce, do not make his (alleged) valour a source of dispute, 225-36.

iomaricač, a., excessive; rōm  
 uo b'iomaricač le mātō,  
 treasure extensive beyond  
 description, 19-75.

iomōa, many; uo b'iomōa ām  
 nofē ó n-a tpeap, many were  
 our losses from its attack,  
 59-7; uo b'iomōa neac . . .  
 7c., many there were through-  
 out the wide world who were  
 delighted at the destruction  
 of the host, 35, 36-95. It is  
 really the gen. of iomaov,  
 used sometimes as an adj.  
 Compare uo ēuim geara  
 iomōa im' ēeann, who laid  
 me under many spells, 162-  
 27.

iomōaiš, dat. of iomōa, f., a  
 couch, bed, bench; throne;  
 47-82.

iomšoin, f., a bloody struggle,  
 a conflict, 139-91.

iomflán, m., the whole; iom-  
 flán mo čotā bapc, you  
 shall have all my (comple-  
 ment of) ships, 91-11; iom-  
 flán na řailm-čléipe, the  
 whole lot of the psalm-sing-  
 ing clergy, 80-104.

iomčúr, m., fate, destiny; de-  
 parture, adventure, 125-90.

iongnač, wonder; ip mōri an  
 iongnač uo-munn an mī, 7c.,  
 the king wondered much at  
 the antlerless deer because of  
 its speed, 30-9.

ionmūn, dear, desirable; šiv  
 šup ionmūn liom šup maic,  
 though I desire your good,  
 163-34; nac ionmūn leat-  
 řa, that it is not pleasing to  
 you, 211-58.

ionnpuige, act of approach-  
 ing, advancing on, 140-91;  
 o'ionnpuige řinn, to meet  
 Fionn in battle, 11-46; šé'p  
 b'ionnpuige čalma, though  
 it was a valiant onset (a  
 vigorous encounter), 190-93.

ionnpuigim, v. tr., I reach,  
 approach; o'ionnpuig řé

uomap na human, he ap-  
 proached the entrance to the  
 cave, 118-32; o'ionnpuig ā  
 čéile an vīř, the pair ad-  
 vanced towards each other,  
 150-44.

ionšuil, f., onslaught; attack,  
 battle, 52-88; 47-95; 62-96.

ioča, m., a burning thirst, 74-10,  
 7-102.

ip, prep. before the article,  
 (also written řan, řan), in;  
 ip an špáinn, in Spain, 9-1;  
 řan špáinn čear, in South-  
 ern Spain, 13-1. ip na gear-  
 aič, under the spells, 388-65.

ip, same as ašup, conj. and; ip  
 šan mo řpéř i šcluičče ná i  
 šceól, and my interest not  
 being (centred) in games or  
 in music, 18-1. It has a  
 peculiar idiomatic use signi-  
 fying 'considering' in such  
 passages: ip leat šo veřmīn  
 ná včářřainn břeas ip šo  
 mberōip-ře řéin ašam mar  
 řinnaoi, to you, indeed, I  
 would not tell a lie, consider-  
 ing you will be my wife, 206,  
 207-15.

lačarān, m., speaker (pro-  
 bably the hound to raise the  
 alarm), 44-76.

lačma, m., act of speaking;  
 uřions vōč aš lačma mar  
 řoin, a section of them speak-  
 ing thus, 71-96. Also lačmāč.

lačmaim, vn., -čairc, I speak;  
 lačmar Diarmuid včéř-šcal  
 špinn, bright-toothed, good-  
 humoured Diarmuid spoke,  
 193-14.

lačpūm, m., a robber; churl,  
 107-79.

lām, (dat. of lám, the hand),  
 beside; ip āipōř lāčlann  
 āř lām leip, and the high-  
 king of Lochlann on one side  
 of him, supporting him, 14-1.  
 See lám.

lāim-šlérō, dat. sing., hand-  
 to-hand encounter, 126-33.

**Láin-léim**, f., a mighty leap; **éaiṡear Oṡcui láin-léim leoṡain**, 7c., Oṡcur gave a mighty lion-like jump out over the body of the host, 257-17.

**Láir**, gs. of **lár**, m., spot; **cum láir**, prostrate, 102-54.

**Lám**, f., the hand; **ar ár lám-aiḃ**, in progress; lit., on our hands, 172-44; **an nṡeabairṡ tú iṡ' aonair le lám Oṡcui eile?** will you meet the other Oṡcur in single combat? 71, 72-88. Usually **an nṡeabairṡ**.

**Lámṡiṡiṡ** (ṡo), adv., actively; with lightning motion of the arms, 66-41.

**Lann**, m., (somet. f.), a lance, a swordblade; **lann cṡuairṡ me iṡcuiṡiṡe cinn**, a hard lance with which heads were severed, 22-4; **lann ṡéar**, f., sharp lance, 622-73; **a Oṡcui na lann nime**, Oṡcur of the piercing lances—**nime** does not always necessarily imply poison, 61-104.

**Laos**, m., a calf; **búirṡe an laoiṡ**, the lowing of the calf of Gleann-damhail, 40-2.

**le**, prep., on; **le anmair ṡinn**, on Fionn's soul, 6-3; through: **lé'ṡ cáill ṡac laoc a neairṡ**, through which every hero of us lost his strength, 122-12; **le n-a iṡcuiṡṡear leat ár ṡcúir iṡbṡiṡin**, through which our course of sorrow manifests itself to you, 10-28; to: **aṡ ceileabair linn**, warbling to us, 15-8; **ba ḃinne linn 'ná téad a nṡlam**, their cry appeared sweeter to us than (the music of) strings, 20-8; **neimniṡ linne**, as nothing to us (at our hands), 57-10; **iṡ meara linn**, we regret more, 59-10; **iṡ iṡubac liom**, I regret, 44-22; **lé'ṡ b'annra mé**, who is affec-

tionately disposed towards me, 46-30; **ní mói linn iṡuit**, we do not grudge you, 84-31; **iṡ binn liom iṡo ṡlói**, your voice seems melodious to me, 5-3; **iṡ iṡeairṡ liom iṡo iṡuitim linn**, I am convinced of your falling by us (me), 31-39; by, at the hands of: **ar iṡuit iṡe iṡairṡaiḃ le ṡionn**, the number of monsters that fell by Fionn, 1-5; **aṡc iṡuiteadair linn na iṡuic**, but the boars fell by us, [note the construction], 45-5; **iṡo iṡuit leir iṡairṡ éirne ṡé'ṡ ṡorm**, the monster of Erne, though famous, fell by him, 13-6; **le n-ar iṡáruisṡ**, by which it surpassed, 31-9; **iṡo ceanglaṡ ṡinn le nṡin an iṡiṡ**, we were bound by the daughter of the king, 123-12; **ṡin mar ṡinneadṡ leó an tṡeairṡ**, thus was the chase conducted by them, 196-28; **cumniṡ ṡur leó' lám iṡo iṡuit ṡruaṡac an tÚna Óir**, remember it was by your hand Gruagach of Donore fell, 110-42; **iṡo leanaṡ leó iṡá luac an iṡiṡ**, they pursued the deer with vigour, 5-51; **iṡo iṡinneadṡ le tÁirne tṡruaṡ-cúma**, iṡo iṡinneadṡ le ṡionn an iṡoio ṡian, Daire played a mournful lament, and Fionn played the Dord Fhian, 35, 36-52; **cṡeas iṡo amáin . . . leat iṡá luacṡ**, what is that one thing you mention, 183, 184-57; **ní cuibe iṡuit leó anoir mo b'ár**, you do not now wish my death by them (at their hands), 532-70; **iṡo caiteadṡ le ṡionn . . . iṡeac iṡ biaṡ**, food and drink were then partaken of by Fionn and Daire, 253, 254-60. [This is an idiomatic use of **le**. If we substitute, say, **cloac** for

noóc, the last phrase would mean—a stone was then thrown at Fionn, 7c.) For the purpose of: *as feiteam ar Conán . . . le n-a cum cum báir*, waiting for Conan to put him to death (inclining to modern Western usage), 640-74; against, *naé fuil 'ran b'péin fearaín leó*, that the Fian cannot stand up to, 12-28; with: *as tuit do réilg linn mar roin*, as we went a-hunting in that way, 14-3; *liom-ra, ar pionn, an trealg*, I, quoth Fionn, am responsible for the chase, 65-53; *cár gadaó linn*, where we went, 76-53; *cibé taobh 'n-a gluairtear linn*, whichever direction we take, 78-54.

*le* and *do* seem sometimes almost interchangeable, as in *le heagla gur tuitim o'ár laoc*, 15-39, and *o'eagla marbta a ríog*, 19-39.

*leaca*, f., the cheek, 28-22.

*leabó*, m., a shred, streak, tough skin (applied also to the tough surface of moorland), *níor fan leabó ar a ctoigeann* (Conan being already bald) not a trace even of the skin remained on his skull after his incarceration, 68-20.

*leasaire*, wrestler, 43-76.

*leam*, a., foolish, silly, contemptible, despicable, 264-37.

*léan*, m., misery, misfortune, woe, affliction, sorrow, anguish; *go raib an léan le buairt dom' éiríur*, lit., that affliction was to befall my trio, 76-48.

*learg*, dat. *leirg*, f., a slope; also applied to an eminence, and even to a plain; *learg na b'fian* was probably

some place at which the Fiana usually met before setting out for the chase; dat. sing., 50-3.

*leat*, f., half; *oá leir éilé*, by his left side, 98-97; *leat ar leat*, nom. for dat., half and half, 39-29.

*léi*, prep. pron., by her, with, her, to her, beside her; *do ploigeaó léi mac ríog gneas*, 33-19; *níor ploigeaó mac cuimail léi*, 37-19. See *le*. *Bí folc órbuio léi ríor as fáir*, 7c., auburn hair hung down to her heels and the grass, lit., was growing down by her until it reached her heels and the grass. *as fáir léi ríor* is idiomatic and not easily rendered in English, 63, 64-10.

*leigear*, m., healing, restoration, 120-98. See *áirím*.

*leirim*, v. tr., I let, release, let loose; *do leigearmair trí míle cú*, we let loose three thousand hounds, 33-4; *do leig fear oíra draon*, he whistled for the pair of them (Bran and Sceolan), 6-21; *no gur leirg a rún le Caoilte*, until he admitted his secret to Caoilte, 115-25; *leirimpe i ttaoib na leirge Anuail*, 7c., I set Anuail free on the side of the slope, 96-97-84.

*léim*, f., a jump; *ar léim lúit*, bounding, free, 4-21.

*léimneac*, a., nimble, bounding 18-8.

*leirg*, dat. of *learg*, f., a slope, 190-35.

*leirgeac*, m., pathfinder, trail-er, 126-79.

*leir* (*uir*), prep. pron., by him, with him; also as simp. prep. by, *naí leagao 'ran gac*

poim iur an mnaoi, who was not overthrown in that battle by the woman, 174-14; against, iul iō compiac leir an mnaoi, to go to fight against the woman, 232-16. A comparison of line 180-14, cum iul a5 compiac leir an mnaoi, with line 172-14, cum iul iō compiac in5in' mios tneas, would seem to argue that the poet regarded iō and a5 as interchangeable, as prepositions governing the verbal noun.

Leit 'muig, exclusive of, 170-99.

λέο, prep. pronoun, with them, by them; ní φασα το ήίριτ-εαὐ λέο, γc., they did not listen long before their loud voices swelled into a battle-shout, 323-4, 4-62. See 1e.

16, f., colour, 90-83.

114, a., (used in a compar.  
sense), more numerous; bδ  
114 ἀπὸ μαρτῆς ἡ δὲ ἀπὸ μβεό, our  
dead were more numerous  
than their survivors; lit.,  
than our living, 30-19.

λίαν, m., dim., of λίαν, a pen,  
a fold ; a kennel, 35-76.

lingim, v. intr., I leap, spring, bound, start, rush, dart, escape;  $\Delta \Delta \Delta \Delta \Delta \Delta$   $\Delta \Delta$   $\Delta \Delta \Delta \Delta \Delta \Delta$   $\Delta \Delta$ , lit., his spirit bounded out of Oscur, 166-99.

Linn, f., a pool, 22-8.

linn, f., a period, span; το  
b'atōbari τρουδα le n-a linn,  
it would be a source of  
sorrow to him for life, 75-  
96.

Unne, emph. prep. pron., with us, to us, for us; ἀρτ ἡ λεόν ἡ μαρ πιδόναιρε φίη, but it is sufficient as reliable evidence in our estimation, 137-56. See 1c.

Uinn-gorm, a., blue-surfaced,  
114-55.

lion, m., the full number, strength, 9-81; a lion, the whole host (of them), 232-59; compare, a n-iomflán; ir é cpioð . . . do lion na brian, it will be the end of the whole Fiana, 176-44; lion na píceaio ve pciataib, 7c., shields for forty, shields to protect a band of forty regularly engaged in acts of plunder, 165, 166-92.

ὁμιλῶν, v. tr., I fill, pour in ;  
 assemble ; ἀπ' αὐτοῦ ἔγενετο πο-  
 λὺν ἀν' ἑλῶς, on this hill the  
 host assembled (poured in),  
 187-35.

λιόρτα, a., tedious, importunate, 158-34.

16, dat. used for nom. 14, a day  
12-3.

loct, m., a fault; ḡan loct,  
faultlessly, 300-62.

lom (50), adv., close; 50 lom  
peoc các 1 πρὸ πάντων ἀνθρώπων,  
closely, beyond all others,  
after the deer, 74-53; as adj.  
bare, destitute, 156-56.

Lomaine, m., a shearer, a shaver, 26-77.

Lomán, m., a bare log, a bleak rock; anything having little covering in the way of flesh, bark, or the like, 114-79.

Łom-ćpeačć, a., palsied, 31-  
102.

lon, m., a blackbird; gs.,  
37-2.

loun, a., impetuous, daring,  
bold, powerful, 19-19.

lór, old form of leór, sufficient; lór a tréine do láimh gairte fionn, sufficient its strength for the skilled hand of Fionn, 38-7.

לֹרֶץ, m., a track, trace; לֹרֶץ  
 אֶלַיִם, the trace of his hands  
 (the dead slain by his hand),  
 182-14. See לֹרֶץ.

luað, m., act of mentioning ; ná bí dá luað go poicimíto cuairt an éada, don't mention till we reach the scene of battle, 643, 644-74.

luaðail, f., act of moving, passing, stirring ; coimn óir ó láim go láim as luaðail na n-aonarán, golden goblets being passed from hand to hand by individuals, 24-81.

luaðaim, v. tr., I say, mention ; mar luaðaim-re, as you say, 179-45.

luaðmán, m., howler, 94-78.

luaðmán, m., from luaðaim, vigour, activity, restlessness, 140-80.

luaí, f., ashes ; acc., 139-85.

luaíte, compar. of luaí, quick, fleet, 23-8.

luar, (also luaíar), m., speed, promptness, quickness, 30-9 ; ds., 242-59.

luaíaim, v. intr., I hasten ; ro luaíais ní éireann, &c., the king of Ireland, who had poisoned weapons, hastened against Oscur, 177, 178, 179-92.

luíge, v.n., act of resting ; lying ; san luíge, without resting, 14-51.

luísim, v. tr. and intr., I lie down ; 3rd sing. ind. perf., 53-10.

lúinead, -piúe, f., a breastplate, coat-of-mail, armour ; lúinead báim-géar glóin, bright, sharp-fringed armour, 18-4, 183-14 ; gpl., 10-75 ; dat. éar a lúimúe glé, over his shining armour, 88-96.

luimnead, long-legged, 90-78.

lúit, gs. used as a., nimble, fleet, 34-9. See píadad.

lút, m., vigour, strength, life, activity ; uirra ir lút na bFian, the stay and strength of the Fiana, 50-30 ; ar lút go léir, all astir, all

eagerly searching for Fionn, 230-59 ; fear ar lút, a man of mobility, fit for service, 345-63.

má (mað), formed of má and the 3rd sing. subjunctive of the copula, if it be ; sac fear aca má luaí as teacít (a teacít), every man of them, however quickly he may come, fast as possible, 43-30.

macaom, m., a youth ; macaom mná, a young woman, maiden, 212-15 ; 'oe'n macaom úir ro fuarcail é, (struck the head) off the simple maiden who released him, 214-15 ; passim.

mac Cumail an Óir, Fionn, so called probably from Leinster's association with gold from the earliest times, 8-5. Cf. laigimís an Óir.

maig, f., an inclined or affected attitude of the head, 54-77.

maim, f., pity, sorrow, woe ; maim doim-ra o'fan dá éir, woe is me left (who stayed) behind him, 17-2.

maire, f., beauty, elegance, adornment, buó maire ro 'úa mo éruas, to take pity on me would enhance God's own mercy, 12-102.

maic, a., good, agreeable, pleasing ; sup maic leir péin a beir air, that himself was pleased with having it (the greyiness) on him, 188-28 ; coim maic leó, equally, also, 64-88.

maic, m., a noble, a prince ; trí míle dá maicib tréan', three thousand of his valiant nobles, 3-3.

maitear, m., goodness, excellence, 31-9.

malairt, f., exchange, 44-103.

mallaire, m., loiterer, 40-76.

manaire, one of the hounds of the Fiana, 33-76.

maoiúeaim, m., act of boasting, vaunting; congratulating; gáir maoiúte, a shout of congratulation, 69-41.

maoiúim, v. tr. and intr., I envy, grudge; brag; make a compliment of; boast; gribé do maoiúfead omainn gean gáirne, 7c., let whosoever might grudge us a ray (or faint trace) of laughter, we really had cause to lament, 55-3. Maoiúeaim, in its different forms is not easily rendered in English. Cf. ní t'á maoiúeaim oir acáim, it is not that I wish to place you under a compliment for it; ní maoiúte oir é, you are not to be envied it; ba fuaíac le maoiúeaim é, it was a small matter to boast about; gribé gur maoiú omainn gean gáirne, 7c., though he afforded us cause for some slight laughter it better befitted us to lament (though "he did not grudge it to us"), 80-24; ba éóim a maoiúeaim, it is but right to mention it with pride, 237-37; no tóimra, mar maoiúim, ar lár, or I overthrown, as you boast, 188-45.

mar, as, governs dat.; mar bainmíogáin, as queen, 140-13, mar ná maib ghuas ar a ceann, as there was no hair on his head, 67-20; mar do ruiúead leó, as they seated themselves, 21-81; where: mar a maib Goll, where Goll was, 144-13; mar a bfuil an fían, where the Fiana are, 164-13; tuar Conán mar nár éóim, 7c., Conan's visit, where it was not right, in the breast of the monstrous beast, 66-20; how, mar tuit an bean le Orcuim áig, how the woman fell at the hands of valiant Oscur; when: mar

éonnaic t'áirne mac fínn an ríig-réine, when Daire son of Fíonn saw the Fenian leader, 49, 50-20; mar do éualaidó brian an gub, when Bran heard the voice, 113-84.

mará, alt. form of muna, unless, 168-27.

mar don, also, with, together with; mar don gur rin, in addition to that, at the same time, 125-32, 288-59.

marbaim, (also marbuigim), v. tr., I kill; 1st pl. perf., 37-4.

méad, m. and f., size, extent; méad a cnáma agus a faobdair, the size of her limbs and (the intensity of) her fury, 158-13.

meadóir, f., victorious battle shout, 194-93.

meádon, m., the middle; meádon de'n ló, midday, 29-19.

meas, m., fraud, deceit, treachery, guile, craft, 14-46; gpl., 121-55; dpl., 131-55.

meanmnač, a., spirited, 154-13.

meanmain, f., courage, spirit, 108-79.

meapa, used idiomatically in such phrases as ir meapa liom pác mo góil, I am more concerned about the cause of my tears, 36-22; ba meapa liom, that I was most concerned about, 156-34.

meapaim, v., tr. and intr., I think, imagine; an uair meapuirde linn ó éuaidó, 7c., when we thought the music was in a northerly direction, the noise of its strains was actually far away from us, 39, 40-52.

méio, f., quantity; cá méio, how many, 7-3; an méio de'n féin, the number of the Fiana, 148-13.

meiúim, f., joy, merriment, 51-47.

- méin**, dat. of **mian**, f., mind ; inclination, desire, 222-16.
- meirb**, a., spiritless, enervated, feeble ; **chiorde nár meirb**, no frail heart, implying (Fionn) of the stout heart, 102-11.
- meirge**, m., a standard, banner, 156-91.
- mian**, f., mind, will, wish, desire ; **mian mic Cumhaill ba mairt gnaoi**, the desire of the son of Cumhaill (i.e., Fionn), who was of good countenance, was, 33-2 ; [the reader will note that some twenty different desires are recorded] ; **do-geobair do mian**, thy will be done, 51-40 ; **níor mian léi**, it was not pleasing to her, 196-58.
- míocáil**, f., discredit, disgrace, 55-30.
- míonn-cumtad**, m., jewelled robe, 78-96.
- míu**, dat. fem. of **meap**, a., quick ; **ruí beir ríu ar meirce míu**, 7c., before you become raging drunk, go each of you to his couch, 46, 47-82.
- míue**, f., fleetness, speed, quickness ; **míue meanman**, impetuosity, 39-40 ; **i gcoinne mheapgaig míue**, against impetuous Meargach, 63, 64-40.
- mírcéim**, f., ill or evil appearance ; **gs.**, 157-14.
- mo**, my ; **mo mheargad chruaid**, lit., my hardy Meargach, 40-40. In narrative **mo** is often used to indicate or qualify the subject.
- moç**, early ; as subst., an early hour ; **ó moç mairne**, from an early hour of the morning, 33-9.
- mó**, m., manner, respect, honour ; dignity ; **ah móð**, so that, 191-58 ; **cé sup móp** **moð**, though great his dignity, 74-83.
- moðmair**, (super. of **moð-mar**), stateliest.
- móðmarad**, a., stately, 141-13.
- móirde**, greater (therefor), 137-85. See **Corcar**.
- monairn**, (dim. of **monar**, work), m., little worker, 37-76.
- monzáir**, f., screaming, a shrieking sound ; **monzáir faoiléann iorruir tall**, the screaming of the sea-gulls of Iorrus (Erris) yonder, 43-2.
- muc**, f., a pig ; acc., **an muic móir**, the principal pig, 100-84 ; 114-84.
- muicirde** m., a swineherd, 138-85.
- muine**, f., a brake, a thicket, 94-84.
- ná**, conj., nor, or, and ; **gan mian creácht ná goin lann**, without trace of scars and lance-wounds, 106-42 ; **beir tú ar ríe bír ná ruain**, you will get neither food nor rest, 185-45 ; **cár gab an fian ná an fiað uaim**, where either the Fiana or the deer went from me, 68-53 ; **creáð a úeapad Fionn ná ríu-re**, what would Fionn or you do, 44-95. [A more adequate treatment of this word will be found in the Vocabulary to "**eadra an amadain mhóir**".]
- naç**, dep. form of the neg. particle **ní**, containing the rel. **ir** **Conán Maol naç maib gan ghuaim**, and Conan Maol who was not without surliness, 190-14. See Vocab. to "**eadra an amadain mhóir**."
- naonbar**, m., nine persons, 50-88.
- naicaim**, v. tr., I bind, unite ; **do naic ré mé**, he united me in wedlock, 200-35.

- neac, indef. pron., one, some-one, anyone, a person; with neg., no one, 24-4.
- néalla, m., a cloud; néalla fola, blood-red clouds, 15-29.
- néall, m., a fit, a wink, 106-9.
- neam-fuairc, a., discontented, unhappy, 373-64.
- neart, m., strength; profusion; le neart ár rleas asur ár laoc, through the strength (number) of our spears and our heroes, 24-2.
- néim, f., countenance, complexion, brightness, 194-35.
- neimhbúis (neimhbúis), condition of being inoperative; do cuir 'Ordoigeantóir i neimhbúis, Draoigheantoir rendered inoperative, 297-61.
- neimhunn, gs. as adj., cheerless, 69-104.
- neoin (nóin), f., noon, um neoin, at noontide, 147-98.
- ní, neg. particle, not; somet. conveys a future sense; ní dul amac duit, you are not permitted to go out, 124-55.
- niam, f., brightness, colour, countenance; ir tú ir áitne niam éar mnáib, you it is who has a surpassingly beautiful countenance beyond all women, 197-15.
- niamhac, a., glittering, shining, bright; neat; beautiful, 105-79.
- níó dúp mó, variously written níó ir mó, níor mó, níora mó, níó ra mó, 7c., more, furthermore, henceforward, again, 7-18, 15-18.
- niúneac (50), adv., venomously, 221-16.
- níor mó, any more, no more (in reference to time) meaning again, henceforward, 134-12.
- níó, until; nó sur bár do ceac-tar dúinn, till one of us is dead, 144-43; nó sur duit ár tít cinn, until you are headless, 187-45.
- noé ar (noéar), modern níor, derived from ní con mo, through noéa mo; combines neg. part. with mo perf.; noé ar loirceamair don muic, we did not burn a solitary pig, 147-85. Mod., éa n-.
- noéa, see noé. noéa noéar-naitó mife 56, I made no mistake, 105-97; noéa mair do'n féin ór cionn, there were of the Fiana over him only, 169-99.
- noéatam, v. tr., I unsheath, expose, unfold, disclose, narrate; do noéatara mo élaíream, I unsheathed my sword, 109-25; do noéat an fian, the Fiana unsheathed theirs, 110-25; ó noéatir dúinn do mún, since you have unfolded your desire, 169-57; do noéat Glanluad annróin san bneis a tuar féin le fionn, Glanluadh then unfolded (the circumstances of) her own journey with Fionn, 182-57; do noéatir, alt., 189-58.
- nuis (50), adv., until, hitherto; unto, as far as; 50 nuis uileann, to the elbow, 115-97.
- Ós, f., a virgin.
- Ósánac, m., a youth, 52-95. See dearbaim.
- Oillpiart, f., an awful monster, dual no., 35-6.
- Oineac, m., generosity; mercy, 2-86.
- Oinís, gen. of oineac, generous, liberal; i gcúir oinís le dánuib, in generosity towards the bards, 176-92.
- Oirpíroac, m., a minstrel, musician, 134-91.

Ólc, m., misfortune, grudge, 202-93.

Ó'n, from the; somet. aspirates, as in ó'n gleó, 122-43; somet. eclipses, ó'n ngníom, 167-44.

Ón! see Ué., 1-102.

Ór-buiré, a., of the yellow colour of gold; auburn, flaxen, 63-10.

Órnuac, f., a lock of golden hair; gpl., 66-53.

Órúó, f., the thumb.

Or, m., a fawn, a deer; ruaim na n-or, the noise of the fawns around Sliabh gCua, 42-2.

Ór áro, aloud, 269-38.

Oradó, m., pause, cessation; gé'p émuaidh an t-oradó, though the suspense was hard to bear, 162-92.

páirt, f., friendship; le iomaio páirt, with much friendship or sympathy, 6-38; partiality, leniency, indulgence; cat san páirt, an earnest battle, 99-41; sympathy, affection, buó spreann ir buó páirt leó mo ceól, my music would afford them amusement and ensure me their sympathy, 274-61.

pian, f., pain; dat., péin, somet. pian, as at 472-68.

piart, f., a monster; gpl., 1-5; acc., 5-5, 9-6; passim.

planó, m., a scion, 114-42.

ppair, f., porridge, 52-103.

ppap (so), adv., promptly, suddenly, 213-15; 129-33.

ppéab, f., a bound; dat. ppéib, somet. ppéab, as at 451-67.

ppéib, dat. of ppéab, f., a bound, 153-26, 196-27.

púdam, dat., harm, injury, damage, 152-56.

púdam, f., injury, evil, 216-15.

raictimh (so), adv., passionately, in a fit of temper, 221-16.

Rannróim, m., divider, 84-78.

Raon, m., a way, track, 67-10.

Re, (in modern Irish generally to, which see), with; during; beside; ioná a bfuil re ceól go veairb, than all who profess music, truly, 196-35; ré'p linn, in our time, 39-95; re n-a ttaoib, beside them, 87-54; re t'feicrim, a finn airm géar, coincident with seeing you, Fionn of the sharp weapons, 160-99.

Ré, f., period, time, span; lem' ré'pe, during my life, 23-102.

React, m., a law; na react réim, gpl., of the mild laws, 68-23.

Reactaire, m., a steward, 45-82.

Reama, (méama) m., phlegm, rheum, 84-11. Pron. pama.

Réamán, from réam, m., catarrh, rheum, 136-79.

Réir, a., gentle, smooth ready to start, 10-8.

Réim, f., sway, power, authority; fame, 35-47; ré réim buada, in a commanding position, 108-55; a réim do luad, to recommend their release, 222-59; tá réim as an b'éin go ríon, the Fiana have freedom (power) for a certainty (now) 603-72.

Rí, dat. rí, gen. rí, a king; rí Sacran na b'fleab, the festive king of the Saxons, 3-1; ar rí, gen. rí, on the king of the Greeks, 4-1.

Rian, m., a course, way; nac faoa an rian gur doilís óib, that ye are not far from trouble, 8-28; óm' rian, from my path, out of my way, 344-63; ar don rian, in the same direction, 16-75.

Riár, f., treatment; dá b'pá, ainn rian mar buó ceairt, were I properly ministered to, 88-104.

- RIĠ-ĤÉIMÓ**, m., kingly leader, commander-in-chief of the Fiana, namely Fionn, 30-2.
- RIÓĠT**, m., state, condition, 137-26.
- RIÓĠMAÓ**, f., a line of kings, dynasty; **RIÓĠMAÓ UAIRLE ÉIREANN**, dynasty of the nobility of Ireland, 34-95.
- RIĠ**, alt. form of **LEIĠ**, prep., to, with, 133-43.
- RIU**, prep. pron., with them, 23-102.
- ROĠĠAIN**, f., act of reaching, 64-10.
- RÓO**, m., a road, a highway; **ĤUAĠ ĠLINNE RÍOĠ NA RÓO ÁIĠ**, the spectre of Glenree of the prosperous highways, 22-6.
- ROIĠIM**, v. tr., I reach; 3rd pl. perf., 12-52.
- ROIĠ**, prep., before; in the gaze of, 56-40.
- ROIĠE**, prep. pron., (pronounced 'ree'; also **ROIĠIR**, **ROIĠIR**), before him, 156-13.
- ROIĠN**, f., division, 67-88.
- ROIĠA**, see **ĤUIĠAR**.
- ROIĠE**, m., the eye, dpl., 123-50; **Δ ROIĠE RÓ-ĠLÁIĠ**, his most beautiful eye, 168-99.
- RUAIĠ**, f., a rout; **RUAIĠ ĠUIĠE**, a hasty retreat, 64-104.
- RUAIĠAR**, m., onslaught, onset, rush; rout, 137-33.
- SÁIĠ**, over yonder (implying motion thither), 200-15.
- SÁIĠ**, a., tranquil, happy, contented, mild, pleasant, easy, gentle; as subst., a scene of tranquility, or rest; **ΔMAĠ AR AN RÁIĠ ĠO ŠLÁĠ**, out from this scene of tranquility (or sleep) arm in arm, 338-63.
- SÁIĠAIL**, f., an image, likeness; **ŠOŠ RÁIĠAIL-ĤE NÍ RÍĠ AN ĠNÍOM**, it ill becomes one such as you, 180-57; **1 RÁIĠAIL ĤÁĠÁIĠ**, in the form of a giant, 642-74.
- SÁIĠUIĠIM**, v. tr. and intr., I appear, seem, dream; **AN ĠAN ŠO RÁIĠUIĠEÁŠ ŠÓ ĠRÍO**, when it appeared to him through it, 123-32; **ĤRÉAS LEÓ NÍOM RÁIĠLÁŠ ĤIAM**, a lie by them (the Fiana) was never conceived, 182-35.
- SÁOI**, m., a sage, a chief; **ĤAOI-ĠEÁŠ**, alt gpl., **ŠO B'ÍOMŠA LÚĤEÁĠ ĤAOIĠEÁŠ ĤAOI**, many a coat-of mail that belonged to noble chieftains, 77-96.
- SÁOIĠ**, good, noble, sage; **ŠE ĠONAIĠ ĤAOIĠE**, well-bred hounds, hounds having leading qualities, 23-76; 129-79, and passim.
- SÁOIĠCONAIĠ**, 49-77; see **CONAIĠ** **ĤAOIĠE** under **ĤAOIĠ**.
- SÁRŠÁIĠ**, f., superior host; **Δ ĤÁRŠÁIĠ NA ĠRÍOĠ**, superior of the best host extant, 55-103.
- SÁRĤUIĠIM**, v. tr., I surpass; **LE N-AR ĤÁRĤUIĠ MAIĠEĠAR CON NA ĠRÍOĠ**, **ĤC.**, by which it surpassed the goodness (best efforts) of the hounds of the land, and of Bran that never let its quarry escape, 31, 32-9.
- SCAIĠT**, f., a loud shout; act of shouting, **ĠS.**, 88-31.
- SCAIĠTIM**, v. tr., I shout; call suddenly; **ŠO ĤCAIĠT ĠO BOĤB ÓR ÁRŠO**, he called boldly and loudly, 429-66.
- SCAIĠĤARNÁĠ**, f., loud or noisy calling (as a bird); **ĤCAL-ĠARNÁĠ LOIM LEIĠĤEÁĠ LAOI**, the startled call of the black-bird of Letter Lee, 37-2.
- SCANNAR**, m., a fight, 154-91.
- SCARÁŠ**, m., act of parting; **ŠO ĤCARÁŠ ANOĠĠ LEIĠ AN B'ÉIĠ**, your parting to-night with the Fiana; **ŠO ĤCARÁŠ ŠO ĠÁĠA LE ĤIOMN**, your battalions have parted with Fionn, 131-98.

SCAPAM, v. intr., I part with, separate from; 'oo pcam fionn ip 'Dáire binn péalao ó plice na b'fian, Fionn and musical Daire deviated for a time from the path of the Fiana, 49, 50-52.

SCÁT, m., shade, shelter; no cuirpro uile ar 'oo pcat, 7c., or they will all fall in sheltering you, the seven battalions there are of the Fiana, 215, 216-36.

SCÉAL, m., a story; an incident; matter for concern; p'céal ba m'ó, a matter of greater moment, a more regrettable matter, 196-100.

SCÉALA, tidings, 150-13; 61-96. Compare p'cáta, 7c.

SCEIMLE, f., a rout, 20-29.

SCÉIN, dat. of p'cian, f., a knife, 54-20.

SCEÓLÁN, one of Fionn's two favourite hounds. Sceólán, 40-81. See b'pian.

SCIAIPLÓG, one of the hounds of the Fiana, 32-76.

SCIAÉ, f., (somet. m.), a shield, 21-4; dat. 178-14.

SCÍOR, m., fatigue, weariness, 27-2.

SCOITIM, v. tr., I sever, tear, drag, 3rd sing. imperf., pass., 22-4; 'sup p'coit na cinn 'oe céao laoc, until she cut the heads off a hundred heroes, 127-12.

SCREADAM, v. intr., I scream, 3rd sing. ind. perf., 54-10.

SCUIM, v. intr., I cease, stop; 'oo p'cuireadair amon gan gó, and they both ceased fighting without doubt, 52-40; 'oo p'cuir an oir 'oea'g-laoc, the two heroes desisted, 145-43.

SCU, m., act of desisting, ceasing; 'oo p'cuir ó'n gleó, to separate, 122-43; ar p'cuir an áir, at the cessation of the slaughter, 65-96.

SEADAC, m., a hawk, falcon, 24-8.

SEAC, in phr. ró p'cá, by itself, individually, specially, 23-4.

SEACNAÓ, m., act of avoiding, protecting against; c'péao 'oo-b'p'ir 'óá p'cánao 'tú? how comes it that you avoid him? 201-35.

SEACMÁN, m., straying, wandering; 'so p'at' an p'cácmán 'n-a mian, that their path was through devious ways, 34-52.

SÉAO, m., a jewel, a treasure; a present, gpl., as a., 62-23.

SEAL, m., a period; 'once upon a time,' 4-46; p'cal p'aoa, a long time, 145-98.

SEALAO, m., a period, interval; space of time, 50-52.

SEALT, f., a hunt, chase; 'gac p'ear 'óio' n-ionao a p'ealt, every man of them (here, seemingly, the whole host) in his place in the hunt, gpl., 31-4; dat., p'ealt now very much used for nom., as in the case of most nouns of the 2nd decl.

SEANMA, gs., of p'einnim, act of playing music, 374-64.

SEAN-MALA, f., old eyebrow, 95-84.

SEARUIGIM, v. tr., I endure, stand; 'oo p'earuigir 'oo p'lóig'ib' f'inn, that you endured (fought) for the hosts of Fionn, 92-41.

SÉ PÉIO, one hundred and twenty, 158-91.

SÉIOIM, v. tr. and intr., I blow; 'oo p'éio 'so c'puinn ip'p'cá im' éluair, that blew right into my ear, 78-48.

SÉIM, a., fine, smooth, gentle, 17-4; ip' amal ip' p'éime p'ear'ra a mb'í'g, their (the fingers') influence will be more conciliatory thenceforward for that reason, 296-61.

**Semnim**, I sing, play; act of singing; to sing, 289-61; **reimnim** **ḡliad̃**, music of battle, gpl., 372-64.

**Seirpar**, m., six persons; **ór cionn a íeir:ri élainne réim'**, over his six gentle sons, 68-96.

**Seõc**, beyond; besides; instead of; **roir peõc ríar**, east beyond west, 15-21, 67-23, and passim.

**Seól**, m., pace; direction; **ar peól lom-lúit̃**, at a really active pace, 538-70.

**Sígin**, f., a sign, token, portent; **féac̃ ar íginib̃ an aeir̃**, observe the portents of the heavens, 24-29; also **rígne**, Latin, **signum**.

**Síosa**, m., silk, 17-4.

**Síomaim**, v. tr., I search; **óá ríoréar̃oe an roman ró feac̃**, if the world were searched over specially, 32-4. See **ríum**.

**Síot̃cruar̃**, enduring, tenacious, 55-77.

**Síum**, v. tr., I seek, search, demand, ask; **nár ír̃ear̃ ac̃t ríbre**, that I did not ask, save you, 211-36; **ríear̃ Caoilte an éinél̃ éóir̃**, Caoilte of the righteous tribe searched, 109-47.

**Sít**, m., the reserve of vital strength, the last remnant of life; **an rít p̃rap**, a sudden bound, as a last resort, 45-20; **an rít áígméile**, the regrettable bound (from the serpent's point of view), 52-20.

**Sít̃céol**, m., fairy music; **rít̃céol ruain**, fairy music calculated to induce sleep, 86-54.

**Slab̃mar̃**, m., a chain, dat., 43-4.

**Slán**, a., sound, whole, healthy much used in toasts, prayers,

good wishes, challenges; **ár rlañ r̃oo' ḡear̃aib̃ ac̃t niõ amám̃**, 7c., we do not care if our full strength is under your spell on one condition (with one exception), otherwise, we defy you except in one thing, 172-57; **rlañ ḡo b̃raca r̃uit̃ mar̃ roin**, good health (success) to all thus seen by human eye, 19-81. It implies a challenge.

**Steas̃**, f., a spear, a lance; gpl. 24-2; dual, 19-4.

**Stéib̃**, old dat. of **rlaib̃**, a mountain, moorland, 46-5; **ar an ḡnoc ór cionn an t̃rléibe**, on the hill over the moor, 78-83.

**Sliaibán**, one of the hounds of the Fiana, 43-76.

**Stóḡ**, m., a host; **rlóḡ cille**, a fairy host. See **uir̃ear̃bã**, 31-19.

**Stoigim** (also **rlോഗaim**), v. tr., I swallow; past pass., 33-19, 37-19.

**Stoinnim**, v. tr., I recount, record, name; **ḡo rloinñr̃iõ mé oib̃ ḡan éir̃**, 7c., until I recount for you steadily the (incidents of the) struggle between Fionn and Aonghus, 4-80; **rloinñ roinñ ḡan ear̃bã**, trace for us without omission, 23-87.

**Snám̃**, m., act of swimming; **'rañ r̃nám̃**, lit., in the swim, 115, 120-55. The article is often introduced in such constructions seemingly to emphasise the matter or means to which it refers; **'rañ r̃nám̃**, swimming, *not* by boat, or other means.

**Snó̃**, m., appearance, visage, 62-10.

**So**, subst. pron., this; **ir̃ oib̃ ro ro'ñ íéin**, this means annihilation (spells ruin) for the Fiana.

Soin, that ; *ir leóir leat roin mo rcéal truaig*, a proleptic use of *roin*, introducing subject, i.e., *mo rcéal truaig*, lit., you have enough of my sad story, 527-69.

Sóir, m., a sort, kind ; *a íóir*, the like of that, 124-50.

Sorad, m., cessation, 47-40.

Spóir, f., concern, interest, 33-22.

Speab, f., a brook, a stream ; *gpl.*, 48-2, 52-23.

Spóil, m., satin ; *léine rphóil*, a satin garment, 16-3.

Spué, m., a stream, dat., 35-2 ; *coislad pá rpué eapá Ruaid*, to sleep by the stream of Assaroe.

Spué, m., a stream ; *ní'l ó'n rpué 'n-ar baitead Cphóir*, there is not (a country) from the stream in which Christ was baptised, (namely, the Jordan, much referred to in the literature and otherwise), 11-1 ; *ró rpuéad veóir*, in streams of tears, 122-50.

Sum, f., extent, quantity, 2-5. See under *cuirim*.

Stánaó, here poet. for *rtáonad*, m., act of flinching, yielding ; *cat san rtánaó*, an unflinching struggle, 100-42.

Stáonaó, m., act of relinquishing, retiring ; *rtáonaó ó'n scaé, 7c.*, to give up the contest until sunrise next day, 135-43. See *rtánaó*.

Stracáó, m., act of tearing, rending ; *rtacáó buile*, a furious onset, 217-15.

Stróicim, v. tr., I rend, I smite ; *do rtróicread ré an ceann dá éoir*, he would have struck the head from his (Conan's) body, 220-15.

Suaité, p.a., shaken, worn out 50-9.

Suan, m., rest, repose ; *do-*

*béarad ruan ó n-ar ngearad vóinn*, that would bring us relief from our spells, 465-67.

Suar, up ; *reól-éman ruar*, a mast erected (in a perpendicular position), 92-84.

Suirim (*ruirigim*), v. tr. and intr., I sit ; set, place in order, arrange ; *an uair do ruiréad Fionn ár scóin*, when Fionn used to arrange our hounds, 25-4 ; *'n-a ruiré*, seated for a time, 30-4 ; *ruiréar búiré*, hist. pres., tables are set, 70-10 ; *ruiréar linn an trealg mór*, we fall into line for the great hunt, 64-83.

Sul, before, 29-19, 58-23, *passim*.

T', contr., for *do*, thy, 2-86.

Tadair, f., act of giving ; *iad réin do tadair dá éionn na Fiana uile do óicéann*, to sacrifice themselves therefor or behead the Fiana to a man, 25, 26-94.

Taca, m., a support, prop, stay ; *taca cléib*, a bosom friend, 36-103.

Tacáir, m., a struggle, contest, fight, engagement, 4-80.

Tasaim, v. irreg., I come ; 1st pl. perf., *tángamair san dhón san rciór*, we came without sorrow or fatigue, 27-2 ; *ní éicraib leat . . . na geara élaioiré*, you will never be able to defeat the spells, 185, 186-57.

Tairéire, g. id., a ghost, a spectre ; *tairéire an domáin* the most formidable serpent in the world, 31-6.

Táin, f., a company, tribe, host, number ; herd ; *táin na brian*, the host of the Fiana, 214-58.

Táir (alt. 2nd sing. of *atáim*), you are, 123-55, 25-102.

Ταιρβεάναδ, m., a vision, omen, forecast; ταιρβεάναδ ο' φαῖλ δῖ ζαδ ζυαῖρ, to foresee every danger, 60-30; ταιρβεάναδ οδ, he was shown that, 125-33.

Ταιρce, f., reserve, store, treasure; much used as a term of endearment, 35-47; ι οταιρciδ, in reserve, stowed away, 8-75.

Ταιcνim, v. intr., I please, agree with; οο ταιcν le οραιογεαντόιρ zo móm map οο reinnead an ceól le οάιηe, the manner in which Daire played the music pleased Draoigheantoir very much, 301, 302-62; οο ταιcνiς, id., 305-62, 397-65.

Ταlímam, dat. of ταlám, land; δῖ ταlímam, lying prostrate, thrown down 41-40; muc οάῖρ imciς δῖ ταlímam cnuim, a pig that traversed rich land, 38-32.

Ταν, m., occasion, time; an ταν, when, 132-12.

Τάν-εuaίρo, f., a visit by a host, journey, expedition, 120-32.

Ταοδ, f., side; sometimes used idiomatically, as in οο bί ταοδ liom-ρα map inḡin, whose only daughter I was, 267-17; ταοδ δῖ ταοιβ, party against party (perhaps, side by side); 16-29. ταοδ ηe ταοιβ, side by side, 242-37.

Ταιορeαδ, m., a chief, leader; ó ταιορeαδ zo ναονβαῖ, from the leader and his squad of nine (upwards) or from the commander of the squad of nine, 50-88.

Ταom, m., a weakness, fit, sudden attack of illness 106-25.

Ταomaδ, m., pouring out, teeming, pumping, 118-79.

Ταpa, f., life, vigour, activity, 8-102.

Ταη, beyond, over; ταη cionn Δ mνά, in satisfaction for his wife (for having detained or sheltered her), 232-36.

Ταη n-αιρ (also ταη αιρ, ταη n-αιρ) back, by way of returning, 43-9; ταη m'αιρ, behind me, 155-34.

Τάηla, defect. verb, 3rd sing. past; it befell, happened; met; níoi ταηlaioδ ηιαm liom, I never met, 139-43. [Usually followed by δῖ].

Ταηηna, across; ταηηna δῖ an máiς, lying across the plain, 79-96, also ηηeapna.

Ταητ, prep. pron., past you; ιρ ní ηαιb οioδ zan oul ταητ acτ beaζán ηe huct im-εαcτ', and there remained of them who had not passed but a few on the point of passing (going). This use of ταητ is yet common in the West, 39, 40-19.

Τάηc, m., tidings, account, 178-34.

Τeαcτ, m., act of coming, to come; οά οciγεαδ liom τεαcτ δῖ Δ φαῖλ, if we could succeed in locating it (getting) it, 464-67.

Τeαcτα, m., a delegate, a courier, ambassador, 72-83, 53-95.

Τέαo, f., a string; δῖ τέio ηuaίηc, lit., on a happy string (in a pleasant vein), 390-65.

Τeαḡlaδ, m., a household, 16-81.

Τeαḡmáil, f., meeting; conflict, 66-88.

Τeann, m., strength; mo εeann, my strength, support, 26-46.

Τeann (50), adv., stoutly, boldly, 170-44.

Teannán, something stout and firm though small, 78-78.

Téannaim, v. intr., I escape from, recover from, return; *ró'n am suir téannair na néalaidh*, when she recovered from the influence of the spells, 201-58; *níor téannair don neac de'n rluas*, not one of the host escaped, 81-96.

Teap, in the south (stationary); *ó teap go tuair*, from south to north, 100-11.

Teartuigim, v. intr., I am wanting; *an méir de'n féin do teartuig uair*, the proportion of the Fiana absent or missing, 148-13; *rin ar teartuig uair de'n féin*, that is what was wanting to us of the Fiana, i.e., every man we sent out was slain by Tailc, 244-37.

Teibim, v. intr., I fail, disappoint; *níor teib mire muir rór*, I have never yet failed you, 69-31.

Teicead, m., act of fleeing, dat., 28-52.

Téigim (v.n., *oul*), I go; 3rd. sing. ind. perf. dep., *lá rá n-deacair fionn*, a certain day on which Fionn went, 1-3; *ruil a n-deacair suir*, before the sun had reached the meridian, 4-3; *go n-deacair uile uair cum ruair*, until they all retired from us to rest, 192-14.

Teilg, f., a cast; something projected, or bounding, 66-77.

Teirce, f., scarcity; indifference; want of eagerness; *san teirce a b'onn i n-a noail*, eager for their contest; lit., without littleness their desire for their (hostile) meeting, 166-44.

Tí, in phr. *ar tí*, intent on, about to, on the point of; *ar tí eirigte*, with a view to standing up in my company, 96-97.

Tigim, v. irreg. intr., I come; *tig a gcuid óir go tig na b'fian*, their gold comes into the possession (lit., into the house) of the Fiana, 8-1; *nac tigeat a gcior go tig fionn*, whose rent used not come to Fionn, 12-1; *do tig ear muir*, who came oversea, 58-10; *tig nómpa bean, 7c.*, a woman of most beautiful countenance appeared before them, 62-10; *go tigeat liom do leat 'r do lá*, that your tomb and your (last) day might come through me, 132-26.

Tim, a., timid, spiritless, 60-23.

Tioncnam, v. tr., I propose, purpose, intend; *cotlat níor tioncain an fian*, the Fiana did not even think of sleep, 22-19, lit., begin to.

Tlár, m., weakness, timorousness, defeat; *san fíor tlár*, heedless of weariness, lit., without knowing either defeat or the strength of victories (joy of success), 186-14; *san tlár*, fearless, 35-22; *go tadasair tlár ar mo glóir*, that my voice may grow weak, 223-101.

Tlát, a., faint, weak, soft; *nár tlát i ngleic*, who were vigorous in conflict, 266-38; *go tlát*, adv., 140-56; *tlát*, 166-57.

Tnáróte, p. a., exhausted, wasted, 50-9.

Tochairt, f., act of delving, rooting; *as tochairt na huair*, delving into the mound, lit., rooting the cave, 194-27.

Toclum, v. tr., I dig up, excavate, 1st pl. perf., 215-101.

- Τοῦτ**, m., a fit of passion ; silence, 26-81.  
**Τοῖμαι**, v. tr., I choose, select ; *muna ototpaio mé map ééite, 7c.*, unless they choose me as wife for the king of the Fiana, valiant Fionn, 168-14.  
**Τόξαιμ**, v. tr., I lift, raise ; 3rd sing. s.pret., 209-15, *τόξῃαι ἄμ νοῖαιοῖθεᾶτ ὀίνν*, raised (released us from) the magic spells ; *τόξαιμῖτο ἄμ μεᾶ-δῖη*, we raise our shout of triumph, 133-91.  
**Τόρη**, f., pursuit, chase, dpl., 32-22.  
**Τοῖρημ**, v. tr., I bestow, 3rd sing. s.pret., 211-15.  
**Τοῖρηαδ**, a., inclining ; *μαῖ ἐαῖρηαῖς τοῖρηαῖς*, like a gliding rock (crushing all before it), 144-91.  
**Τοῖρ**, f., journey, expedition, 110-79.  
**Τόλ**, m., a hole, a cavity ; *1 otollaiō na gcluar Δ5 ἄη τήρη*, in the cavities of the ears of the three, dpl., 98-54.  
**Τόλλαδ**, m., act of perforating, tearing, carving, 33-6 ; *Δη η-α τόλλαδ ὁο'η ḡéιη-ῖλειḡ*, pierced by the sharp spear, 112-97.  
**Τονν-τρέαν**, a., strong-bil-  
 lowed, 114-55.  
**Τορ**, m., a wild boar ; gpl., 28-4 ; 44-4.  
**Τορῇαιμ**, v. intr., I fall, am slain, 12-6.  
**Τορῇαῖς**, p.a., overthrown, vanquished, 135-50.  
**Τοῖτ** (ῇαῖτ), prep. pron., past you, 21-39.  
**Τορ**, m., a message, concern, inquiry, 577-71.  
**Τράετ**, m., act of treating of, recounting, discussion ; *Δ οτράετ ῖύτο ὁο βεῖτ ἄμ ῖυῖῃαῖ*, talk of them (their history or story) to be in progress, 5, 6-38.  
**Τράετάν**, m., a traveller, 132-79.  
**Τραοῖτ**, one of the hounds of the Fiana, 108-79.  
**Τράετ**, occasion, a period, a space of time.  
**Τρέ**, prep., through, 50-53.  
**Τρεᾶδῖη**, m., ploughman, 130-79.  
**Τρέαν**, m., a drove, 87-83.  
**Τρέαν-ῖυῖῖεᾶδ**, a., of mighty blows, 262-17.  
**Τρεᾶρ**, m., a fight, a fray ; gpl. 32-6 ; n.pl., 42-7.  
**Τρεᾶρ**, adj., (precedes its noun). third, 75-41.  
**Τρέῖζιμ**, v. tr., I abandon ; *Δη οτρεῖζεᾶδ ḡο lá ἄη ḡλεό*, would he desist from the fight overnight, 50-40.  
**Τρεοῖη**, f., direction, guidance, 33-47.  
**Τριᾶῖ**, m., act of journeying ; a march ; *ῃᾶη ῇριᾶῖ ὁο'η ḡéιη*, where the Fiana were wont to travel, 314-62.  
**Τριᾶη**, m., three persons, 12-46. See *τρίμ*.  
**Τριαῖ**, m., a chieftain, a noble ; ds., 72-10.  
**Τρίη**, gen., three persons ; somet. dat., as *Δ5 ἄη τήρη*, 98-54.  
**Τρίμ** m., three (generally of persons), 84-24.  
**Τριom-ῇαοῖτ**, f., a heavy or solemn lament, 406-65.  
**Τριom-νέαῖ**, m., a spell or short period of heavy sleep ; *1 οτριom-νέαῖαῖῃ βᾶῖη*, into (all but) the heavy sleep of death, 104-54.  
**Τριυᾶḡ**, m and f., pity, compassion ; *ῃom ῖη τριυᾶḡ mo βεῖτ beó*, my being alive is a matter for pity (to me), 20-1 ; *ῖη τριυᾶḡ ἄη ῖεᾶῖ*, it is a sad state of things, 29-2 ; *ῖη νῖοῖη ῇριυᾶḡ liom Δ ḡcᾶῖη*, and I would not regret their condition, 168-57.  
**Τριυᾶḡ-lobᾶη**, m., a pitiable leper, 489-68.

- Τρυαῖς**, gs. of **τρυαῖς**, pity, used adverbially with **σο**, 54-10; also at 171-99, **σο τρυαῖς**, sorrowfully.
- Τρυαῖσμέιλ**, m., an object of pity, 456-67.
- Τυαίτε**, f., toss, 106-79.
- Τυαρ**, m., an omen; threat; **τυαρ πόλα**, an omen of carnage, 19-29; **σο τυς τυαρ αρ αν βρείν**, who sought to overthrow the Fiana, 120-42; verb, 3rd sing. perf., **βυρ τυαίτε-ρε ιρ ε σο τυαρ**, your fall is what is presaged, 80-48.
- Τυαρταβάλ**, f., an account, 152-13.
- Τυαρταρε**, m., smiter, 86-78.
- Τυαμ**, I give; **τυς πιονν ναοι γκατα ιρ αν σπαινν**, Fionn fought nine battles in Spain, 9-1; idem, 13-1; 3rd sing. s-pret., 210-15, **τυαρ ουίνν άρ λút**, (she) gave us back our vigour; **μαρ τυγ-αυαρ α τυμαρ α γκαύ**, how the three turned their backs on each other, 20-22; **τυς πιονν λιννε α κύλ**, Fionn turned his back on us, 173-100; **τυς αρ αν λαοc α βειc γαν έρυε**, that caused the hero to have lost form, 98-24.
- Τυγραμ**, (**τυγαμαρ**) 1st. pl. perf. of **τυγαμ**, 4-93; **τυγραμ σο πιοcμαρ πεαρθα αν γλεό ραν cάτα γαβρα**, 31, 32-94.
- Τυιτε**, f., a flood; **πό γεαραιβ 'n-α τυιτε ι n-άαρ nόαίλ**, under a flood of spells (upon us, lit., in our company), 354-63.
- Τυιτιμ**, f., a fall, the act of falling; **σο τυιτιμ σο'n φείν γυρ οίε**, that your fate would be a loss to the Fiana. [The student would do well to transpose this line], 90-41.
- Τυλάc**, f., a hill, a mound, 13-8.
- Τυμαρ**, m., a visit, journey; **αρ τυμαρ να πόμα**, on the way to the grave, 36-87.
- Τύρναμ**, m., tossing, tumbling, rocking, 45-2.
- Υαίλλβεό**, of. ringing cry, 30-76.
- Υαίμ**, f., a cave, grave, pit; **ι n-υαίμαιβ να βπιαν**, in the pits of torment (hell), 58-104.
- Υαίτε**, pl., nobles; vpl., 1-80.
- Υαίτε**, a., green.
- Υαίτνίν**, m., dim. of **υαίτε**, a prop; also green. **Υαίτνίν** (one of the dogs favoured by Liagan, 130-50), might, therefore, be given as a name to a hound, either from its colour or its being considered reliable, though small, 30-76.
- Υαίγγάμ**, f., a howl, a mighty shout, 142-33.
- Υαίγγάρταc**, m., act of shouting vociferously.
- Υαί-γλόμ**, m., a deafening shout, 326-62.
- Υαίμαν** (**υαίμάν**), m., terror, fear, dread, horror, amazement, 128-12; **σο γαβ εαγαι ιρ υαίμαν άίλνε**, fear and trembling seized Ailne, 611-73; also 120-79.
- Υαίμναc**, a., fearful, dreadful, 144-80.
- Υαcάc**, m., a small number, unit; **νί'λιν αcτ ιμ' υαcάc ανν**, I am alone here, i.e., we represent little or nothing there (here), 50-82.
- Υαcμαρ**, a., dreadful, terrible, horrible, 87-83.
- Υc**, **ocón**, **ón uc**, **ón!** sighs, notes of lamentation, 1-102.
- Υcτ**, breast; see **cαρτ**, 40-19.
- Υcτάν**, m., a groan, sob, 72-77.
- Υιc**, pl. of **οιc**, m., evils, malicious deeds or actions, 46-5.
- Υιλινν**, dat., the elbow; **αρ υιλινν cλέ**, on his left elbow, 86-96.

uill, dat. sing. f. of oll, a., great, mighty; i nēiunn uill, in powerful Ireland, 10-1.

úir, f., clay, fresh earth; ár úir éalman, on the fresh earth, 83-41; (usually applied to the fresh earth of a newly-made grave); éoclaimair úir a íearra, we dug the fresh earth of his grave, 215-101.

uiréarbað, f., want, deficiency; the lost or missing; ba íamail le ílóğ cille uiréarbað ár nglan-laocháir, like (as numerous as) the ghosts of the dead hosts of a churchyard were our missing pure heroes, 32-19.

uin, prep., around, about, by; um noon, by noon, 44-4.

umal, m., the navel; umal Orcuir arim-rualó, the navel

of Oscur of the bloody weapons, 114-97.

úr, a., fresh; 50 húir, copiously, 174-100.

urcár, m., a volley, a thrust; éus Caireall moğa an urcáir oo'n éraoiríğ téré laraíir, Caireall in a red-hot passion aimed a choice or well-directed thrust of the spear, 110-90.

urlabna, f., speech; an rugair aige ar urlabna? (an rugair ar urlabna aige?) did you reach him while the power of speech remained with him? 64-96.

urlan, f., the haft; urlan mo íleíge, the haft of my spear, 89-97.

urram, f., respect, veneration, 98-11.

urra, f., a prop, stay, support, 50-30.

## EXPLANATION OF CONTRACTIONS.

a., adjective; acc., accusative; adv., adverb; alt., alternative; anal., analytic; auton., autonomous; colloq., colloquial; compar., comparative; conj., conjunction; dat., dative; decl., declension; defect., defective; eclip., eclipsis; emph., emphatic; f., feminine; fig., figurative; fut., future; gen., genitive; g. id., genitive idem, *i.e.* nom., and gen., alike; g. pl., genitive plural; g. s., genitive singular; habit., habitual; id., idem; ind., indicative; indec., indeclinable; indef., indefinite; inf., infinitive; imper., imperative; imperf., imperfect; interrog., interrogative; irreg., irregular; L. C., leat éunn; L. M., leat moğa; lit., literally; m., masculine; mod., modern; neg. negative; neut. neuter; nom., nominative; pass., passive; perf., perfect; pers., person; phr., phrase; poet., poetical; poss., possessive; prep., preposition, prepositional; pres., present; pret., preterite; pron., pronoun; prond., pronounced; reg., regular; rel., relative; sing., singular; somet., sometimes; subj., subjunctive; superl., superlative; synth., synthetic; tr., transitive; v. tr., verb transitive; v. intr., verb intransitive; v. n., verbal noun; voc., vocative.

## PERSONAL AND PLACE NAMES.

It has not been thought necessary to include in this list names like ΔΟΥ ΒΕΑΣ, CONÁN MAOL, ΔΑΟΙΣΥΡ, ΔΙΑΡΜΥΙΟ, Fionn mac ROPÁ, ΣΑΡΡΙΑΙΟ, ΣΙΑΝΤΛΑΟ, ΛΟΒΑΡΙΑΝ, mac ΛΥΓΑΙΟ, ΜΕΑΡΓΑΟ, ΝΟΙΡΝΙΑΟ, ΡΑΡΡΙΑΝ, explained by the context, or already familiar to all readers having even an elementary acquaintance with Irish folk-lore. A few place-names, ΣΙΕΑΝΝ ΔΑ ΜΑΙΛ, ΙΝΒΕΑΡ ΕΡΙΟΕ 1 ΝΥΛΤΑΙΒ, ΛΕΙΤΥΡ ΛΑΟΙ, and ΟΥΡΕΝΟC ΛΙΑΤΟΔΙΡ have not been identified.

ΔΟΝΓΥΡ ΑΝ ΟΥΡΟΞΑ, the most renowned druid of the Tuatha De Danann. His seat was at Brugh of Boinn, now the temple of Newgrange, Co. Meath. He is said to have had several brughs in different parts of Ireland. He was the teacher and benefactor of ΔΙΑΡΜΥΙΟ Ο ΟΥΙΒΝΕ.

ΑΙΡΤ ΔΕΝΦΙΡ, father of the celebrated Cormac mac Airt, and grandfather of Grainne. He was killed by his nephew, Mac Con, about 195 A.D., in the Battle of Mochruimhe, 16-94, 181-100.

ΒΑΝΝΑ, the Bann; reckoned one of the fourteen chief rivers of Ireland, 57-87.

ΒΕΑΝΝ ΕΔΟΥΑΙΡ, the hill or peak of Howth; gs., 9-6; dat., 143-13.

ΒΟΙΝΝΕ ΜΑC ΟΥΕΑΡΑΙΛ, commander of the Fiana of Britain, 101-89.

CΑΙΡΒΗΕ ΛΙΡΕΑΟΔΙΡ, son of Cormac mac Airt. He and Oscur are said to have fallen by each other at the battle of Gabhra, 53-58. He was also known as CΑΙΡΒΗΕ Ο ΛΙΑΤΟΔΙΡ, 24-94.

CΑΙΡΕΑΛΛ ΙΡ ΡΑΟΛΑΝ, ΔΑ ΜΑC ΡΙΟΞ ΝΑ ΒΡΙΑΝ, Carrol and Phelan, two sons of the king of the Fiana, that is of Fionn, 197-93.

CΑΙΡΡΗΓΙΝ, now Carrigans on the Foyle, near Derry, 15-51; CΑΙΡΡΗΓΙΝ CΙΝΝ ΤΡΙΑΞΑ ΝΑ ΣCΛΟΟ, 18-51.

CΑΙΡΡΗΙΝΝ, father of St. Patrick. CΑΟΙΛΤΕ ΜΑC ΡΟΝΑΙΝ, one of the leaders of the Fiana, and cousin of Fionn. He, like Oisín, is represented as having long survived the Fiana, 238-37.

CΙΑΡΤΟΔΑΝ, son of Meargach, 23-46.

CΝΟC ΑΝ ΔΙΡ, the Hill of Slaughter. A romantic hill near Ballybunion, in Kerry, famous as the scene of a great battle in the second century. See page 28.

CΡΗΑΟΔΑΙΝ, dat., common in Irish topography; CΡΗΑΟΔΑΝ ΕΔΙΡ, probably in Thomond, and likely to be Croghan, near Killenaule, Tipperary. Or it may refer to Rathcroghan, while under Dalcassian influence in the reign of ΔΙΑΡΜΥΙΟ ΜΑC ΡΕΑΡΓΥΡΑ CΕΙΡΒΕΟΙΛ, 66-82.

Ἐλῆσθα, the god of the Tuatha De Danann, 6-80.

Ἐρῶσαιρ, f., the river Drowes, flowing from Loch Melvin in Leitrim into Donegal Bay, 49-7.

Ἐρῶμ κλιδ, Drumcliff, in Sligo; site of a Columban monastery, also round tower and cross. Places of the name in Clare and Down; dat., 19-6.

Ἐρῶμ Ἐεργς, ancient name of Drumcliff, in Sligo. Father Hogan mentions five such places in his Onom. Goed. This Drom Dearg is probably in Sligo, as surmised in Δγαλλὰν na Seanórμας and Trans. Oss. Soc., 14-4.

Ἐρῶμ Ἐρ, dat., identified by O'Donovan as Drumlease, showing the ruins of an old church, near the eastern extremity of Loch Gill, in the barony of Dromahair, Leitrim, 46-2.

Ἐεργ Ρυαῶ (Ἐεργ Δοῦδα Ρυαῶ), Assaroe, the cataract on the Erne, near Ballyshannon; gen., 35-2; Ἐεργ Δοῦ Ρυαῶ, 60-7.

Ῥεῶλάν, a son of Fionn mac Cumhaill, 15-86. See Καίρ-εαλλ.

Ῥάτα Conáin mac Meic Con, one of the three Fothadhs, sons of Lughaidh mac Con and Fuinche, daughter of Nar. Ῥεῶλὸς Canann was leader of the men of Connacht. There has been much speculation about the etymology of the name. In the earlier MSS. it appears as Ῥεῶλὸς Canann and Ῥεῶλὸς Canainne. In the Ἐυαναιη (Irish Texts Society) it appears at least three times as Ῥάτα Canann or Ῥάτα Cananno, while it occurs three times in the Transactions of the Ossianic

Society as Ῥάτα Conáin consistently. Some of the later bards may have rendered this particular Ῥεῶλὸς as son of Conán Cinn Stéibe, and Canana, and varied the name accordingly.

Ῥιονναβhair, f., dat., of Ῥιοννα-  
hair (compare Ῥεῶμhair,  
-inhair),). There are several  
places named Fionnabhair in  
Munster, and all over Ireland.  
This probably refers to the  
fort near Kilsfena, 67-  
82.

Ῥιονναίρ, probably Foynes, 67-  
82.

Ῥιονν-Λοῦδα Ἐεργς, original  
name of Λοῦς Ἐεργς, which  
see, 69-20.

Ῥιονν mac Cumhaill, though  
not the founder was the most  
famous of the leaders of the  
Fiana. They are popularly  
believed to have been insti-  
tuted by Fiachadh, brother to  
the monarch Tuathal Teachtmhar;  
but Fionn was mainly  
instrumental in perfecting  
their organisation. He was  
associated with the most  
glorious period of their his-  
tory, and they can hardly  
be said to have survived  
him.

Ῥορμαοίλ na Ἐρῆαν, probably  
Fermoyle, barony of Upper  
Ossory, Queen's Co. There  
is a Ῥορμαοίλ na Ἐρῆαν in  
Sligo, and another in Iveragh.  
The Formaoils are believed  
to have been the hospitals of  
the Fiana.

ῤαβηα, gen., (nom. being ῤαβαν  
and ῤαβαίρ), scene of the  
famous battle, in which the  
Fiana got fairly annihilated,  
A.D. 284. It gives its name  
to a stream which flows into  
the Boyne, not far from the  
Hill of Skreen, near Tara,  
32-87.

Ḡaillim, Galway; gen. 36-2, pronounced Ḡaillir̥e, as in Munster. See ṛnu̇t̥.

Ḡleann Ḡrima, m. and f., Glenarm, in Antrim; gs., Ḡlinne Ḡrima, 25-6.

Ḡleann an Smóit, extending from the foot of Sliabh na mBan, Tipperary, eastward to Carrick, 6-5; another glen of the same name near the source of the Dodder, Dublin; and another in Cork; gs. Ḡlinne Smóit, 5-8; Ḡleann Smóit, also, near Lifford.

Ḡleann Ṯor̥ca, probably Glendorragea, Addergoole, Mayo, 11-6.

Ḡleann inne, a valley in Westmeath through which the Inny flows.

Ḡleann Ríog̥, m. and f., the valley of Glenree, through which the river Newry flows, gs., 22-6.

Ḡob̥ra, see Ḡab̥ra.

Ḡoll mac Ṯó̥rna, leader of the Fiana of Connacht, and the peer of Oscur in valour in the estimation of his followers.

ṮṮṮṮ, India; an ṮṮṮṮ ṮṮṮṮ, the Indian Empire, 7-1

ṮṮṮṮ, m., an extensive district in the north-west of Mayo; gs. 43-2.

Ṯėt̥ar̥o on the slope of Cnoc an Ḡim̥.

Ṯiasán, one of the sons of Meargach, 24-46.

Ṯȯc an ṮSléibe, seems another name for Ṯȯc Ṯear̥is, 5-18.

Ṯȯc Cėra, Loch Carra in Mayo, formerly called Fionnloch Carra, 39-7.

Ṯȯc Ṯear̥is, Loch Derg, Co. Donegal; gs., 3-18.

Ṯȯc Ḡcuileann (Cuilinn, Culainn), a small lake about 100 feet in diameter, and 20 feet deep, on the summit of SliaḠ Cuilinn, about five miles from

Dundalk. Beside it is a cairn, known as the house of Cailleac Ṯiȯra, and supposed to be the burial place of Fionn mac Cumhaill. There are at least three lakes of the name in Ireland, one in Mayo and one in Kilkenny, in addition to that mentioned above, 7-5.

Ṯȯc Ṯaoḡaie, now Loch Mary, parish of Ardstraw, barony of Strabane, 45-7.

Ṯȯc Léin, the lakes of Killarney (usually the Lower Lake); gs., 17-6.

Ṯȯc Ṯom̥san, an old name for the bay of Galway; gs., 53-7. Many other lakes of the name are referred to in Irish MSS., notably one in the Bog of Allen.

Ṯȯc mėra, Loch Mask, 41-7.

Ṯȯc méit̥ge, m., Loch Melvin, the source of the Drobhaois in Leitrim; gs., 37-7.

Ṯȯc nėȧcȧc, Lough Neagh. Its quality is said to be such that if a holly tree be placed in it for seven years the part that sinks into the earth will be stone, the part remaining in the water will be iron, and the part above water still wood, 5-5.

Ṯȯc Rėam̥ar̥, m., a lake near Virginia in Cavan; gs., 32-6.

Ṯȯc Riȧc, m., Loughrea lake, parish of Loughrea, Galway; gs., 14-6.

Ṯȯc Ríog̥, prob. for Ṯȯc Rí̇b, Loch Ree, in the Shannon; gs., 20-6.

mac an Ṯom̥, the son of Luno, a blacksmith of Lochlann, known in tradition as the maker of Fionn's sword, 10-21.

mac Ṯuḡ̇oėȧc, a famous champion of the Clanna Deaghaidh of Desmond. He

- commanded the sept at the battle of Gabhra, where he was slain, according to the Annals of Innisfallen, 16-86.
- MAC RÓNÁIN, whose chief function was drawing lots when matters of dispute arose among the Fiana. See CAOILTE.
- MAŠ COBA, lying around Donaghmore, in Upper Iveagh, north-east of Newry, 66-82.
- MAŠ MAOIN, somet. MAON-MAŠ the plain of Maon, son of Uamoir, lying around Loughrea; dat., 38-2.
- MAŠNUR MÓR, Magnus the Great, son of the king of Lochlann of the speckled ships, 25, 26-2.
- MOCHRUME, Magh Mochriumhe, between Athenry and Galway, was the scene of a great battle about the year 195 A.D. Art Aenfhír was killed there by his sister's son, Mac Con, who led a large army of foreign adventurers, commanded by Boinne Brit, son of the king of Britain, 16-94.
- NIAM NIADÓCHOZAC, daughter of the king of Greece, and unwilling wife of Tailc mac Trein, 273-38.
- ORCUR MÓR Ó BAOIRPNE, Oscur, bravest of the warriors of the Fiana, grandson of Fionn, who in turn was descended from Baoiscne. Three Oscurs are mentioned as having fallen in the Battle of Gabhra, viz., Oscur mac Oisín, called also Oscur Eamhna, Oscur mac Garraidh, and Oscur mac Riogh Lochlann.
- RÁTA, pl., forts; Ó NA RÁTAIB, would seem to mean, from the Rath (forts) in general, 27-6.
- ŠIONA, f., the Shannon; ΔΡ
- ŠIONAIN PÓ ÍOLUP, on the sparkling Shannon, 29-6.
- ŠLIAĐ AN CLÁIR, gen., ŠLÉIBE, 7c. Perhaps Claragh or Clare Hill the northern extremity of Šliabh Luachra range, 50-7.
- ŠLIAĐ CUILINN (Cuileann ŠCuileann), Šliabh Gullin, overlooking Killeevy parish, Armagh, and called after Cuileann Ceard, foster-father of Cú ŠULAINN; gs., 34-6; ŠO ŠLIAĐ ŠCuileann, 63-82.
- ŠLIAĐ PUAIO, the highest mountain in the Fews, near Newtownhamilton, Armagh.
- ŠLIAĐ ŠCROT, now known as Slievegrote and Mount Grud overlooking the Glen of Aherlow, in Tipperary; gs., 41-2; ns., 63-82.
- ŠLIAĐ ŠCUA, the well-known mountain range between Clonmel and Waterford, now known in part as "Slieve Gua," 42-2; 63-82.
- ŠLIAĐ MÍR, a mountain in the barony of Troughnackmy, Kerry, 48-2.
- ŠLIAĐ NA MBAN, a mountain famed in song and story, situated about four miles north-east of Clonmel, 2-3.
- ŠLIAĐ TPUM, a mountain in the barony of Strabane, County Tyrone.
- TAILC MAC TPÉIN, king of the Catheds, 256-37.
- TAILŠIN, a name frequently applied to St. Patrick.
- Tonn RušMAIOE, a loud surge on Traigh Rughraidhe, Dundrum Bay, County Down. Many such waves are referred to as having existed round the Irish coast. Tonn RušMAIOE ΔŠ BUAIN PE TPÁIŠ, Tonn Rughraidhe laving the shore, 38-2.
- TPÉANMÓR, grandfather of Fionn Mac Cumhaill.

## VARIÆ LECTIONES.

Page	4,	line	39.	1 n-éagmuir áḡ agur fearb.
„	43,	„	140.	Δ μακραμαίλ νε λαοὲ ἀρ λύντ.
„	61,	„	280.	Δ πλάσμαῖς, ἢ εἰς τοῦθαιρε ρύο.
„	70,	„	532.	ní cuibe mo íóirt oo éur cum báir.
„	72,	„	604.	Δ δίνε, ἀρ ἀν ὀραιοι ῥο fearb.
„	75,	„	4.	ἀρ εἰύηραιθ λοῶ λάνφαιρ λέν.



LAOI OISÍN AR TÍR NA n-ÓG:

THE LAY OF

OISÍN IN THE LAND OF YOUTH



LAOI OISÍN AR TIR na n-ÓG:

THE LAY OF

# OISÍN IN THE LAND OF YOUTH.

BY MICHEÁL COIMÍN (A.D. 1750).

EDITED

*With Revised Text, Literal Translation, New Metrical Version,  
Notes and Vocabulary,*

BY

TOMÁS Ó FLANNNGHAILE

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D'AOS ÓG NA h-EIREANN

le Seapic Mo Chóirde.

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To the

YOUTH OF IRELAND

Who Love

THE LANGUAGE AND THE LEGENDS

Of Their Own Land.



## PREFACE.

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THIS new edition of *Tír na n-Óg* has been prepared first, to supply an easy and interesting text for young Students of Irish for whom but few suitable texts have as yet been published, and to whom previous editions of this poem are now inaccessible, and secondly, to give the poem a fuller and more adequate treatment than it has hitherto received.

The few facts given about *Michedl Coimin*, the original author, I owe to the courtesy of Mr. Brian O'Looney, M.R.I.A.

T. Ó F.



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## INTRODUCTION.

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The Irish poem given in the following pages is the composition of *Micheál Coimín*—anglicè 'Comyn,' or 'Cummin'—a native of the County of Clare, who was born about the year 1688, at Kilcorcoran, near Miltown-Malbay, and died in 1760. The date of the poem may be given approximately as 1750. Besides *Tír na nÓg* the author wrote many minor poems well known in his native county, and two prose tales of much merit—the *Εαῖττα Τηοιρὼεαλβαῖς ἰνις Σταῖην* or 'Adventures of Turlough, son of Starn,' and the *Εαῖττα ἑτρουῖ ἰνις Τηοιρὼεαλβαῖς* or 'Adventures of Turlough's Three Sons'—both of which were recently (1893) published for the first time by Mr. Patrick O'Brien of Dublin in his *ḂláirḂlearys ve mḂilreánaibḂ Ḃaeóilge* or 'Garland of Gaelic Selections.'

It is called the *Λαοι Οἱρίν* partly because Oisín is the hero of the story, partly because he is represented also as the narrator—after the manner of many mediæval and later poets who loved to grace their own compositions with the name of the ancient bard. But it does not pretend to be an ancient poem—it is just the language of one of the better educated Irish poets of Munster of the middle of the last century—however

ancient the legend itself and the traditions it embodies. It is also known as *Laoi an Choimínig* or 'Comyn's Lay.' For more than a hundred years it existed only in manuscript, copies of the story passed from hand to hand, and in this way and by oral transmission it gradually spread to the neighbouring counties of Kerry, Galway, Mayo—the western counties generally of Ireland, and even to the west of Scotland. But not till 1859 was this fine poem printed—so difficult was it to get anything published in the Irish language. In that year it was at length brought before the public by Mr. Brian O'Looney who edited it—with an interesting introduction—for the *Irish Ossianic Society*, and on the version given by him in the fourth volume of that Society's *Transactions*, the present edition is mainly based. But during the hundred years of its unprinted existence, the poem could not fail to be altered, added to, and corrupted. Some of the versions current in the neighbouring counties of Galway and Mayo for instance differ considerably from the first printed edition—some are much longer, some shorter, some worse, a few in some respects better.

Since 1859 its attractiveness has made it a frequent theme for writers. Mr. O'Looney only gave a literal prose translation of his version; it was followed in 1860 (or '61) by a metrical translation by 'A Member of the Ossianic Society' which was published by the late John O'Daly—but it was a most unworthy representation of the Irish poem. Next came Mr. T. D. Sullivan's very pleasing English poetical version—but

it was more a *paraphrase* than a *translation*, did not give the whole story, and did not attempt the style or metre of the original. Mr. David Comyn—a namesake, and I believe a scion of the family of the original author, republished the Irish poem in 1880 for the Gaelic Union—keeping too closely however both to Mr. O’Looney’s text and to his translation. But Mr. Comyn only gave a literal translation of the poem, accompanying it certainly with a very useful vocabulary. Now to translate a poem merely word for word, is I hold nothing less than *desecration*—it is treating it as a mere heap of words, or as a column of a dictionary—ignoring its chief value, namely, as a *piece of literature*. In his “Old Celtic Romances,” Dr. Joyce gives a very readable but very brief prose summary of the story in English, and recently Mr. W. B. Yeats has published a poem called “The Wanderings of Ossian,” but how far this is a translation of *Tír na nÓg*, I cannot say, as I have not seen it.

The present edition contains the whole poem lopped of some excrescences and lightened of some interpolations; it gives a literal translation for the sake of students and a new metrical version in the style and manner of the original—which the editor believes has not been attempted before. The divisions have been made and headings adopted to make the scope of the poem more clear, and they will it is hoped also make the poem easier to learn and to remember. For any who may think the word for word prose version not literal enough, there is a pretty full vocabulary of the text of

the poem at the end of the book, all nicely arranged in alphabetical order, from which they can make a translation as literal—and as bald—as they like.

The story in outline is this. Whilst Finn and his Fenians are one day hunting around Loch Lein—otherwise the Lakes of Killarney—a lady of dazzling beauty suddenly appears, mounted on a white steed, coming apparently up from the sea. She meets Finn and tells him she has come from the Land of Youth, has heard of the fame and doughty deeds of his son Oisín, she loves him, and wants him to go with her to *Tír na nÓg*. She describes the charms and joys of that lovely land, and Oisín gladly consents to go away with her. They go away and at length reach *Tír na nÓg* where they are wedded. After many years of blissful life, Oisín longs to see Erin once more—longs to see his father Finn and gallant friends of former days. With much weeping and pleading Oisín's wife at length consents to let him go, pledging him not to dismount from his horse, or he will never be able to return. Oisín accepts the pledge, returns to Erin, is amazed to find he has been away for three hundred years, is grieved beyond measure to learn that Finn and the Fenians are no more, and resolves to go back at once; but in his generous attempt to help some workmen out of a difficulty, wishing at the same time perhaps to show his great strength, by a most melancholy accident he is thrown off his horse, he suddenly becomes a blind, old man—a mortal once more, fated never to return to the Land of Youth.

This is the story. An episode is thrown in of a giant and a captive princess, who is gallantly rescued by Oisín. Whilst the episode is somewhat tedious, it is of a character frequent enough in the mediæval tales of Europe, and it has two or three points in it of special interest. As for the *Laoi* as a whole, whilst the incidents are few, it shows a pleasant fancy, its power of description is good, its pathos is true and natural. The stanzas and lines are not of uniform merit—and this inequality is doubtless reflected in the metrical version; but that can be said of more ambitious poems; taking it with all its defects, it is a beautiful story, and perhaps the best poem of the ballad kind these countries produced in the last century.

The traditions, beliefs and fancies embodied in the poem are of diverse origin. There is an obvious Christian element—Heaven being in the poet's mind in several places—"Meat ná eug ní feicfiró tú" 'Death or decay thou shalt not see'; it was Oisín's valour and general excellence of body and mind—"feabhar a fear-pánn agus a méin"—that made him worthy of *Tír na n-Og*. The "Isles of the Blest" and the "Elysian Fields" of classical writers were also, no doubt, familiar to the author. The popular belief in *mermaids* too seems to have influenced the story, for Gold-haired Niamh was a "maid from the Sea." Above all it is a modern description of the old Irish Pagan Elysium, known by various names—the oldest of which appears to have been *Magh Meall* or the Pleasant Plain; another, being *Tír na mBeo* or Land of the Living, another

*Tír Tairngire* or Land of Promise—probably of biblical origin; in later times *I-Bhreasail* (a name sometimes written even in Irish *Hí-Breasail* or ‘Brassil’s Isle’)—probably from *Breasal Breac* who, according to an ancient legend in the Book of Leinster, spent fifty years in an Enchanted Isle beyond the sea. (See Kuno Meyer’s lately published old Irish legend, *The Voyage of Bran*—text and translation).

Within the present century many of our English-writing poets have made this fabled Irish Elysium a theme for songs and short poems—Moore in his “Arran-More,” Griffin in his “Hy-Brasil, the Isle of the Blest,” D’Arcy McGee in his “Voyage of Eman Oge,” and others. Of all such things written in English few can be compared for originality of thought and felicity of expression with Mr. William Larminie’s beautiful sonnet, *The Finding of Hy-Brasil*—beginning

“Where Erin’s mountains face the magic west,”—for which see his *Glanlua and other Poems*.

As to the construction of the stanza in this *Λαοί*—it is a well known one in the Irish poetry of the last two hundred years, and indeed may be called the *Ossianic Stanza*. The following may be taken as a type:

“*‘Díultao ár bíc ní béarfao uaim,  
 A míogan t-ruidhe na g-cuaca n-óir!  
 Is tú mo míogain tar mhnáib an domáin  
 Ár paáao le fonn go Tír na n-Og!’*”

(St. XXXVII., p. 19).

It consists of four lines each generally of eight syllables, though occasionally one finds a line with an

extra syllable; and sometimes on the other hand a six or seven-syllabled line. The second and fourth lines must rhyme or "assonate," the first and third need not, and rarely do. This however is but a small part of the scheme. The first line will also be found to assonate with some accented syllable in the second line (generally the fourth, sometimes the sixth syllable) and similarly the third line must assonate with an accented word or syllable in the middle of the fourth. These internal rhymes the editor has tried to reproduce in his English metrical version, but those who read Irish will at once see there are harmonies and other effects in the original which have not been attempted in the English verses. The reader must be careful to pronounce all monosyllables ending in *om, onn long* as in Munster—*e.g.*, *ḟionn, liom, cionn*, as if they were '*ḟiúnn, 'liúm, 'ciúnn*,' especially where assonance requires it—though sometimes *-onn* is to be pron. '*ounn*'—as *ḟonn, cionn*, etc. Words ending in *-inn* are also to be pronounced long, as *ḟinn, linn, cinn*, etc.

The name Oisín is pronounced '*Ush'-een*' in the northern half of Ireland, the first syllable like that of *usher* and having the accent on it, but '*Usheen*' with accent on the last syllable in the southern half. Yet in the text of the *Ḟaoi* the name appears to be accented mostly on the first syllable, and only a few times on the last—as if in the Co. Clare the pronunciation fluctuated, now northern, now southern. In Scottish Gaelic the name is spelt *Oisian*, with the accent on the first syllable, and this has given rise to the

anglicised form 'Ossian.' We need not, however, ridicule this form of the name, for the old Irish spelling had the double r—Oirpéne and Oirpén, whence the later Oirín. The name itself is a diminutive of oir, a *fawn*, and may have been given for gracefulness of form or for fleetness of foot. It was used as a Christian name for many centuries and has given rise to a surname still living, viz., O h-Oirín, anglicised 'Hisbon' and 'Heshon' and—*horribile dictu*—'Hessian'! According to the "Annals of Ireland" there was a bishop of Tuam of this name in A.D. 1085, *Aed O h-Oissén* (=O h-Oirín) and the first archbishop of that see (d. 1161) also bore that surname—*Aidán O h-Oissén*. One bearing this ancient name—poor old *Peadar O h-Oisín*—was the editor's first schoolmaster, of whom many Mayo-men and Galway-men still living—at home and abroad—will have kindly memories. Beannaíct D'é le n-a anam!

Tomár ó Flanngaile.



LAOI OISIN AR THIR na n-OS.

Maí d'aicéur re í do Phádraic Naomta,  
Reunfocal :

1.

Pádraic : A Oirín uafail, a míe an Rí! —  
Do b'féárr gníom saircé d'gur gliaó —  
Aicéur dúinn anoir san máirg  
Cionnar do máirg d'éir na b-Fiann! 4

11.

Oirín : Inneorao rin dúit, a Phádraic nuair,  
Gíó doilb liom a luaó ór áir:  
Tar eir an éata Gabha émuair  
'Narí marbáó, monuar, an t-Orcar ág! — 8

AN LAOI :

I. Niam Chinn-óir.

111.

Lá d'a mabamar uile an Fhiann  
Fionn rial 'r ar máir vinn ann —  
Gíó gur doilb, dubad ár rceul  
Tar eir ár laochair beic go fann — 12

111.

Ag reilg dúinn ar maroin ceodais  
In imiol-bóroais Locha Léin,  
Maí a raib cinninn ba cumha blát  
Ar ceol gac trát go binn ag éin — 16

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Literally: 1. O noble Oisín, O son of the king, who was best in deed of valour and battle, relate to us now without grief how thou hast lived after all the other Fenians.

2. I will tell thee that, O new-come Patrick, though sad to me to speak of it aloud—'twas after the hard-fought field of Gavra, where alas, was slain the valiant Oscar!

# THE LAY OF OISÍN IN THE LAND OF YOUTH

As he told it to St. Patrick.

## PROLOGUE.

### I.

Patrick : O noble Oisín, son of the king,  
Whose deeds men sing this day in song !  
Thy grief abate and to us relate  
By what strange fate thou hast lived so long !

### II.

Oisín : O Patrick, here's the tale for thee,  
'Tho' sad to me its memories old—  
'Twas after Gavra—I mind me well,  
The field where fell my Oscar bold !

## THE LAY :

### I. GOLDEN-HAIRED NIAMH.

### III.

One day the generous Finn my sire  
With olden fire led forth the chase—  
But our band was small when gather'd all,  
For past recall were the hosts of our race.

### IV.

'Twas a summer's morn and a mist hung o'er  
The winding shore of sweet Loch Lein,  
Where fragrant trees perfume the breeze  
And birds e'er please with a joyous strain.

---

3. One day as we the Fenians were all (assembled)—the generous Finn and all that survived of us—though sad (and) sorrowful our converse after our heroes had been laid low—

4. At a hunt on a misty morning on the circling shores of Loch Lein, where there were trees most fragrant of bloom and music at all times sweetly (sung) by birds—

## II.

Dúiriḡeadó linn an eilit máol  
 Do b'féarri léim, iúe agur lút,  
 Do bí ár ḡ-comh 'r ár nḡadairi ḡo léir  
 ḡo olút 'na véiró fá lán-riubal. 20

## III.

Níi b'fada ḡo b-facamari aniar  
 An marcaó dian ag teact cuḡainn!  
 Don mácaom mná do b'áille rpeac  
 Ár cael-eac bán ba míre lút. 24

## III.

Do rcaomari uile de'n t-reilḡ  
 Ár amarc veilbe na ríog-mná—  
 Do ḡab ionḡantar Fionn 'r an Fhiann  
 Naó b-facadar miam bean com bpeág! 28

## III.

Bhí comóin ríogóda ar a ceann  
 Agur briat donn de'n t-ríoda ódor  
 Buailte re neultuib veary-óir  
 Ag folac a bróga ríor ḡo feur. 32

5. Literally: There was roused by us the hornless doe that was best in bounding, running and (all) activity—our hounds and dogs were all close after her in full chase.

6. It was not long till we saw a swift rider coming towards us from the west—a youthful maiden who was most beautiful of countenance, on a graceful white steed most fleet in movement.

## V.

We soon awoke the woodland deer  
 That forced by fear fled far away—  
 Keenly our hounds with strenuous bounds  
 O'er moors and mounds pursued their prey.

## VI.

When lo ! into sight came a figure bright,  
 In a blaze of light from the west it rushed—  
 A lady fair of radiance rare  
 Whom a white steed bare to our band, not  
 hush'd !

## VII.

Amazed we halt, though hot the chase,  
 To gaze on the face of the fair young queen—  
 A marvel to Finn and his Fenian band  
 Who ne'er in the land such beauty had seen !

## VIII.

A golden crown on her brow she bore,  
 A mantle she wore of silken sheen  
 All studded with stars of bright red gold—  
 Ample each fold fell on herbage green.

7. We all halted from the chase at the sight of the countenance of the royal lady—wonder seized Finn and the Fenians who had never (before) seen a woman so beautiful.

8. There was a royal crown upon her head and (she had) a dark-brown mantle of costly silk stamped with stars of red gold, covering her shoes down to the grass.

## ix.

bhí fáinne óir ar crocaó ríor  
 Ar gac dual buíde o'a olaoi marí ór—  
 A porca goiríma, glana san rmuít  
 Marí bmaon an oirúct' ar báirí an fíoirí. 36

## x.

ba deirge a ghuao ná'n ríor  
 ba gile a rnoó 'ná eala ar tuinn,  
 ba mílte blas a béilín fíor  
 'ná míl o'a h-ól tré deirg-fíon. 40

## xi.

Do bí brat fairring, fada, méir  
 Ag folac an rtero-eic báin,  
 Diallaio gheannta de dearg ór  
 'Sur ruan béil-óir in a dearg-láim. 44

## xii.

bhí ceitíre cruó' go cúmta faoi  
 De'n ór buíde ba glaine rcáil  
 Flearc airgíro i g-cúl a cinn,  
 'S ní maib ran t-faoigéal eac oo b'feáirí! 48

9. Literally : A ringlet of gold was hanging down from each yellow tress of her golden hair—her blue eyes (were) clear and cloudless as a dew-drop on a blade of grass.

10. Her cheek was redder than the rose, her complexion fairer than (hue of) the swan upon the wave, sweeter yet was the taste of her little mouth than honey that is taken (mixed) with red wine.

## IX.

Her golden hair all fair to view  
 In golden curls on her shoulders fell—  
 Bright and pure were her eyes of blue  
 As drops of the dew in a blue hare-bell.

## X.

Ruddier far her cheek than the rose  
 Her bosom more white than the swan's so free,  
 Sweeter the breath of her balmy mouth  
 Than spice of the south from over the sea.

## XI.

Her milk-white steed was of worth untold  
 Nor bridle of gold did the charger lack—  
 A saddle all covered with purple and gold  
 Lay bright to behold on the steed's proud back

## XII.

Four shoes of gold his hoofs did guard,  
 Of gold unmarred by mixture base,  
 A silver wreath on his crest was shown—  
 Such steed was unknown on the earth's fair face.

11. A cloth wide, long, and smooth was covering the white steed, (there was) a saddle adorned with red gold, and (she held) a gold-bitted bridle in her right hand.

12. Four shapely shoes were under him of yellow gold of the finest quality, a wreath of silver (he had) in the back of his head—not in the world was there a better steed.

## xiii.

'Do éainis rí 'do látaim fhinn  
 'Do labair go caoin, cneasta i b-fuaim  
 'S aubhairt rí "A mí na b-Fiann  
 'Is fada, cian anoir mo éuair!" 52

## xii.

"Cia túa féin, a míogan óg  
 A bean 'r feárr clóó, maire 'sur ghaoi?  
 Aitir anoir dúinn fáct 'do rcéil  
 Tainm féin ar fóir 'do tír!" 56

## xu.

"Niam Chinn-óir 'ré m'ainm féin  
 A fhinn nó éiréin na móir-flóğ—  
 Tap mnaí an domain 'do fuair bláó,  
 'S mé ingean ilainn Rí n-Óg!" 60

## xui.

"Aitir dúinn a míogan tair  
 Fáct 'do teact' tap leair a g-céin—  
 An é 'do céile d'imtí uair  
 Nó caoí an buadair atá oir féin?" 64

Literally: 13. She came into the presence of Finn and spoke in a tone gentle and earnest, and said: "O king of the Fianns, long and from afar has been my journey!"

14. "Who art thou thyself, O young queen, O woman best in figure, beauty, and countenance? Relate to us now thy story from the beginning and tell us thy name and thy land!"

## XIII.

To Finn's great presence drew the maid  
 Thus bright array'd and softly spake—  
 "O King of the Fenian host," she cried  
 "Far have I hied for sweet love's sake!"

## XIV.

"Who art thou, pray, O princess rare,  
 Of form most fair, of face divine?  
 Gently thy errand to us make known—  
 What land's thine own, what name is thine?"

## XV.

"Niamh the Golden-haired I'm named,  
 —O Finn far-famed for wisdom and truth!—  
 My praise harps ring, and bards e'er sing,  
 And my sire's the King of the Land of Youth!"

## XVI.

"Then tell us most lovely lady now,  
 Why comest thou o'er seas so far?  
 Has heartless husband left thee to weep  
 With grief most deep, thy mind to mar!"

15. "Niamh of the Head of Gold is my own name, O most valiant Finn of the great hosts—beyond (all) the women of the world I have gained fame, and I am the fair daughter of the King of Youth."

16. "Tell us, O gentle queen, the cause of thy coming over the sea from afar—is it thy husband who has gone from thee, or what is the trouble that is on thee?"

## xiii.

'Ní h-é mo céile o'imtíḡ uaim  
 Ar fóir níri luaidéad mé le fear,  
 A ní na féinne ar doiríoe cáil—  
 Aét fearic ar ḡrád do tuisar doo' mac!" 68

## xiiii.

"Cia aca dom' cloinn a inḡean blát'  
 'Dá o-tuisair ḡrád aḡur fóir ḡean?  
 Ná ceil oíainn anoir an fáé  
 Aét aitéir uúinn do éar, & bean!" 72

## xix.

"Inneorad féin rin duic, a fhinn,  
 'Sé do mac ḡáinn, ḡeal, airm-émaró,  
 Oirín meanmnaé na o-treun-lám  
 An laoc atáim anoir do luad." 76

## xx.

"Cneuo é an fáé fá o-tuisair ḡrád  
 A inḡean álainn an fuilt méro,  
 Dom' mac ḡeal féin fearar cáé  
 'S a liaét flait áro atá fá'n ḡháin?" 80

Literally: 17. "It is not that husband has gone from me—never yet have I been pledged to any man, O Fenian King of the highest fame—but affection and love I have given to thy son."

18. "To which of my sons O blooming maid, hast thou given love and liking? Do not hide from us now the (whole) cause, but tell us thy trouble. O woman!"

## XVII.

"No husband has left me, O lordly Finn,  
 —My heart within ne'er man did gain,  
 Till hero of Erin, thy famous son,  
 Its young love won, for aye to reign!"

## XVIII.

"On which of my gallant sons, O maid,  
 Is thy heart's love laid, so frankly free?  
 Now hide not from us, O princess dear,  
 The causes clear of thy visit to me!"

## XIX.

"His name, O Finn, then I'll declare—  
 'Tis thy famed son, so fair, so brave,  
 Oisín the warrior, Erin's bard,  
 My fair reward for crossing the wave!"

## XX.

"Then why hast thou hastened to give thy love  
 O maiden above all maids most fair—  
 To Oisín my own beyond all known  
 Of princes high both rich and rare?"

Literally : 19. "I myself will tell thee that, O Finn—it is thy lovable, handsome son, of the hard weapons, high-minded Oisín of the strong arms—he is the hero that I now speak of."

20. "What is the cause for which thou hast given love—O beautiful maid of the glossy hair—to my own fair Oisín beyond all others, (seeing that there are) so many high princes under the sun?"

## xxi.

"Ní gan áóbaí a jú na b-íann  
 Do tángar a g-cian fá n-a úéin,  
 Aét tuaparḡbáil do ruapar ari,  
 Ar íeabár a íearpánn aḡur a méin." 81

## xxii.

"Ír iomóa mac iug aḡur áro-ílaic  
 Do éug dam ḡean aḡur íioi-ḡiáó  
 Níi aontuigear maíi o'aen-íear  
 ḡo o-tuḡar íearc don Oíín áig!" 88

## xxiii.

Oíín : Doi an láim íin oit, a Phátoiaic  
 Aḡur ní náipeac liom maí íceul—  
 Ní íaib ball oíom nac íaib i nḡiáó  
 Íe h-ingin álainn an íuile íeíó! 92

## xxiv.

Do iugar ari a láim am' oóio  
 Ar oubrar íór oe ḡlóí ḡut-bínn,  
 "Íioi-éaoín íáilte íeariam íómao  
 A íioḡan álainn, óḡ, don tíí!" 96

Literally: 21. "Not without cause O king of the Fenians, have I come from afar for him, but I received an account of him, of his excellence of body and mind.

22. "It is many a king's son and high prince have offered me love and lasting affection, I never consented to (accept) any man till I gave love to the valiant Oisín!"

## XXI.

“ Good cause I ween for my course shall be seen,  
 O king of the Fiann when I tell thee truth,  
 Oisín’s high deeds and noble name  
 Have won him fame in the Land of Youth.

## XXII.

“ Full many a prince of high degree  
 Hath offered me both heart and hand  
 But whoso appealed I ne’er did yield  
 But my heart kept sealed for my hero grand ! ”

## XXIII.

Oisín: O Patrick stern, how my soul did yearn  
 And with ardour burn for the peerless maid—  
 No shame to tell—each word was a spell,  
 That bound me well past mortal aid.

## XXIV.

I took her gentle hand in mine  
 And with every sign of love I said,  
 “ Welcome a hundred thousand times,  
 From fairy climes, O royal maid ! ”

23. By that hand on thee O Patrick—and not shameful  
 for me to tell it—there was not a part of me but was in  
 love with the beautiful maid of the glossy hair.

24. I took her hand in mine and said moreover with  
 sweet-toned voice “ The kindest welcome I give thee to  
 this land O lovely youthful queen ! ”

## xxu.

“Ír tú ar gile ’r ar pinne bláé  
 Ír tú do b’féárr liom féin marí mnaoi—  
 Ír tú mo roḡain tar mnáib an domáin,  
 A neultain moḡamail ar veire gnaoi!” 100

## II. Doibnear Thír’ na n-Óg.

## xxui.

“Geara naé b’fulangao ríon-laoié  
 A Oirín féil cuirim ad’ comair—  
 Teacht liom féin anoir ar m’ eadé  
 Go ruḡeam tar air go Tír na n-Óg!” 104

## xxuii.

“’Sí ’n tír ar doibne ar bit le fáḡail  
 An tír ’r mó cáil anoir fá’n nḡiérin—  
 Na crainn aḡ cromaó le tomaó ar bláé  
 Ar ouilleabair aḡ fá’r go bárr na ngeug.” 108

## xxuiii.

“Ír fairsing innte mil ar ríon  
 ’S gac uile ní o’á b’faca rúil,  
 Ní raḡaró caiteam oir leo’ ré  
 Mead ná eug ní fetsiró tú!” 112

25. Literally: “Thou art the brightest and fairest of bloom, ’tis thou I should prefer for wife—thou art my choice above the women of the world, O kindly star of the brightest look!”

26. “Commands that true heroes do not disregard I impose on thee now, O generous Oisín, to come with me on my horse and (thus) go away to *Tír na n-Óg*.

## XXV.

“Of women the rarest, fairest seen,  
 Thou art O queen, without compeer!  
 My soul, my life, my chosen wife,  
 Star of my way of ray most clear!”

## II. THE DELIGHTS OF THE LAND OF YOUTH.

## XXVI.

“Request refused by no true knight  
 Who knoweth aright the knightly vogue,  
 I make of thee now—’tis hence to speed  
 With me on my steed to *Tir na n-Óg*!”

## XXVII.

“Delightful land beyond all dreams!  
 Beyond what seems to thee most fair—  
 Rich fruits abound the bright year round  
 And flowers are found of hues most rare.

## XXVIII.

“Unfailing there the honey and wine  
 And draughts divine of mead there be,  
 No ache nor ailing night or day—  
 Death or decay thou ne’er shalt see!

27. “It is the most delightful land to be found in the world, the land of most renown now beneath the sun—the trees bending with fruit and blossom, and foliage growing to the tips of the branches.

28. “Abundant in it are (the) honey and wine and everything (good) that eye hath seen, decay shall not come upon thee with time, thou shalt not see failure or death!

## xxix.

"Do gheobairi flean, imir ar ol  
 Do gheobairi ceol n6 binn ar ceo  
 Do gheobairi aitheas agus or  
 Do gheobairi for an ioma ceo. 116

## xxx.

"Do gheobairi ceo cloidean gan go  
 Ar ceo bhat nioil de cineul daon  
 Gheobairi ceo eac ar mipe i ngleo  
 Gheobairi ceo leo de conaib zeup'. 120

## xxxi.

"Gheobairi ceo eide r leine nioil  
 Gheobairi ceo bo ar for ceo laog  
 Gheobairi ceo caora gon a lomraib or  
 Gheobairi ceo ceo nac b-puil ran t-raogal. 124

## xxxii.

"Gheobairi ceo maighean, meirgeac, og  
 Soillgeac, glommar map an ngrém,  
 'Speairi vealb, veanam agus nio  
 'Sar binne beol 'na ceol na n-eun. 128

29. Literally : "Thou shalt get feasting, play, and drinking, thou shalt get music most sweet on harp-string, thou shalt get silver and gold, and thou shalt get also abundance of jewels.

30. "Thou shalt have a hundred swords and no deceit, and a hundred mantles of satin of costly quality, thou shalt have a hundred steeds most swift in battle, thou shalt have with them a hundred keen hounds.

## XXIX.

"The mirthful feast and joyous play  
 And music's sway all blest, benign—  
 Silver untold and store of gold  
 Undreamt by the old shall all be thine!

## XXX.

"A hundred swords of steel refined  
 A hundred cloaks of kind full rare,  
 A hundred steeds of proudest breed  
 A hundred hounds—thy meed when there!

## XXXI.

"A hundred coats of mail shall be thine  
 A hundred kine of sleekest skin,  
 A hundred sheep with fleece of gold  
 And gems none hold these shores within.

## XXXII.

"A hundred maidens young and fair  
 Of blithesome air shall tend on thee,  
 Of form most meet, as fairies fleet  
 And of song more sweet than the wild  
 thrush free!

31. "Thou shalt have a hundred suits of armour and shirts of satin, a hundred cows and also a hundred calves, thou shalt have a hundred sheep with fleeces of gold, thou shalt have a hundred gems that are not to be found in this world (of thine).

32. "Thou shalt have a hundred handmaids young and mirthful, bright and glorious as the sun, of the best features, figure, and complexion, whose voices are sweeter than the song of birds.

## xxxiii.

“Sheobair ceud laoc ar tréine i ngleo,  
 ‘S ar clirte fóir i gcleairib lút’,  
 Airméa, éiríte, óir do comair  
 I o-Tír na n-Óg má tigrir liom. 132

## xxxiv.

“Do sheobair lúineac cumrúag, cóir  
 Ar cloirdeam cinn-óir ar clirte béim  
 Baó geall le ceud i láim ríoir-laoid—  
 A fámáil ar tír ní facair féin. 136

## xxxv.

“Sheobair mionn ríogóda Ríg na n-Óg  
 Naó o-tugao fóir do neac fá’n ngréin,  
 Soilireac, bheáig, le clocaib buao’  
 Naó féirir a luac do cup i g-céill. 140

## xxxvi.

“Sheobair gac ní o’a n-oubhar leat  
 Ar doibnear eile gan cáir, gan caoi,  
 Sheobair maire, neart, agur méim,  
 Ar biao-ra féin agao mar mnaoi!” 144

33. Literally: “Thou shalt have a hundred warriors most brave in battle, most accomplished too in feats of activity, armed and equipped before thee if thou comest with me to the Land of Youth.

34. “Thou shalt have a protecting, well-fitting corslet, and a gold-hilted sword of most cunning stroke, worth a hundred (swords) in the hand of a true hero—its like on land thou hast never seen.

## XXXIII.

" A hundred knights in fights most bold  
 Of skill untold in all chivalrie,  
 Full-armed, bedight in mail of gold  
 Shall in *Tir na n-Óg* thy comrades be.

## XXXIV.

" A corslet charmed for thee shall be made  
 And a matchless blade of magic power,  
 Worth a hundred blades in a hero's hands,  
 Most blest of brands in battle's hour !

## XXXV.

" The royal crown of the King of Youth  
 Shall shine in sooth on thy brow most fair,  
 All brilliant with gems of lustre bright  
 Whose worth aright none might declare.

## XXXVI.

" All things I've named thou shalt enjoy  
 And none shall cloy—to endless life—  
 Beauty and strength and power thou'lt see  
 And I'll e'er be thy own true wife !"

35. "Thou shalt get the royal diadem of the King of Youth that never yet was given to anyone under the sun, bright, brilliant with precious stones, whose worth cannot be put in words.

36. "Thou shalt have everything that I have said to thee, and other delight without sorrow, without weeping, thou shalt have beauty, strength, and power, and myself thou shalt have for wife !"

## xxxvii.

"Díúltao ar bíe ní béarfao uaim

A miosan t-íuairic na g-cuača n-óir—

Ir tú mo miosain tar mhnáib an domáin

Ar račao le fonn go Tír na n-Óg!"

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III. An imteacht go Tír na n-Óg

## xxxviii.

Ar muin an eic cúaómar araon

Ar mo beula do fuit an óig,

Ar ouðairt "A Oisín, fanam go méio

"Go migeam beul an mair mór!"

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## xxxix.

Ann rin o'éirig an t-eac ar lút

Nuair migeamar go cumair na trága—

Do éroit é féin ann rin cum riubail

'S do léig trí gnúra ar ór áro.

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## xl.

An trát do connairic Fionn 'r an Fhiann

An t-eac go dian 'r an t-riubail

Az tabairt aigete ar an treun-muir

Do léigeadar trí gáirca cumaró!

160

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37. Literally: "Refusal at all I will not give, O pleasant queen of the tresses of gold, thou art my choice beyond the women of the world, and I will go with delight to the Land of the Young!"

38. On the steed's back we went away together, before me sat the maiden, who said "O Oisín let us go softly at first till we reach the opening into the great sea."

## XXXVII.

"Refusal of mine thou ne'er shalt hear  
 O maid without peer, of the locks of gold!  
 My chosen wife for life I know  
 And gladly I'll go to *Tir na n-Óg!*"

## III. THE DEPARTURE TO TIR NA N-ÓG.

## XXXVIII.

Forthwith the steed I then bestrode  
 Before me rode my royal queen  
 Who said "O Oisín with caution ride  
 Till side of dividing sea we've seen!"

## XXXIX.

Then up rose that steed with a mighty bound  
 Gave forth three sounding startling neighs,  
 His mane he shook, then with fiery look  
 His riders he took to the sea's known ways.

## XL.

Now when from Finn and the Fenian host  
 The steed to the coast was coursing so,  
 There burst from the chief a cry of grief  
 A wail of grief not brief nor low.

39. Then arose that steed with strength and when we reached the edge of the strand, he shook himself then for the journey and let forth three neighs aloud.

40. When Finn and the Fenians saw the steed swiftly (going) in his course and turning his face to the strong sea, they uttered three cries of grief.

## xli.

“A Oisín” ar Fionn go meib, tréit  
 “Mo cumadó féin tú aís iméadct uaim  
 ‘S gan rúil aḡainn aís l’éo’ éadct  
 Chuḡam tar é’ aís fá lán-buaró!” 164

## xlii.

O’airtuis a dealb aḡur a rceim  
 ‘S do síl leir fpara veur anuar  
 Sur fluc a bpoinne ‘ra ḡeil-ḡné  
 Ar oubarct “Mo leun tú, a Oisín, uaim!” 168

## xliii.

A pháorais, ba oubac an rceul  
 Ar rcaraimain me céile ‘ann rúo,  
 Scaramain an atar me n-a mac féin  
 Ir oubac, laḡ mé tpe beic o’a luad. 172

## xliii.

Do róḡar m’atair go caoin, caom  
 ‘S an cumann ceuona fuarar uaró,  
 O’páḡbar plán uile aḡ an b-féinn  
 ‘S do síl na veura ‘nuar lem’ ḡruaró. 176

41. Literally: “O Oisín” said Finn weak and faint, “my grief is that thou art going away, (leaving) me without a hope to see thee come back again to me all triumphant!”

42. His features and beauty [=his beautiful features?] changed and he let fall showers of tears, which drowned his bright face and bosom, and he said “My woe, O Oisín, thy going from me!”

## XLI.

“ Oh Oisín ” cried Finn with faltering voice—  
 “ My son most choice must I then lose,  
 With never a hope to see thee again ?  
 —My heart in twain ’twill break and bruise !”

## XLII.

His noble features now clouded o’er  
 And tears did pour in showers free  
 Till breast and beard in tears were drowned—  
 “ My grief ! he e’er found this maid from  
 the Sea !”

## XLIII.

Oh Patrick I grieve to tell thee the tale  
 My words now fail to find their way—  
 How the father did part from the son of his  
 heart,  
 My tears e’er start when I think of the day.

## XLIV.

I drew up the steed for a moment’s rest  
 And tenderly pressed on my sire a kiss,  
 Then bade farewell to the Fenian band  
 Tho’ the tears did stand in my eyes, I wis.

43. Oh Patrick, a melancholy event was our parting from each other then, the parting of the father from his own son—sad and weak am I through having to tell it.

44. I kissed my father tenderly, lovingly, and the same (mark of) affection I received from him, I bade farewell also to the Fenians, whilst the tears poured down my cheek.

χλν.

'S iomda lá doibinn bíor-ra 'r Fionn  
'S an Fhiann 'náí g-cionn rá lán-péim  
Ais imirt ríccille agus as ól  
'S as clor ceoil, an buídean ba tneun. 180

χλνι.

As realgairneacht i ngleanntaibh mín'  
'S ár n-ghaithí béil-binn' againn ann—  
Sealao eile dúinn i n-ghairbh-gléic  
As trearcairt laoc go lán-teann! 184

χλνιι.

πάροαι: Δ Οἰρὶν ἔαοιτ, τρέις γο πόιλ .  
De do ghairceadh móir ar an b-Féinn—  
Cionnar do éadaíir go Tír na n-Óg?  
Lean dúinn gan gó anoir ar do rceul. 188

χλνιιι.

Οἰρὶν : Do éugamar ár g-cúl von tír  
'S ár n-ghaith go díneadh, glan riar,  
Do tpeáig an mín-muirí romáinn  
'S do líon 'na bpoinntibh in ár n-oidaibh. 192

45. Literally: Many a delightful day I and Finn and the Fenians with us in full glory were playing chess and carousing and listening to music—a gallant company!

46. [Or] hunting in the pleasant glens, our sweet-voiced hounds being with us—another time we were in the rough battle slaughtering warriors full vigorously!

## XLV.

Full many a day great Finn and I  
 And our host all nigh in gay array  
 Held glorious feast where harps ne'er ceased  
 And highest and least had their choice  
 alway.

## XLVI.

Full oft our race held a royal chase  
 While at boldest pace ran our sweet-voiced  
 hounds—  
 Anon in battle our javelins rattle  
 And men like cattle fall in heaps and  
 mounds !

## XLVII.

Patrick : O vain old Oisín, dwell no more  
 On thy deeds of yore in the Fenian ranks,  
 How didst thou go to *Tír na n-Óg* ?  
 Come let me know and I'll owe much thanks.

## XLVIII.

Oisín : We turned away as I truly said  
 And our horse's head we gave to the west,  
 When lo ! the deep sea opened before  
 While behind us bore the billows that  
 pressed.

47. O vain Oisín, quietly leave (treating) of thy valiant deeds amongst the Fenians—How didst thou go to the Land of the Young? Continue now for us thy story without a lie.

48. We turned our back to the land and our face directly to the west, the smooth sea ebbd before us, and filled in swelling waves in our rear.

## xlix.

Do concamar iongantair 'nár riubál  
 Caíraça, cúirteanna 'r cairleáin,  
 Rioláite geala 'sur dúinte  
 Smanáin lonnraça ar páláir. 196

## l.

Do concamar fóir pé n-ár o-taob  
 An eilit maol ar léim lúé'  
 Ar gaðar cluairdear, lúctmar, bán  
 'Gá tarainn go rána in ran t-riubál. 200

## li.

Do concamar fóir gan gó  
 Ainneir óg ar rteir-eac donn  
 Uball óir in a deap-láimh  
 Ar í ag riubál ar báir na o-tonn. 204

## lii.

Do concamar gar beag 'na deoró  
 Maiceac óg ar rteir mó bán  
 Fá bhrat de corcúr 'roe deairg-ríol  
 Ar cloróeam cinn-óir in a deap-láimh. 208

49. Literally: We saw wonders on our way,—cities, courts and castles—bright palaces and fortresses, splendid sunny mansions and royal dwellings.

50. We saw also by our side a hornless doe bounding swiftly, and a red-eared, vigorous, white hound hunting it boldly in the chase.

## XLIX.

Anon we saw in our path strange sights,  
 Cities on heights and castles fair,  
 Palaces brilliant with lights and flowers—  
 The brightest of bowers were gleaming there.

## L.

And then we saw a yellow young fawn  
 Leap over a lawn of softest green,  
 Chased by a graceful, snow-white hound  
 That with airy bound pressed on most keen.

## LI.

We next beheld—I tell thee true,  
 A maid in view on a bright bay steed,  
 An apple of gold in her hand did she hold,  
 O'er the waves most bold she hied with speed.

## LII.

And soon we saw another sight  
 A youthful knight who a white steed rode,  
 The rider in purple and crimson array'd  
 Whilst a glittering blade in his hand he showed.

51. We saw also—'tis no invention—a young maid on a brown steed (with) an apple of gold in her right hand, riding over the top of the waves.

52. We saw a short distance behind her, a young horseman on a steed most white, (dressed) in cloth of purple and red satin, with a gold-hilted sword in his right hand.

LIII.

“Cia h-iaó an oír úo éall do éiríom?  
 A míogán éadom, innir dam pác—  
 An bean úo éall ar áilne gnaoi,  
 Ar maicadé ríim an eic mó bái!” 212

LII.

“Ná cuir do fúim 'na b-fercpró tú  
 A Oirín umail ná a b-facaif fóf—  
 Ní fuil ionnta uile áct neim-ní  
 So mígeam daírib Tír na n-Óg!” 216

## IV. Fomhoi Buillead.

LI.

Do concamair uaim 'na óiaró a g-cian  
 Pálár gmanmair, geal, uct-blát,  
 Ba bheagá dealb aghur gné  
 O'a maib ran t-aochal air fao le págail. 220

LIII.

“Cia an oún míogóa, mó bheag,  
 Ar fóf ar áilne o'a b-faca rúil  
 'Na b-fuilmíó ag tualall 'na óáil  
 Nó cia ar áro-flaite óf an oún?” 224

53. Literally: “Who are those two I see yonder? O gentle queen, let me know—that woman of the beautiful countenance, and that graceful horseman on steed most white?”

54. “Take no notice of what thou shalt see O gentle Oisín, nor (mind) what thou hast yet seen, they are all as nothing till we reach in earnest the Land of the Young.”

## LIII.

“ Yon youthful pair both knight and maid—  
 “ Pray tell ” I said “ who they may be—  
 The lady mild as a summer’s morn  
 And knight high-born that fares so free.”

## LIV.

“ In all thy sight may light on here  
 O Oisín dear, I say with truth,  
 There’s nought of beauty, nought of strength,  
 Till we reach at length the Land of Youth!”

## IV.—FOVOR OF THE BLOWS.

## LV.

And now as we rode we came in sight  
 Of a palace bright, high-placed, and strong,  
 Shapely its hall and lofty its wall  
 Far beyond all e’er famed in song.

## LVI.

“ What royal *Dún* is yon, O queen,  
 That stands serene on yon hill-side,  
 Whose towers and columns so stately spring—  
 What prince or king doth there abide? ”

55. We saw next, away far off—a bright, sunny palace, smooth-fronted, more fair of shape and look than all else to be found in the whole world.

56. “ What kingly, most bright fortress, most beautiful of all eye has seen, are we approaching now, and who is the high-prince over that fortress? ”

## LIII.

"Sì inġean iuġ ar Thír na m-beo  
 Ar bainiúgan fóir 'ran tóin úo  
 Tuġ Fómor builleac Dhuime-loġac  
 Leir le fóirneart zeuġ ar lút. 228

## LIII.

"Seapa do cuim rí ar an tpeun  
 San bean do déanam ói go brát  
 Go b-faġað rí cupað nó fíor-laoc  
 Do fearmóc' gléic leir lám ar lám!" 232

## LIX.

"Beir buair ar beannaet a Niam Chinn óir!  
 Ní cúlair nam ve ceol do b'féair  
 Ná ġut ró binn do mílir-beoil  
 Ģró mór an bhrón linn bean o'a cáil! 236

## LX.

"Téirdeam anoir o'a fíor don tóin  
 Ar b'féirir ġur dúinn ata ré i noán  
 An tpeun-laoc úo do tuitim liom  
 I ġ-clearaib lúta mar ba ġnát. 240

57. Literally: "It is the daughter of the king of the Land of the Living who is queen now in yonder fortress, whom Fovor-of-the-Blows of Druim-loghach took away with him by the great strength of his arms and (by) might.

58. "Bonds she imposed on that robber never to make her his wife, till she should find a knight or true hero who would give him battle hand to hand."

## LVII.

"In yonder *Dún* a sad queen dwells  
 Whom force compels her life to mourn—  
 Whom Fovor fierce of the Mighty Blows  
 Doth there enclose from friends' arms torn.

## LVIII.

"But captive though to that pirate proud  
 She yet hath vowed by *geasa* grave,  
 Never for life to be his wife  
 Till won in strife 'gainst champion brave!"

## LIX.

"Blessing and bliss be thine" I cried  
 "O maid bright eyed, for thy welcome word,  
 Tho' grieved that woman such fate should meet  
 Music more sweet I ne'er have heard!"

## LX.

"For now we'll go to that high-placed *Dún*  
 And help full soon that maid distressed,  
 A champion's steel shall Fovor feel  
 And 'neath my heel shall his neck be pressed!"

59. "Bear sway and blessing, O gold-haired Niamh! I have never heard any music that was better than that most sweet word from thy honeyed mouth, though great grief it is to us (to hear of) a woman of her rank being so treated.

60. "Let us go now to visit her in that fortress and it may be for me it is fated to slay that mighty warrior by feats of strength as was my custom."

## LXI.

Do éuaðamari ann rin don dún  
 Ar táinig éugainn an ríogán ós,  
 Do b'ionann deallmáðó ói 'r don ghéin  
 'S do cuir sí ceo fáilte romáinn. 244

## LXII.

Do bí cularó de ríoda buíde  
 Ar an ríogán do b'áilne ríóó  
 A cneap bí geal mar eala ar tuínn  
 'Sa dá ghéuaró bí ar óat an ríor'. 248

## LXIII.

Ar óat an óir do bí a folc  
 'Sa gorm-ríorca, glana gan ceo  
 A béilín meala ar óat na g-caoir  
 'Sa mala éaol ba ghéannta cloó. 252

## LXIV.

Do fúirdeamari ann rin ríor  
 Gac don dinn ar cácaoir óir  
 Do leagaó éugainn mórán bíó  
 Ar cuirn víge bí lán de beoir. 256

61. Literally: We went then to the fortress and there came (out) to us the young princess whose splendour was equal to the sun's, and she gave us a hundred welcomes.

62. There was a robe of yellow silk on this queen of the lovely complexion, her skin was fair as the swan upon the wave, her cheeks of the colour of the rose.

## LXI.

To Fovor's stronghold then we rode—  
 Unblest abode for a captive sweet!  
 At once the queen with joyous mien,  
 Came forth on the green with welcome meet.

## LXII.

In robe of rich-hued silk arrayed  
 Was this queenly maid with the brow of snow,  
 Her neck all fair could with swan's compare  
 Her cheeks did wear the rose's glow.

## LXIII.

Of golden hue was her hair, 'tis true,  
 Of heavenly blue her bright eyes clear,  
 Her lips were red as berries on bough,  
 Shapely each brow with rare compeer!

## LXIV.

To seat ourselves we then were told—  
 In a chair of gold each one sat down,  
 Most royal fare was set forth there  
 In royal ware of great renown.

63. Of the colour of gold was her hair, and her blue eyes clear without a mist, her little mouth of honey was of the berries' hue, each slender brow was clear cut in shape.

64. We then sat down, each of us in a chair of gold—much food was placed before us, with drinking horns filled with *beoir*.

Lxu.

An trít éaiíteama ar ráit bíò  
 Ar iomaó ríonta mílir o'ól  
 Do labair an ríogan óg, éaoín  
 'Seadó dubairt rí "Éirt liom go fóil!" 260

Lxui.

D'innir dúinn ríor ar fáil a rcéil  
 'S oo ríil na deura le n-a ghuairò,  
 Doubairt nar b'filleadó ói oá tír péin  
 'S an fátaó treun oo beit go buan. 261

Lxuii.

"Éirt, bí'oo éort, a ríogan óg  
 Scuiri de oo b'róin ar ná bí 'caoí  
 Agus oo beirim dúit mo lám  
 An fátaó air go o-tuitirò linn!" 268

Lxuiii.

"Níl laoc anoir ar bit le rágaíl  
 O'á éréine cáil air fuo an t-raogaíl  
 Do béarfaó comrac lám ar lám  
 Don fátaó oána ro—mo leun!" 272

65. Literally: When we had eaten enough of food and tasted many sweet wines, the gentle young queen spoke and said "Listen to me quietly!"

66. She told us her whole story fully and fairly and the tears fell on her cheek, and said she could never return to her own country whilst the mighty giant was alive.

## LXV.

Now when of food we had had our fill  
 And of wine as will might fancy e'en,  
 Thus spoke the queen, her face now pale,  
 "Now list my tale, with ears all keen!"

## LXVI.

From first to last she told her tale  
 Her cheek all pale and wet with tears—  
 How kith and kin ne'er more she'd see  
 Whilst Fovor free provoked her fears.

## LXVII.

"Then weep no more, O fair young queen,  
 Henceforth I ween, thou needst not mourn,  
 Fovor shall pay with his life this day  
 In mortal fray for the wrongs thou'st borne!"

## LXVIII.

"Alas! no champion can be found  
 On earth's great round, I fear me much,  
 Could hand to hand such foe withstand  
 Or free me from this tyrant's clutch."

67. "List, be silent, O young queen, cease from thy grief and weep not, and I swear by my hand to thee, that by me shall fall that murderous giant."

68. "There is no hero at all to be found now—however great his repute for valour throughout the world—who would give battle hand to hand to this fierce giant—alas for me!"

## LXIX.

“Inniurim òuit a míogán éaoim  
 Naé rcáctimari liom a téaéct am’ óáil  
 ’S mun o-tuitfirò liom de bhuig mo gheug  
 ’Go o-tuitfeao féin ann ar do rcát!” 276

## LXX.

Ní b’fada go b’facamari as téaéct  
 An fatac tpeun ba mío ghráin  
 Beairt air de éroicmib fíao  
 ’S loirg-feaprao iarainn in a láim. 280

## LXXI.

Ní beannuig fé ’r ní umúig óúinn  
 Áct o’feuc i ngnúir na h-óg-mná  
 O’fuaḡairi caé aḡur comhac tpeun,  
 Ar éuaḡar féin in a com’óáil. 284

## LXXII.

Air feao trí n-oiḡce aḡur trí lá  
 Do bámar ’ra nḡrárcar teann  
 Áct gíó gur tpeun é an fatac móir  
 Do báinear fá ḡeoirò óé a ceann! 288

69. Literally: “I tell thee O fair queen, that not terrible to me is his coming against me, and if he fall not by the strength of my arms, then I will fall in thy defence.”

70. Not long till we saw coming the mighty giant most hateful of look, clothed in skins of deer, with a club of iron in his hand.

## LXIX.

"I tell thee truly lady fair  
 I'll boldly dare him to the field  
 Resolved to save thee or in strife  
 Never while life doth last to yield!"

## LXX.

Ere cease my words, in savage trim  
 The giant grim against us hies—  
 In skins of beasts uncouthly clad,  
 Whilst a club he had of monstrous size.

## LXXI.

No salutation from him came  
 But his eyes aflame glared all around,  
 Forthwith he challenged me to fight  
 And I with delight took up my ground.

## LXXII.

For full three nights and eke three days  
 Our deadly fray's end seemed in doubt  
 Till at length his head with my sword I sped  
 O'er the plain now red with the blood pour'd out!

71. He saluted us not, nor bowed to us, but glared into the face of the young maid (his captive) declared battle and stern conflict (against me), and I went forth to encounter him.

72. For the space of three nights and three days we were (engaged) in that tough struggle, but though stout was that great giant, at last I cut his head off him.

## LXXIII.

An tráat do éinneaire a: oir ban óg  
 An faatac mór go faon ar lán,  
 Do léigeadar trí gárta grinn  
 Le mór-maoréam agus lútgáir! 292

## LXXIV.

Do éuaðamar ann rin don dúin  
 'S do bior-ra brúirte, las, faon  
 Ag rileaó rola go lán-úr  
 A' teact go luat, olút ar mo éneuct. 296

## LXXV.

Do táinig ingean Rí na mBeo  
 Go fíor ag fóiricín oim féin,  
 Chuir íce ar balram in mo éneaða  
 'S do bídear rlan, rolláin 'na déir. 300

## LXXVI.

Do éurpeamar-ne an fear mór  
 I b-fearc fód-doimín, fairring, méir,  
 Do éogbar a lia ór a leact  
 Ar reriobar a ainm in Ogam-énaob. 304

73. Literally: When the two young maids saw the great giant lying powerless on the ground, they uttered three cries of delight with great exultation and rejoicing.

74. We then went into the castle—I was bruised, weak and faint, my blood flowing full freshly, and coming swift and hot from my wounds.

## LXXIII

Now when the two young maids beheld  
 Fierce Fovor felled by my good sword,  
 They gave three shouts of joy and glee  
 Of joy for freedom now restored.

## LXXIV.

We then returned to the giant's *dún*  
 Where faint in swoon at last I fell,  
 Faint from wounds and loss of blood  
 That still in flood gushed like a well.

## LXXV.

But now the maid from Fovor freed  
 Ran up with speed to help me fain—  
 My wounds she washed, and bathed with balm,  
 And health and calm I found again.

## LXXVI.

The giant grim we buried him  
 Deep down in earth in widest grave—  
 We raised a stone his grave to note  
 And his name we wrote in Ogham-craev.

75. The daughter of the King of the Living came quickly to my relief, poured healing balm into my wounds and immediately I was well and strong.

76. We buried the big man in a grave earth-deep, wide, and clear, I raised his head-stone over his grave, and wrote his name upon it in the Ogham-of-Branches.

## LXXII.

Do daitreamar ar b-ppionn go ruðac  
 'S ba meadórac dúinn ann rin o'a h-éir  
 Do cóirigeaó fúinn in ran dún  
 Leaptaí clúro ve clúm na n-eun. 308

## LXXIII.

Ar n-a mairac ar amairc laoi  
 Do dúirigeamar ar ar neul—  
 "Iy mictio dúinn" ar ingean an Rí  
 "Tuall linn gan rcit o'ar o-tíi-ne féin!" 312

## LXXIX.

Do gleupamar oíainn gan rcao  
 'S do gabamar ár g-ceao m' an óig,  
 Ba óubac dubhíónac rinn 'na diao  
 'S níi táirce don grianbhean in ár noeoio. 316

## LXXX.

Ní fear dam féin a Pháorac féin  
 Cao do tápla don ríogan óig,  
 Ó'n lá do rcamamar-ne léi  
 Nó ar fill rí féin go Tíi na mbeo. 320

77. Literally: We took our meal joyfully, and merry were we then after it, and in the castle warmly-covered beds of the feathers of birds were prepared for us.

78. On its morrow at break of day we awoke from our slumber, "It is fitting for me" said the king's daughter "to set out without further rest to my own land."

## LXXVII.

A merry feast we then did hold  
 And stories told of olden days—  
 And when night fell we rested well  
 On couches such as poets praise.

## LXXVIII.

When morning fair the sun did greet  
 From slumbers sweet we fresh awoke—  
 “Dear friends from hence I now depart—”  
 ’Twas thus the parting princess spoke.

## LXXIX.

We soon equipped us for our way  
 For longer stay was needed not,  
 Sad, sorrowful the leave we took,  
 And sad the princess’ look, I wot.

## LXXX.

The further fate of that sweet maid  
 O Patrick staid, I could not tell,  
 No word of her I’ve heard one say  
 E’er since the day we said farewell.

79. We dressed without delay and took our leave of the maiden—grieved and mournful were we after her, and none the less was the sunny maid after us.

80. It is not known to me, O gentle Patrick, what happened that young queen (afterwards) from the day we parted from her, or even if she ever returned to the Land-of-the-Living.

## V. 1 o-Tír na n-Óg.

lxxxix.

Do éugamar ár g-cúl don rún  
 Ar ár rceud fúinn fá lán-réim—  
 Ba luaithe linn an t-eac bán  
 'Ná gaoit mhárta ar óruim r'éib'. 324

lxxxix.

Ní b'fada gur dóicúig an rpeur  
 'S gur éirig gaoit in gac don áir  
 Do lar an mór-muir mear go treun  
 'Sní paið amarc gnein' le fáigil. 328

lxxxix.

Sealao dúinn ag amarc na neul  
 'S ar na neultaið bí fá rmúio—  
 'D'irig an t-anrao agur an gaoit  
 'S do foillirig Phoebur ór ár g-cionn! 332

lxxxix.

Do concamar ann re n-ár o-taoib  
 An tír nó doibinn fa lán-blát,  
 Maísa mairca, péiré, mín'  
 Agur rún mógoa ba nó breáig. 336

81. Literally: We turned our back to the castle, with our steed under us in full course—swifter to our mind that white steed than a March wind over a mountain's ridge.

82. It was not long till the sky darkened, and the wind rose (and blew) in every direction, the great mad sea kindled terribly, but there was no glimpse to be seen of the sun.

## V.—IN THE LAND OF YOUTH.

## LXXXI

We turned once more upon our course  
 And wildly sped our horse along—  
 No wind that sweeps the mountain drift  
 Was half so swift or half so strong.

## LXXXII.

But now the sky began to lower,  
 The wind in power increased full fast—  
 Red lightning lights the mad sea-waves  
 And madly raves the thunder past!

## LXXXIII.

A while we cowered 'neath the storm,  
 —All nature's form in darkness dread—  
 When lo! the winds' fierce course was run,  
 And bright the sun appear'd o'erhead!

## LXXXIV.

And now there spread before our sight  
 A land most bright, most rich, and fair,  
 With hill and plain and shady bower  
 And a royal tower of splendour rare.

83. A while we were anxiously gazing at the dark clouds and on the stars that sometimes showed—when suddenly the wind and storm abated and brightly shone Phoebus above our heads.

84. We saw then at our side a most lovely land all blooming—beautiful, smooth, clear plains, and a royal castle very splendid.

## LXXXII.

Ní maib doat o'á b-*feaca* rúil  
 De gorm úr, o'uaine ar ve bán,  
 De corcúr ve dearg ar ve buíde  
 Naé maib ran míog-bhog taoim do maó! 34

## LXXXIII.

Do bí ar an taoib eile ve'n óin  
 Srianáin lonnraça asur páláir  
 Déanta uile ve clocaib buáda  
 Le lámhaib ruaó asur raoim-*ceáir* 344

## LXXXIV.

"Cia'n tír breag, álainn tá ann rúo  
 A ingean éiuin na o-*truopall* n-óir—  
 Ar breagta breac o'á b-*feaca* rúil  
 Nó 'n í an tír úo Tír na n-Óg?" 348

## LXXXV.

"Ír í go deimhin, a Oirín féil  
 Ní innreaf breug duic o'á taoib,  
 Ní'l ní o'ár geallaf-ra duic féin  
 Naé bfuil foilleir asao do ríor." 352

85. Literally :—There was not a colour (of all) eye had seen—of bright blue, of green, and of white—of purple, of red, and of yellow—but was (to be found) in that royal palace that I am speaking of.

86. There were on the other side of this castle, bright, sun-warmed dwellings and mansions all made of precious stones by the hands of cunning craftsmen and noble artists.

## LXXXV.

And in this royal mansion fair  
 All colours were that eye hath seen—  
 The blue most bright, the purest white  
 With purple and yellow and softest green.

## LXXXVI.

To left and right of this palace bright  
 Rose many a hall and sun-lit tower,  
 All built of brilliant gems and stones  
 By hands one owns of wondrous power.

## LXXXVII.

“What lovely land is that we see?  
 Pray answer me with maiden’s truth—  
 Is’t penned in page that man may read,  
 Or is it indeed the Land of Youth?”

## LXXXVIII.

“It is indeed the Land of Youth—  
 And maiden’s truth I’ve ever told—  
 No joy or bliss I’ve promised thee  
 But thou shalt see this land doth hold!”

87. “What bright, lovely country is that yonder, O gentle maid of the tresses of gold—(a country) of the fairest aspect eye has ever looked upon—or is that the Land of Youth?”

88. “It is indeed, O generous Oisín! no untruth have I told thee about it—there is nothing of all that I have promised thee, but may be seen by thee for ever!”

## LXXXIX.

Ní b'fada go b'pacamar cugainn  
 As tiall ón tóin in ár g-comhóil  
 Trí caogair laoc do b'féar lú  
 Sciam, clú, ar do b'áirde cáil. 356

## XC.

Do táinig cugainn in a deor  
 Ceo bean ós do b'ailne rcéim,  
 Fá b'ataib ríosa líonta o'ór  
 As fáiltiugaó poimainn o'a o-tír féin. 360

## XCI.

Do concamar aír as téact  
 Burdean de gléire glain na rlua  
 Ar ní oirdear, comactac, treun  
 Do b'féar rcéim, dealb, ar rnuaó. 364

## XCII.

Bhí léine burde air de ríosa ríóil  
 Ar niam-b'at órda ór a cionn,  
 Bhí coróin omleannaó den ór  
 Go foillreac, lonnmaó, ar a ceann. 368

89. Literally: It was not long till we saw coming towards us from the castle to meet us thrice fifty warriors the strongest and handsomest, and of highest fame and character.

90. There came to us after that a hundred young maids of the greatest beauty, in silken garments adorned with gold, welcoming us to their own land.

## LXXXIX.

And now there rode from the king's abode  
 To meet us on the lawn of green  
 Thrice fifty champions of might  
 In armour bright, of noble mien.

## XC.

And then there came in hues arrayed  
 A hundred maids in maiden vogue—  
 In silken garments bright and brave  
 Who welcome gave to *Tír na n-Óg*.

## XCI.

And next marched forth a chosen band  
 Of the troops of that land, a lovely sight—  
 A king at their head of kingly tread  
 Of mighty name and fame in fight.

## XCII.

A yellow shirt of silken weft,  
 A cloak most deftly brodered o'er  
 On the king in folds hung freely down  
 Whilst a glittering crown on his head he wore.

91. We saw next coming forth a band of the very choicest troops, and an illustrious, powerful, mighty king, best in figure, features, and complexion.

92. A yellow shirt of the smoothest silk (was) on him, and over it a bright cloak adorned with gold—and on his head a glittering crown of gold, shining and brilliant.

## XCIII.

Do concamar ag teacht 'na deoró  
 An bainneogán óg do b'áirde cáil  
 Ar caoga bhuinneall mílir, cóir  
 Do b'áirne clóú in a comóáil. 372

## XCIV.

Ag teacht dóib uile ar aon ball  
 Do labair go ceannra Rí na n-Óg  
 'S aubairt "Sé seo Oirín mac Fhínn  
 "Céile caoin do Niamh Chinn-óir." 376

## XCV.

Do rug ré oim ann rin air láim  
 Agus aubairt 'S-com-áir doon t-rlóg  
 "A Oirín cálda, a mic an Rí  
 Ceo míle fáilte iomaic! 380

## XCVI.

"An tír-re in ar tángair féin  
 Ní ceilpeao a pceula oir, gan gó—  
 Ir fada, buan, a béirdear do fáogal  
 Ar tsíó tú féin a coróce óg! 384

93. Literally: We saw coming next the young queen of the highest fame, and fifty maidens sweet-voiced, modest, of the fairest form, in her train.

94. When they had all come into one place thus kindly spoke the King of Youth and said—"Here is Oisín the son of Finn, the chosen spouse of Gold-haired Niamh!"

## XCIII.

And close behind him there was seen  
 His youthful queen— a consort meet—  
 With fifty maidens in her train  
 Who sang a strain divinely sweet.

## XCIV.

Then spoke the king in kindly voice,  
 “ O friends rejoice, for here you see  
 Oisín the famous son of Finn,  
 Who spouse of winsome Niamh shall be ! ”

## XCV.

He takes me warmly by the hand  
 Then as we stand he speaks anew—  
 “ Welcome ” he cries “ I give thee now,  
 A hundred thousand welcomes true !

## XCVI.

“ This kingdom which o’er seas and lands  
 Thou’st sought, now stands reveal’d to thee  
 Long shalt thou live our race among  
 And ever young as thou shalt see.

95. He seized me then by the hand and said loud enough for the whole host “ O valiant Oisín O son of the king, a hundred thousand welcomes to thee !

96. “ This land in which thou hast arrived—its virtues I will not hide from thee, truly long and lasting shall thy life be, and thou shalt be young for ever.

## XCIII.

“ Níl doibhnear ann o’áir rmaoin an cioróe  
 Naé m-biann san tír-re fá do coimair  
 A Oisín ciero-re uaim go ríor  
 Sup mipe Rí air Thír na n-Óg ! ” 388

## XCIII.

“ As ro an bainmógan éadom,  
 Ar m’ ingean féin Niamh Chinn-óir  
 Do éuaró tar mín-muir fá do déin  
 Chum beic mar céile aici go deo ! ” 392

## XCIX.

Do gabar buídeácar leir an iúg  
 ’S o’uimluigear ríor don mógan cóir  
 Níi rtaoá ann rin le fada linn  
 Go pángamair mógbhios Rí na n-Óg. 396

## C.

Do táinig uairle na catmaic caomh’  
 Ioir fear ar mnaoi inár g-comháil,  
 Bhi fleanó ar feurta ann do ríor  
 Air feao deic n-oióce ar deic lá. 400

97. Literally: “There is no delight of all the heart has ever imagined that is not in this country for thee,—thou mayest O Oisín truly believe me, for I am King of the Land of Youth !”

98. “Here is our fair queen, and here our daughter Niamh the Golden-haired, who crossed the smooth sea for thee, to have thee for her husband for ever !”

## XCVII.

"No pleasure e'er that entered mind  
 But here thou'lt find without alloy,  
 This is the land thy bards e'er sing  
 And I am the King of this Land of Joy.

## XCVIII.

"Here is our gentle, fair young queen,  
 Mother of Niamh the Golden-haired  
 Who crossed for thee the stormy sea  
 And thine to be all dangers dared!"

## XCIX.

"I thanked the king with grateful heart  
 To the queen apart I bowed me low—  
 We tarried no longer without the walls  
 But entered the halls of *Rí na n-Óg*.

## C.

There came the nobles of all that land  
 The great and grand to sing our praise—  
 And feast was held with all delights  
 For ten long nights and ten long days.

99. I gave thanks to the king and bowed low to the virtuous queen; we did not delay longer there but entered the Palace of the King of Youth.

100. (Then) came the nobles of that fair city both men and women to greet us—there was feasting and festivity there continuously for the space of ten nights and ten days.

## C1.

Do pórad mé le Niamh Chinn-óir  
 A phádraic ó'n Róimh na mbacall mbán—  
 Sin maí cuaidar go Tíri na n-Óg  
 Sió doilb, bíonaic liomra triáct. 401

## C11.

pádraic: Lean dam feartha ar vo rceol  
 A Oirín óir na n-arm n-ár,  
 Cionnar o'fagbair Tíri na n-Óg?  
 Ir fada liom fóir go noctair fad. 408

## C111.

Innir dam fóir le móir-ghéann  
 An maib don élan agao me Niamh,  
 Nó an fada bíoir i o-Tíri na n-Óg—  
 Aicir gan bíón anoir an rceul. 412

## C111.

Oirín: Do bí agam me Niamh Chinn-óir  
 De éloinn ba mó maic gnaoi ar rceim  
 Do b'féarí dealb, ciut, agur rnoo  
 Oir mac óg agur ingean éom. 416

101. Literally: I was married (then) to Gold-haired Niamh—O Patrick from Rome, of the white croziers,—thus was it I went to the Land of Youth, though sad and sorrowful for me to treat of it.

102. Continue thy story further, O Oisín of the golden words, O Oisín of the warlike arms, how didst thou leave the Land of Youth? I feel it long till thou revealest the reason.

VI.

I then was welded to Gold-haired Niamh.—  
 And there to leave the tale were well—  
 Thus did I go to *Tír-na-n-Óg*  
 Though grief and woe 'tis now to tell.

VII.

Patrick : Come finish the charming tale thou'st told,  
 O Oisín of gold, of the weapons of war—  
 Why from such land didst thou e'er return ?  
 I fain would learn what the causes are.

VIII.

And say whilst there thou didst abide  
 If thee thy bride any children bore,  
 Or wast thou for long in the Land of Youth ?  
 —I long in truth to list such lore !

CIV.

Oisín : I had by Niamh of the Golden Hair  
 Three children fair as ever smiled  
 Whose sweetness gave us daily joys—  
 Two gallant boys and a maiden mild.

103. Tell me too with great kindness hadst thou any children by Niamh, or wast thou long in the Land of the Young ? Tell us the story now without grieving.

104. I had by Gold-haired Niamh children of the fairest complexion and greatest beauty—best featured, best shaped, brightest hued—two young sons and one fair daughter.

## CU.

Daoiriac: A Oisín t-íuaire, lean doo' pceul  
 Ar innir dam féin ca b-fuil do élaun,  
 Tabair dam a n-ainmne gan moill  
 Agus an éiríoch a bfuil do ann. 420

## CUI.

Oisín: Do bí ag Niam fá n-a s-comair  
 Tir na n-Óg, na mbeo, 'r na mbuaó,  
 Fleairc placla ar coróin dé 'n níos-óir  
 Ar iomaio reo naé ngním do luaó 424

## CUII.

Thug Niam Chinn-óir ar mo úir mac  
 Ainmne m'ádaí ar mo déis-mic  
 Fionn oirdeairc, áis, ceann na ríóis  
 Agus Orcaí óir na n-arm nglac. 428

## CUIII.

Do tugar féin dom' éaoinn-ingin  
 Re h-aonta Niam ba mó sean,  
 De buaio a maire 'ra móir-mín'  
 An t-ainm fíora rin, plúr-na-mban. 432

105. Literally: O pleasant Oisín, continue thy story and tell me where thy children are, tell me their names without delay, and the country they are (now) living in.

106. Niamh held for them the Land-of-Youth, the Land-of-the-Living, and the Land-of-Virtues, a rod of lordship [sceptre] and crown of kingly gold and a wealth of gems I do not mention.

## CV.

Patrick : O sweet-voiced Oisín, do not grieve,—  
 Where didst thou leave those children sweet?  
 Tell me the names of thy offspring fair,  
 And tell me where they mirthful meet.

## CVI.

Oisín : Those children three rich heirs would be  
 To kingdoms free and fair and great,  
 To royal sceptre, crown of gold  
 And wealth untold, no tongue could state.

## CVII.

My gentle Niamh on her boys bestowed  
 The names I owed most honour to—  
 Finn the bright of the hosts of might,  
 And Oscar who'd fight for the right and true

## CVIII.

And I my daughter fair did call  
 By a name which all fair names o'ershades —  
 In beauty's virtue and sweetness' power  
 By rightful dower—the Flower-of-Maids!

107. Gold-haired Niamh gave to my two boys the names of my father and my well-beloved son—Finn the illustrious and victorious, and head of the hosts—and golden Oscar of the deadly weapons.

108. I myself gave to my fair daughter with the consent of most lovable Niamh, in virtue of her beauty and great sweetness the true name—Flower-of-women.

## VI. An t-eacht tar air.

CIX.

Do daitéar tréimhe ratha, cian  
 Trí ceo bhládan ir doíḡ 'r ní ar mó  
 Sur muain mé féin go mb'é mo nian  
 Fionn 'r an Fhianm o'feicrim beo. 436

CX.

Lá o'iammar féin ceo ar an mḡ  
 'S ar mo céile éoin, Niamh Chinn-óir  
 Dul go h-Eirinn tar m' air arís  
 O'feucain Fhínn aḡur a móir-flóig. 440

CXI.

"Do ḡeobair ceo" ar an inḡean éoin  
 "ḡr'o doilb an rceul tú beir o'a luad—  
 Air eagal náir t-eacht duit arís re o' ré  
 Dom' tír-re féin, a Oirín buadaiḡ!" 444

CXII.

"Cneuo ar eagal dúinn, a mḡgan blát  
 'S an t-eac bán do beir fá'm féin?—  
 Múinr'o an t-eolur dam go rám  
 Ar fillreao rlan tar m' air cuḡao féin!" 448

109. Literally: I spent (there) a long-lasting period—three hundred years apparently and more—till (at length) I thought within myself I should like to see (once more) Finn and the Fenians alive.

110. One day I asked leave of the king and of my gentle wife, Golden-haired Niamh, to go back to Erin again to see my father Finn and his great host.

## VI. THE RETURN FROM TÍR-NA-N-ÓG.

## CIX.

Long lived I there as now appears  
 Tho' short the years seemed e'er to me,  
 Till a strong desire of my heart took hold  
 Finn and my friends of old to see.

## CX.

One day of the king I asked for leave  
 And of loving Niamh who grieved the while,  
 To visit dear Erin once again  
 My native plain, my native isle.

## CXI.

"I will not hinder thee," she cried,  
 "From crossing the tide for duty dear,  
 Tho' it bodes me ill and my heart doth fill  
 With doubts that chill and deadly fear!"

## CXII.

"Why shouldst thou fear, O queen my own,  
 When the way shall be shown by the magic steed—  
 The steed that bore us o'er the sea—  
 And home to thee I'll safely speed?"

111. "Thou shalt get leave," said the lovely woman,  
 "though woeful the subject thou hast broached—for I fear  
 thou wilt never come back again during thy lifetime, to my  
 own land, my Oisín of victory!"

112. "What cause for fear have we, O sunny queen,  
 when the white steed shall be at my will? He will easily  
 show me the way, and I shall return to thee safe!"

## CXIII.

“ Cuimníḡ a Oisín, cao ’tá mé ’máó—  
 Ma leasair tráct ar talam réir,  
 Nac teact duit coiróce arís go bráct  
 Don tír nó álainn ’bpuilim féin! 452

## CXII.

“ Aodrum leat-ra arís gan ḡó  
 Má túrlingir fór den eac bán,  
 Nac o-tiucfair coiróce go Tír na n-Óḡ,  
 A Oisín óir na n-arm n’áḡ! 456

## CXI.

“ Aodrum leat don treasr feact  
 Már teact den eac anuas duit féin  
 Go m-béirir do’ feanóir éirionna óall  
 Gan lúct gan ḡreann, gan iut, gan léim! 460

## CXII.

“ Ir doilḡ liom, a Oisín ḡrinn  
 Tú dól go h-Éirinn ḡlar go deo—  
 Níl rí anoir amail do bí  
 ’S ní feicfir coiróce fionn na rlóḡ! 464

113. Literally: “Remember, O Oisín, what I am saying—if thou layest foot to smooth ground there is no return for thee ever again to this lovely land where I am!”

114. “I tell thee again without falsehood, if thou alightest from the white steed, thou shalt never come (again) to the Land of Youth—O golden Oisín of the victorious arms!”

## CXIII.

“Remember then what now I say—  
 If thou shouldst lay a foot to ground  
 There's no return for thee e'ermore  
 To this fair shore where home thou'st found !

## CXIV.

“I tell thee truly vain's thy might  
 Shouldst thou alight from thy white steed,  
 For never again shouldst thou in truth  
 See Land of Youth or hither speed.

## CXV.

“A third time now I thee implore  
 And beg thee sore thy seat to hold,  
 Or else at once thy strength shall go,  
 And thou shalt grow both blind and old !”

## CXVI.

“'Tis woe to me, Oisín, to see  
 How thou canst be so anxious-soul'd  
 About green Erin, changed for aye—  
 For past's the day of the Fenians bold.

115. “For the third time I say to thee, shouldst thou come off thy horse, that thou wilt be a blind, withered old man, without strength or spirit, unable to run or bound !

116. “I think it woeful, dear Oisín, that thou shouldst ever go to green Erin again, she is not now as she was (of old) and thou never shalt see Finn of the hosts !

## CXXIII.

" Ní bfuigí anoir in Éirinn éirí  
 Aét aítara óró ar ríóigíte naomh—  
 A Oisín gíunn, seo dúit mo rós!  
 Go tír na h-Óg ní éarfair, mo leun!" 46.

## CXXIII.

O'feudar ruar 'na ghníur le triuaig  
 'S do ríle om' ríuileb dóirta deorí—  
 A pháruaic ciuaio baó triuaig leat í  
 A' reubaó vlaoi a caoin-éinn óir! 472

## CXX.

Do éirí rí mé fá gearaib ciuaio'  
 Dúil ar teaét gan buaint re bán  
 Ar oubaire rí liom de buaio a m-bríg'  
 Dá m-bríurinn iao naé g-cappainn rlán. 476

## CXX.

Do gaeallar ví gac ní gan bréig  
 Go noéanpáinn péin a n-oubaire rí liom—  
 Do éuaóar ar muiin an eic bán  
 Ar o'rágbar rlán ag luét an dúin. 480

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117. Literally: "Thou wilt not find now in Erin eastward (any) but fathers of orders and troops of saints—then beloved Oisín, here is my kiss to thee—to the Land of Youth, woe, woe! I fear thou never wilt return!"

118. I looked with sorrow into her face, and a shower of tears fell from my eyes—O stern Patrick, even thou wouldst have pitied her, to see her tearing the tresses of her soft, golden hair!"

## CXVII.

“ In Erin green there’s now nought seen  
 But priests full lean and troops of saints—  
 Then Oisín, here’s my kiss to thee,  
 Our last, may be—my heart—now faints ! ”

## CXVIII.

I gazed into her soft sad eyes  
 Whilst the tears did rise and well in my own—  
 O saint severe, thou’dst weep a tear  
 To hear that dear wife’s hopeless moan !

## CXIX.

By solemn vow I then was bound,  
 To Erin’s ground ne’er to descend,  
 And if to keep this vow I failed  
 No power availed or could befriend.

## CXX.

I pledged to keep my solemn vow  
 And do all now enjoined had been,  
 I mounted then my steed of spell  
 And said farewell to king and queen.

119. She put me under strict bonds to go and come without touching ground, and told me, that such was their power, if I should break them, I should not return safe.

120. I promised her everything faithfully—that I would do all she told me—I mounted the back of the white steed, and bade farewell to the people of the castle.

## CXXI.

Do phógar-ra mo céile caoin  
 'S ba óubac pinn as rcaíad léi—  
 Mo óir mac agus m' iníean ós  
 'Do bí fá bhrón as ríleasó deur! 484

## CXXII.

Do gleubar oim ann rin cum riubail  
 'S do éugar mo éul do Thír na n-Óg—  
 'Do m' an t-eac go h-eurcaíó fúm  
 Mar do munn' liom 'r le Niamh Chinn-óir. 488

## CXXIII.

A phárait na n-óro agus na naoim  
 Níí innreag breug duit miam fóir—  
 Sin asao anoir fáct mo rceíl,  
 'S mar o'fásbar féin Tír na n-Óg! 492

## CXXIV.

'Dá b-fásainn-re flúirre den arian  
 Mar geibinn a lán sac trác ó Phionn  
 'Do fuidirinn-re cum Rí na n-Óg  
 Tú beir go rlan go brát o'a éionn. 496

121. Literally : I kissed my gentle wife, and melancholy were we at the parting—(I kissed also) my two sons and young daughter, who were in grief shedding tears.

122. I then prepared myself for the journey and turned my back to the Land of Youth—swiftly the horse rushed away with me, as he had done (before) with me and Gold-haired Niamh.

## CXXI.

I kissed once more my Gold-haired Niamh,  
 —My heart doth grieve as I tell the tale—  
 I kissed my sons and daughter young  
 Whose hearts were wrung and cheeks were pal.

## CXXII.

I turned my steed at last to the strand  
 And passed from the Land of Lasting Youth—  
 Boldly my horse pursued his course  
 And the billows' force was nought in sooth.

## CXXIII.

O Patrick of the orders pure  
 No lie, full sure, I've told but truth,  
 Thus have I tried my tale to weave  
 And thus did I leave the Land of Youth

## CXXIV.

If of good bread I could get my fill  
 As Finn at will gave to each guest  
 Each day I'd pray to the King of Grace  
 That Heaven might be thy place of rest.

123. O Patrick of the orders and of the saints, a falsehood I have never yet told thee—there is now for thee the substance of my story and how I left the Land of Youth.

124. If I could get abundance of bread, as I used to get at all times from Finn, I would pray to the King of Graces that thou mightst be saved for ever on account of it.

## CXXU.

Pádraic: Do ghébaí arán agus deo  
 Gan don loct anoir uaim féin—  
 Is binn liom bmačara do beoil,  
 Lean dam fóir arís ar do rceul. 500

## VII. Oirín in Eiminn.

## CXXUI.

Oirín: Ní h-aiéurtear ái rceul go beaét  
 Ar gac ní o'ái éangrúis liom féin—  
 Nó go o-táinig mé arís ear m' air  
 Go h-Eiminn glair gon iomaó feuo. 504

## CXXUII.

Ar o-teaét dam féin ann rin i o-tír  
 O'feucar cruinn in gac uile áir,  
 Ba h-eagal liom ann rin go ríor  
 Nac maib tuairis Fhinn agam le págal!  
 508

## CXXUIII.

Níi b-para dam agus níi éian  
 Go b-facar aniar ag teaét fá'm déin  
 Marcfluağ mói roir feara 'sur mná  
 'S do éangadar am' látar féin. 512

125. Literally: Thou shalt have food and drink all unstinted now from me—sweet to me the words of thy lips—continue thy story still for me.

126. Our tale is not told minutely about everything that happened to me—till I came back again to green Erin of the many gems.

## CXXV.

Patrick : Thou shalt of bread have quite thy fill  
 And drink at will, O ancient bard !  
 Dear to me thy pleasant tale !  
 It ne'er can fail to win regard.

## VII. OISÍN IN ERIN.

## CXXVI.

Oisín : I need not tell each thing befell  
 Me and my spell-borne steed each day,  
 But at length green Erin's isle we reach,  
 And up the beach we bend our way.

## CXXVII.

When once I found my steed trod ground,  
 I looked around on every side,  
 Anxious for tidings small or great  
 Of Finn and his state, once Erin's pride.

## CXXVIII.

Not long in doubt had I thus stayed  
 When a cavalcade came up the way—  
 Strange crowd, I thought, of women and men  
 And past my ken their strange array.

127. On (my) coming then to land I gazed minutely in every direction—and then I began to fear really that no tidings could be found of Finn.

128. Not long and no great while was I (standing) till I saw coming towards me up from the west a great cavalcade of men and women, and they came up to me.

## CXXIX.

Do 'deannuis ríad dam go caoin, féin  
 'S do gáb iongantar gac n-aon oíob  
 Ar fheicrin méir' mo pearnann féin  
 Mo 'deilb' mo gne agus mo gnaoi. 516

## CXXX.

D'fearruigeas féin ann rin oíob rúo  
 A g-cualadar fionn do beir beo,  
 Nó 'i mair don eile ann den fhéinn,  
 Nó creud é an leun do bain oíob. 520

## CXXXI.

"Do cualamair-ne tráct ar fhionn  
 Ar neart, ar lúe agus ar t'éin'  
 Naé maib maib a fámáilte rúo  
 I b-pearrainn, i g-clú, ná i méin. 524

## CXXXII.

"Ir iomda leabhar 'tá ríobócta ríor  
 As éigrib binne, mílre gaeóeal  
 Naé léir linn aicir vuit go ríor  
 Ar euctaib fhinn ar ar an b-féinn. 528

129. Literally: They greeted me kindly and sweetly and wonder seized each one of them, on seeing the size of my body, my figure, my look, and my countenance.

130. I inquired then of them if they had heard that Finn was alive, or if any one else of the Fenians still lived—or what calamity had happened to them.

## CXXIX.

Right gently they saluted me  
 But marvell'd much to see my size,  
 They marvell'd at my wondrous steed  
 For on such breed they'd ne'er set eyes.

## CXXX.

I asked—with fear my heart within—  
 If the noble Finn were yet alive,  
 Or if his hosts that kept the coasts  
 Of Erin safe, did yet survive.

## CXXXI.

“Of Finn,” they said, “we oft have heard—  
 His name and fame are now world-wide,  
 But full three hundred years have passed  
 Since Finn and the last of the Fenians died.

## CXXXII.

“Many a book and many a tale  
 Have bards of the Gael that treat of Finn—  
 Of his strength and valour and wisdom bright  
 Of his race of might and mighty kin.

131. “We have heard (men) treat of Finn, for strength, activity and valour—that there never was his equal in person, in mind, in fame.

132. “Many a book is there to be found amongst the sweet, melodious bards of the Gael, of which we could not easily tell thee—that speaks of the deeds of Finn and the Fenians.

## cxxxiii.

“Do éualamair go maib ag Fionn  
 Mac ba lonnhaic reiam ar cíu.  
 Go o-táinig óighean fá n-a déin  
 ‘S go n-deacair léi go Tír na n-Og!” 532

## cxxxiv.

‘Nuair éualar féin an comrád úo  
 Náir mair Fionn ná neac den Fhéinn  
 ‘Do glacar tuirpe ar mór-éumad  
 ‘S ba lán-oubac mé in a noéiró! 536

## cxxxv.

Níir rtaodar-ra ann rin den méim  
 Aet go luaic, eurfair liom san moill,  
 Go o tugar m’ agair go glan méir  
 Ar Almain euctaig leathan-laiſean. 540

## cxxxvi.

Ba mór é m’ iongantar ann rúo  
 Naic bpaicar cúirt Fhinn na rlog  
 Ní maib na h-ionao ann go ríor  
 Aet ríadaile, rlioo agur neantós! 544

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133. Literally: “We have heard that Finn had a son of distinguished beauty and form, that a young maid came hither for him, and that he went away with her to the Land of Youth.”

134. When I heard that speech—that neither Finn nor one of the Fenians (now) lived—a faintness and great grief seized me, and full gloomy was I after them.

## CXXXIII.

“ We’ve also heard of Finn’s great son—  
 A youth of wondrous mien and mould,  
 That a lady came hither from over the sea  
 And with her went he to *Tír na nÓg*!”

## CXXXIV.

Now when those words fell on mine ear—  
 That Finn and his heroes were no more—  
 My heart was chilled—my soul was filled  
 With woe unwilling ne’er felt before.

## CXXXV.

I stopped no longer upon my course  
 But swift my horse urged onward flew—  
 Till Alvin’s hill o’er Leinster’s plain  
 Rose once again before my view.

## CXXXVI.

What shock I felt none could report,  
 To see the court of Finn of the steeds  
 A ruin lone, all overgrown  
 With nettles and thorns and rankest weeds!

135. I did not stop then in my course, but forthwith I went away swiftly, rapidly, and turned my face straight, direct to renowned Alvin of broad Leinster.

136. Great was my amazement then that I could not see the court of Finn of the hosts—there was nothing in its place truly, but weeds, chickweed and nettles.

## CXXXII.

Ué, a Phádraic, ar ué monuair!  
 Ba dealb an éuairt agam-ra é  
 Gan tuairfz fhinn ná na b-Fiann—  
 O'fás rin fa pian mé le mo pé! 548

## CXXXIII.

Leanfao dom' rceul ouit a Phádraic—  
 Tár éir mé fágbáil Alman laigean  
 Ní maib don áitreab 'raib an Fhian  
 Na'n éuaruigeas go rian gan moill. 552

## CXXXIX.

Ar ngabáil dam tré Shleann-na-rmól  
 Do connarc mór-éruinnuigaó ann  
 Trí ceuo fear ar ní ba mó  
 Do bi romam in ran ngleann. 556

## CXL.

Do labair ouine liom den treuo  
 'Sa dubairt ré de sué ór áro—  
 "Tár o'ár g-cobair, a míog-laoid,  
 Ar fuarcail rínn ar an g-cruaó-éar!" 560

137. Literally: Alas, O Patrick, and alas, my woe! an empty (useless) visit was it for me, with no tidings (whatever) to be got of Finn or of the Fenians! 'tis that has left me in sorrow for (the rest of) my days!

138. I will follow up the story for thee, O Patrick—after I had left Alvin of Leinster, there was no dwelling-place in which the Fiann had ever lived that I did not visit eagerly and anxiously.

## CXXXVII.

I found alas, 'twas a vain pursuit,  
 A bootless, fruitless, visit mine !  
 Great Finn was dead and the hosts he led—  
 For this I'd sped thro' ocean's brine !

## CXXXVIII.

But let me tell my story all—  
 Tho' Alvin's roofless hall I'd seen,  
 I still would see spots dear to me  
 Where Fenians free and Finn had been.

## CXXXIX.

In passing through the Thrushes' Glen  
 A crowd of men in straits I see,  
 Full thrice five score and haply more  
 At toil full sore awaited me.

## CXL.

Then forth there spoke a man of that herd  
 With suppliant word to me address'd—  
 " Come to our help, O champion brave,  
 Come quick to save us thus distress'd ! "

139. In passing through Glenasmole I saw a great gathering there—three hundred men and more were before me in that glen.

140. One of the herd then spoke to me, and said with loud voice " Come to our assistance O kingly hero, and release us from this dire difficulty ! "

## cxl.

Tháinig mé ann rin do látaim  
 Ar lias moir mairmuir as an t-rlóḡ—  
 Bí meadócan na leice oiria anuas  
 'Sa cup oíob ruar ní b-féirir leo. 561

## cxli.

An éir aca bí fá'n leic fíor  
 Do bíodar o'á ḡ-claoirdeam ḡo fann—  
 Le tmuime déin an ualaig mór  
 Do cáill a leor oíob a meamair! 568

## cxlii.

Do labair tuine de na mair  
 Ar dubairt "A míoḡ-ḡairciorḡ óig!  
 Ruarcail-re fearra ar mo buirín  
 No tuine ar bit oíob ní héir beo!" 572

## cxliii.

"Ir náimead an beart anoir le ráo  
 Ar an oimead atá o'fearaib ann—  
 Naḡ o-tiucrao le neart an t-rlóig  
 An lias ro tógbáil ḡo lán-teann. 576

141. Literally: I then came up to the spot, and there the crowd were labouring under a great flag of marble—the weight of the flag was bearing down upon them and to cast it away from them they had no power.

142. Some of them who were down under the flag were being miserably crushed—with the distressing weight of the great load many of them lost their senses!

## CXLI.

I rode up briskly to the crowd  
 And found them bow'd beneath a weight—  
 A flag of marble great and long  
 Bore down the throng who moaned their fate.

## CXLII.

Now all who tried to lift that stone  
 Did pant and groan most piteously—  
 Till some its crushing weight drove mad  
 And some fell dead, most sad to see!

## CXLIIL.

Then cried a steward of that crowd  
 And said aloud, "O haste and hie,  
 O gallant knight to our relief  
 Or else 'tis brief ere all shall die!"

## CXLIV.

"A shameful thing it is to say  
 —For such array of men these days—  
 They're powerless of blood and bone  
 Full easily that stone to raise!"

143. Then one of the stewards spoke and said: "O youthful kingly champion, relieve at once our men, or a man of them at all shall not live!"

144. "It is a shameful word now to say—seeing the number of men there are here—that they could not with the entire strength of the crowd lift that stone full stoutly!"

## cálú.

“Dá mairead Oscar mac Oisín  
 bhéarfaid ar an lias 'na deor-láim,  
 Chuirfead d'urcúir í tar an rluaig—  
 ní breug ar duál dam muin do m'ad!” 580

## cálun.

Do luigear ar mo éistán deor  
 'S do rugar ar an leac am' láim—  
 Le neart agus le lúe mo geug  
 Do cuirgear feacht b-péirre í ón áit! 584

## cálun.

Le peróm na leice lán-móir'  
 Do bhuir giorra óir an eic bán—  
 Do tángar anuas go lán-vocht  
 Ar bunn mo dá éor ar an m-bán! 588

## cálun.

Ní túirce éinige mé anuas  
 Ná glac uaim an t-eac bán,  
 D'iméig pé ann rin cum riubail  
 Ar mipe fá puòar go lag, cláit! 592

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145. Literally: “If Oscar son of Oisín lived he would seize that stone in his right hand, he would send it with a cast over (the heads of) this crowd—no falsehood am I accustomed to speak!”

146. I leaned to my right side and seized the flag in one hand—with the strength and vigour of my arms I cast it seven perches from that spot!

## CXLV.

“ If Oscar, Oisín’s valiant son  
 Laid hold upon that marble stone  
 With right hand bare he’d hurl’t in air  
 Flinging it fair, with ne’er a groan ! ”

## CXLVI.

Asked thus for help I did not lag  
 But ’neath the flag I placed one hand—  
 Full perches seven that stone I hurl  
 And scare each churl in all that band !

## CXLVII.

But scarce alas ! that stone had passed  
 With that fair cast when ah ! the strain—  
 The strain it broke the white steed’s girth,  
 I fell to earth, doomed now to pain !

## CXLVIII.

No sooner had I touched the ground  
 Than with a bound my steed took fright—  
 Away, away, to the west he rushed !  
 Whilst all stood hush’d at such strange sight !

147. With the exertion of hurling that very great flag the golden girth of the white steed broke—full swiftly I came to the ground on the soles of my two feet !

148. No sooner had I come down than fear seized the white steed—he ran off then away, and I in grief (left) weak and helpless !

## cxlix.

Do éaillear maóaire mo rúl  
 Mo dealb, mo gnúir agus mo rcáil,  
 Do bíor am' fheanóir boct, dall  
 Gan bpiḡ, gan meamair, gan áirṵ! 500

## cl.

A pháirraic rin agus mo rceul  
 Mar éarla óam féin gan ḡó,  
 Mo óul ar m' iméaḡta ḡo beaḡt  
 'S mo éaḡt tar m' air ó Thír na n-Óḡ! 600  
 Laoi Oirín ar Thír na n-Óḡ  
 ḡo nuige ro.

149. Literally: I lost the sight of my eyes, my figure, my (fair) countenance, and my bloom—(and) I was a poor, blind old man, powerless, witless, unhonoured!

## CXLIX.

At once I lose the sight of my eyes,  
 My youth's bloom dies, lean age began,  
 And I was left of strength bereft  
 A helpless, hopeless, blind old man !

## CL.

O Patrick, now the tale thou hast,  
 As each thing passed, indeed, in truth,  
 My going away, my lengthened stay,  
 And return for aye from the Land of Youth !

Thus far the Lay of Oisín  
 in the Land of Youth.

150. O Patrick, there is for thee my story—as (everything) happened to me without any falsehood—my going away, my adventures in full, and my return from the Land of the Young !

## NOTES.

[The Roman numerals refer to the *stanzas* of the Irish poem.]

Λαοι Οἰρῖν ἀρ Τήρῃ na n-Óg: Λαοι is often found written Λαοῖο, making Λαοῖοε in the genitive, but the form here used is also well known, and many other words that originally had a final consonant are now written without one—as ὁμοιοι, γαοι, θαοι, ρί, etc. Besides, the word is spelt in Old Irish láig as well as láio and probably g is really the dropped consonant, for *leg*—(speak) appears to be the root, found in Gr. *lego* (I speak) *logos* a word, a story, a fable, Lat. *lego* I read, Engl. *lay* a poem.

Though ἀρ often means *on, about, concerning*, and though Oisín is represented as the teller of the story, the meaning of the title is not ‘Oisín’s Lay about Tír na n-Óg’ but rather ‘The Lay of Oisín-in-Tír na n-Óg.’ ἀρ does not generally aspirate in the phrase ἀρ τίρ, on land, but it does when, as here, τίρ governs a genitive.

Stanza I. ‘Οο β’ρεάρι γνίον γαιρὶο=who was best (in) deed of valour. This Irish idiom is often compared with the Latin genitive and ablative of quality, *vir duræ severitatis* ‘a man of rigorous severity,’ *vir excelsæ staturæ* ‘a man of tall stature,’ but though in meaning they agree somewhat, the constructions are very different. The Latin phrase may be—and is mostly—*attributive*, in Irish the phrase is always *predicative*, and follows some part of the verb ἵρ, the order

being *verb*, *adjective*, *noun*, : e.g. (բար) ար մօր լւի, but the adjective does not qualify լւի but is predicative to բար, and like all predicative adjectives in (modern) Irish, never changes. The meaning therefore strictly is 'a man who is great *as to* fame,' or 'in fame,' which of course may be translated 'a man of great fame.' The nearest analogy therefore is the Latin 'accusative of closer definition' as in *feminae nudae brachia* 'women bare *as to* their arms' = with bare arms; or the Grk. 'accusative of reference' *parthénos kalè tò eîdos* a maid fair (as to) form, Ինջեան ար Բրեւոյ թեւեր. The corresponding Engl. expressions generally have some preposition—'a man of great talent,' 'a woman with many virtues,' 'a warrior mighty of limb,'—the last being a little like the Irish.

This idiom occurs at least thirty times in the Լաօ Օրին, twenty times with the perf. Եւ, Ե', Եօ Ե', ten times with the present (relative) ար: twice with adjectives in the positive (clann) Եւ յո մաւ յնաօ, մա Եւ Լոնիւս Իւսիւ, but mostly with comparatives.

The sentence Եօ Ե'բար յնիւ, etc., may grammatically refer either to մա or յո in first line—I have taken it to refer to յո, i.e., Finn, as the greater of the two.

II. Զաբրա anglicised 'Gavra,' 'Gaura,' and 'Gowra'—said by some to be 'Garristown' in Co. Dublin, but by O'Donovan identified as a small stream in Meath flowing into the Boyne, and anciently known as *Gabhra Aicle* from being near the Hill of *Acaill* otherwise the Hill of 'Skrene' a few miles from Tara. Here A.D. 284 was fought the great Եւ Զաբրա or Battle of Gabhra—so famous in history and legend—between

the *áird-ri* Cairbre Liscachar aided by the forces of Meath, Connacht, and Ulster, on the one hand, and the Fenians or military forces of Leinster and Munster on the other. The Leinster Fenians or Clanna báirene were led by Oscar son of Oisín and grandson of Finn, the Munster forces by *Mogh Corb* king of Munster. According to most accounts the Southern forces, after a most obstinate battle and fearful losses on both sides, were defeated—Oscar being slain by Cairbre the monarch, but the latter also dying shortly after from wounds inflicted by Oscar. Oisín the hero of our story is said to have been one of the few survivors, and with his relative Caoilte mac Rónáin is fabled to have lived down to the time of St. Patrick. But though the Clanna báirene may have suffered severely, there is no doubt that subsequent kings also had their military forces and that these too were called *Fianna* (see below). For further information about the Battle of Gabhra see the First and Fifth vols. of the *Trans. of the Ossianic Society*.

III. *Fionn píal*: Finn is here introduced as a survivor of Gabhra, contrary to the historical tradition—for the *Annals of the Four Masters* give his death at A.D. 283, the year before the Battle of Gabhra, which was no doubt the reason that Oisín and Oscar had charge of the Clanna báirene at that battle. But the poet brings him with some effect into two scenes, the arrival of Niamh and the departure of Oisín for *Tír na n-Óg*: moreover the desire to see his father gives Oisín subsequently a reasonable motive for wishing to revisit Erin.

Finn the son of Cumhall—wrongly called ‘MacCool’—the ‘Fingal’ of Macpherson, is often called *pí na*

úíann ‘king of the Fenians’ in this and other Irish legends: but though descended from the kings of Leinster and though related to kings—he was son-in-law of the monarch Cormac son of Art and father-in-law of Cormac Cas king of Munster—he is not generally reckoned amongst the *kings* in Irish history; the word íú was rather freely used in ancient Ireland, and often meant no more than ruler, commander, chief: as a prefix it meant noble, distinguished, as íúg-íéinníó a noble warrior, íúg-eapog a distinguished bishop: is twice used in this sense in Laoi where Oisín is addressed as a íúg-íaríóeac and a íúg-laoí (noble champion, noble hero) without any reference to his origin: so still íúg-íeap an excellent man, íúg-óán a famous poem.

íann is sometimes a collective (as in Stanza III.) meaning the whole Fenian body, and sometimes a masc. sing. (as in St. I.) signifying a *Fenian*, i.e. a warrior of the íanna Éíeann ‘warriors or soldiers of Erin.’ This sing. íann and plu. íanna are sometimes used in English, as in the editor’s metrical version. Dr. Hyde in his interesting sketch of *Early Gaelic Literature* shows that the word “Fenian” is not above a century old, Miss Charlotte Brooke in her *Irish Reliques* (1789) having been apparently the first to use it. As *Féinn* and *Féinne* (older *Féin* and *Féine*) are oblique forms of *íann* the English adjective ‘Fenian’ is formed regularly enough: the form ‘Finnian’ which seems due to Moore, is quite wrong in this sense, as it implies the íanna got their name from Finn—which they did not. But in relation to Finn’s own deeds or life, this word is correct enough, cf. *Herculean*, *Augustan*, *Spenserian*, etc

The longer forms *fiannair* and *féinnir* were also in use in the sense of 'warrior' or 'soldier' and survived the shorter words for centuries, down to mediæval times. They gave rise to the still living surnames *O Fiannair*, anglicised 'O'Feeney' and 'Feeney' and *Mac an Fhannair*, corruptly 'Mac Aneany' and 'Mac Neany'—in which names the meaning was doubtless the later one, namely 'warrior' rather than 'hunter.' See Vocab. for *Fiann*.

IV. *Loch léin*, otherwise the Lakes of Killarney in Kerry—the scene of this story. The lower lake is still called by the Irish name, but in Irish authorities the name includes both lakes.

VIII. *Δὲ πόλας ἅ βρώγα*: here a genit. pl. *βρώγα* has the form of a nom. (or acc.) plural, instead of the more regular *ἅ βρώγ*: so also *τομασ πιοντα* instead of *τομασ πιον* or *ο'πιονταῖς*, and *να ἑ-κουακα ν-όιν* instead of *να ἑ-κουακ ν-όιν*—though the usage is more rare with the article: but in all such cases (in poetry) the longer form is prob for metre's sake.

XVIII. *Νιὰμ Chinn-όιν*. *Niamh* is strictly a substantive, meaning 'brightness' or 'splendour,' as in "*Ἦ τὺ ἀρ' ἀίλνε νιὰμ τὰν μναιῖς*," 'thou art the most beautiful in brightness of all women' (Oss. Soc. Trans. VI. p. 94): at l. 366 it is used attributively—*νιὰμ-βῆματ ὀρῶα* bright mantle adorned with gold—as other nouns may be, cf. *ἑῡαν-ῆαν*, *μιοῖ-ῶν*, etc. Was formerly frequent as a proper name, see another legend (Oss. Soc. Trans. V., p. 86) for another *Niamh*—" *Νιὰμ νυαὸ-ἑποταῖς*," i.e., *Niamh* of the ever-new Beauty.

In this *ḷaoi Niamh* is not inflected, though there is no reason why it should not follow the analogy of *ṛciam* (beauty) and other such feminines, and make genit. *ṇéinne* and dat. *ṇémín*. In Mr. John Molley's *Ir. Gram.* p. 209, there is an O. Ir. inscription quoted in which the name is duly inflected: "Oṛíot ṽo ṇéim ingin Chuirc ocuṛ ṽo Maṭṡamain ú Chiapmeic lēṛ i noéṛnao in tempulṛa," *i.e.*, 'A prayer for Niamh daughter of Core and for Mathghamhain ('Mahon') grandson of Ciar-mhac by whom this church was built.' (Allied to *neamh* heaven, *néamán* a pearl, *naomh* holy, Lat. *nim-bus* a bright cloud, and perh. English *new*. *Síoda*, silk: another old name for silk was *ṛíuc*, found also in W. *sirig*: Engl. *silk* is same word, being for *silic*, *siric*—all from L. *sēricum*.)

XVII. *Seapic ap ṡṛáot ṽo tṡṡap ṽoo' mác*: Usually trans. 'I gave love,' but doubtful if it should not always be translated 'I took a love for a person': 'to take a liking to,' is a more common Engl. expression in Ireland than, 'to fall in love with.' *Cf.* the Engl. phrases 'to take a fancy to,' 'to conceive a passion for,' etc.

XVIII. *Cia aca ṽom éḷoinn*—for Finn had other sons at the time—among them, *ṽáipe ṽeapṡ, Roigne Roirc-leatan, Feapṡur Finnbeol*, etc., no doubt *Oṛín* was the eldest, certainly the most famous.

XXI. Third line: otherwise, "*Ḍēt tuapapṡbáil ṽ'paṡail ap a ṡapce*,"—an intolerable line to the ear.

XXVI. *ṡeapa naē ḅṛulangaro*, etc. Most of the meanings of *ṡeap* and *ṡeapa* are given in *Vocab.* which see. Only three times in this poem—always in the

plu. We hope no reader will pronounce *geara* as 'jeessa' but as 'gassa,' or something like that, for the *g* is always hard in Irish: *geir* (sing.) is pronounced 'gesh' (with *g* as in *get*). Various constructions are used, sometimes determined by the special meaning of the word: *geara do cupi gcomair uine* to put a proposal before one, to make a request: *geara do cupi an*—to impose bonds on a person, to exact a pledge: *geara o'fulang* to disregard a command: *uine do cupi fa gearaib* to put a person under solemn vows or pledges: *geara do comall, do comlionað*=to fulfil one's pledges or vows, *geara do bpuæð* to break one's pledge: *u geir oam* it is a command to me, I must do it: sometimes has the contrary meaning, it is *forbidden* to me, I may *not* do it.

XXX. *Ceud eac . . . ceud oe conaib*: the former construction is the more reg., the other is rarer: so also for *reacht laete, oet laete* we sometimes hear *reacht oe laetib*, etc.

*Spól*—sometimes written *ppól*—was prob. an Irish material and the name an Irish word, though the meaning has probably changed. A frequent epithet in the old writings is *ruig* as a prefix and *ruiga* as an adj., *ruig-ppól, ppól ruiga*,=royal or kingly *sról*: shirts, mantles, robes, banners, vestments, etc., were made of this material. See *foclóir* under *ppól*.

XXXI. The mention of cattle and sheep, if not savouring greatly of the imaginative, was natural enough in a poet living in a pastoral district, and in a country one of whose chief sources of wealth has always been her flocks and herds. Some of these lines read very like those in *Leabair na gCeart* ('Book of Rights')

detailing the tributes of provincial kings to an *dirírl*, or the presents of the latter to his subject chiefs. *E.g.*

“ Céad caepiá, céad bpiat, céad bó  
 Acup céad topic tobairi óó—  
 O Chuileannraíró in éocaró  
 oo piúg áilíú iari n-obairi—”

Translated by O'Donovan (Leabair na g-Ceap, pp. 120, 121.)

A hundred sheep, a hundred cloaks, a hundred cows  
 And a hundred hogs are given to him—  
 From Cuileannraidh of the war  
 To the king of Aileach laboriously.

XXXII. *maígeana*—not an old word in Irish. Was probably used at first only for those Saxon *maíge-veana* or maidens who in early times were often carried off or purchased by Irish princes and chiefs—some to be their wives, others to be servants. Besides *óg* or *óig*, *ingean* was often used in O. Ir. for *virgin* or *maiden*, as in the Hymn of St. Patrick “*in enogai noem-ingen*”=In the innocence of holy virgins: and in ecclesiastical writings Christ is often called *Mac na h-Ingine* (Son of the Virgin), where we now say *Mac na h-Óige* (or *na Maígoine*).

XLIV. *O'págbair plán* “*uile*” *ag an b-Féinn*,—*uile* seems strangely used here: perhaps *eile* is the right reading; he had bidden *plán* to Finn, now *plán eile* (another farewell) to the Fenians.

LV. *Foron builleac*: With *builleac* ‘of the blows,’ compare *béimeanna* in *balair béimeanna*, or *balair na mbéimeann*=‘*Balar of the Blows*’ of ancient legend: also *luígaró lám-para lonn-béimeanna*=*Long-armed Lughaidh of the Mighty Blows* (*Oíró Cloinne Lir*).

Ʋomom—here used as a proper name—is of course the same as Ʋomomac generally anglicised ‘Fomorian.’ It is commonly explained to mean a sea-rover, a pirate, as if from Ʋo *near* or *at* and muin the sea. But the word is often understood simply to mean a *giant* as, Cloacán na ƲƲomomac=the Giants’ Causeway: *famhair* the Scottish form of the word is always understood to mean a *giant*: Ʋomom is spoken of in the Ʋaoi as a Ʋacac (giant) and Ʋear móm (big man): and lastly the word is often found in old writings with the second o marked long (Ʋomóm) from all which it appears that the word rather means Ʋo-móm, *i.e.*, very big (for Ʋo is sometimes intensive, representing Ʋo=good, well).

Ʋin na mBeo ‘Land of the Living,’ here spoken of as a kingdom different from Ʋin na n-Óg is according to older legends but another name for Mağ Meall, the old Irish Elysium,—Ʋin na n-Óg itself. See *Introduction*, and also Dr. Kuno Meyer’s *Story of Bran*.

LVII. Ʋuim-loğac is no doubt a place of the imagination—though there may have been places in Ireland of that name: loğac seems for loğac or luğac genit. of luğac—‘Lughaidh’s Ridge.’

The unusual genit. Ʋuime (for the more reg. Ʋuoma) is prob. intended as an internal assonance to buille-(ac) in the same line. The nom. is generally Ʋuim, sometimes Ʋom.

LXV. Éir Ʋiom go Ʋóil: Ʋóil is no subst. meaning ‘while’—in spite of the dictionaries—the apparent resemblance being the only reason for the statement: if it were a subst. one could say Ʋan Ʋóil as we can say Ʋan tamall, but we cannot. It is always an adj. meaning *soft* or *gentle* or *quiet*, and go Ʋóil, quietly, softly.

The equivalent phrases as in *fan go méir, fan go rocair* clearly show this.

LXVIII. *Ó'á éiréine cáil*, seems a mixture of two different idioms—*níl laoc ó'á éiréine*=there is no hero with (all) his valour, *i.e.*, however valiant, in which *éiréine* is a subst., *cf.*, *ó'á méir, ó'á fearbar*, etc. The other is *ar éiréine cáil* (explained above—see Notes to St. I.) in which *éiréine* is a superl. adj., and *cáil* is a noun in the accus. But *éiréine* being a subst. in *ó'á éiréine* it could of course take a genit., as in *ó'á liacht uair*=whatever number of times, however often: hence it ought to be either *ó'á éiréine a cáil* or *ó'á éiréine caile*: the corruption is probably not due to the author *Michédl Coimín*, who was a good Irish scholar as well as a poet.

LXX. *beairt air, &c.* Hitherto translated 'load' or 'bundle' of skins—though why the giant should go to fight carrying a load of skins is not obvious: I take it to mean *dress, clothing*, as in *coirbeairt, cinnbeairt, &c.* See Vocab.

*Loirg-fearrao iapann*, a heavy club of iron—the usual weapon of a giant in our Irish tales. Thus was armed *Seairbán Lochlannac* the one-eyed giant in the story of *Diarmaid and Gráinne*.

LXXII. *Óo bámar*: here we have a solitary instance of an old perfect probably now obsolete both in Ireland and Scotland. *Bha* is used in Scotland instead of our *bhí* (was): the Scots have kept the older word, our *bí* is modern, derived (directly) from the root *bí*. We use *ba* (less correctly *buò*) as the perf. of *ir*.

LXXV. *Chuir ice ar balgam*: here we have two

words almost synonymous—a frequent thing in Irish as in other languages; a pure Irish word *íce* and another *balram* from the Græco-Latin *balsam-um* whence also the Engl. *balsam* of which *balm* is an abbreviation: *cup* in *íce*=to embalm.

*Íce* here means a healing ointment or salve: was also inf. of *ícm* I heal (generally now *léigearam*): identical with W. *iach* well, sound. Enters into several compounds, as *íoc-luib*, *íoc-lur*, both of which mean *a healing herb*, *íoc-pláinte* 'cure-of-health' all-heal, cordial, &c. Hence one of our words for *physician* *icrò* ('healer') which has given rise to the surname *Ó h-iceaða* (*Ó h-icròe*) 'descendant of the physician' anglicised *O'Hickey* and *Hickey*—probably also 'Hicks' in some cases (in Ireland). In early writers we find *Sláin-icrò* the 'Whole-healer' used for *Saviour*—now *Slánuig-íteoir*: compare the Anglo-Saxon *Haelende* Saviour (lit. 'Healer') and Germ. *Heiland*.

LXXVI. *Thógbað a lia ór a leact*—the usual formula in our old tales to describe a burial. More fully it runs: *tógbað a lia ór a leact, ro fearað a cluice caointe, agus ro rcpioðað a ainm in ogham cpaob* 'His stone was raised over his grave, his rite of mourning was performed, and his name was written in *Ogham craobh*.' Doubtless the *cluice caointe* was dispensed with in the case of Fovor. In the *Oirde Cloinne Lir* we read of their burial; *agus ro tógbað a lia ór a leact, ro rcpioðað a n-annanna Ogham, ro fearað a gcluice caointe, agus ro ppiú neam o'a n-annannaib* 'And their stone was raised over their grave, their Ogham names were written, their mourning rite was performed, and heaven was gained for their souls.'

Lia is rarely used now for a stone, but it is the word always used in the name of the famous Lia Fáil or (so called) 'Stone of Destiny': this according to one legend is now in Westminster Abbey, but according to the very learned and critical Dr. Petrie (*Antiquities of Tara Hill*) it is to be seen on Tara Hill yet. It is not at all certain that the name means 'Stone of Destiny'—O'Donovan did not believe so; more prob. it means 'Stone of Power' or 'Strength.' The oldest name for it was fáil or fáil móir: cf. Lia fáil with Cloch buaída 'Stone-of-Virtue.' The old prophecy concerning it is given by Keating thus:

Cineadh Scuirt, ríocht an fíne!  
 Mun ba bpreug an fáirtíne—  
 Mar a b-fuirgíro an Lia fáil  
 Olígíro flaitéar do gabáil!

which may be Englished:

Scotic race, noble nation!  
 —If no vain vaticination—  
 Where the Lia Fáil they find  
 There they law and lordship bind!

Ogham cṡaobḃ: Many of the references to Ogham in the old tales are to the writing of *names* on headstones: as a matter of fact a large number of the existing genuine Ogham inscriptions are only names or other such brief words or notices. But there is some evidence that Ogham was used also for fuller and longer writings. See O'Donovan's *Irish Grammar* and O'Curry's *MS. Materials*. The greatest authority on Ogham writings however is the late Richard Rolt Brash, a Corkman, a member of the old Ossianic

Society and of many other archaeological bodies. His great work on the "Ogham-Inscribed Monuments of the Gael" was published in 1876 shortly after his death. Other authorities are Dr. Graves, the Protestant Bishop of Limerick, and the late Sir Samuel Ferguson. See Vocab. for Ogham.

LXXIX. *nín táipe don gíuanbean*. I was once inclined to take such words as *táipe* in these constructions, as abstract substantives, which of course are often identical in form with compar. adjectives, as *áinne*, *tréine*, *taipe*, *áipoe*, etc. But after a wider experience I agree with my friend [the late] Mr. John Fleming—the veteran Irish scholar and critic—that they are rather comparatives, as, *nín meara*, *nín mó*, *nín luğa* are also found. At st. LXXVII. a similar construction is found with an adj. in the pos. degree, *ba meadórac úinn*= *it was merry to us*=*we were merry*.

C. *íorín feara ar mnaoi*. Here *íorín* is the usual preposition *between* but is better translated *both* "both man and woman" i.e. both men and women: at st. CXXVIII. the plu. is used *maic-íluag móir íorín fheara gur inná*=a great cavalcade of (both) men and women. Irishmen much oftener use the word 'between' in this sense than Englishmen.

*íorín* in O. Ir. governed the accus. both in the sing. and plu. but afterwards the usage fluctuated, sometimes an accus. was used and sometimes a dative: even words joined by *agus* were sometimes put in different cases: *mnaoi* was orig. both accus. and dat., therefore it may be called either in this case, but as in *íorín fheara gur inná* it is plainly the accus. it is best to consider the words in both phrases as accusatives.

Διηδεκά νειχτὸν καὶ δέκα ἡμέρας (αὐτὸ) διηδεκά ἡμέρας: 'for ten nights and ten days.' So of Oisín's fight with Fovor, we are told it lasted 'for three nights and three days.' In these phrases it is not mere accident that the nights are mentioned first—the Irish reckoned the nights as *preceding* the days, that is, the night of a particular day was the night *before* that day, not the night *after* it. This is also the Jewish custom, founded no doubt on the statement in Genesis chap. I. "Ἐσπρ καὶ ἡμέρα ἓν ἦν ὁ πρῶτος ἡμέρα"—'And the evening and the morning formed the first day.' The ecclesiastical day also is reckoned from vespers to vespers, but the custom is not of Christian origin in Ireland, for Caesar tells us (*De Bell. Gall. Lib. VI.*) the Gauls made their days follow the night—i. e. they reckoned from sunset to sunset: the Gauls had it then as pagans, and the Italians had not. The custom of calling the days before certain feasts the *nights* of those feasts as Οἱ νύχτες Χριστουγεννητιῶν Christmas Eve, but lit. 'Christmas night,' Οἱ νύχτες Πάσχα Easter Eve, Holy Saturday, Οἱ νύχτες Σαβάννας November Eve, All Hallows' Eve, &c., is a relic of this old observance.

CVIII. πλῦμα na mban: πλῦμα here is a synonym for the Ir. bláct or pcoct a flower or blossom. It is also used for *flour*—that is, the *flower* or finest part of meal. In the last century, 'flower' was the English spelling in both senses. Dr. O'Brien in his Ir. Dictionary does not give πλῦμα in the sense of a *flower* but only in the sense of *flour* (of meal) and thought it was for 'pulῦμα' from Lat. *pulver-* (*pulvis*) dust. But there is no doubt he was mistaken, the word has existed in both senses for some centuries in Irish, and is a loan from Norm. French *fleur* just as the Eng. *flower* or *flour* is. So in

Welsh, *blawd* has both meanings: Mac Fírbis used *blát* in the sense of 'flour' as well as 'flower.' For the change of *f* to *p*—mostly in foreign words—we may cite *Francis* to *Ṗromṡas*, *Philip* (*Filip*) to *Ṗilib*, *firkin* to *Ṗircin*, etc.

CXXIV—V. *Ṗá ḡaínn-re*, etc. These two stanzas read like a part of the 'famous *lomabáig* or *Disputation* between Oisín and St. Patrick. Some versions of the *Ṗoí Oirín* contain many stanzas of this disputation—leading one to think that perhaps a great portion of the *lomabáig* was composed by *Michedl Coimín* the author of the *Ṗoí*, or at least re-written by him; but they have been omitted here as irrelevant and hindering the action of the tale—these two only being retained, as they are somewhat characteristic of the old and as yet but half-converted pagan.

*Ṗlúipre* is an obscure word to me, but is found occasionally in Munster poetry. It evidently means *plenty*, *abundance*. If we could in this case as in others suppose a prefixed *Ṗ* (rare before *l*) we might trace *lúipre* to *lón* or *león* 'enough,' 'plenty' with an ending as in *Ṗaínn-re*, *Ṗaínn-re*, *Ṗuinn-re*, &c. But could it possibly be for '*flourish*'?

CXXVIII. *Maícc-Ṗlúaḡ mór roínn Ṗeapna ḡur máná*: Perhaps a procession of pilgrims going to some shrine, whose appearance would be passing strange to Oisín.

CXXXV. *Ar Almáin euctaḡ*: What I have called 'Alvin' is generally more corruptly called 'Allen'—the hill of 'Allen' in Kildare, whence the Bog of 'Allen' also takes its English name. On this hill Finn had his most famous fortress or palace. If the Irish spelling is to be changed at all, I certainly pre-

for *Alvin* to 'Allen,' and in some editions of Moore I find this is the spelling he used, *eg.*, "The wine-cup is circling in *Alvin's* Hall," whilst other editions actually print the *m/h*—'Almhin.' The hero of Moore's song is of course Finn, but the poet puts him very far forward in the centuries, or puts the Danes very far back. *Almáin* (*Almum*) is also found as a nom. making genit. *Almaíne*."

*Leathan-laigean*=of broad Leinster. But *laigean* is strictly (or was originally) a genit.-plu. meaning 'of the Leinstermen': nom. pl. *laigin*, gen. pl. *laigean*, dat. pl. *laiginib* (and formerly acc. pl. *laighe* for ancient *laigmu*). *Laighean* however, or *Lagen* (old form, whence the Latinised *Lagenia*) must also orig. have been a nom. sing. meaning 'Leinsterman'; it is said to have meant at first a *lancer* or *lance-bearer*. An older name for the Leinstermen was *ḡailian*, also spelt *ḡailíon* and *ḡaileoin*: this name has no (etymological) connection with *laigin*, though *ḡailíon* may mean *ḡa-líon* the 'javelin-host' or people, and may either be a synonym for *laigin* or may denote an earlier and different race. *laigheac* is now a Leinsterman, nom. pl. *laiginig*, dat. pl. *laigheacaib*.

CXXXIX. *ḡleann-na-ḡmól*: Believed to be the *Gleann-na-smól* or "Thrushes' Glen" near Dublin—otherwise 'Glenasmole' "a fine valley near Tallaght, Dublin, where the river Dodder rises" (Joyce's *Names of Places*, Vol. I.) *Smól* the thrush, throistle, or mavis; now more generally *ḡmólaic* or *ḡmóilín*, and for the change, compare *naorcaó* (a snipe) and *ḡraonaic* (a corn-crake) with the older and simpler *naorc* and *ḡraon*. The correct name is probably *ḡleann-na-ḡmól* 'Glen of the Thrushes' rather than *ḡleann-an-ḡmóil* 'Glen-of-the-Thrush.'

There are but few places mentioned in the *Laoid*: *Loch Lein* in Kerry, the scene of the hunt and of the first appearance of Niamh, *Róimh* (Rome), the shadowy *Druim-loghach*—somewhere no doubt on the borders of *Tír na nÓg*—(*Cúigeadh*) *Laighean*, Finn's province, *Almha* 'Allen' his chief residence, in Kildare, *Gabhra* in Meath, and *Gleann-na-smól* the scene of the catastrophe to Oisín—these are all. Doubtless some archæologists would think the poem 'very poor in topography.'

*Trí ceo fear*. It is curious how often the number *three* is mentioned in this and other Irish tales. The only other numerals occurring here are *aon* (one) *seacht* (seven) *deic* (ten) and the substantives *oir* (a couple) *caoga* fifty, *ceo* a hundred, and *míle* a thousand. If a particularly gallant feat is done, the Fenians give *three* shouts of joy (*trí gáirte ginn*) or of triumph (*maoirte*); if anything sad occurs, they give *three* cries of grief (*trí gáirte guil, nó cumair*); Oisín's fight with Fovor lasted *three* nights and *three* days, *thrice* fifty warriors come out as a guard of honour to meet Oisín and Niamh, Oisín had *three* children in *Tír na nÓg*, Niamh gives Oisín *three* warnings, *three* hundred men were struggling with the great flag-stone, and on coming back to Erin, Oisín found he had been *three* hundred years in *Tír na nÓg*.

CXLVII. *Giorta*, one of the very few Engl. words in the poem—the only others being *steud* (steed), *maighean* (maiden), and perhaps *péire* (perch), and *palár* (palace)—none of them absolutely necessary and the last two prob. rather from Norm. French than from English. There are of course several loan-words from the Latin, as *ppoinn*, *pearra*, *piolár*, *baicall*, etc., but even these are not numerous. See Vocabulary.

## FOCLOIR.

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[Some of the easier and more ordinary words are omitted, and generally only the meanings required or sanctioned by the text are given. The numbers refer to the lines in the Irish poem. For proper names see the Notes.]

Ádḃar, m., cause, reason, motive : ní ḡan ádḃar, not without cause, l. 81.

Áḡ, m., success, good luck, good fortune ; triumph, victory : gen. sing. áḡ, now more generally áḡa : Oḡcar áḡ (gen. pl.) Oscar of victories, victorious or valiant Oscar : also Oḡrín áḡ, Fíonn áḡ, &c. [allied to Lat. *aug-eo*, *aug-mentum*, Gr. *aux-áno*, Eng. *eke* (increase), whence it appears ḡ (not o) is the radical consonant : ḡo raib an t-áḡ oḡt, 'may the luck be on you' = good luck to you.]

Áḡarḃ, f., face, front : tḡḡamar áḡ n-áḡarḃ.....ḡar, ll. 189, 190, we gave (or turned) our face to the west : gen. sing. and nom. pl. áḡḡe : tabairt áḡḡe ar an tḡeun-muir, turning his face to the strong sea, 159 : oḡl ar áḡarḃ = to go forward, to advance : oḡl in áḡarḃ, cup in áḡarḃ, to go against, oppose.

Áilne, áille, (1) adj. compar. of álainn, beautiful, lovely : ar áilne ḡnai, who is most lovely of countenance : (2) abst. noun fem. beauty, brightness, loveliness. See álainn.

Áinm, m., a name ; g. sing anma, nom. pl. anmanna, less

freq. *ainmine*, as at ll. 419, 425. (Prob. for *aitnim* = *agnomen*: cf. *aitne*, knowledge.)

*Ainmí*, f. (gen. *ainmíe*), a maid, maiden, young woman: once only, ll. 201, 202, *ro concamair ainmí óg*, we saw a young maid: *bean óg*, *óigbean*, *ingean*, *óig*, *maigbean*, *bpuinneall*, all occur in *laoi Oirín* as synonyms. (Also spelt *ainmí* and *ainmíe* in the nom., O. Ir. *ainmíe*: Sometimes mis-spelt *ainmí*, confounding it with a diff. word *inmí*. Probably contains the O. Ir. *mí* or *míe*, a daughter. See Cormac's Glossary, also O'Clery's).

*Air*, prep. (1) by: *rug re oim air lám*, he took me by the hand, 377: *air air nó air eigeán*, by consent or by force=willingly or unwillingly: *air fáo* =by length, in length: (2) through, *air fuo an t-raoḡail*, l. 270, through the length of the world, throughout the world: 443, *air eagal náir téact out*, through fear there might not be a return for thee: *air fearo trí n-oróce* through a space of (=during or for) three nights, 285. [Sometimes written *ar* and wrongly confounded with *ar* (1) and *ar* (2) below: orig. form *ep* found often in *leabair breac* as, *ep fearo nó mír*, for a period of nine months (Atkinson's Homilies from *leabair breac*). Is identical with O. Ir. intensive *ep-* now *ir-*, *ear-* and *ur-* as in *ir-íreal*=very humble: *ear-ḡabáil*=thorough taking=arrest, *ur-ḡánna*=very ugly: is the Lat. *per* in all its senses, with usual loss of initial *p*; and Eng. *for* in phrases like 'for twenty years,' 'cried for joy.']

Áir, *n.*, (1) a point of the compass, quarter, direction, part of the heavens: twice in this poem, l. 326 'S gur éirig saot in sae don áir, till rose the wind in every direction; and at 506 o'feudar in sae uile áir: ceitne h-áir na ceitne h-áir na ceitne h-áir, the four cardinal points: gen. sing. áir, gen. pl. áir: (2) a point, end, limit, ceitne h-áir na ceitne h-áir, the four ends of the earth, the utmost limits of: (3) a place, spot, ar áir=on the spot, present. (O. Ir. áir, Scot. *airt* and *airth* from the Gaelic.)

Áir, *f.*, notice, esteem, honour: only once, 596, gan éirig gan meamair gan áir, without strength or memory or honour: uine gan áir, a person without distinction, an unnoticed, unhonoured person. Prob. identical with áir, height, eminence: cf. moill (delay) for moille, also other abstracts like trém, truaig for tréine, truaige, etc.

Áir, *adj.*, compar. (and superl.) of áir, *q.v.*

Áirgeas, *m.*, silver: flearc áirgeas, a branch or wreath of silver: áirgeas agus óir, silver and gold: also written áirgeas, but the 10 forms of such words—áirgeas, maicior, éirgeas, léirgeas, etc.—were strictly *datives*, though in later times they have become confounded: so also uon fíor (to the man) was said rather than uon fear: cionn (a dat. of ceann) is preserved in a few phrases, oe cionn=on account, óir cionn=overhead: (O. Ir. áirgeas, áirgeas.)

Áir, *noun sing.* (perh. fem.), the back: only in phrase tar áir=back, on return: uil tar áir=to go back,

teacht tar air=to come back. [Air meaning *side*, does not occur in *Uaol*: this is the meaning in such phrases as *le h-air na h-abann*, by the side of the river: *le h-air na o-tonnra nglómac ngéimneach ngais*, beside the roaring, raging, warring waves (Mac Hale's *Iliad*.)] Requires poss. pron. when the agent is expressed, as l. 448, *ar fillfeadh rian tar m' air*. Sometimes the possessive is omitted as at l. 104, *go mgeam tar air*—for '*tar ar n-air*,'—'till we come back,' but this is irregular and the abbrev. is probably only for metre's sake.

Áitpeab, m., a dwelling, residence habitation: only at l. 551, *ní raib don áitpeab raib an Fhiann*, *there was no dwelling-place where the Fenians had been*. (For *do-tpeab* from *tpaab*=house: so Welsh *athref*, mansion, from *tref*, house.)

Áitpur, inf. and imperat. of *aitpurim*=I relate, recount, recite, tell; usually in the imperat., as at line 3, *aitpur dúinn anoir gan mairg*, '*tell us now without grieving*,' and so elsewhere: once in infin. 527, *nac léir linn áitpur dúit go ríor*, *that we don't think easy to tell thee of, in truth*: once in pres. passive, l. 501, *ní h-aitpurtear ar rceul go beacht*, *our tale is not told minutely*: *mar o'aitpur re í*, as he related it.

Álainn, adj., beautiful, bright, lovely: *ingean álainn*, a lovely daughter, *tír bpeasg, álainn*, a fine, lovely country. Compar. *áilne* or *áille*. (From *áil*=brightness, pleasure.)

Amairc, m. (1) the sight, *ar m' amairc!* *out of my sight!* *amairc gneime*, a sight or glimpse of the sun; *ar*

amape láoi, *at the sight or appearance of day*:  
(2) inf. of amapic-aim, I look at, gaze at, ap  
amapic veilbe=on seeing the figure: 45 amapic  
na neul, gazing at the clouds.

An-, prep., meaning *from*—used only in certain phrases,  
an-uap, from above=down, an-íor from below=  
up (hither), an-íap from the west, an-oip from the  
east, an-all from yonder=to this side, an-onn (for  
an-ponn) from this side=thither, a noeap from the  
south, a o-tuaič (i.e. an-tuaič) from the north,  
and a 5-cian (an-cian) from afar: l. 82, oo tán-  
5ap a 5-cian I have come from afar, also a 5-céin,  
l. 62, oo čeačt tap leap a 5-céin=thy coming  
over the sea from afar. (Quite a different word  
from a or ann=*in*. As an and amail have both  
lost initial r, so this an- may be for ran, which  
would be identical with the Welsh *han* in *han-of*  
from me, *han-of* from thee, &c. The word would  
thus be allied to ran=apart, different, ran-ıeo  
now ronıao: Eng. *sun-* in *sunder*.)

Anpaò, m., a storm, tempest: only once in text, l. 331,  
o'ırlıg an t-anpaò=*the storm abated*.

Anoıı, adv., now: med. Ir. anora, O. Ir. innoııra=inno-  
óıı-ra=an-uapıı-re, i.e. this time.

aoııbinn, adj., delightful, lovely, charming: an tíıı ııó  
aoııbinn=the most lovely land: l. 177, 'S ıomıóa  
lá aoııbinn=many is the delightful day: comp. and  
superl. aoııbne, 'Si in tíıı ap aoııbne, *it is the land  
that is most delightful*. (From aoııb, O. Ir. aeb=  
beauty, fairness.) For ending compare ál-ainn  
from áıl, brightness, pleasure.

Δοῖβνεαρ, m. (genit., -ιρ or -εαρ), delight, joy: love-  
liness: occurs twice—l. 142, αρ δοῖβνεαρ εἰλε, and  
l. 385, νῖλ δοῖβνεαρ ἀνν=there is no delight.

Δοῖρρε, adj., compar, of ἀῖρ, q.v.

Δον or ἀεν, (1) adj., one, single: ζαὶ δον ἀῖρ=each  
single point, every quarter. Aspirates foll. cons.,  
as δον βεαν, δον ἐπαλλ, except ϑ or τ, as δον  
ϑυνη, δον τῖρ, and ρ which it eclipses with τ, as  
δον τ-ραζαρτ: (b) sometimes indef. like the Eng.  
*a* or *an*, as δον μααομ̄ μνα=a youthful maiden  
(c) any, νῖρ δοντῖγεαρ μαμ̄ ϑ'ἀεν-φεαρ, 87, I  
have never accepted any man: (2) pron., ζαὶ δον  
ϑιοβ=each one of them, δον εἰλε ϑεν ρ'ἑῖνν=  
*any other of the Fenians*: gen. αοιν.

Δοντα, abstr. nf. unity, harmony: accord, consent,  
permission: με h-δοντα νῖαμ̄, by consent of  
Niamh: le h-δοντα ἀν μῖζ, by the king's per-  
mission.

Δοντῖγῖμ, v. intr., I consent, permit, agree to: νῖρ  
δοντῖγεαρ ϑ'ἀεν-φεαρ=I have never consented  
to (accept) any man, 87.

Αρ, (1) prep., on, upon, over, in, amongst, of, concern-  
ing: (a) *on*, κορῖν μῖοζ'ὀα αρ α ceann=a royal  
crown upon her head: αρ μῖνν ἀν εἰς=on the  
back of the steed: αρ λάρ=on the ground=fallen:  
(b) *over*, αζ ρῖυβάλ αρ βάρρ na ϑ-τonn=going  
over the surface of the waves: λυαῖτε na ζαοὶ  
μῖῖαρτα αρ ὀρῖνν ρ'ἑἰβ', swifter than a March  
wind over a mountain's ridge: Ρῖ αρ Τῖρ na  
n-Ὄζ=king over the Land of Youth: (c) *in*, αρ  
βῖ, in the world, at all: αρ νεαμ̄=in heaven: ἀν

.noð, *ar* nóir=in a manner. Often with verbals (or so-called 'participles,') *ar* cnoḱað= hanging, *ar* léim=leaping, *ar* lúit=in motion, *ar* laṛað flaming, burning, *ar* riuḃal=going; (*d*) in, amongst, *ar* uimiri na naoim=amongst the number of the saints, *ar* fluaḡ na maipḃ=amongst the host of the dead=amongst the departed, oo ḡairceað *ar* an b-*f*éinn, l. 186, thy deeds of valour when amongst the Fenians: (*e*) of, *ar* ḱat an óim=of the colour of gold, *ar* ḱat na ḡ-caom, etc., (*f*) on, about, concerning: very often, as at l. 528, *ar* euḱtaib *f*hinn *ar* *ar* an b-*f*éinn, about the deeds of Finn and the Fenians (must be distinguished from *ar*, above given and the following *ar*; usually said to represent the O. Ir. *for*=on, upon, over—but this is only partly true. Both words existed in O. Irish, with closely allied meanings—both exist in Welsh *ar* and *gwor* or *gor*: the Breton *ar* in *Ar-vor* (on-the-sea) =Armorica, is very ancient. It is either allied to Lat. *ad* (which sometimes took the form *ar*) or is the Celtic analogue of Grk. *para*, on, by, near, with loss of initial *p*.)

*Ar*, (2) prep., before, for, against, of, from: (*a*) before *co-ṛac* o'fáḡail *ar* ðuine=to get place (or mention) before another, to get precedence of another: *ar* ceann, *ar* aḡairð, before the face: *ar* mo beula=before my lips, before me: (*b*) for, *ḡuirð* oim=pray for me, *ar* oo ṛcát=for thy sake, *ar* ṛon=for the sake, *ar* ḡiávo *Ḵé*=for the love of God, (*c*) against (from the idea of *before*: cf. Lat. *ante*, Gr. *anti*): *ar* loṛcað, against burning, *ar* nim=against poison,

olc ro óéanam ar—to do evil against; na ceil  
oim ro rceul, do not hide (against, i.e.) from me  
thy story: (*d*) of, from, o'íarrar ceao ar an Rí, I  
asked leave (before, i.e.) of the king. (This is  
the true representative of the Latin *pro* the Eng.  
*for* in such phrases as '*for* his friend,' '*for* native  
land,' and is the root of oim, the front, the east,  
oircear, a border, a coast. the east. O. Ir. aircear,  
airer).

Διαον, phrase sometimes adjectival, sometimes ad-  
verbial, sometimes pronominal: =ar (1)+aon=in  
one=together: sometimes equals *both*, l. 149, ar  
muin an eic cuatmar diaon, on the steed's back  
we went away together, or both of us went away.

Áro, adj. (1) high, lofty—of hills, trees, houses, &c. This  
sense does not occur in this work. (2) figur.  
great, noble, distinguished, as, l. 80 'ra liaet  
flait áro atá fán ngréin, 85 mac mǵ agur áro.  
flait: compar. ároae, l. 356 ro b'ároae cáil, also  
aoiroae as at l. 67: (3) of the voice, high, loud—  
does not occur here as an adj.

Áro, m., loudness, publicity—only in the phrase ór  
áro=over loudness, *i.e.*, with loudness: (1) aloud,  
ro léis trí gnúra ar ór áro, l. 156: 'ra oubairet  
ré oe gúe ór áro, 558: (2) in public, as l. 6, gró  
roilb liom a luao ór áro. Sometimes found with  
prep. ag before it, ag ór áro, 's ór áro, med. Ir.  
'c ór áro: so ór íreal, in secret, privately, ag ór  
íreal, 's ór íreal.

Arm, m., a weapon: ní maib o'arm aige aet—he had  
no other weapon but: gen. sing. and nom. pl.,

αἶμμ: gen. plu. in l. 406, α Οἰρὶν οἶμ na n-αἶμ n-άμ, 'of the weapons of slaughters,' also l. 428, na n-αἶμ νῆλις, 'of the cunning (sure) weapons.' [Lat. *arma*, Eng. *arm* (of the body), W. *arf*, Engl. *arrow* (from Welsh).]

Αἶμ-ἐμυαῖο, adj., weapon-hard, *i.e.*, of the hard, well-tempered weapons.

Αἶμῑτα, p. p. of αἶμ-αἶμ=I arm : αἶμῑτα, ἐροῖτε=armed and accoutred.

Ἀρ (1), verb: rel. form of ἦρ, q. v. The two forms are often confounded and the rel. form often unnecessarily written οῖρ after the noun ní a thing, and before a compar. as, níοῖρ μό for ní ἄρ μό=a thing which is more, *i.e.*, something more, something greater.

Ἀρ (2), prep. out of, from : πάννε οἶμ.....ἄρ ῥαῖ οὐαλ burōe=a ringlet of gold from each yellow tress, ll. 32, 33 : ἄρ ἄμ νευλ=out of our slumber, 310 : ἄρ ἄν ῥ-εμυαῖο-ῑάρ, 'out of this difficulty,' 560.

Ἀρ (3), prep.-pron. Out of him, from him, 3rd s. masc. of ἄραμ: only once—l. 156, ὅο λέιῖς τῖν ῥνύρα ἄρ='let three neighs out of him.' Ἀρ has lost all trace of the pron. and is identical in form with the prep., thus diff. from most of the other compd. prons., as λειρ, τῖνιο, ῥαοι, αἶμ and even ὅο and ὅε (where the lengthened vowel denotes the pronoun.)

Ἀρ (4), conj., and: very often—ῥλεαῖο ἄρ ῥεურτα, etc. Wrongly spelt ἄρ for it is a diff. word from αῖυρ: is the λεαῖνυῖα or broadening of ἦρ an old conj.=and: often abbrev. ῖρ esp. at comm. of a line.

Ἀτὰρ, m., a father : (1) lit. ἀννμνε μ'Ἀτὰρ ὅρ μο ὀείζ-  
 μιν=the names of my father and of my good son :  
 (2) fig. as a relig. title, as in 466, Ἀτὰρ ὅρ= fathers of orders.

ῥαβδῶν, f., a pastoral staff, crosier : ἡ ῥαβδῶν na mba-  
 ḍḍḍ m-bán, of the white, i.e., silver—crosiers,  
 l. 402. Generally feminine, gen. sing., ῥαβδῶ, na  
 ῥαβδῶ, but sometimes masc. (From *L. baculus*.)

βαίνειν, v. (1) trans., I cut : ὅς βαίνειν ἄ ἑαυτὸν, I  
 cut his head off : (2) intrans., in 3rd pers., to  
 happen, occur : ἄν τευν ὅς βαίνειν ὀίβ, 520, the  
 misfortune that happened to them. Other words  
 in this sense are τάρλοῦ (ὅς, ἄρ, ὀν) τεανγμῖν  
 (λε) ἰμτεᾶτ (ἄρ, ὀν) τεᾶτ (ἄρ, ὀν), etc.

βασιλοῦσα, f., (genit. βασιλοῦσα) a queen : the usual  
 word now. The older word βασίλισσα—O. Ir. bása—  
 is confined to poetry and occurs often in this poem :  
 in later times also a *princess* or any lady of high  
 rank, like the Welsh *rhian*. Βασίλισσα is of  
 course a double feminine. Words like βασίλισσα,  
 βασίλισσα, βασίλισσα, etc., where  
 the first syllable is attributive and indeclinable  
 must be distinguished from words like βασίλισσα,  
 βασίλισσα, and even βασίλισσα (a king's wife),  
 βασίλισσα (the earl's wife), where the first  
 word is the declinable part and the second is  
 (fixed) in the genitive. See βασίλισσα and βασίλισσα.

βαλῶν, m. (1) a limb, member, as at l. 91, ní μῖν βαλῶν  
 ὀίον na μῖν ἰ νγρῶν : (2) a spot, a place : l. 373,  
 ἄς τεᾶτ ὀίβ uile ἄρ ἄν βαλῶν 'into one place' :

ar ball=presently, just now: ar ar m ball-ar.  
the spot.

Bán, (1) adj., white: ar cael-eac bán, on a graceful white steed: said of paper, flour, bread, milk, horses., etc., sometimes also of the complexion, but is not so *bright* a white as geal, q.v. Sometimes equal to the Eng. *blank*, i.e., empty, unoccupied, unfurnished, hence (2) n., masc., an untilled field, a green field, a lea: at ll. 474, 588, used for the *ground* in general. Dimins. bánrae, bánóg, báinín.

Baoč, adj., foolish, vain, l. 185.

Beačt, adj., precise, exact, minute: ní h-aicmuirtear go beačt, it is not told (=we need not tell it) fully or in detail.

Bean, f. (1) a woman, (2) a wife: gen. sing. mná, dat. mnaoi, but uninflected in l. 316, níu táme roon gíuanbean, none the less was the sunny maiden: roir fear agus mnaoi=both man and woman, nom. and accus. pl. mná, gen. pl. ban, dat. mnáib.

Beannačt, f., (1) a blessing (2) a salutation, greeting: kind wish, compliment. Only once here—l. 233, beir buair ar beannačt, 'take triumph and blessing'—a well-known phrase equal to "I rejoice with you," "I congratulate you." (From Lat. *benedictio*, O. Ir. benoacht.)

Beannuigim, v. (1) trans. I bless—with accus., a phao-  
paic ro beannuig éme, 'O Patrick who hast blessed Erin'—but not in this sense in poem: (2) intrans. I greet, salute, with prep. ro: l. 281, níu beannuig

ré úumn=he did not greet us : l. 513, oo bean-  
nuig ríao oam go caoin, they greeted me kindly.

beart (1) noun, masc. (a) a load, what is *borne*, from  
beir=*bear* as beart ríao, a bundle of rods—this  
meaning does not occur in Laoi Oirín (b) dress,  
clothing, what is *worn*, l. 279, beart air oe époi-  
cnið ríao, clothing on him of skins of deer :  
cf. cinnbeart=headgear, coirbeart=leg-covering,  
greaves.

beart (2) noun, fem., as at l. 573, ir náipeac an beart  
anoir le ríao, where the word has been translated  
'deed' from beir=bring, produce : but more prob.  
it means *word, saying*—like bpeit, word, sentence  
from beir (in a-bair)=say : 'It is a shameful *word*  
to say.'

bém, f., a blow, a stroke : l. 134, cloríoeam cinn-óir ar  
clírte kém, a gold-hilted sword that is most shrewd  
of stroke : alj., bémeannað=builleac, q. v.

beirum, irreg. v., trans. and intrans. : does not often  
occur : (1) trans. I take—only once and that in the  
imperat., l. 233, beir buarò ar beannaðt (see bean-  
naðt : (2) intrans. with air *on or over*, I take hold  
of, seize upon : three times in the perf. 93, 376,  
582 : once at l. 578 in conditional béairao air an  
liag, he would take hold of the flag.

(Do) bheirum, irreg. v., trans.—always has the initial  
b aspirated like érim, geirim and gnim (or gnóim)  
—even in the passive : (1) I give : oultao ní  
béairao, refusal I will not give, l. 145 : l. 271, oo  
béairao comrac, who would give battle : l. 419  
tabair oam a n-ainmne, give me their names : at

138 the perf. passive, *nać ućuḡaō pór uo neać fá'n nḡpéin*, that has never been given, etc. (2) I give or turn *aḡ taḡairt aḡće*, giving (or turning) the face, so l. 189, *uo ćuḡamar aḡ ḡ-cúl*=we turned our back: (3) I bring, bring away, l. 227, *ćuḡ fómop builleać* (whom) Fovor brought (hither): (4) I give as an oath, I swear by: l. 267, *uo beḡum uoir mo lám* not 'I give thee my hand,' but 'I swear (to thee) by my hand.' Imperat. *taḡair* is for *ua-ḡair*=*uo-beḡu*.

*beoir*, f. (gen. *beorać*) a kind of rich ale said to have been introduced by the Danes: only once, at l. 256, *cuḡin uḡe bí lán ue beoir*, drinking horns that were full of *beoir*. (From the Norse *bjor*, allied to Germ. *bier* and Engl. *beer*: perhaps Fovor was a Danish pirate).

*beul*, *beol*, m., the mouth: orig. the lip, and *béla*=the lips=the mouth: hence the old exp., l. 150, *aḡ mo beula*=before my lips, i.e., before my face, *beol* and genit. *beoil* (for *béil*) are used for assonance, as at 128, '*S aḡ binne beol ná ceol na n-eun*, and sweeter of voice than music of birds.

*biaō*, m., food: irreg. genit. *bíō*: only once, l. 255, *mópián bíō*=abundance of food. (Welsh *bwyd*: allied prob. to *beir*=being, *bić*=life, and *beaća*=*life* and *food*.)

*bin*, adj., sweet, melodious, musical—said of the voice, of music, of poetry, etc. *1ḡ bin* *liom bḡaćaḡa* *uo beoil*=sweet to me the words of thy mouth: *aḡ éḡpib binne, milḡe ḡaeóeal*, with the sweet musical bards of the Gael. l. 526.

βλάῳ, m., fame, renown : ὅσους βλάῳ, I have won fame, 59. (Prob. same as μόλαῳ, praise).

βλάτ, m., (genit. βλάττα and βλάιτ) : (1) a flower, blossom : l. 107, ἡ τομαὸς ἀπὸ βλάτ, with fruit and blossom : (2) bloom, freshness, πά λάν-βλάτ=in full bloom : genit. βλάττα or βλάιτ. often used adjectively in this sense, ἡ ἰνγεάν βλάιτ=O blooming maid (maid of bloom). W. *blawd*, Eng. *blossom*, Lat. *flos*.

βλάτ, adj. (1) smooth, polished, πάλαρ γυμνῆμα, γεῶν, υἱὲ-βλάτ 'smooth-fronted : ' perh. also in other places, as ἡ ἰνιόζαν βλάτ, O smooth-skinned (or bright-faced?) queen : (2) warm, ἡεῖβα βλάτ, a warm bed (S. ó Coileáin), ἡ βλάτ=a warm day—in this sense obsolete in some parts of Ireland, perhaps under the influence of βρεῖός, but preserved in the North and in Scotland, βλάτ=warm, τεῖτ=hot, υἱὲ-βλάτ may mean warm-fronted, cf. γυμνῆμα in the same line. (A different word from βλάτ, a flower : sometimes spelt βλάῳ : allied to Eng. *flat* and Gr. *platys*, and perhaps in sense (2), to Lat. *blandus*.)

βραον, m., a drop—as of water, milk, blood, etc. : βραον ἀν ὀμύτ(α), a drop of dew, 36.

βρατ, m. (1) a cloth or outer covering of any kind, βρατ παρρηγός ἀγ πόλας ἀν ῥτέρο-εῖς : (2) a mantle, cloak, ἑνὸς βρατ ῥηόιλ—a hundred satin mantles. (Same as βρατ (1) what is *borne* or *worn*. Welsh and prov. Engl. *brat*, a cloth, apron, pinafore).

βρεῖός, adj. (1) fine, bright, splendid : (2) beautiful, pleasing, (3) good, excellent, admirable ; generally

of the appearance, but also of the taste, smell, music, poetry, etc. Comparat. *bpeaz̃a* and *bpeaz̃-č̃a*: allied to O. Ir. *bpeo*=fire, and to Engl. *bright*.

*bpač̃ar*, m. (formerly fem.) a word: *1r binn liom bpač̃ara vo beol*, sweet to me the words of thy mouth.

*bpuž*, f., strength, power, virtue, potency, efficacy: *žan bpuž, žan meamair*=without (bodily) strength or memory. (Allied to Eng. *work*, and Gr. *erg-on* for 'verg-on.'

*bpuřm*, v. trans. and intrans. (1) trans. I break, physically or morally: *č̃á mbpuřinn iao*, if I should break them, i.e., the *žeara*: (2) intrans. *vo bpuř žiorč̃a óř*=the golden girth broke.

*bpuinne*, m. (1) the breast, *žur řliuč a bpuinne*, 167: (2) a briuk, limit, *žo bpuinne (nó bpuinne) an bč̃áč̃a*=till the verge of judgment: (3) a swelling wave, a billow, as at 192, *vo lion 'na bpuinnč̃ib*, which filled (up) in billows.

*bpuń*, m., grief, sorrow: *řcuř ve vo bpuń*, leave off thy sorrowing: *mo bpuń!* my grief! *mavrone!* (Allied to Engl. *mourn*).

*bpuž*, m., genit. *bpož̃a*: a palace, a great house, hall, mansion. See *řiož̃-bpož̃*.

*bpuřč̃e*, p. p. of *bpuřč̃m*, I bruise, crush: *bpuřč̃e*=bruised, battered.

*bpuinneall*, f., a maid, young woman: only at l. 371, *caoža bpuinneall mliř, č̃óř*=fifty sweet, modest maidens.

*buač̃áč̃*, adj., victorious, conquering: once, *a Ořřin*

ḅuadōaḡ, 444. W. *buddug*, O. W. *boadic*, whence *Boadicea*=the Victorious.

ḅuadōaḡ, f., trouble, sorrow, grief: sometimes buarō-  
peaō, which is masc.—buarōeap̄ta being the  
genitive in either case.

ḅuarō, f. (gen. sing buadōa, gen. pl. buadō): (1) a victory,  
triumph, ḡá lán-ḅuarō=in full triumph: (2) a  
virtue, power; l. 431, oe ḅuarō a maipe, by virtue  
of her beauty: 475, oe ḅuarō a mbḡḡ, by virtue  
of their effect: (3) price, worth, cloča buadōa=  
precious stones, gems.

ḅuaḡte, p. p. of buaḡim, I beat, stamp, press: buaḡte  
ḡe neultaiō, stamped (or marked) with stars.

burōeačar, m., thanks, gratitude: once only at 393, oo  
ḡabar burōeačar leiḡ an ḡḡ=I gave thanks to the  
king. See ḡabaim.

burōean, f. (genit. burōne) a troop, a company. Welsh  
*byddin*.

buḡlleač, adj., from buḡlle, a blow: of the blows,  
striking, slashing.

bunn, m. (also bonn) the sole of the foot: ar ḅunn mo  
ōá coḡ on the soles of my feet, 588: bun, founda-  
tion is the same word, though generally spelt with  
one n. Welsh *bon*, L. *fund-us*,

Cáil, f., fame, distinction: ar áḡroe cáil, who is of the  
highest fame: bean ōá cáil, a woman of her  
quality, rank: ōá čpéine (a) cáil, however great  
his reputation for valour.

Caḡḡim, v. trans., I lose: inf. caḡḡeaim̄ain and some-  
times caḡḡ: l. 568, oo čaḡḡ a leoḡ ōioō a mea-

maim, many of them lost their wits : ro cáilleap  
maðarc mo rúl, 593, I lost the sight of my eyes.

Caipleán, m., a castle : dim. of cairéal=a stone wall,  
stone enclosure.

Caiteam, verbal n. masc.—decay, wearing out—infin.  
of caitim.

Caitim, v. trans. (1) I eat, consume, take : l. 257, an  
tríac cáiteamar ár ráit bró, when we had taken  
enough of food : (2) I spend, pass (of time) l. 433,  
ro cáiteap tréimpe raða cian, I spent a long  
lasting period : (3) I wear out or consume (some-  
thing) : only in inf., ní maðaró caiteam oir me o'  
mé—decay shall not come to thee with time.

Calma, adj., stout, strong, valiant : once only, a Oirín  
calma, l. 379.

Caoga, n. m., fifty : genit. caogao, dat. caogaro, nom.  
pl. caogaro : caoga bpuinneall, fifty (of) maids :  
tri caogaro laoc=three fifties of warriors.

Caol, inf. of caoirim, I weep : only in phrases ná bí  
(as) caol, do not be weeping, do not weep : and  
san éar, san éaol, without sorrow, without weep-  
ing. Also written caoró.

Caoin : adj. (1) fair, bright, lovely : polt a caoin-éinn  
óir, the hair of her bright head of gold : (2) gentle,  
mild, kind—in this sense frequent.

Caoin, adj., fair, handsome, amiable : ingean cáoin, a  
fair daughter. Enters into many names and sur-  
names, as ó Caoin='O'Keeffe,' ó Caoináin, angl.  
'Cavan' and 'Cavin' : and Caoinéin='Fair-  
son,' angl. 'Kevin.'

Caor, m. (1) *fire*: more strictly, a flame, flash, caor teinntige=a flash of lightning: this meaning does not occur in poem. (2) from its redness—a *berry*: caora caoréainn=quicken berries: ar óat na g-caor, of the colour of berries. (The first meaning is prob. the orig. one, and the word itself is no doubt identical with the Grk. *pyr* and the Engl. *fire*: cf. also cúig, *pente* (or *pempe*) and *five*. The Lat. *púr-us* pure, and *prun-um* a plum, have also the same root (i.e., as *pyr* and *fire*).

Caora, f., a sheep: gen. sing. and pl. caoraic, dat. sing. caorais or caora, nom. and acc. pl. caorais, dat. pl. caoréaib: here only once—ceud caora=a hundred (of) sheep, formerly ceud caoraic (gen. pl.)

Cár, (1) n. masc., concern, anxiety, trouble: gan cár, gan éaol, without concern, without weeping. (Seems to be a different word from the following, and is prob. pure Irish—perhaps for caóar from caoir, to weep: cf. tlár for tlácar.)

Cár, (2) n. masc.=Lat. *casus* and Engl. *case* in some of their meanings: aítur úinn do cár a bean, may be translated 'relate to us thy *case*'; but cár here may really be the former word, and the phrase may mean 'relate to us thy *trouble*': cf. buaóairt (trouble) in Finn's earlier question, l. 64.

Caraim, v. trans. and intrans.: here intrans., I return: twice only, 468, go tír na nOg ní éarraig, to *Tír-na-nÓg*, thou wilt not return, and 476 the cond., nác gearraim rlan, that I should not return safe. Synonym for rillim, ceiríom tar m' air, tigim tar m' air, etc.

Catáir, f. (gen. catáir, dat. catáir and catáir, nom. and acc. pl. catáir, dat. pl. catáir, catáir): (1) orig. a stone-walled enclosure, a fort, fortress: uairle na catáir caom' the nobles of that fair castle: (2) a city—the usual modern meaning, but does not occur in the *Laoi*, unless at l. 194, catáir cúirteanna 'r cairleáin, but the context implies the older meaning—*strong places, fortresses*. (Irish name of all places called in Engl. 'Caher' or 'Cahir': Welsh *Caer*, shortened to *Car* in *Car-narvon*, *Cardiff*, *Carlisle*, etc. Lat. *castrum* prob. for *casr-um*, cf. *casa*, *casula*, *caserna*, etc.)

Catáir, f., a chair, seat: only once—catáir óir a chair of gold: catáir moíora or móir-catáir, a king's chair, throne: catáir íocair, an easy chair; catáir uilleann, an arm-chair: catáir píreapta chair of instruction, pulpit. (Welsh, *cader*: both, no doubt, from *cathedra*, as also are the Eng. *chair*, Fr. *chaire* and *chaise*.)

Céair, m., an artificer, worker in metals—especially in the precious metals, goíra being a *smith* or worker in iron and steel: only once—le lámhaib....raoir-céair, by the hands of noble craftsmen. (Now generally céair-air or fear-céir: Scot. 'caird' a tinker, from the Gaelic: instance of the degradation of words. Hence the surname 'Caird'.)

Céile, m., (1) orig. an attendant, servant, as Céile-Dé a servant of God, corrupted into 'Culdee': (2) generally, a companion, comrade, partner, fellow: (3) esp. a spouse, consort, husband or wife—the only meaning it has in the poem: (4) masc. pron.

another,  $\alpha$   $\acute{\epsilon}\acute{\iota}\lambda\epsilon$ =each other,  $\tau\acute{\alpha}$   $\xi\eta\acute{\alpha}\nu$   $\sigma\alpha$   $\alpha\pi$   $\alpha$   $\acute{\epsilon}\acute{\iota}\lambda\epsilon$ =they love each other:  $\lambda\epsilon$   $\acute{\epsilon}\acute{\iota}\lambda\epsilon$  with each other, together:  $\tau\eta\acute{\epsilon}$   $n$ - $\alpha$   $\acute{\epsilon}\acute{\iota}\lambda\epsilon$  (less correctly  $\tau\eta\acute{\iota}\nu$   $\alpha$   $\acute{\epsilon}\acute{\iota}\lambda\epsilon$ ) 'through one another,' i.e. mixed up with one another, in confusion. (Welsh, *cyfaill*, a friend = *cyf-aill*=a 'co-other,' a 'co-equal'—hence prob.

Ir.  $\acute{\epsilon}\acute{\iota}\lambda\epsilon$ =co-eile.)

$\text{Ceilim}$ , reg. v. (1) orig. I cover: (2) I hide, conceal:

71  $\acute{n}\acute{\alpha}$   $\text{ceil}$   $\sigma\eta\alpha\iota\mu\acute{n}$   $\alpha\sigma\eta\iota\tau$   $\alpha\pi$   $\tau\acute{\alpha}\tau$ : 382  $\acute{n}\acute{\iota}$   $\text{ceil}\tau\epsilon\alpha\sigma$   $\alpha$   $\tau\epsilon\upsilon\lambda\alpha$   $\sigma\eta\tau$ , I will not hide its attributes from thee.

$\text{Ceo}\acute{\theta}\acute{\alpha}\varsigma$  adj. foggy, misty, hazy: once only—l. 13,  $\alpha\pi$   $\mu\alpha\sigma\iota\mu$   $\acute{\epsilon}\sigma\theta\acute{\theta}\alpha\iota\varsigma$ , on a misty morning: from noun  $\text{ceo}$  a fog.

$\text{Ceuro}$ , m., a hundred: always a noun in Irish, and governed the genit. plu.  $\text{ceuro ban}$ ,  $\text{ceuro caoma}$ , etc., though now  $\text{ceuro bean}$ ,  $\text{ceuro caoma}$  are said—after the apparent analogy of  $\text{ceuro fear}$ ,  $\text{ceuro bo}$ —but these words,  $\text{fear}$  and  $\text{bó}$  were and really are, in gen. pl.—Nom. pl.  $\text{ceurota}$ . At l. 120  $\text{ceuro ve conaib}$ , a hundred (of) hounds is found instead of the ord.  $\text{ceuro con}$  or  $\text{ceuro cú}$ .

$\text{Ciáll}$ , f. (1) sence, prudence, wisdom: (2) the sense, meaning or explanation of anything: l. 140,  $\alpha$   $\lambda\upsilon\acute{\alpha}\varsigma$   $\nu\omicron$   $\acute{\epsilon}\nu\eta$   $\tau$   $\xi$ - $\text{céill}$ =to put its value into an explanation, to explain or tell its value: genit.  $\text{céille}$  dat.  $\text{céill}$ .

$\text{Cian}$ , (1) adj. (a) of space, long, widely-extended,  $\eta\tau$   $\tau\alpha\sigma\alpha$ ,  $\text{cian atá mo éuaipo}$ , long and far-extended has been my journey, l. 52: (b) of places, far-off, distant, (c) of time, long, lasting,  $\tau\eta\acute{\epsilon}\mu\eta\tau\epsilon$   $\tau\alpha\sigma\alpha$   $\text{cian}$ , a long and lengthened period, 433.

Cian, (2) n., a long distance, a distant place : esp. in the phrase  $\Delta$  5-cian or  $\Delta$  5-céin from afar : gend. doubtful, prob. fem. judging from  $\Delta$  5-céin (dat.) : genit. would be -céine : (2) a long time, a long period : pl. ciana. and cianta;  $\tau\acute{\alpha}$   $\tau\acute{\epsilon}$  'na ciantaib' ó foin, it is ages ago.

Chíom, irreg. v. trans. : I see : also  $\mathfrak{f}\mathfrak{e}\mathfrak{i}\mathfrak{c}\mathfrak{i}\mathfrak{m}$  or  $\mathfrak{f}\mathfrak{a}\mathfrak{i}\mathfrak{c}\mathfrak{i}\mathfrak{m}$ , which is strictly the secondary or depend. form, ní  $\mathfrak{f}\mathfrak{e}\mathfrak{i}\mathfrak{c}\mathfrak{i}\mathfrak{m}$ , an b $\mathfrak{p}\mathfrak{e}\mathfrak{i}\mathfrak{c}\mathfrak{e}\mathfrak{a}\mathfrak{n}\mathfrak{n}$  tú? chíom only once—l. 209 : an oír úo éall' oo chíom : perf. sing. three times— $\mathfrak{c}\mathfrak{o}\mathfrak{n}\mathfrak{n}\mathfrak{a}\mathfrak{i}\mathfrak{c}$  554,  $\mathfrak{c}\mathfrak{o}\mathfrak{n}\mathfrak{n}\mathfrak{a}\mathfrak{i}\mathfrak{c}$  157, 289 : pl.  $\mathfrak{c}\mathfrak{o}\mathfrak{n}\mathfrak{c}\mathfrak{a}\mathfrak{m}\mathfrak{a}\mathfrak{i}$ , (we saw) five times :  $\mathfrak{c}\mathfrak{o}\mathfrak{n}\mathfrak{c}\mathfrak{a}\mathfrak{m}\mathfrak{a}\mathfrak{i}$ = $\mathfrak{c}\mathfrak{o}\mathfrak{n}\mathfrak{a}\mathfrak{c}\mathfrak{a}\mathfrak{m}\mathfrak{a}\mathfrak{i}$  from  $\mathfrak{a}\mathfrak{i}\mathfrak{c}\mathfrak{i}\mathfrak{m}$ , old form of  $\mathfrak{f}\mathfrak{e}\mathfrak{i}\mathfrak{c}\mathfrak{i}\mathfrak{m}$  :  $\mathfrak{c}\mathfrak{o}\mathfrak{n}\mathfrak{n}\mathfrak{a}\mathfrak{i}\mathfrak{c}$  (a different word)= $\mathfrak{c}\mathfrak{o}\mathfrak{n}\mathfrak{a}\mathfrak{i}\mathfrak{c}$  from a diff. root  $\mathfrak{a}\mathfrak{i}\mathfrak{c}\mathfrak{i}\mathfrak{m}$ =*the eye*, and also imperat. *look* ! Secondary or depend. forms b $\mathfrak{p}\mathfrak{a}\mathfrak{c}\mathfrak{a}\mathfrak{i}$ , b $\mathfrak{p}\mathfrak{a}\mathfrak{c}\mathfrak{a}\mathfrak{m}\mathfrak{a}\mathfrak{i}$ , several times : future (sec.), three times ; infin  $\mathfrak{f}\mathfrak{e}\mathfrak{i}\mathfrak{c}\mathfrak{i}\mathfrak{r}\mathfrak{i}\mathfrak{n}$ , twice, 436, 515.

Cineul, m. kind, sort, quality: only once, 118,  $\mathfrak{a}\mathfrak{i}\mathfrak{c}\mathfrak{i}\mathfrak{n}\mathfrak{e}\mathfrak{u}\mathfrak{l}$   $\mathfrak{a}\mathfrak{i}\mathfrak{c}\mathfrak{i}\mathfrak{n}\mathfrak{e}\mathfrak{u}\mathfrak{l}$ , of costly quality.

Cionnar, adv. how? cionnar  $\tau\acute{\alpha}$  tú? how are you? cionnar oo éua $\mathfrak{d}\mathfrak{a}\mathfrak{i}\mathfrak{r}$  50  $\mathfrak{t}\mathfrak{i}\mathfrak{r}$  na nÓg? How didst thou go to *Tir-na-nÓg*? Sometimes pronounced and written ciunnar and cunnar. (For ca-ionnar =what way? Cf.  $\mathfrak{f}\mathfrak{a}'\mathfrak{n}$  ionnar  $\mathfrak{r}\mathfrak{i}\mathfrak{n}$ =in that way or manner, so also, cáit= $\mathfrak{c}\mathfrak{a}\mathfrak{a}\mathfrak{i}\mathfrak{t}$  or  $\mathfrak{c}\mathfrak{a}$  h- $\mathfrak{a}\mathfrak{i}\mathfrak{t}$ =what place?  $\mathfrak{c}\mathfrak{p}\mathfrak{e}\mathfrak{u}\mathfrak{o}$ =O. Ir.  $\mathfrak{c}\mathfrak{p}\mathfrak{e}\mathfrak{t}$ = $\mathfrak{c}\mathfrak{a}$   $\mathfrak{p}\mathfrak{e}\mathfrak{t}$  what thing? (Wrongly expl. as 'cia nóir' 'cia an nóir'=what way?—though these phrases are used in the West.)

Cium, adj. (1) still, silent, calm: (2) mild, gentle.

Ciuma $\mathfrak{i}\mathfrak{r}$ , f., brink, border, edge, bank, : ciuma $\mathfrak{i}\mathfrak{r}$  na h-

áðann, the river's bank or side : *εὐμναῖν na τριᾶζα*, the edge of the shore, 154.

Clann, f. (1) orig. singular, a child, off-spring : hence Clanna *Λη*, the Children of Lir : (2) collectively, children, sons, family : genit. *clainne* and *cloinne*, dat. *clainn* or *cloinn* : 62 *ciá aca dom cloinn?* which of my sons? (3) a clan, tribe : *clann Chártaigh*, the clan, tribe, or descendants of Chártaç, the 'MacCarthys', *Clann Diarmada*, the 'MacDermotts' : *Clanna* *ῥαεῶεal*=the Clans of the Gael=the Gael of Ireland and Scotland.

*Claoiréam*, n. masc., verbal and infin. of *claoiríom*, (1) to crush, overpower, *oo bíouarí o'a ῥ-claoiréam ῥo pann*=they were being crushed miserably : (2) to put down, to subdue : *naç ῥ-claoiréaō ceuota*, that hundreds could not subdue : also *claoiró* and *claoiréaō*.

*Cleap*, m., a feat : *cleapa lúta*=feats of activity or strength, athletic feats : also, a feat of skill, a trick.

*Cliačán*, m., a side : only once—*mo cliačán veap*=my right side.

*Clirte* : adj. (1) skilled, able, accomplished, *ceuo laoc ar clirte ῥ-clapairb lúč*, 130, most accomplished in athletic feats : (2) of things, ingenious, shrewd, sure, *cloréam ar clirte béim*, 134, a sword of the surest stroke.

*Cloc*, f., a stone : gen. *cloice*, dat. *cloic* : only in the phrases *le clocaib buaōa*, with stones of price, i.e. precious stones : and *ve clocaib buaōa* (made) of precious stones (Welsh, *clog*, O. Ir. sometimes

clac, Sc. Gael. *clach* and *clach*, Lat. *calx* and *calc-ulus*.

Cloò, m., a pressing, stamping: the stamp or cut of the features, a bean ar feárr cloò, O woman of the finest features, 54: á mala caol ba gheannta cloò, her fine-drawn eye-brow, clear-cut in shape: leabair ro cup i gcloò, to put a book to press, or printing (Prob. allied to claoir, crush, press down.)

Cloiréam, m., a sword: cloiréam cinn-óir, a gold-headed (i.e. hilted) sword. (Otherwise clairéam, O. Ir. clareb, Sc., *claidheamh*, *claidheamh-mór*=great sword, 'clay-more': W. *clddyf*, Lat. *glad-ius*, prob. for \**clad-ius*: cf. *clades*, slaughter.)

Clor, inf. of irreg. v. cloirim or cluim, I hear: ag clor ceoil, hearing (or listening to) music: infin. also cloirtin: only other parts occurring are forms of the perfect, see cuatar [allied to cluar, the ear, W. *clust*, Engl. *list* for *hlist*, Ir. clú, fame i.e. what is *heard* about one, etc.]

Cluo, m., a cloth, covering, coverlet: only once, leaptaca clúro=beds with covering, warm-covered beds (allied to W. *clwt*, Engl. *cloth*.)

Clúm, m., feathers, plumage (collective): clúm na neun, the feathers of birds. (W. *pluf*, Lat. *pluma*.)

Cneas, f., a wound, gash: in mo cneas (for cneasair, or perh., an old accus. pl.) into my wounds: only once, 299.

Cneap, m., the skin: l. 247, a cneap bí geal mar eala her skin was white as the swan's (plumage).

Cneapra, adj. honest, truthful, sincere: ro labair go caoin, cneapra, gently and sincerely she spoke.

Còbair, f., help, assistance, relief: τὰν ὁδὸν ἤ-còbair  
come to our help: genit. còbira. (Also cabair).

Coròce, adv., *ever* (of the future), and with neg.  
*never*: ní fèicfir coròce Fionn na rluag, thou  
shalt never see Finn of the hosts.

Cóir, adj. (1) of persons, just, fair, honest: caoga  
bpuinneall mair cóir, soon píosan cóir, to the  
virtuous queen: (2) of things, true-fitting, well-  
adapted, lúipeac cumraí, cóir.

Cóirgim, v. tr., I adjust, straighten; prepare, dress;  
ro cóirgíeas leaptaca clúro, warm beds were  
prepared: from cóir, q. v.

Comaictac, cumactac, adj., powerful, mighty: only  
once—of the King of *Tir na-n-Óg*.

Comair, f., the front, the presence: only in the phrases  
ao comair, 102, in thy sight=before thee, cuirim  
ao comair, I put before thee, proffer, propose, ór  
ro comair=in thy presence, near thee, about thee:  
and rá ro comair, for thy sight=in readiness for  
for thee, waiting for thee. (From com-air  
Welsh *cyfer*: -air=oir, the front, the east.)

Comáir: here, prob. a mistake for 's ór áir=as ór  
áir: 's-comáir soon t-ríos (for 's ór áir soon  
t-ríos), aloud for the crowd, or in the hearing of  
the crowd.

Comóal, f. (gen. comóala) (1) a meeting: in ár ḡ-com-  
óal=into our meeting *i.e.* to meet us: (2) company,  
retinue, train: bainpíosan ar caoga bpuinneall  
in a comóal, fifty maidens in her company or  
retinue.

Comrac, m., (1) a meeting, juncture—of rivers, roads,

etc., (2) esp. a hostile encounter, a fight, contest : *com̃iac* (no *cač*) *õfuaɣiač*=to proclaim battle, to challenge. [From *com̃iac*, of which *iac*=*iac* in *iacim* (or *iacim*), I come, I arrive : lit. *coming together, encounter*.]

*Com̃iač*, m., speech, address, 533.

*Connac*, irreg. v., perf., 1st. sing, *čioim* (I see) : I saw. *cf.* *oubart* (I said) and *tánaɣ* (I came), for the later *oubiar*, *čánɣar*, *connacar*.

*Corcup*, m., purple : the colour as at 339, purple cloth at 207.

*Corn*, m., orig., a horn : but generally, a drinking horn, drinking cup : gen. *cor̃n* and *cuĩn* : pl. *cor̃n* and *cuĩn* : *cuĩn õiɣe*=cups for drinking, rather than 'cups of drink' at 256. (W. *corn*, Lat. *cornu*, Engl. *horn*.)

*Copón*, f., a crown : *copoin moɣōa*=a royal crown, c. *õpic̃leannač*, a glittering crown : genit. *copónač* and *čipónač*. (W. *coron* and *caran*, c. of the head.)

*Ciač*, f., a branch : only once, in gen. plu., *Oɣam ciač*, the Oɣam of branches.) See Oɣam and notes.)

*Cperoim*, v. tr., I believe : only once—in the imper. *cpero uaim*, believe (from) me.

*Cpuečt*, m., a wound, *ɣɣ teačt ar mo čpuečt*, coming from my wound.

*Cpueo*, pron., interrog., masc., what ? O. Ir. *cpét*=*ca-pét*, i.e., what thing ? sometimes pron., *ceupo*.

*Cpúoč*, f. (gen. *cpúce*, dat. *cpíč*) (1) an end, conclusion (2) a border, limit (3) a border-land : any region, or country. (*Cf* Lat. *circ-us*, Eng. *ring* for *hring*.)

- Cpočao, m., verbal noun and infin. from cpočaim, I hang  
 —trans. and intrans: ap cpočao, =hanging.
- Cpoiceann, m., the skin: a skin of an animal, a hide:  
 beapit aip oe cpoicnib piao clothing of skins of deer.
- Cpoitim: v. trans. I shake: oo cpoit é pém: inf.  
 cpočao, also cpačao. (allied to cput, a trembling)
- Cpomao, m., verbal and infin. of cpomaim, I stoop,  
 bend: only once, intrans. na cpainn ag cpomao=  
 the trees bending.
- Cpuaro, adj. (1) hard, Oipín aipm-cpuaro, O. of the hard  
 weapons. (2) fig. hard-hearted, stern, severe, a  
 pháorais cpuaro!
- Cpuao-čar, m., a difficulty, strait: distress.
- Cpuo, m., a horse-shoe: pl. cpuoa and cpúrote: ceitpe  
 cpuo (a), four shoes. (Sometimes confounded with  
 cpúb, a hoof,—a different word. Cpuo, is prob.  
 identical with cpuaro, *hard*, also, *steel*: cf., Fr.  
*les fers*, the horse-shoes, lit. the 'irons.')
- Cpuinn, adv., closely carefully: o'feučar cpuinn in 3ac  
 uile áip, I looked carefully in every direction:  
 this adv. use of an adj. is rare in Irish: no doubt  
 identical with cpuinn, *round*, *complete*.
- Cput, m., form, shape, appearance, gen. cpoča; adj.  
 cputac and cpočac, =*shapely*, beautiful, Lat. *form-*  
*osus*.
- Cú, masc., a hound, hunting-dog: gen. sing. and pl.  
 con, dat. sing. coin, nom. pl. coin (rarely cointe)  
 dat. pl. conaib: orig. masc., in later times often  
 feminine, as in Laoi na Con Ouibé, the Lay of the  
 Black Hound, etc. (Grk. *kuon*, Lat. *can-is*, W. *ci*,  
 pl. *cŵn*., Germ. *hund*, Eng. *hound*.)

Cuač, *f.*, a ringlet, tress, or lock of hair: only once—  
na 5-cuača n-óir=of the locks of gold. (*cf.* Grk. *kuklos*, a ring, circle, Ir. *ráinne*, a *ring* and a *ringlet*: *cúl ráinneac*, a ringleted head of hair.)

Čuačar, čuačmar, forms of the perf., of the irreg. verb, *čérōim*, I go—which see.

Cuarpt, *f.*, a visit: sometimes cuarpo, as at l. 52, where it is used for better assonance with ruam: cuarpt oeaľb, an empty, i.e. a fruitless visit.

Čualar, *v. trans. perf. 1st sing.* of clořim or cluinim, I hear: pl. čualamar, we heard or have heard: formerly also čuala (I heard) still used occasionally: inf. cloř and clořtin, rarely cluintin.

Cuimniřim, *v. trans. and intr.*, I remember: imperat. cuimniř! remember thou: generally trans. with acc., but sometimes intrans. with ar=on, about: from cuimne=*memory*.

Cuipim, *v. tr. and intrans.* (1) I put, place, ná cuip oo řuim=put no regard, regard not: (2) add, with le: cuip řlat eile .leir, add another yard to it: (3) mix, with tré: cuip uirce trío, mix water with it: (4) bury, oo čuipamar an řear mór, we buried the big man: (5) pour, čuip íce in mo čneáoá, poured balm into my wounds: often intrans. in this sense, tá řé (ař) cuip, it is pouring, raining: (6) send (a messenger, message, etc.) (7) cast, hurl, fling—oo čuipear řeačt b-řéirre í, I cast it seven perches (8) intrans., I go or come: cun le čéile=to come together, unite, cuip in ařaró, to go against, oppose. [These are but a few of the meanings of this powerful verb.]

Cúirt, f., a court, a palace, cúirt Fhinn na ríóig the palace of F. of hosts: pl. cúirteanna at l. 194. [Must be distinguished from cuairt (q.v.), which is pure Irish: cúirt, however, is N. French, *court*, mod. Fr. *cour* from Lat. *cohort-em*, enclosure: pure Irish is lior, ríoglior, caoir, ríogbhuig, bhuigean, etc., etc.]

Cúl, m., the back, oo tógamar ár g cúl doḡ tír, we gave (or turned) our back to the land: oopur cúl, a back door, cúl an oipair, behind the door: cnám-an-cúl=the back-bone, spine, also cnám-opoma: often the *back hair*, a head of hair, cúil-fionn=fairheaded, also a fairheaded girl, a bḡaca tú an cúilfionn? Have you seen the *Cúilfionn*—the Fairhaired Girl? (Old Song.)

Cularó, f., a dress, a robe: cularó de ríoda buíde, a dress of yellow silk: gen. cularóe, pl. cularóe-aca: cularó eupaig=a suit of clothes, cularó bḡeag, a fine dress, cularó ríoda, a silk dress. (Doubtless from root ceil=cover.)

Cumadó, m. (also cumá), grief, woe, sorrow, mo cumadó. my woe! lán de cumadó, full of grief, sorrowful: gáir cumadó, a cry of grief: adj. cumác and cumadóac.

Cumann, m. (1) a kindness, favour, an cumann ceirna puapap uairó, the same kindness I received from him: tá cumann agao oim, I owe you a kindness=I am obliged to you: tupa mo pún ar mo cumann go buan, thou art my constant thought and love! (2) communion, as cumann na naom, the communion of saints. (3) a society, union.

(Also written *comaoim*, doubtful if they are diff. words, or diff. prons. and spellings of the one word. *Comaoim* may be from Lat., *communio*, or may be pure Irish *com-maoim*.)

*Cumroac*, m., a defence, protection: *Lúineac cumroais*, a corslet of protection. Has various other meanings but they do not occur in the *Laoi*.

*Cumra*, adj., fragrant, sweet-scented, sweet-smelling: *chann ba cumra bláct*, trees of the most fragrant blossoms: also spell *cuḃra* and *cuḃarṣa*.

*Cupaḃ*, m., a knight, warrior, champion: *ḡo ḃráḡaḃ rí cupaḃ nó ríor-laoc*, till she should get a champion or true hero, 231; gen. s. *cupaḃ*, pl. *cupaḃ*: *Cupaḃ na Cḡaoiḃe Ruáiḃe*, Knights (or champions) of the Red Branch: adj. *cupaṣa*, heroic, champion-like.

*Ḍáil*, f., a meeting: company, presence, nearness: here only in the phrases, *am' ḏáil*=in my company, or, to meet me, *ad ḏáil*, etc., *as ṣmall 'na ḏáil*, 223, going into its neighbourhood, approaching it, coming to it: *naḃ ṣcáctṣar liom a ṣéaḃt am' ḏáil*, that I fear not his coming against me: *i noáil liom*=near me. The compd. *comḏáil* (q.v.) is used in the same way.

*Ḍall*, adj., blind: twice, at 459 and 595, *ṣeanóir ḏall*, a blind old man.

*Ḍán*, m. (gen. *ḏána*), fate, lot, destiny: only once, *i noán úinn*, 238, in store for us, i.e., fated or allotted for us. (Prob. identical with the O. Ir. *ḏán*, a gift, W. *dawn*, Lat. *dón-um*—hence what is *given* or allotted to man: cf., Engl. *lot*.)

Ծάνα, adj. (a) bold, daring, fearless : ' ցá տաբաւոն ցօ  
 ւάնա, l. 200, chasing her boldly : (b) in a bad sense,  
 fierce, violent, unscrupulous, ան բաժաժ ւάնա, the  
 fierce giant, (c) presumptuous, impudent.

Ծօօր, adj., dear, costly, օեն տ-րիօժա ծօօր, l. 30, of the  
 costly silk, օե շնեւ ծօօր, of costly quality.

Ծար, prep., on, by : օար ան լամ ին, by that hand ;  
 օար մ' օնօր, on my honour. Same as տար, with  
 initial flattened as ցօ, from օօ, ցան from օան,  
 օեն, etc., օար was also used for *on*, *over*, like տար,  
 but the two forms are now distinguished.

Ծարիմբ, adv., in truth, for certain, in earnest : only  
 once, at l. 216, ցօ յաջեամ օարիմբ Տ. ռ. Օ., till we  
 reach T. ռ. Օ. in earnest : ան օարիմբ աժա շն ?  
 Are you in earnest ? (Supposed by some to be  
 for օար-(ի)իմբ, by truth, or օար-(ի)իմբ, by truths  
 which would make it easy enough : but more prob.  
 it contains the word օարմբ, true, certain, and  
 օարիմբ, may therefore be օար-(ո)արմբ, or  
 օօ յօւ-(ո)արմբ : cf. ցօ օարմբ, and օար ցօ օարմբ,  
 by all that is certain, most certainly.)

Ծաժ, m., colour, hue : genit. օաժա, pl. օաժա and օաժ-  
 աննա : ար օաժ ռա ց-օօր, of the colour of the  
 berries.

Ծեալբ, (1), adj. (a) hollow, empty : իրարան օեալբ, an  
 empty purse, օ քօօա ցօ օեալբ, his pocket empty :  
 (b) poor, miserable, օւնն օեալբ ; (c) useless, vain,  
 օա օեալբ ան շնարտ աջամ, it was a useless visit of  
 mine, 546.

Ծեալբ, (2) f., a figure, form, image, statue : esp. the  
 form of the face, the features, օւո օալցօեան ար

peápp vealb, of the best formed features: genit. veilbe, dat. veilb: sometimes the form veilb, is found as a nom., but unless some reason as assonance requires it, it is wrong. So also reilb and reilg, are wrongly used for realb and realg. (Prob. identical with vealb (1) meaning at first a *hollowed* or carved figure, then the features of the face: W. *delw*: Eng. *delve*, has the same root.)

Deallpað, m., brightness, splendour, ba h-ionann veallpað ói 'r don gniém, her splendour was equal to that of the sun. (Also vealpað: may be for vo-geal-pað, cf. véanam for vo-genam, root gen: but a few words fluctuate between g and v, e.g., gallán and vallán (a pillar stone), gíng and víng (a wedge), gíapað and víapað (to climb). So perhaps vealpað for geal-pað.)

Déanam, m., make, shape, figure, genit. véanma: ar peápp vealb ar véanam, of the best features and form: really inf. of gnim or gnóim, I make (q.v.)

Dearg, adj., red, bright red, of fire, vearg-lapað=red kindling, red heat: of blood, vearg-lámað=bloody-handed; of the cheek and lips; of berries and other fruit; of the rose; of wine, míl óa h-ól tré véarg-íon, honey mixed with red wine: of gold (very often) ne peultairb vearg-óir, with stars of red gold, 31, gneannta ve véarg-óir, carved out of red gold, 43 (óir burðe *yellow* gold, once, 46): of materials, vearg-íróil, red satin, capórg véarg, a red coat.

Déiró n. f., see vīaró.

Dém, n. f. (prob.), end, rear: only in the phrase fá dém.

=after, in quest of, for (not found in the grammars):  
 ρά'm óein, after me, in quest of me, ρά'ο' óein=  
 after thee, etc., ρά óein α μάτταρ, in search of his  
 mother. (Sometimes written óéigin and appears  
 to be a deriv. of οιαρό or óérò (end) and identical  
 with the form óéròean—found in óéròean-αò, last,  
 final, with loss of middle ó: cf. the similar phrases  
 ταρ ðeann 'over end'=for, όρ οιαρό='over end'  
 =after.)

Όειμ, αοειμ, irreg. v. I say: the fuller form αοειμ  
 found at ll. 453, 457: only a few of the tenses  
 occur: the perfect ουβιαρ, (I said), 94, ουβαιμ,  
 (he said), at ll. 151, 168, 260, etc., αουβαιμ, at ll.  
 53, 263, 375: inf. ράò, to say, saying, at 340, 449,  
 373 (οειμ=αο-βειμ, which lost the β: αβιαμ  
 =απιαμ=αο-βειμ, which lost the ο.)

Όεοò, f., drink, a draught, αράν αζυρ νεοò, bread and  
 drink: gen. οιζε, dat. οιζ: κυρν οιζε=drinking  
 horns (or cups).

Όεορ, νευρ, m. (1), a tear, gen., νεορ and νέρ, pl.,  
 νεορα and νευρα: ραρα νευρ, 166, showers of  
 tears, οο ρίλ na νευρα, the tears dropped: αζ  
 ρίλεαò νευρ, shedding tears, οόρτα νεορ, a shower  
 (or showers?) of tears: νεορ, now the more usual  
 form, but νευρ, more usual in λαοι, prob. for  
 assonance sake: (2) a drop of water, milk, blood,  
 etc., but βραον (q.v.) is more usual in this sense  
 (O. Irish óer for 'oezi,' W. *dagr*, Greek *dacr-*  
*uon*, Lat. *lacr-ima* for 'dacr-ima,' Engl. *tear*.)

Όιαρό, f., the end, the rear; only in the dat. after  
 certain prep. as in, ρά, όρ: ι νοιαρό in the rear or

wake or trail of, *am' óiarò*, after me, etc. Three other forms are found, *óeirò*, *óeorò*, and *óeo*—this last abbrev. form being used in the phrase *go óeo*=till the end, for ever—where *óeo* does not mean 'life' or 'death' or 'breath' but simply *end*. *fa óeorò*, and *óp óiarò*, are other phrases: the genit. perhaps occurs in the proper name *feap-óiaró*= 'Last man,' 'last-born,' Postumus? (O. Ir. *óiaro* and *óegaró*, W. *diwedd*.)

*Óiallao*, f., a saddle: gen. *óiallaoe* or *óiallaoa*: only once, *óiallao gheannta óe óeapḡ-óp*: *óiallaoóip*, a saddler. (W. *dillad*, clothing.)

*Óian*, adj., strong, rushing, swift: *mapcá óian*, a swift rider: *an t-eac go óian*, the steed (rushing) swiftly: very great, excessive, *le tpuime óém an ualaig*, with the excessive wt. of the load, 567.

*Óipeac*, adj., straight, direct: *líne óipeac*, a straight line: *go óipeac*! exactly, precisely, just so!

*Óip, óiap*, f., two persons, a couple, a pair: *óip* makes *óipe* in genit., *óiap* makes *óipe* or *óéipe*: twice—at 289, *an óip ban óḡ*, the two young maids, and at l. 483, *mo óip mac*, my two sons. Being a subst. *óip*, governs a genit. pl.

\* *Óiultao*, m., a refusal: only once, 145: also infin. of *óiultaim*, I refuse.

*Ólaoi*, f., (otherwise *ólaoiḡ* and *ólaorò*) a lock or tress of hair: at 34 and 472, used for the hair in general, *a ólaoi map óip*, her hair like gold. (Prob. allied to *óliḡeao*, to bind, *óual*, a lock, W. *dól*, a loop, noose.)

*Ólúč*, adj. (a) close, pressed, tight; (b) near (c) quick.

fast, ll. 20, 21, *vo bí ári 5-coim.....5o vlút 'na*  
*vérö*, our hounds were close behind her: *as teact*  
*5o vlút*, 296, coming quickly. (Prob. a past  
 partple. from *vlis*=bind: cf. *vlaoi*, *vual*, etc.)

*Voct*, adj. (1) tight, strait, narrow, restrained: (2)  
 closed, fast, (3) fast, quick: only once—and in this  
 last sense, *5o lán-voct*, full fast, forthwith. (A  
 past part. probably and allied to Eng. *tight* and  
*taut*: *5neim voct*, a tight hold, *choiröe voct*, a  
 narrow heart, *pún voct*, a dark or reserved  
 thought.)

*Voio*, f., the hand: *vo pugar ar a lám am' vóio*, 93,  
 I took her hand in mine. (Doubtless allied to  
 Grk. *dakt-uloi*, the fingers, Lat. *digit-i*, French  
*doigts*.)

*Vóig*, adj., apparent, likely, probable: *ir vóig liom*, it  
 is likely in my opinion=I think, I fancy: compar.  
 irreg. *vóca*,

*Voilb*, adj. (1) dark, gloomy, (2) sad, mournful: *5iö*  
*voilb liom a luath ór áro*, though grievous to me  
 to tell of it aloud.

*Voilg*, *voilg*, adj., sad, woeful: hard, difficult: *ir*  
*voilg liom*, it is woeful to me, compar. *voilge*, more  
 grievous, worse, *voilg* is prob. but another pron. of  
*voilg* (*voilg*).

*Voimín*, adj., deep, profound: also *voimín*, compar.  
*voimne*: only once—*peart röö-voimín*, an earth-  
 deep grave—a grave deep in the earth: *rinne pá'n*  
*b-röö*, stretched under the earth.

*Voicúig*, v, darkened, became gloomy: l. 325, *nín*  
*bpaöa 5ur voicúig an rpeur*, not long till the sky

darkened : perf. 3rd sing. of *ὑοίμευζαὸ*, to *darken*, from *ὑοίμεα*, dark.

*ὑόιμεαὸ*, m., a pouring, a shower : *ὑοίμεα* *ὑοίμε*, a shower of tears—for *ὑόιμεαὸ*, or perh. for *ὑόιμεα*, the pl. showers, with the asp. *τ* suppressed: strictly the inf. of *ὑόιμειμ*, I pour, shed, spill. (Prob. for *ὑο-μεατ-αὸ*, from O. Ir., *μεατ*=give, the *ο* being lengthened in compensation.)

*ὑοεαὸ*, f., the face, visage, look : *ἀρ βρεαζῖτα ὑοεαὸ ὑά βρεακα ρύιλ*, of the brightest face that eye has ever seen : gen. *ὑοειῖε*, dat. *ὑοειῖ*. (Allied to *ὑοεμε*, the eye and *ὑοεμε*! look! and to *ῥονναμε*, I saw=*ῥον-ῥαμε*.)

*ὑοιῖεανναὸ*, adj., glittering, sparkling : *κοιόιν ὑο. ἀρ α ῥεανν*, a glittering crown upon his head ; from *ὑοιῖε*, a spark, sparkle, glitter, also *ὑοιῖεανν* and *ὑοιῖεός*.

*ὑοιμ*, m., a back, ridge, summit: only at 324, *ζαοῖ μῆαρτα ἀρ ὑοιμ ρλέιβ(ε)*, a March wind over a mountain's ridge: and at 227, in the place-name *ὑοιμ-λοζαὸ*, 'Lughaidh's Ridge.' The nom. is sometimes *ὑοιμ*, the genit. generally *ὑοιμα*, but at 227, *ὑοιμε*, prob. for assonance with *buille-αὸ* in same line. (W. *trum*, irreg. for *drum*: Lat. *dorsum*.)

*ὑοαὸ* (1), m., nature ; custom, law: only once, 580, *νί βρευζ ἀρ ὑοαὸ ῥαμ μαιμ ὑο μιάὸ*, no lie is it a custom for me ever to tell, or *my nature* to tell. *ἱρ ὑοαὸ ὑο μάκ ἀν ῥαῖτ λυῖ ὑο μαρβαὸ* (*Seanμάὸ*), it is a young cat's nature to kill a mouse: *ἱρ ὑοαὸ ἀῥαρ ὑό έ*, it is his father's nature, 'kind father

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Дубаѣ, adj., sad sorrowful, melancholy: prob. from  
дубъ, black, dark, gloomy: but cf. рубаѣ, bright,  
cheerful, merry.

Θυβάρητ v. See θεῖον.

Dubjónac, adj., very sorrowful (or black-sorrowful):  
 only once, at l. 315, ba ðubac, ðubjónac rinn  
 'na vialð, sad and very sorrowful were we after her  
 (departure): either for ðub-þjónac, cf. ðubac or  
 (more directly) for ðo-þjónac, i.e. ðo intensive  
 from numeral ðó: but even ðub, black is prob.  
 referable orig. to the numeral, cf. Lat. *dubius*.

108 : derivative of *ouille*, leaf of a tree or of a book—a dim., of *oul* (O. I.), leaf, also a book, *cf.*, *folio*: W. *dâl*, a leaf; now usually *ouilleós*, a double diminutive.

ʾŪirīgim, v., trans. and intrans : I awake, rouse ; twice  
 in L. O. (1) trans. at l. 17 perf. pass. ʾŪirīgēaō  
 linn an eilūt māol, the hornless doe was roused by  
 us : and (2) intrans. at l. 310 : ʾo ʾŪirīgēaman ar  
 āi neul, we awoke from our slumber : inf.  
 ʾŪirēaōt and ʾŪiraōt : tā rē 'na ʾŪirēaōt, he is  
 awake ('in his awaking:')

**Dún**, m., orig., a strong, enclosed place, a fort, fortress;  
but often as here, for a castle, mansion, palace :

genit. *uín*, *luēt an uín*, 480, also *uína*: pl. *uín*, *uína* and *uíñte*, l. 195. (W. *din*, A.S. *tūn*, i.e. *town*.)

*Eac̃*, m. (gen., *eic̃*, n. pl. *eic̃*) a steed, a fine horse—as a war-horse, a hunting horse a chariot or carriage-horse; *ar̃ cael-eac̃ bán*, l. 24, on a slender white steed: *ar̃ muin an eic̃ bán*, on the white steed's back: *ceud̃ eac̃*, a hundred steeds. O. Ir. *ec̃*, Lat. *eq-uus*, Gr. *hipp-os* and *hikkos*, Welsh *eb-ol* (a foal). See *pteud̃*.

*Eagal*, f. (gen. *eagla*), fear: 443, *ar̃ eagal ná̃i c̃eac̃t uuit̃*, through fear that there is no return for thee: 507, *ba h-eagal liom ann r̃m*, I feared then: otherwise *eagla*, with some difference of usage: e.g. *ir̃ eagal liom*, *ba h-eagal liom*=I fear, I feared: but *tá eagla oim̃*, 'fear is on me,' I am in fear, I am afraid: another constr. at 445, *creud̃ ar̃ eagal uínn*, what is the fear (or danger) to us? *ar̃ eagal*, *ar̃ eagla*, *o'eagla*, for fear (that) lest. (Prob. *eagal* is the older form: O. Ir. *eccal*, *ecal*, for *ec-gal*, neg. of *gal*=heat, valour.)

*Eala*, f., a swan: *mar̃ eala ar̃ tuinn*, like a swan upon the wave: indecl. in sing., nom. pl. *ealaib̃*, gen. pl. *ealaib̃*, dat. pl. *ealaib̃*. Less correctly *ala*.

*Éroe*, m., orig., dress, clothing of any sort: but at l. 121, and often in the *Sceulta*, battle-dress, suit of armour: shortened form of *éroeab̃* as *veipe*, *tuille*, *cúige*, etc., are of *veipeab̃*, *tuilleab̃*, *cúigeab̃*, etc. See next word.

*Érote*, p.p. of *éroim*, I dress, equip, accoutre: *arm̃ta*, *érote*, armed and accoutred: *éroim*—*éroiḡim*,

another form of *euouigim*, I dress, clothe from *euoac̃*, cloth, clothing.

*Éigear*, m., orig., a man of learning, a wise man; but generally a poet, bard, as at 526, *as éigrib binne, mílre ðæoeal*, with the sweet, musical bards of the Gael: genit. *eigr̃*, nom. pl. *éigre*.

*Eilic* or *eilic̃*, f. (gen. *eilce*) a doe: an *eilic maol*, the hornless doe.

*Éir*, f., lit., a footstep, track, trace; but now used only in the compd. preps. *o'éir* and *tar éir*, 'over track' i.e. behind, after: formerly of place and time, now generally of time: governs a genitive or takes a poss. pron. instead of a genitive: *o'éir na b-Þiann*, after the Fenians: *tar éir an c̃ata ðab̃ra*, after the battle of G., *tar éir ar laoc̃mar̃(e) beic̃ go rann*, 12: *ceol o'á éir ní binn liom*, music after him (or after that) is not sweet to me: irreg. construction at 550 *tar éir mé f̃agb̃ail Al̃man laig̃ean*, 'after me to leave A. L.,' i.e., after I had left—instead of *tar éir f̃agb̃ala A. L. oam*: but this construction is frequent enough at the present day. Older forms *éire*, *éiri*, *éirr̃*, *éirre*: a different word from *air* (*tar air*).

*Eolur*, m., the way, the road: only once, at 447: *múinr̃o an t-eolur oam go r̃am̃*, he will easily show me the way.

*Euict̃*, *Eaict̃*, m. (gen. *euict̃a*), deed or action: generally, a great deed, a famous deed, as, *ait̃ur...ar euict̃aib̃ Þhinn*, to treat of the great deeds of Finn, 528.

*Euict̃ac̃*, adj., of great deeds, famous, celebrated: *ar*

Almain euctaig leatan-laignean, towards famous Alvin of broad Leinster.

Eurcarò, éarcarò, éarḡarò, adj., swift, quick: 488, ro put an t-eac go h-eurcarò rúm, the steed ran swiftly with me, (lit. under me): 538. aet go luat, eurcarò liom gan moill, but swiftly, rapidly (away) with me at once. (For é-rcit=without rest, hence hasty, rapid.)

rá (ro), prep. under, in, up to, towards, about, at, for: under rá'n leic: in rá b'iat oe corcup, rá b'ion: up to rá na neultaið: towards rá'n t-rléib: about rán tír: at ra ðeorò=at last: for an ráč rá o-tugair ḡráð, the reason *for which* thou hast given love. (Orig. ro with short vowel, Welsh *grwo*, *go*: old Celtic *vo*, Gr. *hypo*, Lat. *sub*, Eng. *up*: rá, prob.=ro + a, the poss. pron., sometimes ro and the rel. rá otugair ḡrao, *for which*; cf. ra=ro-a. Often now raoi, which is strictly the compd. pron.=under him. Cf. trío, leir, etc.)

ráḡail, inf. of ḡeibim and ráḡaim (=I get) q.v.

ráḡaim, irreg. v. Secondary and depend. form of ḡeibim, q.v.

ráḡbaim, v. trans., I leave: o'ráḡ rin ra pian mé, that has left me in pain: cionnar o'ráḡbair tír na noḡ! how didst thou leave: o'ráḡbar rlán aḡ luēt an oúin, said farewell to the people of the castle, lit. '*left farewell with*': only forms in laoi, are those of the perfect: inf. ráḡbáil: the b is retained before a vowel, o'ráḡbar, ráḡbáil, but ráḡrao (fut.) ráḡčar (pres. pass.): (ráḡbaim=O. I. rácbaim=ro ač-ḡab-aim, from ḡab=take, also put.)

ƿáilte, f. (1) orig., joy, rejoicing: (2) a salutation, greeting, as ƿáilte an aingil=the Angel's Salutation, the *Ave Maria*: (3) now generally, welcome cúip rí ceo ƿáilte ƿomáinn, she gave or offered us a hundred welcomes: lit. *sent forth* or expressed: ceo míle ƿáilte ƿomáit! a hundred thousand welcomes to thee! (lit. before thee): from old adj. ƿáilro, bright, cheerful, now ƿaoilró.

ƿáinne, m. (1) a ring, ƿáinne caoin, a bright ring: (2) a ringlet, as obviously at 33, 34, ƿáinne óir..... ar ƿac oual buíde, a golden ringlet from each yellow tress: cf. cúl ƿáinneac, a ringleted head of hair. (Orig. áinne, dim. of án or áin, a ring: cf. Lat. *annus* the great ring or circle of the year, dim. *annulus* a ring.)

ƿáirring (or ƿáirring, adj. (1) wide, broad: ro bí bꝛat ƿaoa, ƿáirring, ƿéiró, a wide, long, and smooth covering: (2) abundant, plentiful, ƿáirring innce míl ar ƿíon, abundant. there (are) honey and wine.

ƿánaím, v. intr. I wait, stay, remain: ƿánaím go ƿéiró =let us wait (and move) easily, 151: ƿan aꝥam=stay or remain with me: ƿan liom=wait for me, inf. ƿanmáin and ƿanáct: O. Ir. anaim—f has been prefixed, as in ƿeicim, ƿoꝛcail, ƿáinne, etc.

ƿann, adj., weak, feeble, faint: ar laocꝛaíró beir go ƿann, our heroes had been sadly weakened (reduced): ƿann-laꝥ=feeble and faint: anbꝛann, very weak: anbꝛáinne, great weakness, faintness, oul (no tuítim) in anbꝛáinne, to fall in a faint, to faint. (Welsh, *gwan*, Eng., *wan*, *wane*, *want*, Lat. *vánus*.)

ƿaon, adj., empty, exhausted, weakened, powerless, 294  
 oo ƿiop-ƿa ƿiúróte laʒ, ƿaon, I was bruised,  
 weak exhausted: doubtless allied to ƿann.

ƿát, m., reason, cause: ƿát oo ƿcéil, the cause or  
 beginning of thy history: ƿaou liom ʒo noctair  
 ƿát=I long for thee to reveal the cause: esp. the  
 phrase, 261, ƿiop ar ƿát a ƿcéil, the origin and  
 course of her story=her whole story from begin-  
 ning to end: tá ƿát le ʒac ní, there is reason for  
 everything: ná h-abair ʒan ƿát é=don't say it  
 without cause.

ƿatac, m. a giant: only of ƿomop builleac, an ƿatac  
 oána, an ƿatac treun, etc., at L 301, ƿear mór is  
 used as synonym. (Sometimes written acac—may  
 really be the same as acac or acac, a plebeian,  
 boor, clown. See Notes.)

ƿeabar, m., goodness, excellence: ƿeabar a ƿearrann  
 the excellence of his person=his bodily excellence:  
 ƿear o'á ƿeabar, a man however good or excellent  
 (lit. a man with [all] his excellence): tá ré ar  
 ƿeabar, he is excellent, in excellent health, or  
 amongst the best—ƿeabar na ƿear, the best or  
 choice of the men. (From the old ƿeib=good, a  
 good thing, later as a connective, *like, as*, also ƿeib  
 map.)

ƿeact, f., a time, turn, occasion: only once, oon trear  
 ƿeact, 457, for the third time: now fem., but orig.  
 neuter, ƿeact n-aon=one time, once ƿeact n-ann=  
 a time (there was) *in it*, ƿeact n-aill, ƿeact n-aile,  
 =another time, a second time: a n-aenƿeact=at  
 one time, together. (W. *gwaith*, Lat. *vicis*, Eng.  
*way*: cf. *always*=all times.)

Feað, m., a space, length; (1) of place, *air feað na tíre*=through the length of the land, *air feað na h-Éireann*=throughout Ireland: (2) of time, *air feað an lae*=throughout the day, *air feað trí n-oirċe(að) ar trí lá*, for the space of three nights and three days: *an feað*, the time=while: also *an fæo*, *an færo*, *comfæo*.

Feařaim, v. trans. I give, offer, pour fourth: *řiorċaoin řáilte řearřaim*=the kindest of welcomes I offer (thee); now only in the infin., *řearřċain* or *řearřċainn*, lit. a pouring—hence, rain, a shower: *tá řé ař řearřċainn*, it is raining. (Not connected with *řeřum* (give) or Lat. *fero*, but from root *VER* in Lat. *ver-sor*, Fr. *verser*, to pour: W. *bwřw*)

Feářř, adj., better: irreg. comp. of *mařċ*, good: O. Ir. *řeřř*, which appears to have lost a final *u*, which survives as *a* in the provincial *řearřa*: cf. “*řean řuċ an ġleanna, an řean řuċ řo ř’eřarřa*”—O’Daly’s Munster Poets I. *ar řeářř ġnċom*, who is best (of) deed: *řř řeářř řam*, it is better for me, I had better: *řř řeářř řiom*=I like better, I prefer. (The root is *řeř*, strong, found in *řeřř*, a man, *řċorř*, true, Lat *vir*, *virtus*, Eng. *worth*.)

Feařřao, f., a bar, staff: spindle, axle-tree: *řearřao řarřainn*, a bar of iron: *łorřř-řearřao*, a club bar, a heavy bar, from *łorřř*, stem or stock of a tree, whence *łurřřa*, a leg a shin.

Feařř, m., a grave: only at 302, *řo řuireamařř an řeař mór ċ řeřařř řóo-řoimřř*, we buried the giant in an earth-deep grave: prob. from *řearřaim* ċ put, pour, throw: cf. *cuřř*, a putting, throwing, burial.

Ƒear, adj. (or past participle) known: ní Ƒear oam Ƒéin (it is) not known to myself: from same root as Ƒiop, but not same word for Ƒiop is a subst. (gen. Ƒeara), but Ƒear is (now) an indeclin. adj., but was orig. a verb passive, meaning *was known*: cf. Ƒacar, concar, clor, etc. See Ƒéioir.

Ƒeara, adv., now, from this forth, at once, immediately: only at 571, Ƒuarcaíl-Ƒe Ƒeara ar mo búroin, relieve *at once* my workmen: O. Ir. Ƒoœerta and boœerta, prob., as Dr. Atkinson suspects, for Ƒo(n)o(Ƒ)ec̃ta, at this time or turn.

Ƒeucáim, v. intr. and trans. (1) generally intrans. I look, gaze: o'Ƒeucar Ƒuar in a ŷnúir, I looked up into her face: occasionally trans. I look at, see behold, as at 440, o'Ƒeucáin Ƒhinn ar a móir-Ƒlóig, to see Finn and his great host. (A diff. word from Ƒeicim, which is from c̃im, Ƒeucáim from O. Ir. Ƒég=look.)

Ƒeur, m. grass, herbage: gen. Ƒéir, often (esp. in poetry) Ƒeoir, an b̃áir an Ƒeoir, on the top of the grass: Ƒeur t̃ium, 'dry grass,' hay, but often without t̃ium, as beairc Ƒéir, a bundle of hay.

Ƒeurta (Ƒéarta) m. a feast: pure Irish Ƒleað, cuim, cóirir, etc., often with Ƒleað, as at 399, bí Ƒleað ar Ƒeurta ann oo Ƒíor, feasting and festivity, continuously. [Norm. Fr. *feste*, now *fête*, Span. *fiesta*, Eng. *feast*, all from Lat. *feſta*, (n. pl.) feasts, festivities.]

Ƒéioir, appar. an indeclin. noun, power, ability, possibility: ir Ƒéioir liom=there is power with me=I can; also, ir Ƒéioir oam, it is pos-

sible for me, I may or can: but this is modern, formed on the analogy of *ır میان لیوم*, *ır تایئنهام لیوم*, etc., *férom* was really a verb, *férom* or *férom*, *i.e.*, a pres. passive of *férom*, I can, therefore, *férom*, strictly = it is possible: *b'férom*, 238 = *bað férom* = it might be possible, perhaps.

*Férom*, f. (sometimes masc.) use, service, need: effort handling, *le férom na leice lán-móme*, with handling that full-great flag: gen. *férome* and *féroma*: formerly neuter like *şheim*, *léim*, etc.

*Fiað*, m., a deer: *ı ş-croicnið fiað*, in skins of deer: orig. an adj., meaning *wild*, hence, a wild animal: *cf.* Eng. *deer*, Germ. *tier*.

*Fiaðale*, m., a weed, weeds (collect.) only at l. 544; from *fiað*, wild, Eng. *weed*, W. *gwydd*.

*Fiaþungim*, v. trans., I inquire, ask: with *ve*, as at 517, *o'fiaþungear féin ann rin róib rúo*, I then inquired of those: inf. *fiaþunge* or *fiaþunge*: orig. the same word as *iaþarð*, to ask, but now the meanings and constructions are different: *iaþar* *ar*, ask of him, *fiaþung* *óé*. inquire of him: O. Ir. *iaþaigir*, which in one case lost the *f* and *ş* and produced *iaþarð*, in the other prefixed *f* and transp. *ır* and gave *fiaþunge*.

*Fial*, adj., generous: *şionn fial*: genit. and voc. *féil*:  
▲ *Oirín féil*!

*şian* (1) masc. (a) orig. *şian* (with one *n*) a hunter: *şian-boð* = a hunter's booth or bothie: *şian-ðorcar*, a hunter's slaughter, the game killed by a hunter, a hunter's triumph: (b) a soldier, warrior, cham-

pion : (c) a Fenian or soldier of the ancient *Fianna Éireann*, or military forces of the early Irish kings: esp. (as in *Uaoi*), those commanded by Finn, son of Cumhall: in mediæval times *fiannaró* and *féinnró*, were more used for a soldier in general. Genit. *féinn*, pl. *fianna*. In sense (c) occurs four times, always in genit. pl. at ll. 4, 51, 81, 547. (2) fem. collect. the Fenian body, the military, or army: mostly in this sense in *U. O.*, genit. *féinne*, dat. *féinn*: six times in nom., once in gen. 67, five times in dative. (O. Ir. *fián*, from the root found in Lat. *VĒN-ARI* to hunt, *VĒN-ATOR*, hunter: *vĕn-īre*=go, *vĕn-ari*, to make go,=hunt: Eng. *wend*. The hunter early became a warrior.)

*Fillim*, v., intrans. and trans: always intrans. here: I return, go or come back: perf. at 320, *nó ar fill rí*, or whether she returned: fut. 448, *ar fillfeao ríán*, and I shall return safe: inf. *fillleao*; 263, *ná b'fillleao ói*, that there would not be a return for her=that she would not return. Root *fil*, found in Lat. *vol-vo*, Eng. *wheel*, Germ. *welt* (the world).

*Fion*, m. (gen. *ríona*) wine: n. pl. *ríonta*, used at 258 as a gen. pl., *iomao ríonta mílir*, many sweet wines, perh. for *ríontaó*, cf. *coillteao*, *bailteao*.

*Fionn*, adj., fair, white, bright: compar. *finne*. (O. Ir. *finn*, W. *gwyn*, Lat. *venus*, orig. beauty.)

*Fíor-éaoim*, f., true kindness: only in *fíor-éaoim páilte* at 95, the true kindness=the very kindest of welcomes.

*Fíor*, m. (gen. *féara*) (1) infin. of *féara*, I know, orig.

to see, to visit as *céròeam anoir vó fíor*, let us go now to see (or visit) her: (2) knowledge, *fíor ar fáct an rceíl*=knowledge and origin of the story=the whole story: *gan fíor*, without knowledge, unknown to, secretly, sometimes *as gan fíor*: *so b'fíor tam*, with my knowledge, in my opinion: *feap-feapa*, a man of knowledge, a seer, wizard: *b'puil a fíor asao*=have you its knowledge=Do you know? (O. Ir. *fírf*, W. *gwest*, Engl. *wit, wise*, Lat. *video*.)

*fítcéall*, f., (gen. *fítcílle*, dat. *fítcíll*), chess: only once, in genit. *as imipt fítcílle*, playing chess. (O. Ir. *fítcéll*, *fíocéll*, for *fío-cíall*, lit. the board wisdom or art, from *fío*, now *fíó*, a wood, tree, board and *cíall*, wisdom, skill: W., *gwydd-bwyll* from *gwydd*, wood, board, and *pwyl*=Ir. *cíall*.)

*fílaic*, m., a prince, great lord, ruler: gen. *fílaica*: *iomóa mac m'g asur áro-fílaic*, many a king's son and high prince, 85; *'ra líac't fílaic áro*, and the number of high princes: gen. plu. for the older and more reg. *fílaic n-áro* (W. *gwlad*, a kingdom, a country, A. S. *walda* (in *Bret-walda*) a wielder, ruler, Lat. *validus*.)

*fíleav*, f. (gen. *fíleav*, dat. *fíleav*), a feast, banquet; *vo geobair fíleav*, imipt ar ól, thou shalt get feasting, playing and drinking: often in later times with *feurta* as at 399, *bí fíleav ar feurta ann*, there was feasting and festivity: O. Ir. *fíleo*, W. *gwledd*, Eng. *wealth*.

*fíleapc*, f. (a), a branch, wreath, garland: *fíleapc aip'gíro*,

a silvery wreath (*b*), a rod, wand, *plearc* *uolbte*  
=a transforming wand=*rlac* *uiaoióeaáta*: esp.  
*plearc* *rlaáa*, a prince's rod, *i.e.*, a sceptre=*rlac*  
*mošóa*.

*Fluó*, m., chickweed: *W. gwlydd*, Eng. *wild*.

*Flúipre*, f., plenty, abundance: *flúipre* *den* *arían*: *cf.*  
*flúipreaá* *šac* *éirc* *ar* *an* *toinn*, abundance of all  
fish on the wave, Munster Poets 2nd Series, p. 48.

*Fóo*, m., the earth, ground: the green sod: *pearc*  
*fóo-uóimín*, a grave earth-deep=deep in the earth:  
(2) a piece of earth, of turf or the like: *fóo* *móna*  
=a sod of turf.

*Fóil*, adj. (also *fóill*) soft, quiet, gentle: *éirt* *liom*  
*šo* *fóil*, listen to me gently and quietly: *pó* *éiruš*  
[*Šuáinne*] *šo* *fóil* *poiróionaá* Grainne arse  
quietly and calmly: *fan* *šo* *fóil*=wait easy (not  
'wait a while'). See Notes.

*Fóimicín*, inf. of *fóim*, I relieve, assist: with *ar* (=for)—*as* *fóimicín* *opm* *féin*=to relieve me.  
(*Fóim* is prob. for *fóimicín* and contains the root  
*imic*=to run: *cf.*, *suc-currere*=succour, to *run up*—  
with help.)

*Fóimneart*, m. great strength, might: *for-neart*=over-  
strength.

*Folaá*, inf. of *foluigim*=I cover: twice, 32 *as* *folaa*  
a *bpoša*, covering her shoes, and 42, *as* *folaa* *an*  
*ptéro-eic* *báin*, covering the white steed.

*Follám*, adj. (1) of the body, sound healthy: (2) of  
food and other things, wholesome, good, healthful.  
(Prob. for *fo-rlán*, very healthy or sound, *fo*=  
well: the *i* in the last syll. seems a mistake.)

ƿolc m. hair of the head: (O. Ir. ƿalc, W. *gwallt.*, genit. ƿult.

ƿonn, m., (1) pleasure, delight: ƿacac le ƿonn go c. n. O. I will go with delight: (2) melody, music, song: ʒabáil ƿunn=to sing a song: esp. the *air* or *tune* of a song.

ƿnar, m., a shower: in laoi, always a shower of tears: ƿnara oeop or oeup=showers of tears. (O. Ir. ƿnar, ƿnoir=*versus*, an overturning, a pouring out, from ƿer—root of ƿearaim, ƿearcainn, q.v.)

ƿuaʒaim, v. trans., I call out, proclaim: 213, o'ƿuaʒaim cat ar comrac, he proclaimed contest and conflict =challenged to battle: comrac o'ƿuaʒiao=to offer battle, challenge: O. Ir. ƿuacraim ƿócraim =ƿo-ac-ʒair-im=I call out to.

ƿuam, f. a sound: gen. ƿuame and ƿuama: anctly. neuter.

ƿuapar, v. irreg. perf. 1st sing. of ʒeibim, I get, find: =I found, gained, won: oo ƿuapar bláo, I gained praise (or fame). See ʒeibim.

ƿuil, f. (gen. ƿola) blood: ac ƿileao ƿola, 295, dropping or losing blood.

ƿulangaim, v. trans. (1) I suffer, bear, endure: (2) I let pass, I disregard: in this sense, once with ʒeapa, 101, ʒeapa nac bƿulangairo ƿioi-laioic, a request that true heroes do not disregard. (Also ƿulaingim, ƿuilingim :=ƿo-ling-im=I run under, undergo.)

ʒabaim, v. trans. and intr. (a) I take, seize; twice in 3rd S. perf. oo ʒabiongantar ƿionn, wonderseized Finn, Finn was amazed: oo ʒab. 1. ʒac n-aon oioob wonder

s. each (one) of them, 514 : this is the true Irish idiom for such ideas : so also with *εαγλα*, *ρεαρς*, *βρον*, etc. (b) I take (leave)—with *λε* or *ρε*: *οο ζαβαιαν αρ ζ-εαο μρ αν οις*=we took our leave of the maid : (c) I take to (a person), therefore, give, offer: *οο ζαβαρ βυρθεααρ λερ αν μς*=I gave thanks to the king : (2) intrans. I take myself=I go, pass: as at 553, *αρ νζαβαιλ οαμ τρε ζηλεανν-να-ρμολ*, on (my) passing through Glenasmole. This verb is regular making its fut. and cond. *ζαβραο* and *ζαβραινν*, but it sometimes borrows these tenses (in all meanings of *ζαβαιμ*) from the allied form *ζειβιμ* (I get) making *ζεοβαο* (I shall take or go) and *ζεοβαινν* (I shd. take or go).

*Ζαοαρ*, m., a hunting dog, beagle: *αρ νζαοαιρ βελ-βιννε*=our sweet voiced hounds.

*Ζαιρ*, f. (gen. s. *ζαιρε*, n. pl. *ζαιρτα*) a shout, a cry: *ζαιρ ζυιλ*, a cry of wailing, a loud wail: a cheer, *ζαιρ μαοιριμ*, a cheer or shout of exultation: mostly here in pl. *ζαιρτα*: esp. with *τρι* as *τρι ζαιρτα ζυυνν*=three shouts of joy, *τρι ζαιρτα κυμαιο*=three cries of sorrow. (Connected with *ζαιρ* in *ζαιρ-ιμ*, I call, now *ζοιρ-ιμ*: *ζαιρε*, laughter: Welsh *gair*, a word, Eng. *cheer*.)

*Ζαιρεαο*, m. valour, heroism: deeds of valour; *ζνιοιμ ζαιρτιο*=a deed of valour: *τρεις τε οο ζαιρεαο*, leave off (speaking of) thy deeds of valour: also *ζαιρce*, *ζαιρce*.

*Ζαιρτιοεαο*, *ζαιρεαοαο*, m., a champion, knight, warrior: always implies distinction; only at 570,

where Oírin is addressed as *a muō-ḡairciorōḡ óiḡ-*  
O noble young champion !

*ḡaoḡ*, f., a wind : *ḡaoḡ mharḡa*=a March wind : gen. *ḡaoite*, dat. *ḡaoit*.

*ḡar*, m., a short distance, or a short while ; *ḡar beaḡ*  
*'na veorō*=a little distance behind her : also  
nearness, *i nḡar ōam*=near me, also, *a'm ḡar*, in  
my neighbourhood=near me. (Allied to *ḡoirno*  
and *ḡearr*, *short*.)

*ḡarb*, adj., rough, fierce : coarse : of the touch,  
appearance, voice, etc., only in the phrase 183,  
*i nḡarb-ḡléic*=in rough conflict.

*ḡarḡa*, pl. of *ḡáir*, a cry, shout, q.v.

*ḡeall*, m. (1) a word, promise, pledge : (2) the equal,  
equivalent, the worth : *baō ḡeall le ceur*  
(*clorōeam*) which would be the equal of a hundred  
(swords).

*ḡeallaim*, v. tr., I promise, pledge : 447 *vo ḡeallar ōi*  
*ḡaḡ ní*, I promised her everything : inf. *ḡeallamain*.

*ḡean*, m., (1) love, affection : *ḡráō aḡur ḡean vo ḡabairḡ*,  
to give love and affection : (2) lovable, amia-  
bility, *a bean ar mó ḡean*=O woman most  
amiable : hence *ḡeanamail*, amiable.

*ḡeara*, pl. of *ḡeir*, q.v.

*ḡeibim*, irreg. v. I get, find : *mar vo ḡeibinn a lán*,  
as I used to get plenty of it : indirect pres. *ḡaḡaim* :  
perf. *ḡuairar* from a different root : fut. *ḡeobao*,  
cond. *ḡeobainn* : indirect *ḡuirḡeo* and *ḡuirinn* :  
inf. *ḡáḡail* for *ḡo-ḡab-áil*, from *ḡab*=take : imperat.  
*ḡáḡ*. (Weaker form of *ḡabaim*=I take, seize.

receive: but some of the tenses interchange: See *ḡabaim*.)

*ḡeip*, f. (gen. s. *ḡeipe*, n. pl. *ḡeapa*, gen. pl. *ḡear*): (1) a prayer, request, *ḡeapa ṽo cūipum av' cōmaiṽ*=a request I put before thee, I make of thee: (2) a command, order, strict injunction: *ḡeapa ṽo cūip ṽi aṽ an tpeun*, commands she imposed on the giant: (3) a solemn pledge, bond—the breaking of which brought punishment, *ṽo cūip ṽi me ṽa ḡeapaib cṽuairō(e)*, she placed me under strict bonds: (4) a prohibition, a prohibited thing, *ṽ ḡeip ṽam ṽin*=that is prohibited to me=I may not do that, though sometimes in this phr. it means a *command*: (5) an unlucky, disastrous thing. The sing. *ḡeip* does not occur in the *ḡaoi*, but the pl. three times, at 101, 229, 471—the meaning and construction being different in each case. (The root is *ḡuro*—of *ḡurōim*=I pray, request: O. Ir. *ḡerr* a prayer, request: cf. *ṽipṽ* from *ṽeo*—*meṽṽ* (now *meap*) from *mṽo* (think) whence *mṽōeaimāin*=meditation.)

*ḡeuz*, f. (1), a branch, *ḡo bāip na nḡeuz*: (2) a limb of the body, esp. an arm, *le ṽóipneapc ḡeuz*, by might of his arms.

*ḡrō*, conj., though, although: *ḡrō ṽoibḡ liom a luao*, though sad to me to speak of it. (Also *cṽrō*, O. Ir. *cṽo*, orig. a neuter pron., what? then *what though*, *what if*: cf. Lat. *quod*=what and though, *quid*=what and why? with the neuter pron. *eo*, *ḡrō eo*, or in one word *ḡrōeo*, though (it be) that, even so, however, nevertheless: *mai ḡrōeo*, as though, indeed! forsooth! anglicised 'moryah'!)

ḡiorca, m., a girth, a horse's girth : only once, ṽo ḡiur ḡiorca óir, the golden girth broke, 586 : (From the Eng. *girth* : pure Irish cior, or ciorlač.)

ḡlacaim, v., trans., I take, receive, accept : (2) in 3rd pers. sing. to seize, affect : ḡlac uaman an t-eac ban,—fear seized the white steed=the white steed took fright : see ḡabaim : ḡlacaim maiteam (pároun) aḡao=let me receive your pardon=I beg your pardon : (3) I take, feel, am affected by : ṽo ḡlacar cuirre, I took weariness=I felt weary or sad : late for the more idiomatic ṽo ḡab (or ṽo ḡlac) cuirre mé=weariness seized me.

ḡlan, adj. (a) clean, pure : often of gold, óir ḡlan=pure gold : óir buirde ba ḡlaine rcail, yellow gold of the purest quality—(lit. shade or hue) : (b) clear, bright, unclouded, as of the sky, the eyes, gems, etc., a porca ḡorma, ḡlana, ḡan rmut=her blue eyes clear without a cloud. (W. *glan*, Eng. *clean*.)

ḡleann, m., a glen, a deep valley : any vale or valley : i nḡleanntaib mine=in smooth or pleasant vales : (O. Ir. ḡleno, genit. ḡlinne, ḡlinne : Rriope an ḡleanna=the Knight of the Glen or 'Glyn' in co. Limerick : W. *glyn*, whence Eng. *glen*.)

ḡléic, f., turmoil, conflict : 183, 232 : the e is long though often unmarked : in both places in laoi, assonates with laoc, which contains a long diphthong : and generally assonates with a long vowel in poetry : prob. not connected with ḡlac=hold, but with ḡliač and ḡleo, of which it is perhaps a dimin. for ḡliač-ac or ḡliac. See ḡleo.

ḡléipe, f. (1), brightness, purity : (2) the purest part,

choice, or best of anything: *gleipe na rluağ*=the choice of troops, picked troops: *gléipe laoc*, the choicest hero: cf. *reabar na rluağ*, *reabar na brear*: often considered a different word from *gléile*, but prob. identical: *gléile*=*glé-ğile*

*Ġleo*, m. (1) noise, roar, tumult: (2) battle, conflict: *ceud eac ar mipe i nĠleo*, 119, *Ġniom Ġaircib dĠur Ġliaò*, 2; (genit. *Ġliaò*, dat. *Ġliaib*: but also nom. *Ġliaò*, gen. *Ġliaib*.)

*Ġleuraim*, v. trans. and intr. (1) trans. (a) I dress, equip: (b) I furnish, *teac Ġleurtu*, *reompa Ġleurtu*: (2) intrans. with *ar* on, 485, *oo ĠleuraĠ oim*, I prepared, got ready, dressed myself.

*Ġliaò*, see *Ġleo*.

*Ġlic*, adj. (a) prudent, shrewd, *oune Ġlic*: (b) in bad sense, cunning, artful, *reap Ġlic olige*=a cunning lawyer: (c) of arms, strokes—cunning, sure, *Oirín na n-arm Ġlic*.

*ĠlórmaĠ*, adj. (1) lit., bright, splendid, glorious, *lá ĠlórmaĠ*, a splendid or glorious day (O'Begley) from *Ġlóir*, brightness, radiance: *roillreac ĠlórmaĠ maĠ an nĠpéin*, splendid, glorious as the sun: (2) fig. glorious, renowned, famous.

*Ġnaoi*, f., the look, countenance, aspect: *ar veire Ġnaoi*=of the fairest countenance. See *Ġné* (1).

*Ġnát*, adj. (or past partle.) 1 (a) orig., known, recognised, from root *gne* or *gen*, cf. *aitne*=*ac-gne*: *oune Ġnát*, a known, familiar person: (b) well-known, usual, customary, *maĠ ar Ġnát*, *maĠ ba Ġnát*, as is (or was) customary. (2) m., a known thing, practice, custom, wont: *ir Ġnát liom*, it is my

custom, my way : oe ḡnát, as a habit, usually, W. *gnawd*.

ḡné, (1) m., the look, face, countenance : allied to ḡnaoi q. v. a ḡeil-ḡne=his bright countenance. (From ḡen- W. *gne*, Eng. *ken*.)

ḡné (2), m., kind, sort, species : diff. word from preceding : allied to Lat. *genus*, Eng., *kin*, *kind*, root, ḡen=produce.

ḡnīm (or ḡnīom), irreg. verb, I make or do : from root ḡnī (ḡen) come pres. ḡnīm, imperf. ḡnīominn, perf. ḡunnear=ḡugnear=ḡo-ḡnī-ar : sec. and dep. forms véanam, véanainn, véápnar : fut. and cond. véanrao and véanrainn, *double* forms from the older vénao. vénainn : sec. and dep. vionḡnao, vionḡnainn : the unusual nač nḡnīm (for nač nvéanam), found at 424. Forms found in ḡaoi are very few : pres. at 424, condl. at 478, perf. ḡinn' (for ḡinne) 488, inf. véanam, once : p. partle. véanta, once.

ḡnīom, m., deed, act : orig. inf. of ḡnīm : oo bḡeápp ḡnīom ḡaircīo, who was best for deed of valour : gen. ḡnīoma and ḡnīm, pl. ḡnīoma, collect. ḡnīomrao, less correctly ḡnīomarta.

ḡnúir, f., the face look, countenance : o'ḡeucar ruar in a ḡnúir, I looked up into her face : connected with ḡnaoi, ḡné (1) *ken*, etc.

ḡnúir, m. (pl. ḡnúira and ḡnúir) : the neigh of a horse : oo léis trí ḡnúira ar ór áro, gave forth three neighs aloud : otherwise reitpeac.

ḡo, prep., to, towards : of place and time (a) of place, ó Luimneac ḡo Corcaig=from Limerick to Cork.

takes *h* before vowels, *go h-Éinnn glair*=to green Erin; with the art. the latter resumes the orig. *r*, as *go ran áit*, usually written *sur an áit*=to the place, *sur an mbaile*=to the town: (*b*) of time, *go ceann bliaðna*, to the end of a year, for a year: *ó éir go veimead*=from beginning to end. (O. Ir. *co*, a diff. word from the following.)

*go* (*gon*), prep., with, along with: rare now, but in such phrases as *míle go leic*, a mile *with* a half=a mile and a half: *rlat go o-trian*, a yard and a third: before vowels, resumes the older form *gon*, (often written *go n*-), *Éire gon iomaio reuo: ceuo caoma(c) gon a lompaib óir*=with their fleeces of gold. (O. Ir. *con*, *co*, Lat. *con*, *cum*, W. *can*, *gan*.)

*gráó*, m., love, affection: often with words more or less synonymous, *gráó asur sean*, *rearc asur gráó*, etc., *gráó ro éabairt ro úine*=to love a person, to fall in love with some one: usually transl. to *give* love to a person: but prob, rather to take (or conceive) a love or liking for some one; cf. the Engl. phrases, to *take* a liking, a fancy, to *conceive* a passion, a hatred, etc.

*gráin*, f., hate, dislike, disgust: an object of dislike, *gráin liom é*; (*b*) ugliness, hideousness: (*c*) terror, an object of terror: an *raac ba mó gráin*, the giant most terrible (or most hateful): hence adj., *gránna* or *gránna*=ugly, deformed, hideous, hateful.

*grárcar*, m., encounter, contest, conflict: only once, 286, *'ra ngrárcar teann*, in the stiff encounter:

*cf.* ζῆλος=a mob, ζῆλος=rough, ζῆλος=a shout, roar.

Ζῆεανν, m., (1) pleasure, joy : genit. : ζῆνν : τῇ ζῆρτα  
ζῆνν=three shouts of joy : (2) a pleasant word,  
joke, witticism.

Ζῆεανντα, p. part. of ζῆεανναιμ, I carve, cut : οἰαλλαιρ  
ζῆεανντα οὐ οὐαρῆς ὄρ, carved out of red gold : α  
μῆλα ἄαοι βα ζῆεανντα κλοῦ, her fine eyebrow  
(that) was clear cut in shape.

Ζῆαν, f., the sun : the nom. does not occur only as an  
adj. in the word ζῆαν-βαν, 316, the sunny  
maid : the genit. ζῆν(e), at 328 : the dat. ζῆν,  
often, μαρ ἂν νζῆν=like the sun, φάν νζῆν,  
under the sun, etc.

Ζῆανάν, m. (a), a sunny bower, sun-lit room or balcony :  
(b) a sun-lit palace, any palace : at 196 joined with  
πάλαρ : ζῆανάν λοννπαῶα αζυρ πάλαρ, splendid  
bowers and palaces.

Ζῆαν-βαν : See ζῆαν.

Ζῆανῆαν, adj., sunny, sun-lit, splendid : πάλαρ ζῆαν-  
ῆαν, sunny palace.

Ζῆνν, adj., pleasant, loving, Δ Οἰρῖν ζῆνν ! prob.  
however, always the genit. of Ζῆεανν, pleasure, joy,  
q.v.

Ζῆναῶ, f., the cheek : οὐ φῖλ na οὐμα λε n-α ζῆναῶ,  
the tears flowed down (by) her cheek : the dual at  
248, 'ρα οἶα ζῆναῶ βῖ αἱ οἶατ ἂν μὶρ', and her two  
cheeks were of the colour of the rose.

Ζυῖ, m., crying, weeping : genit. ζοῖα and ζυῖ : τῇ  
ζῆρτα ζυῖ, three wailing cries.

Ιαναν, m., iron : only once—of Fovor's club, long

ῥεαῖρᾱθ ἰαῖρᾱν=a heavy club of iron: O. Ir. *iaim*, *éin*, *éain*: as *éaibár*=‘iron-death’=death by the sword: W. *haiarn* for *aiaharn*, Eng., *iron*, Germ., *eisen*.

ἰαῖρᾱιμ, v. tr., I ask, demand, request: to ask a thing of a person, to ask a person for a thing=*ní(ò) ò'iaiparò ar neac*: *ò'iaipar ceac ar an rí*=I asked leave of the king. See *ῥᾱῖρᾱιḡim*.

ἰce, f., balm, a healing draught, a healing ointment: only once, with *balram*: *cuip ice ar balram in mo cneacòaiḃ*=poured healing and balsam into my wounds: W., *iach*=well, sound. See Notes.

ἰmeal, ἰμῖολ, m., a border, edge, brink: hem or border of a garment: only in phrase, in *ἰμῖολ-ḃóρᾱiḃ loca léin*=on the circling (or surrounding) shores of Loch Lein. (From prep. *im*, *uim*, about, around: O. Ir. *immet*, *imbel*, prob. for *imm(f)el* from *imm* and *fel*=turn, *ῥáil*=a ring: W. *ymyl*, Eng., *hem*.)

ἰμῖιτ, inf., and verbal of *ἰμῖιμ*, I play: only in *ἰμῖιτ ῥῑḱῑlle* (at) playing chess, and *ḡeobair ῥleacò*, *ἰμῖιτ*, ar *ól*, feasting, playing and drinking: (For *im-biτ*: compd. of *beip*=give, put.)

ἰmḱeacτ, f. (1), a going away, departure: (2) proceeding, transaction, event: (3) adventure, experience: from *teacτ*, going or coming, and *imm*=complete, thorough: hence, a going away, departure.

ἰmḱῑḡim, v. intr. (1) I go away, depart: *an é òò céile ò imḱῑḡ uait*, is it thy husband has gone away from thee? (2) in 3rd sing. often equals *to happen*, *to become of*: *cacé ò'imḱῑḡ aip?* What happened

to him? *caoé o'iméig ar an aipgeao*, what became of the money?

*ingean*, f. (gen. *ingine*, dat. *ingín*, nom. pl. *ingeana*):

(1) a daughter eight times, as at 60, 225, 297, 311 etc., (2) a maid, virgin, four times, at 69, 78, 92, 346: (3) a woman in general as at 441, where obviously neither of the other meanings suits.

*iomao*, m. (orig. neuter): much, many, a great deal or quantity: *iomao feuo*, *iomao fionta*, (many wines). (O. Ir. *immac*, prob.=*im mét*=great number or bulk.)

*iomóa*, adj., many: generally now only predicative with *ir*, *ba*, etc., *ir iomóa lá aoibinn*=many is the delightful day.

*ionao*, m., a place, site: *ní faib 'na h-ionao*=there was not in its place (or on its site): *feap-ionao*=a deputy, vice, lieutenant: *feap-ionao an rí*=the king's deputy, viceroy.

*ionann*, adj., equal, same: *ir ionann rin agur*=that is the same as—*oo b'ionann ceallrao ói 'r oon gnién*, her brilliancy was equal to the sun's.

*iongantap*, m., wonder, amazement: abstract from *iongnao*=wonder, a strange thing: *oo gab iongantap é*=wonder seized him.

*ir*, copula verb, is: relat. pres., *ar*: perf. *ba*: perf. 1st pl., *bámar*, 286, used in sense of *bíomar*: cond. *baó*, fut. *buó*: rel. fut. *bur*: opt. *go mba*, *náir* *ba*, no imperat., no infin.

*irligim*, verb. trans and intrans.=I lower, let down abate: here only intrans. *o'irlig an t-anrao*=the

storm abated : from ípeal = low, inferior, from old, prep. ír, found in ríor and aníor.

lá, m., day, a day : tá lá ann = 'the day is in it' = it is day : gen. láé, as fáinne an láé = the dawn of day : often laoi in poetry, as at 309, ar amaic laoi = on the appearance of day : dat. generally lá, but sometimes ló, as i ló an bpráda, or i lo an bpeiteamnar = in the day of judgment : leoo ló = during your day = in your lifetime. (O. Ir, láte, láite : perh. allied to lar = kindle, Eng. *light*.)

laðpam, v. trans. and intrans. I speak ; generally intrans. as oo laðair go caoin cnearda = she spoke gently, earnestly : W. *llafar* = speech, L. *labrum* = lip.

lag, adj., weak, faint : bpúirce, lag, raon = bruised, weak and exhausted : W. *llach*, Lat. *lax-us*, Eng. *slack*, and *lag* (verb).

laoc, m., a warrior, hero, champion : ríor-laoc = a true knight. [Orig. a *laic* or layman, as in phrase roir laoc asur cléipeac = both layman and cleric, and prob. therefore a loan word like cléipeac (*clericus*) : pure Irish cupaó, mílró, garcióeac, treun, treinfeair, fiann, féinniró, etc.)

laocparó = warriors, heroes : now an indeclin. collective, but formerly laec-paró, a collect. of laoc (laec) declined as a fem., sing : so also mac-paró, giollan-paró, etc.

laog, m., a calf : only once, ceuo laog : orig. any young animal, cf. a laoirg liom = my pet (*pet* from Fr. *petit*, a little one) : allied to lu, lug = small, root of luða = less : W. *llo*, a calf.

Ḳaoi, f., a lay, a ballad, a story in verse, orig. any short poem or song: now generally a ballad or story in verse, as the Ḳaoi Oirín, Ḳaoi na Seilge, Ḳaoi na Con Duibhe, Ḳaoi mheangais, etc. Formerly láig and láro: now generally indeclinable in sing., pl. laoite. See Notes.

Ḳár, m. (1), the middle, the centre, ceapṫ-Ḳár=the very centre: Ḳár an lae=meaðon-lae, midday: (2) the floor, the ground: ar Ḳár, on the ground, down, fallen: W. *llawr*.

Ḳarim, v. trans. and intrans., I light up, kindle: ro Ḳar an móir-muir mear=the great mad sea kindled (or was lit up).

Ḳátair, f. (gen. láṫnac, láṫneac) (1), a flat place, open space: láṫair an cáta, the field of battle: (2) genly. presence, with ro (to) as 49, ro cáimis í ro láṫair fhinn, she came into the presence of Finn: without a genit. at 561, cáimis mé ann rin ro láṫair, I then arrived on the spot: i (or a)=in, into, as at 512, cángaoar am' láṫair féin=they came into my own presence.

Ḳe, prep., by, with, near: in the possession of, belonging to: in the opinion of, with, to: to, towards, against. (O. Ir. la, le, prob. from noun, leṫ, laṫ (side) hence *beside*, by, near is the orig. idea: a diff. word from pe, which was anct., fpe, fpu, fpuṫ: but they became confounded at an early date: in sense of *to, towards, against*, pe is prob. always the right word. See Notes.)

Ḳeaba, f., a bed: genit. leapṫa or leapa: pl. leapṫaca or leapaṫa: leapṫaca clúro=warm-covered beds:

[O. Ir. *lepa*, perh. allied to Eng., *sleep*: for loss of a possible initial *p*, cf., Ir. *log* and *plog* (a hollow) *leamán* and *preamán* (elm).]

*leabán*, m., a book: only once 525, *ir iomròd leabán*, many is the book: W., *llyfr*: O. Ir. *leabán*, *libuín*, perhaps from Latin *liber*: pure Irish *out*, *bairc*, *cuilmeann*, etc., etc.

*leac*, f. (gen. *leice*, dat. *leic*) a flag, flat stone: four times—twice in genit., *leice*, 563, 585: twice in dat. 565, 582, but *leac* for assonance with *veap*, (instead of *leic*): also *liag*, an allied form. (W., *llech*, Gr. *plax* and *pelekys* [orig. a stone-hatchet], Eng. *flag*.)

*leac̃t*, m., a grave: only in phrase *a lia ór a leac̃t* = his stone over his grave: prob. not connected with *leac*, a stone, but with *luige*, a lying, O. Ir. *lige*, and with Lat. *lectus*, a lying down, a bed.

*leagam*, v. tr., I lay down, put down, place: *leagað cugainn mórán brò*, much food was laid down before us, 255: allied to *luige*, Eng., *lay*, L., *lego*.

*leanaim*, v. trans. and intrans. (1), trans. I follow: *lean mipe*=follow me: *ro leanabair an loipis*=they followed the track: (2) intrans., sometimes with *ar*=follow up, pursue, continue, *lean ar ro rceul*=continue thy story: sometimes<sup>1</sup> with *ro* (to) with little diff. of meaning: *lean roo' rceul*=keep to thy story, stick to thy story, do not wander: sometimes apparently with *oi* (of or off), but this is doubtful: inf. *leanaimin*, to follow, *luic̃t-leanaimina*=followers.

*leap*, m. (gen. *lip*), the sea: only in phrase, *cap leap*

=over sea. Hence, Manannán mac Lir Manannán, the fabled Son of the Sea. (O. Ir. *leir*: prob. means the *full*, the wide or great, allied to *léir* fulness, entirety, *leor*, sufficiency, W., *ller*=fulness.)

*Leathan*, adj., wide, broad: only in *Leathan-Lairgean*=of broad Leinster.

*Léigim*, v. trans. and intr. (1), I let, leave: (2) I let forth, give forth, utter: mostly in this sense in *Laor*: *oo léig trí gnúra ar*, he gave forth three neighs: *oo léigearoar trí gárta ginn*=they gave three shouts of joy.

*Léim*, f., a leap, bound: leaping, bounding: *ar léim lút(a)* in swift bounding: *gan mót, gan léim* without (power to) run or bound: orig. neuter. infin. of *ling-im*=I leap, bound: W., *llam*.

*Léine*, f., a shirt, an inner garment of linen, wool, or silk.

*Léir*, adj. (1), clear, open, visible: (2) easy, obvious, *naé léir linn aicir out, 527*, that we should not find easy to tell thee of—hence *roilleir* (for *roil-léir*) clear, bright, open: manifest, easy.

*Leitéro*, f., an equal, a match: only once, *a leitéro ar tír ní facair péin*, its like thou hast not seen on land: *a leitéro de úine*, or *úine a leitéro*=a man of his like=such a man: not from *leit-eo*, breadth, but is a dim. of *leit*, a half: *leitéro*=another half, a counterpart.

*Leor*, m., enough, sufficiency: also plenty, abundance, *airgear go leor*, money in plenty: generally now with *go*, but formerly could take any possessive

pron. as *mo leop* (=my sufficiency) *oo leop*, *a léop*, etc. (O. Ir. *lóip*, *lóop*, perh. for *p-lóip*, cf. Lat. *plēr-us*.)

*leun*, m., woe, misfortune, disaster : *cneuo (é) an leun oo bain roib*, what disaster had befallen them : *mo leun*=my woe!

*lia*, m., a stone : in the phrase *a lia óp a leact*=his headstone over his grave : also in the well-known *lia fáil*, said to mean 'Stone of Destiny,' which is doubtful : more prob. means *Stone of Strength* or *Power* : its orig. name was *fál* (without *lia*) See Notes.

*liag*, f., a stone, esp. a flag or flat stone : gen. *léige*, dat. *léig* : pl., *liaga* : occurs three times, 562, 576, 578 : *leice* (from *leac*) is however used as genit. : *liag loḡmair* (or *luaémair*)=*cloic buaóda*, a precious stone. (Allied to *leac*, but prob. a diff. word altogether from *lia*.)

*liact*, f., a number, multitude : *ca liact?* How many, what number? *a liact flait apu*=their number of high princes : from *lia*=more, compar. irreg. of *móip* and *iomóda* : connected with *líon*, *lán*, *luet*, etc.

*líonaim*, v. trans. and intrans., I fill : (1) trans., *líon oo ḡlome*=fill your glass, *líonta oe beoir*=filled with liquor : (2) intr. *oo líon rí o'á ḡráo*, she became full of love for him : *oo líon 'na bpoimntib*, which filled up in billows : connected with *lán*, *W. llawn*, Lat. *plen-us*.

*loect*, m. (1) defect. want : (2) a fault, failing, error, *apán ar oeoó gan don loect*, food and drink with-

out any stint: allied to *luġa*, *laġaw*, Eng. *light* and *lit-tle*.

*Lomari* (also *lomari*, *lomari*), m., a fleece: *ceur caoria* (c) *zon* a *lomari* *óir*, a hundred sheep with (their) fleeces of gold: more usually *lomari*, from *lom*=bare, stripped.

*Lonnrac*, adj., brilliant, splendid: *zumanain lonnra*, splendid bowers: From *lonnar*, *loinnir*=brightness, splendour.

*Lorġ*, m., a stock or stem of a tree: a stump, log: only in phrase, *lorġ-ferri* *irrainn*=a heavy club of iron: O. Ir. *lorc*, W. *llorŷ*, a beam, a leg, a shank: Ir. *luirġa*, a leg, shank, shin.

*Luač*, m., price, value: a *luač* *oo čur* i *zčéill*, to explain or convey its value.

*Luač*, inf., cf. *luaróim*, q. v.

*Luaróim*, v. tr., I mention, speak of: an *laoc* *atáim* *anoir* *oo luač*, the hero I am now speaking of=  
an *laoc* *oo luaróim*: *nir luaróe* *mé le fear*,  
I was never spoken of as any man's.

*Luač*, adj., swift, quick; early: allied to *lúč*: q. v.

*Lučt*, m., (collective), people, class, folk: *o'fágbar* *rlán* *aġ lučt* *an rúin*, I said farewell to the people of the castle: often used as plu. of *fear*: as *fear-ceoil*, man of music, *lučt-ceoil*=musicians: *fear-olige*, man of law, *lučt-olige*=lawyers: another form of *lučt*, and therefore connected with *lia*, *lion*, etc.

*Luiġim*, v. intr., I lie: *oo luiġear* *ar mo čliačán* *oear*, I lay (or bent) on my right side: O. Ir. *liġim*, Eng. *lie*, Scot. *lig*.

Λύιπεαδ̄, f. (1), a corslet, breastplate: (2), in later times, a coat of mail: (3), armour, defence protection: το γεῶβαιν λύιπεαδ̄ ἐμὲνθαίς, thou shalt get a corslet of defence: λύιπεαδ̄ φάτοραϊς, the Corslet of St. Patrick—the famous Hymn of St. Patrick, composed on going to Tara. (From Lat. *lorica*; W., *llurvg*, a coat of mail.)

Λύτ, m. (1), orig. movement, motion, activity: ο'έιμυς αἶν λύτ, arose with activity: (2), strength, might, cleapa λύτα=feats of strength, athletic feats: allied to O. Ir., luro=he went, lóoair, they went, from root, lu=go, found in ουλ=oo-lo, é-loo, com-la, táir-la.

Λύτḡáir, f., joy, rejoicing: 292, le móir-maoirdeam̄ agur lúτḡáir, with great triumph and joy: from λύτ and ḡáir (shout): less correctly, luaτḡáir, though luaτ and λύτ, are allied.

Λύτμαir, adj., swift, active: vigorous: only once, γαῶair λυτμαir, an active hound, from λύτ, q. v.

Macaoim̄, m., a youth, young man or woman: in latter case, generally followed by mná (genit. of bean), to denote the gender, as at l. 23, don macaoim̄ mná =a youthful maid: cf. céile rir=a husband, maipiac̄ rir, a boy, leanb̄ mic=a young son: also written macám̄. (O. Ir. maccaem=mac-caem=a youthful fair, a fair youth.)

Máḡ, m., a plain, a field: maḡa maip̄eac̄a=beautiful plains: genit. maiḡe or muiḡe, dat. maiḡ or muiḡ: pl. maiḡe as well as maḡa: orig. neuter, later sometimes fem., as, riubal na maiḡe, walking (over) the plain (Cl. Tuirpeann): anglicised 'Ma' as in

‘Macroon’ for *Mağ-cromēa*, sometimes ‘May’ as in ‘Mayo’ for *Mağ-eo*, ‘Maynooth’ for *Mağ-nuaðao*, but mostly ‘Moy’ as in ‘Moycullen’ for *Mağ-cuilinn*, ‘Moy-bray’ for *Mağ-bpeağ* (in Meath), etc. (Old Celtic *magus*, W., *ma*, *mai* for *magh*—from root *mag*, in Lat., *mag-nus*, hence means the *great*, the *wide*, or *broad*.)

*Maoin*, f., morning : gen. *maíone*, as *peult na maíone* = morning star, *maíon ceòðac* = a misty morning : *maíon anóe* = yesterday morning, *maíon anóiu* = this morning : *ar maíon*, in the morning or this morning : (O. Ir. *matan*, *matan* : Lat., *māne* for *mat-ne*, *matu-tinus*, Fr., *matin*.)

*Maíðean*, f., a maiden, a girl, a virgin : only once, at l. 125, *ðeòðair ceuo maíðean*, *meròpeac*, óð, thou shalt have a hundred handmaids merry and young : Eng., *maiden*, Germ., *mädchen* : a loan-word in Irish, though not very recent. See Notes.

*Maíð*, f., grief, lamentation : *aíður óúinn ðan maíð*, tell us without grieving : *ðan maíð ðan móill*, without grief or hindrance : allied prob. to Lat., *maer-or* (grief), Eng. *mourn* : more remotely to *mor-bus*, *maíð*, *mor-tuus*, etc.

*Maíum*, v. intr., I live : *cionnar òo maíur*, how hast thou lived ? *ðo maíuró tú!* long may you live, thank you ! infin. *maíðain* ; *ar maíðain* = alive, living, also in *a maíðain*.

*Maíe*, f. (1), beauty, loveliness : *oe ðuaró a maíe*, 431, by virtue of her beauty : (2) an ornament, honour, credit : *ir móir ar maíe óuit é*, it is a

great honour, credit to you. (O. I. *μαίρη*, from  
adj. *μαρ*=fair, lovely, bright.)

*Μαίρεα*, adj., lovely, beautiful: *μαῖρα μαίρεα*.

*Μαλα*, f., eyebrow: *α μαλα ἑαυ*=her slender (fine)  
eyebrow.

*Μαοιδεα*, m., triumph, exultation: really inf. of  
*μαοιδεω*=I boast. *ῥάιν μαοιδεω* (or *μαοιδεω*) a  
shout of triumph.

*Μαο*, adj. (1) smooth, bare, bald: (2) of animals,  
hornless—the only meaning in *Λαο*: *εἰς μαο*,  
*βό μαο*: W. *mâl*, *moel*, Eng. *bald*.

*Μαο*, m., an officer, superintendent, steward: *οὐνε*  
*οε να μαο* (for *οε να μαοισ*), one of the  
officers, overseers: O. Ir. *maep*, *moep*, W. *maer*:  
said to be from *major*, but doubtful.

*Μα* (1) prep. (a) as, like: *μα αν ηῡρε*=like the  
sun, (b) as, for, *μα ἡναο*, as a wife, for wife (c)  
in—before the rel. pron. *α*: *μα α παῖς κυανν βα*  
*εὑμπα βλα*, in which (=where) there were trees  
most fragrant of blossom: (2) adverb, (a) of  
manner, as, *μα ἡνν' ῥε λιον*, as he had done  
with me; also, as indirect interrog., *ἡν μα*  
*εὑαοαρ ῥο τῡ να η-ὄγ*=that is how I went to  
*Τῡ να η-ὄγ*: (b) of time, when, *μα οο χονναρε*  
*διαμαο ἡν*=when D. saw that—but this mean-  
ing does not occur in *Λαο*.

*Μάρα*, m., the morrow, next day: generally gov'd. by  
some prep., as, 309, *α η-α μάρα*, on its morrow, on  
the next day: often *λά α η-α μάρα*, or, *αν λά α η-α η*. =the day on its morrow, the next or follow-  
ing day: *τιυραο ῥε αμάρα*, he will come to-

morrow, where *amápac* is either for *1 mápac*=in the morning, or more prob. for *an-mápac*=the morrow: *ef.* *anou*=*an·ou*, the day, to-day: *anoct*=*an-noct*, the night, to-night. (O. Ir. *bápac* and *buapac*, W. *bore*: the *m* is prob. due to the nasalising of the *b*, by the article: though no doubt the Eng. *morrow*, *morn*, and Germ. *morgen* are allied.)

*mapbað*, verb. trans., was killed: perfect passive of *mapbaim*=I kill or slay: *'nap mapbað monuap an t-Orcair ág*, where alas was slain the valiant Oscar: from adj. *mapb*, dead, W. *marw*.

*mapcac*, m., a horseman, rider, cavalier: *an mapcac uian*=a swift rider. (From O. Ir., *mapc*, a horse, found also in *mapcraio*, a cavalcade, *mapc-rluað*, a horse-host, cavalry: W. *march*, Eng. *mare*.)

*mapc-rluað*, m., a horse-host, cavalry: *mapc-rluað móir*=a great cavalcade, 511.

*mapmuir*, m., marble: W. *marmor*, Fr. *marbre*, Eng. *marble*, all from the Latin *marmor*, which may be from the Grk. *marmaros*.

*meaðacan*, m., weight, burden: *meaðacan na leice*=the weight of the flag: strictly inf. of *meaðuigim*=I weigh from *meað*, a balance, O. Ir. *meo*, which is identical with the *mio*, in *mioim*=I think, measure, allied to Lat. *metior*, Eng. *mete*, to measure.

*meamair*, f., memory: mental powers, senses, wits: *oailleaoap a meamair*, they lost their senses; *foğlam oe gñan-meamair nó oe fpuic-meamair*, to learn by memory, by heart, by rote: also

written meabair: prob. a loan-word from *memoria*: pure Irish, cunnine.

Meanmnaç, adj., high-spirited, high-minded, noble:

Oirín meanmnaç: adj., from meanma or meanmain, = the mind, the spirit.

Meap, adj. (1) swift, active: ceud eac ar mipe i ngleo, a hundred steeds most active in battle: (2), wild, mad, raging, 327, 'oo lae an móir-muir meap=the great mad sea lit up.

Méio, f., size, bulk: méio mo péapann, the bulk or size of my body: O. Ir., méit, fem., W., *maint* from some orig. \**magnit*- as in *magnit-udo*: sometimes now meuo (masc.).

Meat, m., failure, decay: meat ná euz ní feicfir tú, failure (of powers or senses), or death thou shalt not see.

Meirpeac, meapac, adj., merry, mirthful, pleasant: ceud maighean meirpeac, a hundred merry maidens: also meapac—ba meapac dúinn, it was merry to us—we were merry: from meirip or meabair, mirth, gladness, jollity.

Méin, f., the mind, the intelligence: peabair a péapann agus a méin', his excellence of body and mind. (Another méin, which appears to signify *mien*, *face*, *look*, does not occur here.)

Meirb, adj., slow, faltering; weak, feeble: go meirb, tpeit, weak and overcome.

Mian, m., wish, desire, genit. méin, pl. miana, mianta: gur rmuain mé go mb'é mo mian—I thought it would be my desire, I thought I should like: allied to méin, meanma, etc.

mil, f., honey (gen. meala): milpe na mil v'a h-ól  
tpe òeipg-íon, sweeter than honey drunk in red  
wine:

Min, adj., fine, smooth: bright, pleasant: gleannca  
mine.

Mionn, m., a diadem, crown: mionn ríogòd, a kingly  
diadem (O. Ir. mino).

Micró, adj., meet, fit, right, timely: ir micró tam, it  
is meet or timely for me. (Also micig: latterly  
often used as a noun—a *fitting time*), so at 311;  
also ir micró liom, I think it fitting.

Moðamail, adj., gracious, courteous: a peultain  
moðamail, O gracious star! from moð, a manner,  
honour, respect, grace.

Moill, f., delay, halting: gan moill, without delay,  
forthwith, at once.

Monuair, interj., alas! comparing with mo b'íón, mo  
leun, mo c'peac, etc., monuair prob.=mo-nu-áir=  
my new misfortune! my new ruin!

Múinim, v., trans., I teach, show, point out: múinpeò  
an t-eolur tam=he will show me the way.

Muir, f., (gen. mara), the sea: ar muir 'rar t'ir, on sea  
and land: orig. neuter, then masc., as at 152, go  
rugeam beul an mara móir, till we reach the  
mouth of the great sea: now fem., beul na mara  
móire.

Náipeac, adj., shameful: ir náipeac an beart anoir le  
ráò, 'tis a shameful word now to say: from náipe,  
nái, a shame.

Naomh, (1) adj., holy: an Spiorao Naomh, the Holy Ghost:  
naomh-ingean=a holy virgin, naomh-íeancar=



noçtað, to reveal a secret : from noçt=bare, naked.

ἡuað, adj., new ; new-come, newly arrived : only once, and in this sense, l. 5, as epithet of St. Patrick : W. *newydd*, Eng. *new*, Lat. *novus*, Grk. *neos*, O. Ir. *nua*, nú, nó.

Ogam, m., (1) the Ogham or Ogam writing : an ancient style of writing on stone, or wood, or parchment, used by the Irish before—and also after—they learned the Roman alphabet : (2) any word, sentence, or other writing in the Ogham character : of many sorts, one was called the *Ogham-craobh* (Ogham of branches), or 'branch-Ogham' because it consisted of lines on each side of a central or stem line—like the branches of a tree. (O. Ir. ogam : Gr. *ogmos*, a furrow, straight line, path : W. *ôf*, prob. for *oghaf* (with loss of *gh*), an element ; a letter ? See Notes.

Oiðce, f., night : twice at 285 and 400, in genit. pl. each time : αιρ ρεαð τρι n-oιðce (for oiðceað) ρειð n-oιðce(αð) : not connected with W. *nos*, Lat. *nox*, Eng. *night*, which is our word noçt found in anoçt, to night. —Oiðce=O. Ir. αιρce, αρce, prob. for αο-çe, from αο, intensive and ce allied to ceo, mist, darkness.

Óig, f., a maid, a virgin : genit. sing. óige, gen. pl. óig : O. Ir. óg, uaḡ, holy, pure, entire : a diff. word from óg=young, O. Ir. óc, oac for \*eoanc, W., *ieuanc*, Lat., *juvenc-us*, Eng., *young*.

Óigbean, f. (gen. ógmná), a young woman, maiden : also bean óg, óig, annir, bpuinneall, etc.

Οἰμώεαρις, adj., illustrious, famous, remarkable : twice, once of the king of *Tír na nÓg*—*πί οἰμώεαρις*, *comāctac*, an illustrious and mighty king : and once of Finn—*Ḟionn οἰμώεαρις*, *áiš*, *ceann na ḡlóš*, the victorious, illustrious Finn, head of the hosts : O. Ir. *arḡeac*, *aurḡeac*, *urḡeac*, *aurḡiac*, W., *arddyrch*, lit., *over the sight*, in view, eminent, notable from *ar*=over and *ḡeac*=the sight, the look.

Óλ, m., drink, drinking : strictly infin, of *óλαim*, I drink, *imurc*, *ḡleac ar óλ*, playing, feasting, and drinking.

Ór, m., gold, *airgead asur ór* : *ḡearḡ ór*, red gold : *ór* *buíḡe*, yellow gold : (2) the brightness or colour of gold, as, *ḡolt an óir*=hair of gold : *ceann-óir*, head (or hair) of gold. W. *aur*, Lat. *aurum*, Fr. *or*, Span. *oro*.

Órḡa, adj., golden, of gold : gilded : *mañ-bḡac órḡa*, a bright mantle adorned with gold, 368.

Órḡo, m., order (in every sense) : in *órḡo aibḡitḡeac*, in alphabetical order : *órḡo beannuḡḡe*=holy orders : *aḡara órḡo*, fathers of (religious) orders : *órḡo San ḡḡoinḡiac*=the order of St. Francis.

ḡálár, m., a palace : loan word from *palatium*, or from *palace*, W. *palas* : cf., *ḡrár*, from *gratia* : pure Irish *ḡḡḡeac*, *ḡḡḡior*, *ḡíoḡóún*, *bḡuḡ*, *bḡuḡ-ḡḡ*, *ḡíoḡ-bḡuḡ*, *bḡuḡḡean*, *ḡḡanán*, etc., etc.

ḡeapḡa, f. (1), a person, individual, gen. *ḡeapḡann* : *aon ḡia i ḡ-ḡḡḡ ḡeapḡannaib* : (2) the body, person, or figure : *méio mo ḡeapḡann*, the size of my

body, my stature: Lat. *persona*, W. and Engl. *person*.

Ṗéinne, m., an Irish perch of seven yards' length: reacht b-péinne (for b-péinní) seven perches: Fr. *perche*, Eng. *perch*, Lat. *pertica*.

Ṗian, f., pain: grief, sorrow: punishment: genit. péine, dat. péin, nom. pl., piana and piana: at 548, Ṗa Ṗian, for assonance with Ṗiann=instead of Ṗá péin.

Ṗioláit, f., a palace: from older form peláit from *palatium*: palár and pailir, are both very modern: See palár.

Ṗlúr, m. (1), a flower, blossom: (2) figuratively, the flower, prime or best of any number of things or persons: plúr na mban, the flower of all women: plúr na breab, the flower, the chief of men: (3) the *flower* or best part of meal, i.e. *flour*: plúr chuitneácta=wheaten flour. (From Ṗlúr, Norm. Fr. *fleur*, Eng. *flower* and *flour*: Mac Firbis used Ir. blát, in both senses.)

Ṗós, f., a kiss: once at 467, Ṗeo óuit mo Ṗós, here is my kiss to thee.

Ṗógaím, v. trans. I kiss: twice, at 173, 481.

Ṗórao, m., marriage: inf. and also perf. pass. of póraim, I marry: ro pórao mé le Niamh cinn-óir, I was married then to Niamh C.O. (For Ṗpórao=*sponsatus*: for loss of Ṗ, compare Fr. *épouser* for *espouser*=*sponsare*, to pledge oneself, to marry.)

Ṗpoinn, f., a meal, a dinner: O. Ir. Ṗpáinn, from Lat. *prandium*.

Ṗuóar, m., woe, misfortune: ar mire Ṗa Ṗuóar ro lag,

clát, 592, and I in woe, weak and powerless : O.

Ir. *puroar*, from Lat. *pudor*, with change of meaning. [Note: Rarely a pure Irish word begins with *p* : all the foregoing eleven are loan words.]

Ῥάσσο, v. intr., I will go : fut. of *térōim*, I go (q.v.) but from root of *μῆμι* or *μῆμι*=I come or go : sometimes written 'ῤάσσο,' but the *ρ* does not belong to the word—the future being formed without it in this case : O. Ir. *μασσε* *μασα*, found yet in Co. Cork, *μασσα*, *μασα* mé : ní *μασσε* *καίτεαν* *οἶτε*=decay shall not come upon thee.

Ῥαῶσις, m., the sight : *καίλλεαι* *ραῶσις* *μο* *ῖν* : I lost the sight of my eyes : O. Ir. *ραῶσις*, no doubt for *ρο-ῶσις*=fore-sight.

Re, prep., to, towards, against : often confounded in use with *le*, which is a different word : in *λαοί*, of some ten instances of *pe*, a few are corruptions of *le*, as *pe* *h-aonta* *ἡμῶν* : a few doubtless represent an ancient *pe*, as, *βυαίνε* *pe* *βάν*=to touch the ground : of forty instances of *le*, several represent an ancient *pe*, as, *ἀνεῖμ* *λεατ* (for *μωτ*). *le* expresses nearness, accompaniment, possession, agency, manner, opinion, feeling : *pe* direction, contrast, opposition : is the right prep. after verbs of saying, touching, fighting, etc. *Re* which still survives in Ulster and in Scotland, should be preserved and distinguished from *le*. O. Ir. *pe*, *pu*, *ppe*, *pu*, *pu* (in compos.) : W. *gwrth*, Eng. -wards, Lat. *red-* in *red-eo* (for *ured-eo*), etc., and *vers-* in *vers-us*.

Ῥά (ῤαε), f., time, period, life-time : found with *le* twice,

at ll. 111 and 548, *le mo* (oo) *pié*, during my (thy) life-time: once with *pe*, 443, *pe o' pié*: in this sense prob. *pe* is the right prep. (Also *pae*, O. Ir. *pié* and *pee*: prob. means *course* and allied to *piém* and *pit* (*peata*): W., *rhe*, a run, *rhed*, a course, a race.)

*Rérò*, adj. (1), smooth, clear: *mága maipéata*, *piéròe*=lovely, smooth plains: (2) smooth, bright, glossy: *mgean an fuilc piérò*, the maid of the glossy hair: (3) easy, quiet, slow, as *panam go piérò*=let us wait (and go) easily: (4) ready, prepared—but not in this sense, in *laoi*. (Prob. for *p-piérò*=L., *paratus*, Fr., *prét*: so *piérò*, a field=*pratum*=*paratum*.)

*Réim*, f. (1) course, career: *ar rceur fúinn fá lain-piém*, our steed under us in full career: (2) power, sway, array: *'pan fhiann 'nár gcionn fá lain-piém*, and the Fenians with us in full array. W. *rham*.

*Réip*, f., agreement: will, control: *an t-eac bán fá'm piéip*, the white steed under my control: strictly dat. of *map*, the will, choice, agreement; *oo piéip*, to the will or agreement of=according to: *oo piéip na bpileao*, according to the poets.

*Reubaò*, m., tearing, to tear: inf. of *peubaim*, I tear: *as peubaò olaoi a caoin-cinn óir*=tearing the tresses of her fair head of gold. (Otherwise *paobaò*: O. Ir. *piébaò*, *piépaò*: perh. allied to Lat. *rapio*, Eng. *rob*.)

*Reult*, m., a star: *as amarc ar na peultaið*, gazing at the stars: *bualte pe peultaið*=stamped with stars, studded with spangles. O. Ir. *piél néall*,

μενλα—the final τ is modern : prob. allied to μae  
or μέ, the moon.

Reultan, m., a star: dim. of peult: at l. 100, used  
figuratively: a peultain moðamail, O gracious  
star!

Rí, m., a king: genit. and dat., rí: nom. pl. ríche, gen. pl. ríoch: rí na nÓg, King of Youth, rí na mBeo, King of the Living: often of Finn, a rí na bFiann, O King of the Fianna: a Oirín uapail, a míc an rí, O noble Oisín, son of the King! See Notes.

Ῥίαν, adv., of time: previously, formerly, before. always, ever (up to the present): generally (but not always) used in neg. and interrog., phrases, as at 28, *ναὶ ἔβρασαν ῖαν βαν ὅμ βρεῖς*, who had never seen a woman so lovely: *νὶ βρεῖς ἄρ ὡαὺ ὡαν ῖαν ὡο ῖάο*, no lie is it customary for me ever to say: prob. an old superl. from *pe*, *πῖο* (before), cf. *primus* from *prae*. (Sometimes *ἄῖαν* but there is no necessity for the *Δ*.)

Ríḡbean, f., a royal or queenly woman=queen, great lady : at 26 in genit. an amarc veiltbe na ríḡ-mna, seeing the face of the queenly lady : "Súo í ríor an ríḡbean álainn, óḡ," down there below is the young and lovely queen—Old Song.

Riġim, irreg. verb., trans and intrans.: generally intrans., with *go* (to): (1), intrans., arrive, come, go: *go* *muġeam* *ta* *n* *air* *go* *Tir* *na* *n* *Ōg*, till we go back, to *Tir na nŌg*: *nuair* *muġeam* *mu* *go* *cium* *air* *na* *ti* *għa*, when we arrived at: (2) trans. reach, arrive at: *go* *muġeam* *beul* *an* *mapa* *m* *o* *n*, till we reach the opening (into) the great sea. Generally

ῥῥῥῥῥ (with ῥ pure): O. Ir. ῥῥῥῥῥ and ῥῥῥῥῥ=ῥῥ-  
ῥῥῥῥ.

ῥῥῥῥῥ, f., a queen: the oldest word for *queen*, (now generally βαῖνῥῥῥῥῥ) genit. ῥῥῥῥῥῥῥ: very frequent in ῥῥῥῥ: where the Queen of *Tír na nÓg* is called ῥῥῥῥῥῥ once, 394, but βαῖνῥῥῥῥῥῥ twice, 370, 389: (2) a princess, a great lady: in this sense often applied to ῥῥῥῥῥ, as daughter of the King of Youth, and often to the princess rescued by Oisín: in this latter sense, still used in poetry. (O. Ir. ῥῥῥῥῥ, W., *rhian*, Lat., *regina*: the ῥ is often still pron. pure in Munster, and must be so pron. often in the poem.)

ῥῥῥῥῥῥῥ, m., a king's palace or mansion: otherwise ῥῥῥῥῥ-ῥῥῥῥ: the final ῥ (of ῥῥῥῥῥ) is often still pron. pure, but not in genit. ῥῥῥῥῥ-ῥῥῥῥῥῥῥ.

ῥῥῥῥῥῥῥ, adj., kingly, queenly, royal: ῥῥῥῥῥ ῥῥῥῥῥῥῥῥ, a royal castle or palace: κοῖνῥῥῥ ῥῥῥῥῥῥῥῥ, a kingly or royal crown, καῖῥῥῥῥῥῥ ῥῥῥῥῥῥῥῥ, a royal seat or throne: O. Ir. ῥῥῥῥῥῥ, adj. from ῥῥ (ῥῥῥ) a king.

ῥῥῥῥῥῥῥῥῥῥῥῥῥ, m., a noble or distinguished champion: so ῥῥῥῥῥῥῥῥῥ, ῥῥῥῥῥῥῥῥῥ, ῥῥῥῥῥῥῥῥῥῥ, etc. See ῥῥῥῥῥῥῥῥῥῥῥῥ.

ῥῥῥῥῥῥῥῥῥῥ, m., a noble or distinguished hero: See ῥῥῥῥῥῥῥῥῥῥ.

ῥῥῥῥῥῥ, v. intr., I run: ῥῥ ῥῥῥ ἄῥ ῥῥῥῥῥ ῥῥ ῥῥῥῥῥῥῥῥῥῥ, the horse ran swiftly: inf. ῥῥῥ, gen. ῥῥῥῥῥῥ: W., *rhya* and *rhed*.

ῥῥῥῥῥῥ, f., choice, preference: genit. ῥῥῥῥῥῥῥ: ῥῥ ῥῥῥ ῥῥῥῥῥῥ ῥῥῥ ῥῥῥῥῥῥ ἄῥ ῥῥῥῥῥῥῥῥ, 99, thou art my choice above all the women of the world: also at 147, where this line is repeated. (Deriv. of ῥῥῥῥῥῥ)

for O. Ir. *poḡu*=*po-ḡu*, of which the root *ḡu* is allied to Lat., *gustus*, and Eng., *choose*.)

*Ropc*, m., the eye: genit. *poipc* and *paipc*: now only poetical, *ráil* being the ordinary word: *poicea ḡoimā, ḡlana*, clear blue eyes.

*Rugar*, irreg. v., I took or seized: perf., 1st sing. of *beipim*, I take (q.v.)

*Sáit*, f., enough, plenty, one's fill: *áir ráit brò*, our fill of food, *tá mo ráit aḡam*=I have enough: cf. Lat., *sat, satis*.

*Sám*, adj. (1), soft, sweet, mild: (2) easy, *múimrò an t-eolur oam ḡo ráim*, he will easily show me the way. (Prob. identical with the O. Ir. *ram*=summer, hence, warm, mild, soft, W., *háf*: Germ., *sanft*, Eng., *soft*.)

*Sámáil*, f., an equal a match: gen. *ramla*: *a řamáil... ní řacair*, its like thou hast not seen: also *macramáil*, f., an equal, a peer, a copy: W. *hafal*, Lat. *simil-is*, Gr., *homalos*, Eng., *same*.

*Sámáilc*, f., a comparison: *a řamáilc rúo*, 523, his compeer.

*Saoḡal*, m. (1) the world, *air řuo ant-řaoḡail*, throughout the world, in all the world: once *řaoḡeal* at 48, for assonance: (2) life, *řaoḡal řaoa*, a long life, *air řeao mo řaoḡail*, during (or throughout) my life: (3) an age, *řié řaoḡal na řaoḡal* (or *le ř. na ř.*), through an age of ages, for ever and ever = *per sæcula sæculorum*: perh. from *sæculum*.

*Saoi*, m. (1) orig. a man of science, of knowledge: at 344, *oéanta le lámair řuao* (gen. pl.) made by the hands of *distinguished artists*: (2) any man dis-

tinguished for learning or science, *raoi* *reanáir*, a *saoi* in history, a distinguished historian: *raoi* *eagna*, a *saoi* in philosophy, a distinguished philosopher, *raoi* *léiginn*, a *saoi* in literature, a scholar, *savant*: (<sup>2</sup>), a man of rank, a gentleman. (O. I. *rái*, *ríi*, gen. pl. *ruao*.)

*Saor*, adj., (1) free (2) noble: only in the phrase, *le lámáið ruao aḡur raoir-čéáro*, by the hands of artists and noble craftsmen.

*Scáil*, f. (1) shade, shadow: (2), hue, tinge, *ór ba ḡlame rcáil*, gold of the purest hue or tinge: (3) brightness, colour *vo cáillear mo ḡnúir aḡur mo rcáil*, I lost my natural appearance and my bloom: “*bhí rcáil na ḡ-caoir ’na leacain*,” the colour of the berries was in her cheek. (Shorter form of *rcáile*, dim. of *rcát*, q. v.)

*Scapaim*, v. intrans and trans: (1), intrans.—always so in *laoi*: I go away from, part with, leave: with *le* and *pe*—now generally with *le*: 319, *ón lá vo rcapamair-ne léi*, from the day we parted with her, left her: twice with *pe*, 170, 171, *ár rcapaim-ain pe céile*, *rcap. an ačar pe n-a mac*: (2), trans. *an clann vo rcapamain le n-a n-ačar*=to part or take away the children from the father: inf., *rcapamain*, *rcapað*, and also *rcapčain*, of which two occur in *laoi*, W. *ysgar*—same root as Eng., *scar*, *score*, *share*, *shear*, etc.

*Scát*, m., shade, shadow: *rá rcát na ḡcpann*, under the shade of the trees: (2), cover defence, protection, *ar vo rcát*=in thy defence: (3), sake, good, *ar rcát cáiroe*, for the sake of credit. Allied to

ꝛcīaċ, shield, Lat. *scutum*, Eng. *shade*, W. *sgod* in *cy-sgod*=(shadow).

Scáċmāꝛ, adj., from ꝛcáċ, shade, darkness—later, fear, dread : hence, dreaded, to be feared, terrible : naċ ꝛcáċmāꝛ liom a tēaċt am' ōáil, that his coming against me is not terrible to me.

Sceul, (ꝛgeul) m. (1), a tale, a story : (2) a piece of news, matter, event, pl. ꝛceula, news, tidings ; ꝛceulta, tales, stories : ꝑꝛō ōoīlċ ōuċāċ āꝛ ꝛceul, though sad and sorrowful the tale we had to tell : lean āꝛ ōo ꝛceul,=continue thy story : (W. *chwedl*, O. Ir. ꝛcél.)

Scīam, f. (gen. ꝛcēime, dat. ꝛcēm), beauty, loveliness : ꝑꝛ ōo b'ꝛeāꝛꝛ ꝛcīam, a king of the noblest beauty, often ꝛcēm is used as nom, or accus. but this is not allowable except for assonance sake : (Allied to Grk. *schéma*, form, shape, dignity.)

Scīċ, f., rest, stopping, delay : tꝛmall liom ꝑan ꝛcīċ, to set out without (further) delay.

Scꝛīōbām, v. trans., I write : only the past partle., at 525, iomŕa leābāꝛ tā ꝛꝛīōbċta ꝛꝛōꝛ, many a book there is written : inf. ꝛꝛīōbāō, past part. ꝛꝛīōbċta.

Scuꝛꝛꝛꝛ, v. intr., I cease, desist, leave off : foll. by ōe., off, from : only in imper., ꝛcuꝛꝛ ōe ōo ċꝛōn, cease from thy mourning, inf. ꝛcuꝛꝛ : allied to ꝛcaꝛꝛꝛꝛ, I leave, part, divide.

Seāċꝛ, prep., beyond, besides, in comparison with : only once, ꝛeāċꝛ cāċ, 79, beyond all others : used as a fuller form of ꝛeāċ, beside, beyond : but most prob. a compound of ꝛeāċ ōꝛ : cf. ōꝛ cāċ (above all

others : and *éapap bápp, rapap bápp*=*tap óp bápp*  
=over and above.

*Sealao*, m., a while, a time, a turn : as at 183, *realao eile úinn*, another while to us=we were another while : same constr. at 329, *realao úinn as amarc na neul*, we were awhile gazing at the clouds. (Dim. of *real*, a while, a turn.)

*Sealg*, f., a hunt, a chase : gen. *reilge*, -dat. *reilg*, *as reilg úinn*, at a hunt by us, whilst we were hunting. (O. Ir. *reilg*, W. *hely*.)

*Sealgapeact*, f., hunting : only once, 181, *as realgaipeact i ngleanntaib mine*, hunting in the pleasant glens : abstr. from *realgaire*, a hunter, huntsman, from *realg*.

*Seanóir*, m. (gen. *ópa*), an old man : twice, *reanóir cionna*, 459, a decrepid old man, and at 595, *reanóir bocc dall* : W., *henwr*.

*Searc*, m. (gen. *reirc*) : love, intense passionate love : generally with *gráó* in the *laoi* : *rearc as gráó vo éugap voó' mac* intense love and affection I have given to thy son : W., *serch*, Gk., *sterg-o*, I love.

*Searmóc'* for *rearmócaó* or *rearmógaó* : trans. v., who would stand or maintain : cond. of *rearmuigim*, I stand or maintain.

*Séim*, adj., mild, gentle : a *pháopaic réim*, O gentle Patrick ! allied to *ráim*, q.v.

*Seo*, *reuo*, m. generally, a jewel or gem : O. Ir. *réu*, orig. anything of value, as a sword, a bracelet, a cauldron : very often applied (in O. Ir.) to a young cow, perhaps as a standard of value : cf. *pecunia*,

money, from *pecus*, a head of cattle : and *cf. chattels* (goods), with *cattle*—orig. the same word.

§5—See under *pc*—

Σίαν, adv., westwards, to the west, back : ἴρ ἀπὸ ν-ἀγαιὸ  
 50 51αν ρίαν, and our face direct to the west : ρίαν  
 is modern for τίαν=το-ίαν=to the west or in the  
 west : so with all this class of words, ρυαρ, ρίορ,  
 ροιρ,—the ρ is a corrup. of τ which is an abbrev.  
 of το=to or at : τὰλλ and ἐὰλλ retain the τ : τυαρ  
 τίρ (now ρυαρ, ρίορ) were not anc. disting. from  
 τυαρ, τίορ, though we now distinguish ρυαρ, ρίορ  
 from ῥυαρ, ῥίορ.

Σίλμ, v. trans. and intrans., I shed, drop, generally of  
 tears or blood : (1) trans, ἀ5 ρίλεαὸ ρολα=dropping  
 or losing blood : (2) more gen. intrans., to drop,  
 drip, fall : 176, το ρίλ να ρευμα lem' 5ρυαὸ, the  
 tears fell down my cheek : inf. ρίλεαὸ and ρίλτ.

Σιοσα, m., silk : ρε ρίοσα ὀδοιρ, of costly silk : κυλαὸ  
 ρίοσα, a silk dress : O. Ir. ρίτα, W., *sidan*, Span.,  
*seda*, all from Latin *seta*, orig. *hair*, afterwards *silk*.  
 See Notes.

Σιορ (1), adj., long, lasting : (2) m., duration, continuity :  
 ρλεαὸ αρ ρευρτα ανν το ρίορ, continuously, without  
 interruption : (b) eternity ; 352, το ρίορ=for ever.  
 (O. Ir. ρίρ, W., *hir*, Lat., *sér-us*.)

Σιορ, adv., down, downwards ; O. Ir. ρίρ and τίρ=το-ίρ  
 to below, to or at the bottom : orig. of motion or  
 rest, now generally of motion only. See ρίαν.

Σιυβαλ, m., going, moving, walking : ἀ5 ριυβαλ αρ βαριρ  
 να ὀτοαν, moving or going over the waves : (2,  
 the chase, the run : 50 ὀλύε 'να ὀέρο ραν τ-ριυβαλ,

close behind her in the chase : an ruðal=going in motion, in operation. (Prob. for ruil: cf. ruáilce, for O. Ir. ruáilce: ruil=reol=way, course, driving: W. *heol*, *hwyl*.)

Slán (1) adj., well, safe, sound, healthy: rlán, pollán =safe and sound, well and hearty: (2), m., farewell, o'rágbar rlán, I said farewell: rlán leat, farewell to you, good bye!

Slíab, m. (gen. rléibe, dat. rléib), a mountain—only once o'puim rléibe, a mountain ridge: often means a moor, a heath, a wild place. (Allied to Lat. *silva*, a wood: both from root SALV=save, cover, protect: Eng., *sleeve*, a cover for the arm.)

Slím, adj., graceful, comely, an maicac rlím=the graceful rider: (2), smooth, fine: “Briœann bápp bog rlím an éaoim-énoic Éipeann,” (Donncað Ruao.) *There's soft tender grass on the fair hills of Erin.* W. *llym*: doubtless allied to Eng. *slim*.

Slóð, rluað, m. (1) a host, an army, Fionh treun na mór-rlóð, ceann na rlóð, etc.: (2), a hunting party: (3), a crowd, gathering, multitude: liað mór marmuir að an t-rlóð, a great flag of marble with the crowd: tap an rluað, right over the crowd: for the fluctuation between o and ua, cf. truað and tró-caipe, ó and ua (a grandson), ó from and pron. uaim=from me, etc.

Smaoinim, rmuainim, v., trans. and intr. (1), I think of, imagine, fancy: níl doibnear ann oápi rmaoin an cpoirœ, no delight of all those the heart has ever imagined: sup rmuain mé féin go mb'é mo

mian, that I thought or fancied: (2), think reflect, consider (does not occur in *laoi*).

smól, m., a thrush, throstle, or mavis: now generally *rmólač* and *rmóilín*.

Smúit, ( *rmúro* ), f., a cloud or mist: *porca glana gan rmúit*, clear, cloudless eyes: sometimes also, a cloud of dust or of smoke. (Allied to *múc*, W. *mwg*, and Eng. *s-smoke*.)

Snoö, *rnuaö*, m., complexion, colour of the face: *ba gile a rnoö ná eala ar tuinn*, fairer her complexion than the (plumage of) swan upon the wave: generally in the accus. after adjectives, as *oo b'áilne rnoö*, who was most beautiful (as to=) of complexion: For the double form, *cf.* *rlóg* and *rluağ*.

Soillléir, adj., clear, manifest, to be seen: *níl ní.....nač bfuil roillléir agao oo ríor*, there is nought, that is not clear before thee for ever: *roillléir*=*ro-leir* (=easily seen or very clear): the double *l* is prob. due to a supposed connection with *roilltre*=light.

Soillreac, adj., bright, splendid, shining: *corón ruitleannac roillreac*, a bright, glittering crown: *ceuo maigöean roillreac map an ngréin*, a hundred maidens radiant as the sun.

Soillrigim. v. intr., shine, be bright, or brilliant: *oo roillrig Phoebur ór ár g-cionn* and *Phœbus shone above our heads*.

Speur, f., the sky: *ööröcuig an rpeur*=the sky darkened: gen. *rpéine*, dat. *rpéir*, pl. *rpeurca*. (Grk *sphaira*: Milton's "starry sphere.")

Spuan, m., a bridle: only once, *rpuan béil-óm*, a gold-

mouthed (i.e. bitted) bridle, 44: gen. *ṛṛuain* or *ṛṛéin*, pl. *ṛṛuanta*: Lat. *froenum*, W. *ffrwyn*.

*ṛṛól*, m., usually translated *satin*: prob. (O'Curry and O'Connellan) some very fine kind of *linen* of ancient times: *ceuro bpat ṛṛól*, a hundred satin mantles: *dearg-ṛṛól*=red satin, 207: and at 365, *ṛíosa ṛṛól*, must be for some very fine kind of silk, the finest. [Sometimes written *ṛṛóll*: prob. —unlike *ṛíosa*—a pure Irish word, identical with the O. Ir. *ṛṛól*, *ṛṛóll*, light (Corm. Gloss.), hence any bright or gorgeous material: with *ṛṛól*, light, *cf. stella* for *ster-la*, and Germ. *strahl*, a ray.]

*ṛceuro*, m., a steed, a spirited horse: from the Eng. word: prob. originally used only for an English or British horse: the Irish *eač*, is used in *Ḃaoi*, sixteen times, *ṛceuro* twice, and the compd. *ṛcéro-eač*, twice, at 42, 202. [Connected with *stud* (of horses) and Germ. *stute*, a mare.]

*Suaire*, adj., pleasant: *Ḃ Oirín t-ṛuaire*, O pleasant Oisín!

*Suḃač*, adj., bright, cheerful, merry, 305: opp. of *ouḃač*.

*Suiróim*, v. intr., I sit: 150, *ar mo beula do ṛuirḡ an óig*, before me sat the maid: perf. pl. 253, *do ṛuirḡeamar ann rin ṛior*, we then sat down: inf. *ṛuirḡe*. (Allied to *ṛíorḡ*, peace, Lat. *sedeo*, Eng. *sit*, W. *hedd*, peace, calm.)

*Suim*, f., heed, care, interest: *ná cuir do ṛuim*, pay no regard. (To be pron. long 'seem,' as generally in Munster.)

*Tapaínn*, f. (1), driving, hunting, chasing: *'ḡá tapaínn*

go rána, chasing it boldly: (2) the barking or baying of a hound: O'Brien (Ir. Diet.) thought the word in this sense was from the sound, as if from 'ταρ'; but it is doubtless but a secondary meaning of *hunting*—inseparable from hunting with a hound: ταραίνν=οο-ατ-ραιν or οο-ατ-ρεπαίνν from the same root as ριαν, ριανν, a hunter.

Τάπη, adj., worse, weaker: comp. of τάρη (or τάρη). weak, poor, worthless: níρ τάπη von ḡμανḃéan, not worse (to) the sunny maid, i.e., she was not behind us, she was not less sad.

Ταίρ, adj. (a), moist, damp, soft: (b) weak, feeble: (c) gentle, mild: α ρίogan ταίρ, O gentle princess!

Ṫánzar, irreg. v., I came, perf. of τίζιμ (or ταζαίμ), q.v.

Τάρλα, (ṫάρλα), v. intr., defective: happened: perf. of defect. verb τάρλουρίμ, I go, meet, happen, 318, cao vo ṫάρλα von ρίogan óiz, what happened to the young princess: μαρ ṫάρλα ṫam řém, as (things) happened to me: inf. τάρλου: rarely used now but in perf. formerly τάρλα now ṫάρλα: τάρλα=O. Ir. οο-ράλα=οο-ρο-λα, root lo, luro, found in eu-loó, com-la, etc.

Τεαάτ, f., coming, arrival: αζ τεαάτ vóib uile=on the coming of all=all having come, 373: řác vo τεαάτ(a) the cause of thy coming: sometimes τεαάτ is used as at 274, 277, but not merely for assonance, but prob. a diff. word, another form of τιαάτ=coming: τεαάτ=O. I. τεάτ from τικ=οο-ικ: see τίζιμ.

Τεανḡμυḡιμ, v., intr., generally in 3rd pers. sing. or plu: happen, occur: ζαά ní vár τεανḡμυḡι ḡiom,

everything that happened to me : inf. *teangmáil* and *teagmáil*.

*Teann*, adj., tight, pressed : (2), fig. hard, stiff, stout : *ran nspárcaí teann*, in the stiff encounter : W. *tan*, *teneu*, O. Ir. *teno*, Lat. *tentus*, *tensus*.

*Téiríom*, irreg. verb, I go : *téiríeam anois don dúin*, let us go now to the castle : inf. *íol*, *íol* (from root *lo*) : perf., *cuair*, I went, indirect and depend. *íeair*, fut. *íeair*, from *íe-ac* : cond. *íeairinn*.

*Teuo*, m., a string, chord : *íeobair ceol ar teuo*, thou shalt have music on harp-strings : O. Ir. *téc* (for *cent*), W. *tant*, allied to *teann*, tight, and L. *tentus*, stretched.

*Tigim*, irreg. v., I come : *má tigir liom*=if thou comest with me : imper. *tar*, perf., *táir*, O. Ir. *tánac* fut. *tiucrao*, inf. *teacht*.

*Tír*, f., the land, as opposed to the sea : *ar muir 'r ar tír* on sea and land : *ar o-teacht dam...* *óir*=on coming to land, on landing, 505 : (2), a land or country : *Tír na nÓg*=the land of the (ever) Young, the Land of Youth : (Also W. *tir*, Latin *terra*, root *tír-im*, dry).

*Cláit*, adj., feeble, cut down, reduced : *ar m'íre go láis*, *cláit*, and I left weak and enfeebled : prob. a past partle. from *call*-, cut off : W. *tlawd*, poor.

*Tógbairm*, trans. verb, I take up, raise, lift, take away : *eo tógbair a lia*, I set up his head-stone, 303 : *an lias ro eo tógbáil go lán-teann*, to lift that flag full stoutly : imperat. *tóg*, perf. *eo tóg se*, inf. *tógbáil*.

*Tonn*, f., a wave : gen. *toinne*, *tuinne* : dat. *toinn*

tuinn: map eala ar tuinn, as a swan upon the wave: ar bárr na u-tonn, o'er the top of the waves: W. *ton*, Eng. *Don*—the name of many rivers, for Brit. *Ton*.

Τομαῶ, m., fruit: pá তোমাῶ ar blac, under fruit and blossom.

Τορτ, m., silence, being silent: bí 'oo তোρτ=(bí in oo তোρτ), 'be in thy silence,' be quiet: also রোর্ট and তোর্ট and রোর্ট (doubtful if they are all identical).

Τριάτ, (1), m., treating of, discourse: eualamar τριάτ ar φιονν, we have heard discourse about Finn, we have heard F. treated of: W. *traeth*.

Τριάτ (2), the foot: má leagair τριάτ ar ealam péro, if thou layest foot to smooth earth: now τροιζ, W. *troed*.

Τραίζ, f., the strand, the shore: go ciúmar na τράζα, to the edge or verge of the strand: Τραίζ-μόρι= 'Great-strand,' 'Tramore:' φιονντραίζ, 'White-strand' 'Ventry,' in Co. Kerry.

Τραίζιμ, v. intr., of the sea: to ebb, retire, flow back: oo τραίζ an mín-muir pomáinn, the smooth sea ebbled before us.

Τράτ, m., a time an hour, a division of the day: an τράτ, the time=when: an τράτ oo connairc φιονν, when Finn saw: na τράτα, the Canonical hours: ι οτράτ, in time, in οντράτ, at a wrong time.

Τρεαρκαιτ, f., a cutting down, slaying, slaughtering: as τρεαρκαιτ λαοῦ, cutting down warriors: τρεαρκαιτ=τρε-ρκαιτ, cf. co-ρκαιτ, root, ρκαιτ.

Τρείζ, v. intr., imperat. of τρείζιμ, I leave, leave off,

desist : *τρείς σο πόιλ νε το ζαιρσεαδ*, kindly leave off treating of thy valiant deeds.

*Τρέινε*, (1) adj., comp. (and superl.) of *τρευν*, mighty, valiant : *σευο λαοδ αρ τρέινε ι νγλεο*, a hundred heroes most valiant in fight : See *τρευν*.

*Τρέινε*, (2), f. (abstract), valour, might : *οά τρέινε κάιλ* (a doubtful idiom) however great his fame for valour : See Notes.

*Τρείτ*, adj., weak, worn out : Lat. *trit*us, worn down.

*Τρευο*, m., generally, a flock of sheep : hence *τρευοαδ*, a shepherd, pastor : at 557, in contempt, like *herd* in English : *ουινε οεν τρευο*, one of the herd.

*Τρευν* (1) adj., strong, mighty, valiant : *ϋιονν τρευν*, an παταδ *τρευν*, κομπας *τρευν*, etc. (2) noun masc. a strong one, a giant, champion : *ζεαρα το κυριρι αρ αν τρευν*, pledges she exacted from this giant : O. Ir. *τρέν*, W. *trên*, Lat. *strén-uus*, Eng. *strong*.

*Τρall*, m., a setting out, departure : inf. of *τρallaim*, I set out, depart : *τρall liom ζαν ϋcít*, to set out without delay.

*Τροπαλλ*, m. (1) a bunch, a cluster, as of berries, grapes, etc. (2) a thick tress of hair, a *ινγεαν να ο-τροπαλλι ν-οιη*, O maid of the tresses of gold !

*Τρυαζ*, adj. (1) lean, poor, thin : (2) pitiful, sad : *βαδ τρυαζ λεατ ι*, she would be pitiful to you, i.e. you would pity her : W. *tru*.

*Τρυαζ*, f. (for *τρυαζε*) pity : *ο'ϋευαϋ λε τρυαζ*, I looked with pity.

*Τρυιμε*, f., weight : *λε τρυιμε αν υαλαζ*, with the weight of the load : from *τρom*, weighty, W. *trym*.

**Tuapair̃s, tuair̃s, f.** an account, tidings: tuapair̃s fhinn, any tidings of Finn: sometimes means a *search for tidings*, ar̃ tuapair̃s níná, in search of a wife: the s̃ in tuapair̃s, is prob. the s̃ of tuapair̃sbáil, an account, description, but the latter is more definite than tuapair̃s, (*Cf.* tós, rás, from tósbáil, rásbáil.)

**Tuapair̃sbáil, f.** an account, description.

**Túirlingim, v. intr.**, I descend, come down: of a rider, dismount, alight: only once, má túirlingim oen eac̃ bán, if thou alightest, etc., 454.

**Tuir̃ce, f.** fatigue, weariness: sadness, grief: oo glacar̃ tuir̃ce=I felt weariness=grief seized me: *cf.* tur̃=fatigue and Eng. *tire*.

**Túir̃ce, adv.**, sooner, quicker: ní túir̃ce éáinig me, 589, no sooner did I come: used as comp. of luac̃, quick, soon, but really from taoir̃eac̃, túir̃eac̃, formerly adjectives from túr̃, beginning.

**Tuitim, v. intr.**, I fall: mun(á) otuitir̃o liom, if he will not fall 'by me' (i.e. at my hands) iaf̃ tuitim, to fall.

**Uaine, Uair̃ne, (1) adj.**, green: (2), m., green, as a colour: ní p̃aib̃ oac̃ oá b̃-paca r̃úil, oẽ gorm, o' uaine, etc. (Spelt also with t̃, but this is prob. a mistake.)

**Uair̃le, m., pl.** of uar̃al: nobles, chiefs, grandees: or may be the abstract uair̃le, used collect. like *nobility, gentry* in Engl.: éáinig uair̃le na caéir̃ac̃ in ar̃ s̃-combóil.

**Ualac̃, m. (1) a load, burden:** truíme an ualair̃s, the

weight of the load: (2) 'fig. a charge, duty, *τὰ ὀυαλάε* *opm*, I am bound.

**Uamán**, f., fear, fright: *ḡlac uamán an t-eac bán*, fright seized the white steed=he took fright: O. Ir. *oman*, with short *o*, W. *ofn*: prob. therefore *uamán*, is for *uinan*.

**Aball**, m., an apple: very often also a *ball*: *uaball óir*, perhaps a golden *ball*, rather than a golden *apple*: O. Ir. *aball*, W. *afall* and *afal*: Lat. *mālum* for *\*āmāl-um*: Eng. *apple*.

**Uët-blát**, adj., smooth-fronted, (or warm-fronted?) *pálár ḡmanmáir uët-blát*, a sunny warm-fronted palace: See *blát*.

**Umal**, adj. (a) humble: obedient, submissive: (b) gentle, willing: (From Lat. *humil-is*, with loss of initial: W. *ufel*.)

**Umluigim**, v. intr., I bow to, salute: *níu umluig óuin*, he did not bow to us: *o'umluigear féin* *don niozan cóir*, I bowed to the virtuous queen.

CRÍOČ.





