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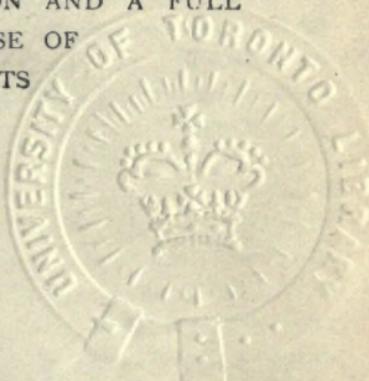
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# teabar na laoiteao

A COLLECTION OF OSSIANIC POEMS

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

*John Joseph* BY  
J. J. O'KELLY  
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## NOTES.

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### Cuirt a hAon.

ΑΓΑΛΛΑΜ ΟΙΣΙΝ ΑΓΣΟΣ ΠΑΤΡΙΚΙΣ.

(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 Oisin and Saint Patrick. The poem of 176 stanzas published by the Ossianic Society under this title opens with a summons by Saint Patrick to Oisin to awake from his long slumber, and hear the psalm, and a somewhat querulous response on the part of Oisin, 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 Oisin, 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 Oisin 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 Oisin 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 Oisin. 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.

### SEALG SLEIBHE NA MBAN.

(THE HUNT OF SLIABH NA MBAN.)

#### OISIN AND SAINT PATRICK.

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

Patrick, complimenting Oisin 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 Oisin, he begs to be told at the very outset whether the Fiana were usually dressed and armed when setting out for the chase.

Oisin 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. Thrice 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, Oisin 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 TUÍT ÓE PIASCAIB LE FIONN.

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

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

The versions published in the Transactions of the Ossianic Society and in "Ossianic Finn," 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 Oisin, 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 Oisin. 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 *Τουαναιρε Φίνν*, 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 *Τουαναιρε*.]

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

eac̄tra na mn̄d móire tar tear, no  
seal̄s Gleanna an smóil.

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

Fionn, Oisin, 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 fleeter 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 Oilean 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 Oilean 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 here-upon 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, Oisin, 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. Oscur seeks to replace Goll, now nigh exhausted. Goll declines until prevailed on by Fearghus to consent. Then Oscur 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.

PIAÐAÐ NA ÞEINE ÓS CIONN LOCH DERG.  
(THE CHASE BY THE FIANA OVER LOCH DERG).

Oisin 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, Oisin himself, Daoighus, Goll, Fionn mac Rosa, Conan, Deidgheal and Treanmor 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 Oisin 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.

### sealȝ sliȝbe ȝcuileann.

(THE CHASE ON SLIABH CUILEANN).

Discarding some introductory exchanges between Oisin 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 *ȝearȝa*. 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 Oisin 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. Oisin inquires after the leader of the Fiana, but gets no reply. He unsheathes 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 Oisin 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 ĖNUIC AN AIR.

(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 Oisin, on whom he invokes a blessing, to tell the truth and the truth only. And Oisin 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 Treion. 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 Oscur asks permission to engage him. Fionn grants it with reluctance. Oscur 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 Oscur son of Oisin. 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 *péise pótla*, Gill's Irish Reciter].

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

## LÁOÍ MEARGÁIS NA LANN nGÉAR.

### 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. Oscur briefly interposes. Fionn eventually announces it was Oscur 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 Oisin results. Oisin 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 Oisin to resume his story. Oisin 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. Oisin 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. Even- ing 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. Mean- while 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 Oisin why general battle was not given at the outset, and

Oisin 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 Oisin 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.

### LÁOÍ MND MEARGÁIS .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 Uaithnnin—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.*

## CUIC A DÓ.

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### SEALT SLEIBHE FUAIT.

(THE CHASE OF SLIABH FUAIÐ).

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 Draogheantoir.

Daire, Fionn, Glanluadh are now bound by Draogheantoir and hearlessly 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 Draogheantoir, 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 Draogheantoir 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 Draogheantoir, 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.

Draogheantoir 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. Draogheantoir would like to hear his music, if harmonious. Most harmonious, says Glanluadh. So Draogheantoir visits Daire and suggests he is a great musician. Much would depend on the presence of the Fiana ; but Draogheantoir Daire believes to be unsympathetic. Play, says Draogheantoir, that we may see. Daire is not in the humour, he is weak and spiritless through the geasa. Draogheantoir 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. Draogheantoir is elated, and summons Glanluadh, who also is delighted, as is Ailne.

Draogheantoir 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 Draogheantoir 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 Daire weep, and the Fiana respond : and they are left there in their misery.

Glanluadh suggests to Draoigheantoir that Daire be asked to play again. Draoigheantoir agrees, and with Ailne and Glanluadh comes to the dungeon. He asks Daire to play for the ladies. Daire 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. Daire never played while the Fiana were in distress ! Fionn would be released as an inducement, but the others would not. Daire 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 Daire 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 Daire 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. Daire ceases playing until Fionn urges him to do so even without their permission. Daire 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 Draoighcantoir 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, *maipi ðealó*: 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. Draoighenatoir 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 FÉINE.

(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, Oisin 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 Barrbhuadh, 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, Oisin 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. Oisin 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 Oisin and Patrick, Oisin 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 DRAORDEACTA AONGHUS AN BROGA.  
(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 gCuá, 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. Oisin 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.

Oisin releases Anuall, and without the aid of a wattle Anuall 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. Oisin 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 Oisin 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 Anoghus in return will place trees and stones before Fionn in battle, and slay every man of the Fiana from the highest to the humblest. Oisin 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 Oisin, 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 “*fiadhaic na féine*,” 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, Rannuidheat Mhor, Rannuidheat Bheag, or Casbairdne, which differs from Rannuidheat 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.

## TUARASGÁIL CÁTA GÁBRA.

(STORY OF THE BATTLE OF GABHRA).

Patrick asks Oisin, on his word, who was the most valiant of the Fiana. Fionn, Oisin 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 Luighdheach and Diarmuid. God bless you, Oisin, 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 Oisin hand to hand. Oscur mac Garraidh declares there is not a hero on earth to fight Oscur mac Oisin, 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. Oscur furiously demands why Caireall attacked his brother. Caireall replies if Oscur be the son of Oisin he would make light of injuring him, too. Fury seizes Oscur; 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 Oisin hews his way through the hosts of Tara like a falcon among the smaller birds, or a gliding boulder careering down a declivity. Oscur mac Garraiddh in time engages him. Twenty-four wounds on the son of Oisin as a result of the encounter, one hundred and twenty on the son of Garraiddh. Were the Oscurs 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 Garraiddh is vanquished at last by the generous son of Oisin. The king of Ireland then hastens on the scene, and stabs Oscur to the heart, but Cairbre falls by Oscur at the same moment.

Patrick here asks Oisin, as he has been baptised, how many princes fell by Oscur. As easy count the blades of grass or the sand on the seashore as all that fell by Oscur. By Oisin 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; Oscur fell, and that marked the downfall of the Fiana, though Cairbre fell with them. The two Oscurs 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 “*Τριαὶ Λιον Τυλαὶ να* *ρέιν*,” and include “*μόρι ἀνοέτ μο χύμα ρέιν*,” 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 Oisin 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 aноct mo cuma péin.

(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, Oisin, 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, Oisin 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 Oisin, 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. Oisin 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.

Oisin 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.

## CÁOÍÓ OÍSÍN I NÓLÁÍÓ NÁ PÉIME.

(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 Sceilan 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 psalm-ing clergy. Uch, I am Oisin 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 Oisin and Saint Patrick with which we have become fairly familiar. Oisin 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 vii.

## INTRODUCTION.

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NATIVE tradition, written and oral, affords many examples of the anachronism by which Oisin is made contemporary of Saint Patrick. One of the most widely known is the popular legend in its various versions which places Oisin 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 Oisin 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, Oisin 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 Oisin 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 Gnaithfhan, 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 Taillte, 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 *Foras 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 Archaeology) 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 anhoyance 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 Irisshemen 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 Oisin, 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, Oisin 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 Lochlann 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 Lochlann 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, Oscur, Diarmuid, Oisin, 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 Oscur, 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, Oscur at the shoulder of Goll, and Garaidh, 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, charioteer, 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 Oisin 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 Oisin 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 Oisin 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 :—

Δεῖ τῷ Οὐρανῷ εἰ τῷ Θραῖν  
Νιόρ εἰσοιν τῷ νεάσι αἱ ταῖτταιν.

Nor can Oisin 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 Ardnuail 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 Murriddh. 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 Oisin 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 Lochlann 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.

\* *Duanaire 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.

*Oisin* is described in this wise : In the matter of gold or silver, or concerning meat, *Oisin* never denied any man, nor though another's generosity were such as might fit a chief, did *Oisin* 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 gceata na féine*: *cáit mionúr, cáit na ṡtlaoríreac, cáit na ṡfrear meadóonac, cáit na ṡfrear ṡfreóirac, cáit na mbunfear, cáit na ṡfrear mbeas agus cáit na n-iarrráipán.*

*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 Gamhanraighe 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 Almains is slain by *Oscur*, his host overthrown, and the gold and treasure of the two Almains 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, Lochlann, 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

\* *Dunairé 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 Cumaill*, and in an eleventh century poem Finn is named *mac Cumaill 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

\* *Fianaigecht*, 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 Lorcan 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 Oisin by way of reply. But surely the editor of *Fianaigecht*, 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-

tile 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 *trigh-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 *Duanaire 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

\* *Duanaire Fhinn*, xlvi. † *Ibid.*, xlvi.

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 Cliodhna 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 Oisin, Caoilte, Patrick, and others, but particularly of Oisin, 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 Oisin in contrasting the old with the newer order of things, the functions and the character of the *leanain sidhe*, 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.

Léannaim níl an grian-Gaeilge mar roin.

seán ua ceallaig.

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# Leabhar na Laoithead.

## Cuid A hAon.

### Aghallamh oisín agus pádraig.

Oisín : Tá geal beag agam-ra ar fíonn :  
Ní mhabamair ann aict cùis ríp d'éag,  
Do ghabamair i Siocfhan na hEilead  
Ír cunneamair eac ar físeas.

Do ghabamair an Innsidí fóir  
Le corp ar neirt agus ar oibrean ; 5  
Cíoc Loéilann ír an Innsidí móir  
Tig a gcuirid bíp go tig na hEilean.

Tig fíonn náoi gcatá ír an Spáinn,  
Náoi hEilead eac i nÉirinn uill, 10  
Ír níl ó'n ríut 'n-ár bairtead Cíocírt  
Nád tigead a scíor go tig fínn.

Tig ré oict gcatá 'ran Spáinn tear  
Ír ailtíri Loéilann ar láim leir,  
Ír beacáit do bhi an domhan fó n-a cíor, 15  
Ír é ba ní ar an nÍreis beis.

Mairis dom-ra o'fan da eir  
Ír gan mo rpéir i gcluicíe ná i gceolt  
Im' donán cíon o'aitle an tluaisg ;  
Ue ! dom ír tluaisg mo bheit beo. 20

Tá rceal beas rór agam ari fionn :

Ní haithiamair ann acht cúnig ri ri dreas,  
Do gáthiamair ri Óileathan na Ófhlath  
Le neart ari rleas agur ari laoc.

Do gáthair linne Maghur mór

Mae riog Lóclann na long mheas,  
Tángamair gan bhrón gan rcior  
Ir círeamair ari gcior a bhrad.

A Íathairais, ir truaig an rceal

An piog-féinitiú beit fó galar,  
Croitde gan aingítheadct gan fua,

Croitde críodha cíuairiú ag cornam cat.

Mian mic Cúmainn ba maité gnaoi

Éirteadct le faoi thóimh Ólioma Óeirí

Cordair fá riuit Ceara Ruairí

Ir piad Gaillimhe na gcuain do feilg.

Sealtairnaíc loin leitheadh laoi

Tonn Ruighneadh ag buam ne tráis

Dorndán an daimh ó mhaig mhoim

Báitche an laoirí ó Gleann da mair.

Foighí reilge Sleibhe gCrot

Buam na n-oir um Sliab gCua

Mongair faoileann loinneir tall

Gair na mbáth ór cionn na truaig.

Túrnam círeat na mbáic ne tuinn

Anuailí cónairt do Ólium Lir

Briathra bhrain i gCnoc an Áir

Ir gair na gceab um Sliab Mír.

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Siàoúas Órcuip ag dul do feirs

Sóta gádair ari leis na bfiann

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Beit 'n-a fuidé i mearc na nDáin

Dá bhé rin de ghnáth a mian.

Miop b'iongnað d'úinn abeit bpiónas

If ceann ári ríóig dobeit dár nrit,

Sióbe do maoiðfealð opainn gean gáirfe

55

If d'úinn do b'áðúbarbeit ag caorð.

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seals stéibé na mban.

Oírin: Lá d'á ndeacaird fionn na bfiann

Do feirs ari Shliab na mban bfionn:

Cri mile d'á mairtib tliéan'

Sul a ndeacaird grian ór ari gcionn—

Ráthrait: Oírin, if binn liom do gáir,

5

If beannaict fór le anmain fínn;

Innir d'úinn cá méid fíad

Do túit ari Shliab na mban mbinn?

Innir dom róim gáe fceal,

If beannaict ari do béal gan gá;

10

An mbioð éide opair ná ari

Ag dul do feirs gáe don ló?

Oírin: Do b'í éide opainn if ari

Ag dul do feirs linn mar róim,

If ní rai b'úine òiob dom' òig

15

Gan lémé ríóill if d'á coim.

San cotán is riota réim  
 Is lírireas Úarri-séarai slóin  
 Is cinnbheart éisc-óiríada óir  
 Is dá fíleis i ndóirí gád fír.

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San fciat uaitne ari a mbioadh buaird  
 Is lann cnuaidh is fcoititíde cinn;  
 Dá riomáitair an domhan fó reas  
 Ni raius nead do b'feappr 'ná fionn.

An uair do fuithealadh fionn ari gcom  
 Do b'iomád, anoir agur aniar,  
 Suí gádair ag dail fó'n genc  
 Ag dúnireacht tois agur fiaidh.

Do b'í fionn réin agur Úran  
 'N-a fuithe real ari an fliab,  
 Gád feair díob i n-ionad a realis  
 Suí eisíos cealas na bfiad.

25

Do leigseamair tairí míle cù  
 Do b'feappr lúct is do b'í gaird;  
 Mairib gád cù díob dá fiaidh  
 Suí do cuirteas iall 'n-a hagh.

35

Do mairbhamair ré míle fiaidh  
 Is an ngleann do b'í 'ran fliab  
 I n-éagsúid ág agur feara:  
 Ni Úearnaid realis mar roin riám!

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Do b'í deirheadh ari reilge fíar,  
 A cléiríos na gclíar 'r na gclóis,  
 Deir gceád cù go n-a rlabhradh óir  
 Do chuit um nón le céad tois.

Céit túiteadh linn na tuigc 45

Do junn' na huile aí an gLeib;  
Muna mbeadh aí lanna íp aí láma  
Cuippeoir aí aí an Ófém.

A Íádorais na mbacall briar,  
Ni faca mé riap ná roip 50  
Seisg ag fianaith fínn  
Le mo linn ba mó 'ná roip.

Ag rín reals do jinne fionn,  
A mic Čalpriumh na mbacall mbláit,  
Sáip aí gcoileán íp an ngleann, 55  
Uc, a Íádorais, ba binn an lá!

---

ar túit de piastair le fionn,

Slíot aí  
piastair fionn éireann ar shliab truim.

Aír túit de piastair le fionn  
Ni cuippeoir i ruim go bhláit,  
A nvearnd o'ág íp o'eaistair  
A n-áipeamh ní péadair cás.

Do mairbh péirt loca n-éacáid 5  
Agur aiteas glinne Smoilt,  
Íp uipéirt loca gcuileann  
Do mairbh mac Cumhaill an óir.

Do mairib péirt Óinne Éadair  
 A corp náir féadair i gcaí,  
 Fuat agur péirt Slinne Ógá  
 Do tóiréair jin leir an bhláit.

10

Do tuit leir piarct Éipne se'ri sorm  
 Agur piarct uorib Loca Riaé.  
 Do mairib se'ri tóreán i gceoiléid  
 Péirt if cat níne i náit Cliait.

15

Do mairib ré fuat Loca Léin,  
 Móri an férdom do dul dá claoið,  
 Do mairib ré fuat i nDhuim Cliaib,  
 Fuat agur péirt Loca Rioß.

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Do mairib mac Cumhaill ba móri cpoiléid  
 Fuat Slinne Rioß na jóna áis,  
 Sas péirt le neart a óa óróid  
 I ngleannntaib fónta gur báit.

Fuat agur péirt Slinne náirma  
 Do mairib se'ri calma iad;  
 Do díbhrí Fionn fóir ó na Rácaib  
 Sas péirt Síránda fó ndeacair a tóirall.

25

Péirt eile ari Sionain fó fóntar—  
 Do coirceadó rí ronar na bfeair,  
 If do claoið ré tarbhre an doimain  
 Péirt Loca Reamhair na dtíear.

30

Do mairib, ba móri a tollat  
 Fuat Sléibhe Cuilinn se'ri uorib  
 If dá oillipéirt Slinne níne  
 Do tuiteadair-jan le n-a colg.

35

Do mairib ré péirt Loca Meilge,  
 Lor a tréime do láimh Árta Finn;  
 Do mairib níréirt Loca Cearda  
 Ír do mairib ré arraict Áca Truim. 40

Do b'í oillriart ari Loc Meargá,  
 Mór a tréadra ari feagairib fáil,  
 Mairib le n-a colg buadha  
 Se'ri b'orib an t-ualacl dá láim.

Ari Loc Laochaire go cinnte 45  
 Piart do-ghníodh teinte do b'  
 1 n-ioc a b'fhuairi dá foighlais  
 Do thícheann le n-a armaib i.

Fuad Óriobaoir' Lóri a tréime  
 Agur aimid Sléibhe an Chláir 50  
 Do mairib Fionn le Mac an Loin  
 Se'ri gairb a ngeoil ír a ngsáir.

Fuad Loca Lóigean gíobh dian  
 Le Fionn na b'fian do chuit ri,  
 Ni hinni rítearí go b'fáid buan  
 Gao ari cuipl dári rluasg do thí. 55

Do chuit piart ari Óanna b'inn  
 Le láimh Finn na gcomhlann gcomháid,  
 Do b'iomád ari ndíct o n-a tréar  
 Suí mairbád i n-easr Aodha Ruaid. 60

eaċtra na mná moire tar leor,  
nó

sealz Gleanna an smóil.

Lá ná ḡabamairi Oifín i fionn  
i fíeargáur binn, a mac féin,  
Oifíup fuilteas, Óifímuir donn,  
Conán maol, i fí tuilleadh de'n uiscein.

Ag tħiall ċum reilge mardean ċeoðas 5  
So Gleann an Smóil le n-ári nġadairi għo mod.  
Dari do l-aim-że, a clēiġis ċoġi,  
Ba mōri āri n-nadex ar luuġ āri għecon.

Do bi Sceolán i f-ħajnejn ap ēill  
Ag fionn ġerið i n-a ħóris; 10  
Do bi a cū ag ħas n-nuine de'n féin  
Ii āri nġadairi binn-ħeġġi ag tħanġi ċeoil.

Do ġluuġreamairi ċum tulċa oġġi cionn Gleanna  
Maṛi ap ħad-dan u tħalliha na għejji ag-far.  
Bi ġanlaik ann ag-ċeilexbaq linn 15  
'S an cuac għo ceoġi-ġinn i nġas āri.

Do leig a jaib agħajnejn ann de'n féin  
Ari għonx-ix tħimmeas f'e'n ngleann;  
Do ġeol fionn a tħad ħas-ħadha ħdeej  
Ii ba binni linn 'ná tħadha a nġlam. 20

Óuixtear leod an eilit maol  
Ba ġiġi a tħad 'ná eala ap Linn;  
A tħad eile ap ħad an ġuajjex  
Ii ba luuġi i 'ná peabac ap ċoill.

Seaoil gaeil duine agairt a cù òd h-éill. 25

Ír do raoil Fionn féin Ùran;  
D'imteigeadar ar òr pàdairc go leir,  
Ír ba beag ari nsgaoir teast i n-a nsgaoir.

Ír mòr an iongnaid do-pinn an jí  
Te'n eilit maoil fá n-a luar 30  
le n-ari fáruis maitear con na gceannas  
Ír Ùran náir leis miam feilis uair.

Ó moch mairne ba mòr an fiaòdach  
Do lean go dian an eilit lùit  
So dtáinig oirainn duib na h-òrdhe  
Ír ná facamairi gadaid ná cù. 35

Cuir Fionn a bhròdhs i n-a béal  
Ír do cogain fá n-a déad go cnuaidh;  
Annroin, o'fiafhusis Conán Maoil  
Cáir gaeil ari nsgaoir Ùeil-binne uainn. 40

Doir do lámh-re, a Conán Maoil,  
Do páiridh Fionn gspòidh an plait,  
Ní fillidh tair n-air oirainn ari  
D'ari lean an eilit maoil aet Ùran.

Do chuit an fian go mòr i mbhrón,  
Ír nioig b'iongnaid òdib de òid a gcon, 45  
Ír eadu bhuadair náir fealg còir  
Do tairpla òdib 'ran gleann go moch.

Nioig b'fada go bfacamairi 'ran gleann  
Ùran ír i ruairidh tñairidh fliuc, 50  
Ír ari oteast ri d'ari lachair-na  
Doir do lámh ba chruas a cnuat.

Do luisg ri rior i bpiabhaile Finn,

Do ghoil go fhuinneadh if do ghearradh go truaighe; 55  
Iar corntaile, a coilleann, ari fionn,

Do bhuil ari scinn i gcomntabhairt truaighe.

Neimhneadh linn, do phadach an fionn,

Laoch na dherfene do tig earr tuair; 60  
Iar meadra linn a bheit o' ari nuaighe

Ar ngealair bheil-binne if ari gcom.

Ar phadach na bpiocail gan doibh,

Tig nomsa bean do b'ailne gnosach;

Bi foilt oir-buirdhe lei rior ag fad

Do rochtain a rali if do feoir.

Filleadh an bean do b'ailne gceann

65

'San phod ceadna 'n-a dtainig 'n-ari ngeal,  
Iar do leannamhair a haon go luat

Do hOilean inre fhuasach na mban.

Do fairsingeaeth romainn ag bantraacht Sreag,

70

Suirtear bhuird if glearthaigh biaid;

Cuirtear oirte fion if beoir

Mar bhuidh eoir do ruis if do earrach.

'Nuair eorcamhair ari n-oibrach do biaid

Iar ari n-iota o' fion agus if do beoir

Do labhair fionn an fhlait fhlait

75

Iar duibhairt go haideadh cum fhuain do foilt.

Ar phadach na bpiocail tig na labhair

Bean ba ghrainne ari bhit gnosach,

A coirbhion dirli ari a ceann

Iar foilt duibh glearmhair lei rior go bhróig.

80

Do b'i a dháiridh taoibh 'mhusg d'a béal  
 Ag an bpréirt nár b'aoisbhinn cíut;  
 A deád fiacal Ógarráidh-Ógáin  
 Ír neama leite ríor 'n-a ríut.

Do b'i bhrat fáilfing fada ríóill  
 Dá folaí go bhróis, ír taoibh de báin,  
 An taoibh eile ari Ógáin an ghuail:  
 Ni raiib bean 'fan ríuasg ba mó ghráin.

Fáilte riomhat, a ri na Ógáin,  
 Ír iad na bhráidra do chain ri; 90  
 Ír leat iomhán mo choda báire  
 Mo bantúrácht, ír me féin mar mhaoi.

Ír mé ingean láithriúis Ghreáis,  
 Náidh dearná cumann le céile fír  
 Go dtáinig mé aonair fóis' Ógáin, 95  
 A ri na Féinne, tairi mór-mhaor.

Do-geobairi airtseas Ír óir  
 Do-geobairi uirbairi fóir ír bhuairidh  
 Tairi a bhrúil de laochra cíodóla  
 'San dothain mór o chear go tuairidh. 100

Tairi mo láimh-re, a ingean an ríosg,  
 Do ráidh fionn, cíorúde náisi meirb,  
 Ili geobairi féin leat-ri mar mhaoi  
 Ír gur tú b'i riomhat iníon 'fan treis.

Aitnísíom ari do bhrat fáilfing ríóill  
 Gúr tú b'i i nGleann an Smóil go moch,  
 Ír fiafhusisim díot an mairéann beo  
 Ári nGaothair binn-beo agus ari gcoim?

85

90

95

100

105

Doir do Láimh-re féin, a fínn,  
Se'ri mór é fioch buí gceannaithe sárs, 110

Táid uile marb glan gan bhrí  
Ach bhran an ríos ríus buairíodh gád realtà.

Ír ionadh laocheamh iomáin  
Aghair gaircithead ba ériuairí i gceat 115  
Do leasadh liom-ra i ntorfach ríuairí,  
Ír ari mo buairíodh ní bheiread neart.

Ír ní mó ní fillfead-ra éar tuinn  
Do mbeiread ériuinn liom buairíodh ó'n bhréin,  
Scothraod ó éorpa buí gceann go mear  
Cé mórí buí neart agair buí nátréim. 120

Do feinn ri ceoltá binné ríde  
Le'ri cailí gád laoche agairne a neart;  
Do ceanglaodh rínn le inéin an ríos  
Cé'ri mórí ari ngníomhála i ngead cat.

Do tarrthains a lann fuithead liomhá 125  
Ír i lán de fioch i n-a Láimh Óear  
Buí rcoit na cinn de céad laoche  
Ír ba mórí an t-uamhán vit na bhréar.

Ní ríabhadh 'ran inre acht mé  
Conán Maol ír Óíarbhuithe Dónn 130  
Béarbhur file ír Órcurí tréan  
An tan do labhair mo achtair fionn.

Gábhaim do éomairic, a inéan an ríos,  
Ná cuij de'n raoisgeal aon feair níos mó,  
Ír go ngeobhainn féin leat mar mhaodai, 135  
Muna mbeadh goll caoche na ngníomh gceannairí.

Do dhír do lámh-re péim, a fínn,  
Bainfead a céann de Soll móir  
Agus rí da ngrádhann leir de'n péim  
Muna nglacairt mé marí bainipróisaim dóib. 140

Do tós rí leí a cablaí móidínearaí  
Ír a chónaí a reoil go hárdo le gaoit  
Suí gásach rí cuan i mBeinn Éadair na ríos  
Marí a riab Soll círóna na lann gaoiún.

An tan do connaítear Soll tóisean 145  
An cablaí gléartha ag teacht cum cuain  
Ír eadó a duibhaisit náir imairt an ríéal  
An iméid de'n bfeim do ceartuis uairí.

Anndroin do fiabhruis Soll tóisean  
Cia bhearrfaidh ríéalta chuirge ó'n scuan, 150  
Aduibhaisit Caolte suí b' é péim  
Do tabharfaidh tuararagháil ó'n ríuag.

Gluairgear an laoc láidirí luac  
Meannnaí buan lán ve bhrí  
Do rámhis ré corr an trilóis 155  
Ír do bhrí an bhean móir pojme i dtír

Ár bheicirín mírcéimé na mná  
Méad a cnáma agus a phaoibhí  
Do ériothnuis ré ó bheinn go bárr  
Cé a' fiabhruis go hárdo cáir b' aip do'n mnáoi. 160

Míre ingean síordhíos Síneas,  
Do bheanfainn comhrac le deirí scéadu laoc  
Ír beirfín leat-ra uaim marí ríéal  
Marí a bhrúil an fían ír Soll caoc.

Aitriúr d'óidh rór gan bhréis

165

Se réamhfaidh mé feara fail  
Muna uiscefaidh mé mar céile

Do piúis na fíne fionn an áig.

Ai filleadh do Caoilte tap n-air

170

Ír aír cloír na mbriatair do Soll caoic

Cuirtear scéadu cróda a n-airim gairce

Cum duil do comhrac in gín' piúis Sréas.

Ní'l neac do bhréan i n-airim

Náir leasadh 'ran geat roin piúr an mnaoi

175

Se nuaibhirt Soll dá ngéilleadh cás

Se utabhrfaidh éiric dá ndeartha ri.

Se moe de ió eirísear Soll

Fé cloisadh troma agur fé gceáit,

A clairdeamh fuitheac i n-a d'óidh

Cum duil ag comhrac piúr an mbé.

180

Cé go mbá laoic láidir Soll

Bá las lóis a láim 'ran gniomh,

Cé eisearidh a láirpeas ír a gcaist

Ír iomáda cneadú do bhréan 'n-a taoibh.

M'amháin eisearde! aír feadóir tóir lá

185

Sean riúr cláir ná tóireire buad

Do bhréan do bhréan fearngas

Sean biaidh gan coitlaidh ír gan ruan.

Do bhréan a gairb 'ran inre dínn de'n fhein

190

Ír Conán Maol naidh gairb gan ghráim

O'áir nuaibh-choimeád ag caoighean bhan

Sean ndeacádair uile uainn cum ghráin.

Laibhar Tírinnuaidh déito-geal ghuinn

Te cónrádha caoin leis an óig:  
M' amháin epríordé, a gpreíorphean min  
Gan mé i'f tū 'n-áir n-aon fadó.

195

I'f tū i'f áilne niamh tár mnáib  
'S i'f glaire mothairpe filleadh rúl;  
A ghrádha mo epríordé, tár mnáib an domhain,  
Ealoró leat rúll i'f é mo dhúil.

200

Dáir go deimhn, má'r fíor do gceal,  
Do pháidh an bhe de cónrádha caoin  
Buarclochaith mé turfa aif do bhéin  
I'f a bhuil de'n fíein annro aif do fliúise.

Buarcail fíinne aif áir bphéin,  
I'f leat go deimhn ná déanfainn bphéas  
I'f go mbeidh-ri fíein agam mara mnáoi  
An fáidh i'f mairfead aif an bphéin.

205

Tóigíar áir nitoraoideacht tinn gan moill  
I'f tuigíar túninn aif iúl 'r áir neart,  
Tóirbhíear Tírinnuaidh gean i'f ghrád  
Do'n macaomh mná do b'áilne dreach.

210

Do bhuain Conán go phrap an ceann  
Ie n-a lann de'n macaomh úir  
Do buarcail é ó n-a gseirí-phéin  
I'f a pháidh de'n fíein ann fá b'fúthair.

215

Tuig Tírinnuaidh ríracaodh buile aif an bphéin  
'S aif Conan Maol b'fí mnáin go holt;  
Muna mbeadh Orcúir do eorpa a lann  
Do rírúisfeadh ré an ceann r'á eorp.

220

Laethar Diairmuid go haictmar níomhae.

Lán de feirb is ift fioch 'n-a mén :

Cao é an fáth gur bainis an ceann

De'n mhaoi do fuaigcail rinn ó péin ?

Do ghuairreamaip gáin ficit gáin fírad

225

Mári ari tnearcáraibh an fíran le mhaoi

Is ari tdeacáit ariúr d'úinn cùm látar

Do connacámaip ári ift earrba laoic.

Do bhi Soll fá clógaibh ift fá fciat

As fioch-comháic le inisín an fioch

230

Is i d'á ghuin le toimaoi círeacáit

Do fág an laoic gáin neart gáin bhris.

Laethar Orcuip cead ari Soll

Dul do comháic leir an mhaoi

Is d'ubhairt gur doilb leir a cár

235

A beit fíe cneáðaibh ift fíe miosgnaoi.

Ni fuit aon laoic 'ran doimhne beo

Ná i bfhórla fóir d'á doiríde cár

Do leigfinn comháic leir an mhaoi

So n-íocaird liom ari fion an áir.

240

Laethar Feairisur na mbriathar gceart,

Ór é do bhoronnaibh an t-óir ari úraoi,

So bhuairt do Orcuip cead ó Soll

Dul cùm comháic leir an mhaoi.

Stéarar Orcuip a cláirdeamh 'r a fciat,

245

A fíleas mó-éáir 'r a clógaibh círuaird;

Ni fáid 'ran círuinne beo 'n-a beatair

Neac do tadhairfaibh aifriamh uaird.

Do b'i an tigr lúic láidirí tara,  
Cuiríoir ceata fé na néalaib  
Le neart na troda i'f an comhraic  
Ag feolt-cóircear a céile.

250

Láthar fearúigur ruairic Finn-Úeil  
I'f Conán Maol b'i tréan ari airm:  
A mic Oifín, curimis an uair  
Do b'f i gcuam na hInre i gceangair.

255

Caitear Órcup lán-léim leogain  
Tári corp an trlois go luat amach  
Suír éuir an trleas le neart a thoir  
Tré spiorde na mná móire i'f teac.

260

Do tógsamairi trí gártá 'fan bfein,  
'S nior mait le Soll tréan-Úilleac' rín,  
Mai tuit an bhean le Órcup aig  
Do b'i lúcháir a dhíomarach calma glic.

Ari tuitim éum talman do'n mnáoi,  
Mo mallaict, ari ri, dom' atairi féin  
Do b'i taobh liom-ra mai ingin  
'S do éuir, mo thí! fó gcearai b'mé.

265

Na dhraoite Óearbhainn fáirtine do,—  
Mo mallaict doibh go bhráit ari!  
So mbéarbhainn mac do ríomhfaradh an Spéis  
'S do bainfeadó de féin a ceann gan ficit.

270

Tá b'fagáinn-re gábháil liom mai mnáoi  
Ó ceannrórt spiorde no ó ceann ríos  
Do Óearbhainn mac tá ngeilleoradh an domhan  
I'f do beinn i n-áin ari' im' clóib.

275

Do bior-fa lá cé tuisce mo rceal

Ari ailtneáct béis ag filleadh rúl,  
Le tuisceáct ériofa m'acair fém

Do cailleaf mo rceim agus mo fhuad.

280

An lá roin marbhao an bhean móir

Ir do rcmhioradu for a cabhlae han:

Ag rím agat, a cléirigh cónai,

Eacnama na mná móirfe tair leap.

—

fiadac na féime ós cionn locha deirg.

A pádraig mór, a mic Calpurnn,

An gcuailaird tú fian fínn

Ag eirghe ór cionn locha deirg

Mar aon ir ead i gcoimfeilg?

Biart do bhi ari loch an tSléibhe

5

Le n-ari cuigeadao ari na féime,

Fidc céad nō níod buri mó

Tá dtusg báir i n-aon ló.

Óglac moit do bhi ag fionn

Innifim tuit, a Tairgín,

10

Ablac an Óir mac rioghs Breas

Tá cuigeadao gáloir ó gae péirt.

A dtusgáidhe an níod deirg an péirt?

Do ráid Ablac leir an bfrein:

Caoisao ead nō níod buri mó

15

Tá cír círce gae aon ló.

Imnír dí go bhfagairí rí rín,  
 A Ábhlais an époche síl;  
 Ír feapári rán 'ná aon laoc lonn  
 Do chuitim léi i gcomhlann. 20

An piapt an oiréidh rín gan biaidh,  
 Cuidlaidh níor chiongcain an fían;  
 Ári stearácht na marione go moch  
 Do chuir anfáidh ári an loc.

Do bhoisg an piapt ári an stíriais,  
 Do leigearadair an fían chiomh-éadair:  
 Do b'iomádha feapí ag bhrífead a cinn  
 Re iomad laochead 'n-a timcheall.

Sul do táinig meoðan de'n ló  
 Do lú aír maribh 'ná aír mbeidh;  
 Ba fáimail le ríosg cille  
 Mhínearrbaird aír nglan-laocheadhe. 30

Do ríoghead léi mac pioghs Síneas  
 Agur Oírin cé móri an béal;  
 Do ríoghead léi go cnuinn beaict  
 Feapí agur céad i n-aenfeadct. 35

Níor ríoghead mac Cumhaill léi  
 Ná an méid do bhi amuisg da féin,  
 Ír ní piabhdh díobh gan dul capaict  
 Aict beagán píe huict imteadct'. 40

Do ríoghead Óaoisíur agur Soll  
 Ír Fionn mac Róra na gcomhlann  
 Ír Conán Maol, ríceal nári cónair,  
 Deroiseal agur Tríleannmór.

Tuſ ſionn an ríč pírap, 45  
 Sábar an phéift ař ait  
 Agur tuſ cop go dian vi  
 Siúr cùir a cliař i n-áipde.

Mař connaic Dáipe mac Þinn  
 An píš-féime cionn i gceinn 50  
 Tuſ léim i mbéal na péirte,  
 Do b'ě an ríč aísméile.

Ař noul do Ódipe 'n-a cléib  
 Iř ann do cùimhniš ař a rcein ;  
 Do-juinn rliše uó fén amac, 55  
 B'ě ſin an coircair iongantac.

Do cùir rē aifti u'e'n ufein  
 Oifin agur mac juoř Tréas ;  
 Siúom ba uo 'ná e ſin  
 Annam' duine do cualear. 60

An da céad taimis amac  
 Biodar gan folc gan éadac ;  
 Mait do ceannuig na fiana  
 A ufuair ríad ariam' i néirinn.

Tuſar Conáin mař nár cónir 65  
 I mbroin an uelciorig juo-imbóir  
 Mař ná raiš griaug ař a céann.  
 Niøj ſan leabóir ař a cloigean.

Fionn-loča Óeipig ba hainm  
 Do'n loc ař uतुर दुनि, a Tailgín, 70  
 O'fan loc Óeipig aři ſe uo  
 O ař na fénne i n-aon ló.

Tri lá iñ mi iñ bliaðain  
 Do bñ loc Óeaghs ró ðiamhain,  
 Ó lá marbhá Féime Þinn  
 Aðeipim leat, a Tairgín.

75

Iñ mé ag canntlam i nñiaird na Ùfian,  
 A Þáðraig, ðealbar gac grian,  
 An fceal roim do innrím díb  
 Lomha duine do cuaird.

80

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sealgs sléibhe scuiteann.

Lá rð raið fionn an fiait  
 Ári an Ùfaitce i nálmain úir  
 Do connairc éinge iñ an rðo  
 Eilit og ári léim lúit.

Do glaorð ári Sceolán iñ ári Ùran  
 Iñ do leig peadó opta arión,  
 San fior do cád iñ an rliab  
 Do lean go vian an eilit maoi.

5

Ni raið ag fionn aðt a rða coin  
 Mac an lom iñ é fén  
 I scómhdail na heilite rin  
 Go Sliab scuiteann na rian péit.

10

Ári noul do'n eilit ró'n rliab  
 Iñ fionn 'n-a viald iñ a rða coin  
 Niorb Ù'fear do roip peoc riap  
 Cár gaird an riað iñ an gencoc.

15

Do gairbh Fionn róip go dtíosan  
 Ír a tá é coin ríosp air lúct  
 Ír, a phádraig, náir ériuas le Dia  
 Mar éisgadair an t-áirí a gcuil? 20

Do chualairidh Fionn íf ní i gceim  
 Bean air bhléin an lochá ag caoirdh,  
 Ír ann do bhi an macaomh mná  
 Do b'fearr, cailín do bhracairidh íf gnuaoi.

Ba thírge a ghluaist 'ná an ríor  
 Do bhi a beoir air Óat na gcaor  
 A cneair cailce marí an mbliant  
 Ír a leaca bhláin marí an aol. 25

Uspuitdear Fionn ag tairisíairidh róeile  
 Áir mnáaoi féin ná gcuasach n-óirí  
 U'fiafhrus mo rí ve'n gnúir ghlúin:  
 An bhraca tú mo coin 'fán tóir? 30

1 do féilg ní'l mo rpéir  
 Ír ní faca mé do tá é coin,  
 A rí na féine gáin tlaír,  
 Ír meara liom fáit mo gsoil. 35

An é do céile do fuaire báir  
 'O'ingéan bhláit no do mac?  
 Níl círeád íf fáit óuit beit ag caoirdh,  
 A aindír éadoin íf minne tréasach? 40

Níl círeád ar a bhrúil do bhrón,  
 A aindír óis ná mbair min,  
 Níl an fériodír o'fhuirtaí? air Fion  
 Ír tuisceáid liom tú beit marí cím.

Farf óifí ari mo ghlac do bhi,  
Do pháidh rioghan na bhróit pérí,  
Do chuit ne fánachd na ghealb:  
Ag ro an fáidh do bheir mé i bpéin.

45

Sealgan ná fulaingidh fionn-laois  
Cuirim oifí-ra, a mba na bfiann:  
An fáinne do chathairt éar n-air  
Do chuit le fánachd na ghealb nuaian.

50

Do chuaighim fionn an laoch fó éri  
Is níor fág innta cùil ná anaí  
An fáinne caoin go bhrúair éar n-air  
Do chaitl bain-fhlaithe na ngruaibh nuaing.

55

Ari fíneadh an fáinne do'n laoch  
Sul fó dtáinig ré go bhrúas  
Do mhuinn geanáirí cionn lialt  
De mba na bfiann go tinn tamaig.

60

Do bhomair uile fianach fínn  
Is nárlainn doibhinn na bhréasadh réas  
Ag imiric fícheille, ag ól  
Is ag cloí ceoil na mbuirídean ba ériéan.

Adoubaidh Caoilte mac Rónáin  
1 gclor ari do gád feap:  
Cáir gád mac Cumhaill fén  
Na gheasth réim agus na ghealb?

65

Adoubaidh Conán mac Mórna:  
Ni éuala mham ceol doib' doibhne;  
Mac Cumhaill m'a tá ari iarráidh  
So phairb i mbliadhna, a Caoilte.

70

Mac Cumhaill mā teartuigeanann uait,  
 A Chaoilte c̄ruaist̄ na ḡcor ḡcaol,  
 Glacaim c̄uigam ari mo lám̄ 75  
 Ór cionn c̄aist̄ ḡuji n̄i mé féin.

Do b̄iomairi an f̄ian f̄d b̄rón  
 Fá ceann ári r̄lóig do b̄eit̄ dár n̄oic̄,  
 Siúd ḡuji m̄aois̄ oírainn ḡean gáipe  
 If̄ tuinn do b̄ádúbaif̄ b̄eit̄ ag caoi. 80

Sluaileam-na ar Almain amic̄  
 Buirdean calma na ḡcait̄ ḡcruaist̄  
 Ar lóig a thá cón if̄ fínn  
 Tríúr ḡruinn do b̄eiread̄ buaist̄.

Míre if̄ Caoilte i n̄toraic̄ 85  
 If̄ an f̄ian uile 'n-ári n̄uáil go dtúit̄  
 Fó Sliaub ḡCuileann o t̄uait̄  
 So ḡuigamairi buaist̄ an tríuáil.

Féadainn thá n̄tugamairi t̄orainn  
 If̄ an lóig do b̄i t̄ian 90  
 Connaircamaír ari b̄ruas̄ an lóca  
 Seandóir c̄rion agus̄ é liat̄.

Do chuaomhain uile i n̄-a dál̄  
 If̄ chuirfeadh ḡruain ari ḡaic̄ fear:  
 Cnáma loma do b̄i c̄rion 95  
 Le'ri ceileas̄ a ḡnaoi if̄ a ḡean.

Do f̄aoilear f̄eim ḡuhab̄ eairbhaid̄ b̄iō  
 Tug ari an laoc̄ a b̄eit̄ ḡan c̄ruit̄,  
 No ḡuji 'n-á iarcáipe do b̄i  
 Táinig fó t̄īr leir an r̄ruit̄. 100

O'fiachruisear fén de'n fear cion  
 An bfacá laoc ba géal cput  
 Ós reisg riomir íf an ríos  
 Is eilit ós íf óa coin?

111 tús reirean ppeasra dúninn,  
 Do luisg taom ar fionn na bfiann:  
 Do bí ré go héagcaoineadó dhubad  
 San léim san lút san pit san man.

Do nochtar-ra mo clárdeamh géar  
 Is píap 'r íf tréan do nocht an fían; 110  
 Is geappi go bfaighair aitne an báir  
 Muna dtuigairi uaiti tárc an tliair.

Níor mear ré a innírin dúninn  
 Suíab é fionn do bí ann,  
 No suí leis a lún le Caoilte  
 Fear i ngníomhach do bí teann. 115

An tan fuidreamair dearbh an rceáil  
 Suíab é fionn fén bí ann  
 Do leigdeamair trí gártá goil  
 Do círrfeadó bhoic ar gac gleann. 120

Anndrom labhar Conán go borb  
 Is nochtar a colg go dian,  
 Malluigear fionn go beact  
 Is malluigear fó feact an fían.

Dap do láimh-re fén, a fínn,  
 Dainfead-ra díot do céann  
 Ór tú náir maoiro mo gníom  
 Ná mo gairce piom i n-om.

105

115

120

125

Ír é m' aon locht ari do chrua

San an fían uile beit marí táir 130

So n-dearbhainn mo fíleas 'r mo lann

So dtigeadh liom do leact 'r do lá.

Ó'n lá tuit Cumall na gcliair

le Clanna Mórna na gcaist n-óir

Níor gcapair ó foin acht ari ari uai, 135

Ír an mead do thairiann ní doo' theoín.

Muna mbeadh, ari Orcuip, riocáit fínn

Ír gur doiliúig linn a beit marí tá,

A Conaín Maol aitá san cíall

Do bhríffinn-re do béal go cnám. 140

An uairi náe marpeann im' Óáil

Feari san gcaist ag comhlae crioic

Féadam agraon ór comhaiméid cairc

Neart ari láim agus ari ngniom.

Sinne, ari Conán, do-chniomhachas gníomh 145

Ír ní hiad clanna Daoiugne bog;

A Orcuip, leis doo' láirteibh baoi'r —

Ní gclór Údarbhusiúisear acht gníomh ghlór.

Eirísear Orcuip an aigne mór

Ír gísear Conán i mearc cairc, 150

Cuirsear comhlae ari an bfféin

Furstaist ari ó péin an Óáil.

O'eiríseamairi uile de phleib

Ag corc Orcuip na n-árim n-áis,

Doibh Conán Maol 'r mo mac 155

Do ceangalamaír ríct iñ ráint.

Fiachaigear Caoilte le d'uil  
 De mac Cumhaill na n-ápm n-áip:  
 Cia cuip ar do gnáct-éput tú  
 No b'fhl leigear do ghearr le fágáil? 160

Ingean Cuileann, do páidh fionn,  
 Do cuip geara iomád im' ceann  
 Dul go bhras an lochá do fhnáin  
 Ag iarrasadh fáinne caill rí ann.

Uáir b'fhlán fáinne ó'n genc,  
 Do páidh Conán ba olc méin,  
 So n-iocfaidh Cuilinn gan moill  
 Marra gcuimhnió fionn 'n-a éput féin. 165

Cruinniúis mó a noip agus r' aniar  
 Iñ cuiream ar fcaidh faoi go dear 170  
 So Sliab gCuileann ba éuair  
 So fúgamair ar ar n'fhuaille an fear.

Ar feadó c'uis n-oiróde iñ c'uis lá  
 Do b'f an f'ian ag tocailt na huairian  
 No gur eilis ingean Cuileann  
 De phreis aniar tar a bhras. 175

Ar dteach d'ingin Cuileann c'oir  
 Iñ coipn dearg-óir i n-a láim  
 Dáilear deoc do f'is na b'fian  
 Le grád iñ mian do'n Orcúr aig. 180

1bear fionn an deoc gan moill  
 Ar an gcoipn f'is do b'f 'n-a láim  
 So dtáinig a éput iñ a dealb gile  
 Do f'is na féime acht an léithe amáin.

Ba éaláineamhach liom-ra ír leir an bPéim 185

An taois éis do bheirt aip a folt,  
Ír duibhírt fionn leir an ainnír cláem  
Suí mait leir féin a bheirt aip.

A phádraig na mbacall mbán,  
Táip do láimh, ní éanáim bhréig 190  
Do b'fearr líinne ná pláitear fáil  
Fionn i n-a pláinte bheit 'f 'n-a gne.

Uc, ír duibh mé i nDáirír mo phíos  
Ír i nDáirír na laoch do b'fáis;  
A phádraig ír fáin fó'n mbíadó, 195  
Sín mairi pinncead leó an tréas.

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### CÁT CHNUIC AN ÁIR.

Do biondair uile an fionn ír fionn  
I gceáimítear aip an gceac ro fíar  
Ag imirt aip cleárais línt  
Ír rinn go rúbád ag caiteamh lias.

Ciothair trácht, d'úinn aonaird rín 5  
Aduibhírt pi Teamhrac go glic glinn:  
Ír easgal liom, a fionn na bPíon,  
Nac fada an fionn suí doilis óib.

Criéad ro anoir, do pháid fionn,  
Le n-a dtuigtear leat aip gceáir doibhóim 10  
Ír gáin laochra eile fé an ghréim  
Nac fuil 'fán bPéim gearrach leó?

Chreid uaim-re, a Fionn na Lann gCormaic,  
 So bhfuil an tóir i nGoirreacht Taoibh:  
 Féad na néalla fola úd  
 Ag duibhseart Taoibh ari Taoibh.

15

O'fearc Fionn ór a chionn fuaqr  
 If tuairí fola do éonnaic go tréan:  
 If baoislaic liom, do páid an faoi,  
 So mbéarlaid rceimle ari an bFéin.

20

Do gsoip Fionn éinighe Orcúir  
 If duibhseart, a chupaird na Lann ngeáir,  
 If cuiche óuit a bheit ag caoibh,  
 Féad ari fíghníb an deir.

A ri na bFian, do páid Orcúir,  
 Ná glac bioibh ná anbhrann trír;  
 Atá neart if lúit id' gseagairb  
 If tríomh-fílóis tréan fe do Taoibh.

25

Do chaitéamairi uile an Fian  
 Sealad ag gceap-áthairc na néall,  
 Do bhi tréam againn go roilbhir fuaqr  
 If tréam eile duibh 'n-a ngné.

30

Do labhair Conán de ghnáth ari  
 'S if é do páid go boirb tréan:  
 Ni fuil nead agairb dár a chruisí daibh,  
 Marí aomáim-re acht feair faoi.

35

A Fionn mic Cormaill, do páid an tréam,  
 Tionóil-re do bhuirdim id' dail  
 If fionntear iad leat ari leat  
 So ndéanaird fáilte ari teacht do'n náimair. 40

Do feinn fionn an Dordh fian,  
Iñ t'fheasgair riad i n-a ngráidh,  
Sac fear aca má luait ag teast  
Tuir plait if tríat if tain.

Aitneocad anoir, ari fionn, go fíor 45  
Sac nead rám' buirdin le'ri b'annra mè  
Iñ rón sac nead rám' bhuil rám' fuaic  
Má cùiridh ruair do bheic rám' rón.

A Orcair, do riad fionn ari dtúr,  
Ór' turfa ujra if lúic na bfiann 50  
An bfaibhfidh tú go ló jie cás  
Teast do'n námaid tā cùgáinn ag tríall?

Fiafhusigim ríot anoir, a Finn,  
An rúil fír dion do b'áilne leat?  
Níor thairfe duit, if ba mhoicáil, 55  
Má'r eagal leat do náimde teast.

Ní le hanbhrann riomh láimh cás  
Do riadainn-re trád cum ruain  
Aet gur riad rám' liom gur gnád  
Tairbeánaid o'fagáil ari sac gusal. 60

Ní díultócaidh mire fáire ne cás  
Ní'l móir-rcád ná anbhrann oírt  
Síd if eagal liom, a Finn,  
Gur beag rao' buirdin gán eagal oírt.

Sorpear fionn ari Ólairmuir Dornn 65  
Iñ fiafhusigear go ceannra de'n fáidh:  
An bfaibhfidh tú mar aon le Orcuir  
Má'r mó mear oírt-ra agat 'ná ari cás?

Ulior teib mire riainn fóir, a Fínn,  
1 geat na i gcoimhearscar na ntriomh-fhluas 70  
Acht go mbeadh Orcúir rún mo cléib  
Rómam no im' d'éirí le teacht buada.

A Shóill calma na gceannadh-lann,  
An cumann leat-ra rí na hÉireann;  
An bhfuairfaoi tú i bhfochair cáscaí 75  
Sib a ntriuír ruis bairr na ngráiféid-síniad?

Ní easgal liom-ra lámh róid cínuadháist  
Ó tárta Orcúir na ngráif im' dáil  
Is Díarmuid croidh croidh na hÉireann:  
Beir mire mar iad go lá. 80

Táinig Faolán do láthair Fínn  
Asgur do láthair go fiocháin aír;  
Aduibairt ré, a rí na hÉireann,  
Ní mór linn duit do fhuain go fáim.

A Conaín Maoil, do pháid Fionn, 85  
Pan i gcuairtaiú duibh leat-áirí  
Ó'r turra i'r gairbhe uallgáin binn  
Cum rcairte má'r teacht do'n náimair.

Má'r dail dom féin, a Fínn, do'n uaim  
Asgairfe ari bhuadairt no ari tain 90  
Im' aonair gan tuilleadh d'én féin,  
So ngrointear mé i gteac tuiém' lá.

Ní cuiibe duit, a Conaín Maoil,  
Díultair Fínn, do pháid mac lóisair,  
Achá 'n-a níos of cionn na hÉireann 95  
1 gcomhrac i mbiaid agur i n-óir.

Má'r pi fionn of cionn na bFian,  
 A mic Lughaidh, do pháidh Conán,  
 Ní eisimhail gur cuipe Óom  
 Táil im' aonair do huaidh Leac-Láir.

103

Níl 'fian bFéin uile, ar mae Lughaidh,  
 Feapí comh dhlúch comh gáirib gáirib;  
 Cluinfeadh an Fian uile do ghlór  
 Má'r teacáit do'n tóir i ngearr do'n Ár.

Ná bi fearta liom dá luad,  
 A mic Lughaidh na min-géas,  
 D'fionn ná 'n fén ní raibh ann,  
 Cuirim rúar de le mo pé.

105

Éiríss ann, a Conán Íaoil,  
 Do pháidh Orcuir, is beir id' dhlúil  
 Aodh Úeasg círóna mac Finn  
 Is tuilleadh, má'r gnaoi teat o'fagáil.

110

Beir teat fearasan is bhran luat  
 Sceálán fuaim is Mealgán  
 Boisleim is Aileacáil-Úaileir  
 Is imtríss gan ghruaith, a Conán.

115

Do ghruaith Conán ar cónairte Orcuir,  
 Tíonnuairíss ré doirír na huaidh,  
 Na com agur Aodh Úeasg mac Finn  
 Do leanasdar an tán-éuair.

120

Do éuairí fionn annroin cum rúain  
 Is ní cian do bhrá i ghruaithneair ann  
 An tán do ramhlúigeadh ó ó thíos  
 Aodh Úeasg mac Finn a bhí gan ceann.

Mar aon iur rín tairbeánað do

125

Se raið Soll crosda i láim-éileid  
Le gaircraðeas fír-éacatae calma

Óráb ainn Taitc mac Tréin.

Se rírap do mórcait ari a codað

130

Ir do gsoip cùise òrlaoi na bfiann  
Óraí ba comainn de fíor

Órlaoi ealaðan no feair fáitcíall.

O'fáirneir a rún iomplán do'n òrlaoi

Ir ngsac tairbeánað òioð rún;

Órra fionn: a bfaítcíall-ran

135

Innir aonir gan moill dúninn.

Tioceartu ríuasair ari an bfrein,

A fínn, ir baoisal, do ríadu an òrlaoi,

Se ñi gsoirfeair an vir 'ran gleo

Soll crosda calma na doð.

140

Níor b'fada amhairc rín dúninn

An tan do cuaalamair uallseidir;

Do feinn fionn an Doir òran

Ir o'frieadair dian-rcairt Conán.

'N-a éréinir do gluair Conán

145

Ir na com ari lánlút i n-a òiarið,

O'fan doð beag ari bhuas na huamhan

Súr cluinead leir ríuam na rciaid.

Do feinn fionn an Doir òrín

Sul do ríainig iad Conán Maol;

150

Créad an rát? do ríad Orcair;

Tá an tóir cùgairn, éad bfuil doð?

Do b'i doth i n-dorarf na huamhan

An tan do gluair mire ar luit;

Uisge amharcar o fionn tarb m'air

Ir nios b'e doth ba meara liom.

155

Chreath eile do daithniu, ar Orcuir,

A Connair liorta maoil gan ceill;

Cia aca fionn na b'fian no mire,

No cia an feap eile de'n fein?

160

Ni fionn na neac de'n fein, na turf

Ir daithniu liom-ra i n-am sac beim;

Siad gan ionmhuin liom buri mait,

Ni riob mo daithniu aet me fein.

Do gluair Orcuir do luit chreath

165

So nainis re dorarf na huamhan

Ir fuaire doth beag mac Finn feil

Gan anbhrann gan eas gan bhuadairt.

Chreath an fadh b'uit, 'doth B'is mic Finn,

Ar Orcuir, fuiread i n-dorair na huamhan

170

Ir namha tarb leat i n-a mit,

A leinib nair chuisi buri beag e doth?

Ce b'i an t-dorair i fiosuir dom

Ir me amuisig o cabhair na b'fian

Nios criochnuis m'intinn na mo chroide,

Na mo m'fheadac nios claoirdeaduim.

175

Bráthair: Innir tarb i' curim leat,

A mic Cumhaill, tarb an gleo;

Aitair, ir mo beannas et opt,

Scéal fioiri, ir na can go.

180

Oifrin: Ni canaimir-na an fían go,  
 Bhréas leó níor fómharadh riám,  
 Aict le fíre i f neart ari lám  
 Tísmír fían ar gac gúlaod.

O' eisíseamainí go moch amach,  
 Fíana Éireann na n-eacé feans;  
 Aír an gcnoc ro lion an ríos,  
 Níor b' iongnaodh óróibh teacht go teann.

Dean do b'áilne 'ná an ghrían  
 Connac an fían ag teacht fá'n leirig, 185  
 O'fionn mac Cumhaill, inníomhán óuit,  
 Do bheannuighean an bhrúit óeirig.

Cia tu, a phiochan, aír fionn féin,  
 I f áilne néim 'r i f bheagsta dearb? 190  
 I f binne liom-fa fuaim do ghlórí  
 Ioná a bhusil ne ceol go deairb.

Niamh Nuaðcrotas i f é m'ainm  
 Ingean Sárraird meic Órlaigh Óeín  
 Áiríordios Bhréas, mo mallaet aip!  
 Do nairc ré me le Taile mac Tréim. 200

Créadó do-bheir rá fheadraodh tu?  
 Ná ceil fún oípm achoir;  
 Aír do comairc go le an bhrád'  
 Sábhaim do lámh tu tar éis a chroír.

Ni san fáid tuisgear do fuaid,  
 Dat an ghuail do b' i 'n-a gne,  
 Rá cluair earrbáil i f ceann eait  
 Tá aír an bhréar nád mait fceann.

Do fiuðlar an doðan fó tñi

Ir nior fágær ann ní ná flait  
Nári fírearr aet rið-re, an fían,

Ir nior gseall tñiat m'anacal aip.

210

Dionfao tñi, a ingean òs,

Do páid mac Cumhaill nári clóðað ríamh,  
No tuitfir uile aip do ríat

215

Na react gscata tá de'n fén.

Do ríar do lám-ré fén, a fínn,

Ir eagair linn go nwearnair bñreas;  
An té go uteríom ríomhe a bñad

Tuitfir leir react gscata ir céad

220

An feair mór aðeirum lib

Ir é o'fág mire le fada i bñein;  
Ir fui aip naðcað mire leir

Do ríomorad leir fá óð an Sñeis.

Na dein tomarðar aip a gairce,

225

A foilt ñair aip óðat an óip;

Ni támig laoc fó an Sñeis

Nac fuit 'fan bñein feair a clóir.

Ba gsearr go bñacamaip ag teadet

Rí feair gCaitceann ba ñruair lámá,

230

Nior bñannuig ir nior umlaig o'fionn

Aet iappar cat tarí ciorn a mna.

Cuirimio deic gscéad 'n-a óðil

Do b'feappi lám i lðcaip glearð,

Duine óðioð nior fill tarí aip

235

San tuitim le Taire mac Tþeim.

Do cùirfeadair ann i fba cónir a tháocadh  
 San amhras Caolte mac Rónáin,  
 D'eis gceád ríciat goirm glas  
 Do n-a bhearradh meara b'fearr. 240

D'eis gceád taoirfeadach d'eis gceád laoch  
 Taoibh ne taoibh taibh ri tuinntír féin,  
 Iar, a bháthrais an chéardach éruaibh,  
 Sin ari teartais uainn de'n féin.

Is amhras Orcuip ceath air fionn, 245  
 Siúd doilis liom é do luach,  
 Túl do comhphac an fír móir  
 An tain do connaithe rithe na ríuas.

Do-threibhuit mo cheath, air fionn,  
 Cé eagair liom do chuitim tríd; 250  
 Éiris, i fbeir mo bheannasach leat,  
 Cuirinnis do ghaill agus do ghníomh.

Sluaighearr Orcuip, an feair dísh,  
 Air a lámh níor cùirfeadh b'fheinn  
 An laoch calma do b'fearr glaice 255  
 Do ríainis ré Taile mac Tréin.

Tábhair agaird oifm-raféin,  
 A Taile m'ic Tréin, air Orcuip bheas;  
 Óir bainfead-raféin rithe do cheann  
 I ndioigair na niorream ro ghoine do lámh. 260

Óair do lámh-re, Orcuip caird,  
 Siúd buirfeadach rithe báirid i fbean,  
 Béirid tú agam aonach san cheann  
 I fbeirid an feair ná fionn go leamh.

Feadó cúnig n-oiróde iñ cúnig lá

265

Do bí an dír nári cláic i ngleic

San biaó san deoc ari díct ruain

Hup tuit Taile le buaird mo meic.

Do tógamair trí gárrta ór árto

Tar éir an áir ba gárrb glaic,

270

Gárr caointe tré n-ári cailleadh ve'n fén

Iñ dá gárr maoróde tré eág Taile.

Niamh Nuadóiríotac ba mó an béal

Mar do connairc méad an áir

Glacar náire an ghruað ñearf

275

Iñ tuitear marb i mearc cáic.

Báir na píosna d'éir gac uilc

Iñ e iñ mó do cunír ari cáic;

Áir an gcnoc ro d'éir an ghláidh

Do bairf an fían Cnoc an Áir.

280

## LAOI MEARGAIS NA LANN NGÉAR.

Padraig: Deannaíte le catáib na bFian,

Ba tréanmári iad iñ ba mairt a gcaill;

Aitfir dúninn anoir san bhrón

Cia pug buaird ari Cnoc an Áir.

Oírin: Cé hup mian liom a ntríadet rúd

5

Do bairf ari riubal le iomad páirit,

Leanfad duit, má gseibim riap,

Ari comhgleo dian Cnuic an Áir.

Ó ionnruis Meařgac na nglar-lann  
 1r Orcup teann i scóimhleir:  
 A ðáðraig, rá ñfeicteá an dír  
 Ni molfa gnior ðen-mic Dé. 10

Do ñiomairiute an ðian  
 I scréataib diana rá ñjón go clád  
 Le neagla gup tuitim d'ári laoc 15  
 Le Meařgac tréan na scruaðlám.

Do b'i ríos Meařgais na nglar-lann  
 San ñpóide san ceann ag rilead tdear  
 Ó eagla marbha a pios  
 Le Orcup ñpóide na lann ñgéal. 20

Ðáðraig: A Óirín, rcaoil toirt go fóil  
 An baetrcedol iñ lean doo' tráct;  
 Innif d'áinn cia 'ca de'n dír  
 Do ñuaird an gniori ñp ñnoc an dír.

Óirín: A Meařgais, ñp Orcup teann 25  
 Do ñeairg mo lann-ra ñp do ñepp;  
 Do gearrpað liom do feoit go cnáim,  
 Ta daille an ñairg ag tdeanam opt.

Ñp Meařgac: ni eagal liom do lám.  
 Na cuij i scáf mé, Orcupi ñéil, 30  
 1r deairb liom do tuitim linn  
 1r a maireann dioð deo' ríos fén.

1r deairb liom, a Meařgais ñruaird,  
 Nað rada uait-pe goin an ñairg  
 1r go dtuitfir fén agur do ríos 35  
 Liom-ra 1r le ríos fénne ñail.

Do ghlac Órcuip goimh iñ fhrad

iñ do tóis a lann lán-bhuaðlað  
le míre meanman iñ neart lám

Súp leas aíp lám mo Meairgadé eisuidi. 40

Micír b'fada do'n laoc aíp talmaí

An tan o' eirígs san tláir aípír;

Do ghlac náimhe iap róin an fear

iñ meadaithe a neart agur a ghníomh.

Do cait an tif deag-laoc ghlac

O amairc marone go hiarnóin

San ríte san rórað san cálraðe

Ue! a Íarbhais, i ndéinigleó.

45

O'fiarrfais Meairgadé de Órcuip aígs

An tchréigfeadó go lá an gcleó; 50

Aduinbairt Órcuip do-geobairt do mian

iñ do róirfeadair aíraon san go.

Táinig an tif lám aíp lám

iñ do ghab an fánuirde a fílógs téisín,

Do ghluaír Órcap go calma mear

'San leigis amairc róimh an b'féisín

55

Bi tóream agaínn go rúbað rúairc

iñ tóream eile fá ghluaíam 'n-a ngsne

Go neirgse ghluaíne aíp na báirfead

Súp ghluaír aíp náimde cùsainn go tóream go

Do cuaidh Órcuip i n-éide cata

iñ do ghlac a aípm 'r a róiat 'n-a óróir,

Do tóimall i gcoimhdeáil iñ i gcoimhne

Meairgadé míne an tchréin-leóman.

O'ionnráis an tSír an Dara Lá  
    Ari marón go láimhneadh tian  
Ais gearríatá is ag círeacád a céile  
    Is níor b'fada ósibh gur gáir an fían.

65

Uíor gáirí maoiðte, a Íádairais nuadó,  
    Do tóis an fían an trácht úr,  
Aict gáirí cíointe is cíairíteacht'  
    Gáirí golláin is gáirí cumádó.

70

Do b' é fádt fóirí gáirí an fían,  
    A Íádairais na cléipe, go deaibh  
An tsear béim tuis Meairgáid na Lann  
    Ó fág Órcuir go fann fó talam.

75

An tain cionnacamaír ari Lári Órcuir  
    Do faoileamainí go piab san anam;  
Aict níor b'fada do'n laoic cíordá  
    Gur eiríis go beo 'n-a fearam.

80

A Órcuir, ari Fionn na Bfían,  
    Ní faca piab do cíorr ari Lári  
Ari nír calman gur intiu  
    Ais aon gáircítheadó da bhuírbhe lám.

Is deaibh, ari Meairgáid na Lann,  
    Go mbeir Órcuir go fann gan rpár  
Is gac fear eile piab de'n fén  
    Aict tuig is aodh beag amáin.

85

Cumháis, a Órcuir, ari Conán Maol,  
    Do tuitim do'n fén gur thí;  
Cumháis ari gac cat cíuaird  
    Do fearaigisír do fíoríscisí fínn

90

Do ghríreas Conán Órcuip áis

Ír tuig aghaidh go dánas ari Meairgach tréan;

Ní fachar fór, a Íádhras,

95

Cat do b'fearr riúr thír laoche.

Do b' é riúr an cat ba thian,

A Íádhras na gcluair, gan é;

Cat gan foras, cat gan páirt,

Cat gan rtánaidh i ngealibhgleo.

100

Do b' an thír do b'áilne snear,

Órcuip ír Meairgach, aitheir mé,

An tara lá ari tceacth do nón

Ír níor b'aitne a gclóidh ná a gceann.

Ní phaid ball tada gcoirpaithe clomh'

105

Gan phian creibhct ná goin lann

O batair cinn go bonn-tpháct—

Túinne ír do éad níor gheann.

A Órcuip, cuimhniúg sun leo' láimh

Do tuit Íruagach an Túna Óir;

Má cuimtear le Meairgach tú ari gcuil

Ní aitneidh túinn tú, ari fionn na ríóid.

Nád cuimhniú leat sun teann do b'í

Níor mhaidh ríandha an Túna Óir,

O nád aitneisctear linn do gnáir

115

Cuimtear linn gád tráct do gáloip.

Nád cuimhniú leat tar éir an áir

Sun leat do tuit Taile mac Tréin,

Ír gád gaircideac ír tréanfhuas

Do tuig tuair ari an b'fóm.

120

Ba dearbh linn uile an fian  
 Náir b'fada ó an tír an t-éag;  
 Ba ná-gearrí gur b'aoibhinn dúinn  
 Áir tuaitim gan lút do'n feair tóráin.

Cé tuit ari calmain an Laoch 125  
 I gcreadáilíb dair linn 'fan éag,  
 O'riùis go calma meair ariúr  
 Ír duibhírt ír tír go do'n féin.

Do b'í an nón i b'fogair dúinn  
 Ír tuigeadó t'fionn ír do cás 130  
 Go mba cuibh an tír Laoch  
 Do riuír ó'n gcleas tóráin go lá.

Do labhair fionn nír an tír calma,  
 Ír duibhírt gur mairé ódóib aghaon  
 Staonad ó'n gceat do tóil a céile 135  
 Go heilge spéine i mbáradh lae.

Áduibhírt Meairgad na nglapáin,  
 Ír cuibh rín, a fínn mic Cumhaill,  
 Ír níor táplairí miamh liom i ngléirí  
 Laoch ír tóréine neart ír lút. 140

O nocht amach, a Meairgad, círuairí,  
 Cuimír rúar duit-re ír do fionn  
 De ló no d'oiríche agur go bhrat  
 No gur bár do ceadáir dúinn.

Do riuír an tír deaiglaoc ó'n gcleas 145  
 An oiríche rín ír ba leonta cinn  
 I gcoirp i b'feara agur i gcanáimh  
 San bhris gan bláth agur gan ferdom.

Ar na bhrac ar amarc lae

O'ionnhus a céile an dir go tian 150  
Ba calma neart ir gniom lám  
Ar talmain tā ucláinig riám.

Do b'iaid rúid, a phádraig, an dir

Ba gairibhé ir ba tréine i ngleas,  
Ir feairí do chuirfeadó ierteas go cnáim 155  
Lann tā lám tā bhracaod fóir.

Ní fáctar fóir dir mar iad

1 neart i rián ná i ucléan-láit  
1 scalmact i mire i mireas  
Ir i n-imírt ar meannain, daibh liom. 160

Ní facad a ramail rúid ariodón

As fulaing trion-bhéimeann cnuaidh,  
As searriodh feola ir caem-cneas,  
As rearbamh gan fleadh gan ruan;

1 ucléire i ucléire ir i láit, 165

Gan teirce a bhrónn i n-a nodaill,  
Do b'í an dir gan scup ó'n ngniom  
Te ló no d'oróde ar feadó deic lá.

A Meairgais cnuaidh na nglar-lann,

Ar Orcuip, go teann ór árd,  
Ir mór an ndíre Óinnn ariodón  
An fáid tā an gleas ro ar ar lámair.

A Orcuip, ir tú ir cnuaidh lámha

O'ar imír im' comhdail-re riám;  
Do chuitim liom ir é crioic, 175  
Ar Meairgais, do liom na bhráin.

Hi n̄e mo c̄rioc n̄a c̄rioc n̄a b̄fian,  
 A Mear̄gasais f̄aen n̄a n̄glar̄-lann,  
 Tuaitim, mar̄ luaðair̄-re, ieo' lāim,  
 Ar̄ Orcup na páistte teann.

180

Do ḡlac Orcup na lann n̄géar  
 Meanmain, c̄e ḡur̄ ñaot̄ a f̄nuad̄;  
 Niðr̄ b̄'fada go n̄duðair̄ tar̄ a eir̄  
 An teann-ßlóir̄ Mear̄gasac: buð mar̄ f̄uan.

Beir̄ tú ar̄ v̄it̄ b̄ið n̄a f̄uan,  
 A Mear̄gasais c̄ruaið, ar̄ Orcup aïs,  
 No ḡur̄ ñuit̄ ar̄ v̄it̄ cinn  
 No ðórra, mar̄ m̄aor̄ðir̄, ar̄ lār̄.

185

Niðr̄ b̄'fada ðúinn taoð ar̄ taoib̄  
 Að reitseam̄ iñ að eir̄tead̄ leð  
 Go f̄aib̄ Mear̄gasac ar̄ c̄ul̄ f̄céite  
 Að Orcup na m̄béimeann f̄cruad̄.

190

Hi f̄uair̄ reit̄ n̄a f̄orad̄ o Orcup  
 Aðt̄ gac̄ b̄eim c̄oileg n̄a leðasð go teann  
 1 ñf̄oim̄ceann an c̄om̄raic c̄ruaið  
 De Mear̄gasac ḡur̄ ñuain an ceann.

195

## LAOÍ MHNA MEARGSAIS

1. Ailne Snuirígeal i nDáirír a fír agus a diaf mac do  
tuít ari Ónog an Áir.

A Meargais na nglar-lann ngeair,  
Do b' iondá ghuadó ír tgeom-cáit  
1. unctionál ríos is aonarán  
Do tuít leor' énuaobláim ríal.

Níor b'feargach mé go raibh 'n-a nDáirír 5  
Craictear ná rian ari do corp  
'S ír dearbh liom gur cealg, a ghrádó,  
Ír nac neart lám do bhuaird oifte.

Do b'fada do tóimíll i n-imcian  
Ór' tig ba éadom go hInír fáil 10  
O'ionnruijse Finn agus na bfiann  
Do cealg mo tóimíll do'n báir.

Diombáid! mo céile, mo céann  
Do cailleap le meang na bfiann,  
Mo thír oísláic, mo thír mae 15  
Mo thír fear ba fárbh ghuadó.

Mo cuma! mo thír agus mo theas,  
Mo cuma! mo corp ó gád airír,  
Mo cuma! mo tóimíll i n-imcian  
Ír gur cailleap mo laochraíodh cáid. 20

Mo cuma móri! mo thír ari lár,  
Mo cuma! mo ríat agus mo ríat,  
Mo cuma! Meargais ír Ciardán,  
Mo cuma! liagán ba bheag cliaib.

Mo cùmha! mo cùimeadò iñ mo thion, 25

Mo cùmha! mo bhris agus mo teann,

Mo cùmha! iñ é iñ doilis ó'n oile,

Mo cùmha aonach! riñ go fann.

Mo cùmha! mo lùtghair iñ mo gheann,

Mo cùmha! mo gheall i ngaoth áit,

Mo cùmha! mo lùt agus mo neart,

Mo cùmha ó nocht amach go bhrat.

Mo cùmha! mo tòiseach agus mo tòisach,

Mo cùmha! mo thian go lò an báir,

Mo cùmha! mo tairce iñ mo réim,

Mo cùmha! mo laochra ba cárò.

35

Mo cùmha! mo teada agus mo fhuain,

Mo cùmha! mo cùlairt agus mo teadach,

Mo cùmha! m'oidre agus mo blàth,

Mo cùmha cùlairt! mo tòisúir fear.

40

Mo cùmha! mo thairfe iñ mo gceann,

Mo cùmha! mo fheadra iñ mo tairce,

Mo cùmha! mo éirfe iñ mo thaoin,

Mo cùmha! mo tòi còinnle gairfeòd

Mo cùmha! mo cùlairt! iñ mo gaoil,

45

Mo cùmha! mo thuinntear iñ mo cùlairt,

Mo cùmha! m'atair iñ mo thatair,

Mo cùmha iñ mo cùlairt! riñ marò.

Mo cùmha! mo phàirt agus mo fàilte,

Mo cùmha! mo fàinte gaoth am,

50

Mo cùmha! mo thairde iñ mo fòlair,

Mo thà thòlair! riñ go fann.

Mo éumá! do fíleasg agur do lann,

Mo éumá! do ceannfhaic is do shíráid,  
Mo éumá! do thír is do bhaile,

Mo éumá! ríb do fcairpead óm' Ógil.

55

Mo éumá! mo éuan is mo calait.

Mo éumá! mo tairce is mo fíean,  
Mo éumá! mo mórthaist is mo piúshaist,

Mo éumá is mo éaoið ríb go héas! 60

Mo éumá! mo rath go niomhrán,

Mo éumá ríb i n-am gléiríð,

Mo éumá! mo tionól ríos,

Mo éumá! mo tóirír leóman fén

Mo éumá! mo imírt agur m'óil,

65

Mo éumá! mo ceolt agur m'aoisíneair,  
Mo éumá! mo shuanáin is mo bantúast,

Mo éumá canntlae ríb claoiðte!

Me éumá! m'fionn agur m'fiaðas.

Mo éumá! mo tóirír dearbhlaois

70

Mo éumá! oíl mo éumá iad!

Is a leasadh i n-iméan do'n fén.

O'aitin mé ari an fíusasg ríde tóiréan

Do bhi i ngléiríð ór cionn an Dúin

1 scat le céile i nglintíb aoir

75

Go rath an tóan le buaint dom' tóiríup.

O'aitin mé ari an bfoighair-ghut ríde

Do féidh go cíuinn i gteas im' cluair  
Nári b'fada uaim goimhnuadh fóeill:

Búr dtuitim-na is é do cluair.

80

O'airtin mé i dtúr an lae

Do rcair mo tóirír deaiglaoc liom  
Ár amairc deara fola 'n-a ngráid  
Ná fillfhiúir fá buaird éugam.

O'airtin mé ar guth na mbadóibh

85

1 níbhrí gcaitair fá meidír gád níon  
Ó rcairíbhair go crotád liom  
Guth n'fogur dom leán i fhrón.

Ír cuimhín liom a tóinír ba tóráin

90

Guth minic mé liubh féin d'á luach  
Dá mba imteach go héirinn d'ibh  
Ná feicfínn buír ngráidí fá buaird.

O'airtin mé ar guth an fheis

Gád mardean ó tóimíll ríbh uaim  
Guth tuaitim d'ibh i latair fínn 95  
Ír náir n'filleadh d'ibh do'n tír go neod.

O'airtin mé, a tóinír ba cáró

Ár ndearlaímató buír n-íall gcon d'ibh  
Náir n'filleadh d'ibh aráir le buaird  
San ceolgs ó fhuairgíb fínn. 100

O'airtin mé, a coinnle gaircidó,

Guth an eara ar taoibh an Dúin  
Ár mbeid 'n-a fhuil le linn buír dtóimíll  
An feall ro gáin go gáib i bPionn.

O'airtin mé ar chuaicid an iolair,

105

Gád níon ag filleadh ór cionn an Dúin,  
Náir n'fada, ué! go gcluainfínn féin  
Táirg dhoicéadala ó mo tóirír.

Ó'aitín mé 'nuairí d'feoró an bille  
 'Dír géis is tuille ór cónair an Dúin, 110  
 Náir teadóit fá bhuaird tar éis n-airt díb  
 Ó cealgairí Finn mic Cumhaill.

Ó'aitín mé ari amairc bupr n-oidiúid  
 An lá do tóiriall ríb ó'n n-Dúin  
 Ári eitil an féisg róimh a mae 115  
 Náir cónairte a mait ari earrad éuiseam.

Ó'aitín mé ari coim Ciarraí  
 As gláimí goláin gáe n-oidí  
 Náir b'fada go bpragáinn, mo phian!  
 Bupr dtáirce a dtóiríar, mo mille bprón! 120

Ó'aitín mé ari earrbaird ruidin  
 Gáe oróche buan ró fhruthaib deoir  
 Óm' róigcaib ó rcair ríb uiom  
 Náir tuair cumhadais díb-re a fórt.

Ó'aitín mé ari an aifling bprón 125  
 Do tairbeain mo ghuair dom féin—  
 'Nuair gealraib ceann is láimh Óiom—  
 Suí ríb-re do b'í gan néim.

Ó'aitín mé ari Uaitnín gíóraí  
 Gádair ba ró-jeapic leim' Liagán 130  
 As glamhsail gáe mardean moé  
 Mo tóirír gupr éinnte Óomh an báir.

Is ó'aitín mé 'nuairí tairbeánaid dom  
 An lóe fola ari ait an Dúin  
 Tóigeartha go raiib mo tóiríar 135  
 As an gceils ó náir faoi giamh fionn.

## CUIÓ A DÓ.

seals stéibe fuaid.

Is éas fionn íp a phróigte  
 So lionmhaíp círóná calma meap  
 As reilgs aip mullac stéibe fuaid  
 An fiaid gur fíluairí i dtúir na bpréar.

Do leanad leó fá lút an fiaid  
 5  
 Sac laoc go dian 'n-a fáip-pit,  
 Do bí an fiaid go beannac boib  
 As rearbam 'ran leipis go dána glic!

Níor píod an fiaid fó tóirí fíliab  
 10  
 Suí fág ré dearbh amach an fiaid  
 Íp lean an fían i fó lom-lút  
 So poideadair úr-énoch liadair;

De tómall go tóean ó énoch liadair  
 San lúigé i fían ná i téim,  
 15  
 Ar roin aipír go Caiphrín círuair  
 Do leanadair a luar 'r a réim.

Fó'n am 'n-a dtáinig an boib-fiaid  
 So Caiphrín cinn tórága na gcloch  
 Níor b'fear d'oisíp roip reoc riap  
 Céig fáb an bean-fiaid 'ran gencoc,

5

10

15

20

Do t'fhall t'fream agairt roip  
 If t'fream riap agairt o' t'uaró;  
 T'fream aipir fó'n airid ba thear  
 If aip gcoim go phárap if an gcuaird.

Do tóis Sceoláil an fiaidh 25  
 If do leanamairg go tian an t'reilg  
 So dtáinig éap n-airt fó'n phliab  
 So bhuac Sliéibe fhuair 'fan teicead.

Do fcap píonn if Dáire binn  
 Sealad o' phliéise na b'fian,  
 Niop b'fada mar roin t'oirb  
 Suíb b'ionann leó roip if riap.

An tan t'aictin píonn if Dáire  
 So phairt an geacraí 'n-a píon  
 Do reinnead le Dáire t'fhuasg-cúimhna 35  
 If reinnead le píonn an doirí fíant

Do évalamairi uile an fían  
 Dáire if aip dtírat ag ceol,  
 An uair meártuithe linn o' t'uaró  
 Do b'fada uainn foízar an ghlór.

Do b'fodair an vir ag t'fhall  
 So pháisairg 'fan phliab go fann,  
 An macaomh mná do b'áilne fhuad  
 Comráidit gan ghráim, lán de gheann.

O'fiafhráis píonn fíait na b'fian 45  
 De'n gnáir seo ba fíamhac fhuad:  
 Céad do-berí t'ú id' aonar  
 I nímeall énuic Sliéibe fhuair?

Mé féin agur mo chaoimhcheile

Do bheit ag tómall tréim an leirg; 50  
Cuailaird ré gorta gádair mbinn,  
Do rcair liom ír lean an tréim

Chréadó an cainim atá oírt féin

A theis-vean tréimí na ngruaidh nór,  
Ír fóir comáinm d'fírí Shinn,  
No cár gád laos na reilge ari róil? 55

Lothairán comáinm mo céile,

Mo comáinm féin Glanluad;  
Ni fearr dom cár tómall fúd  
No an tréim fó lút cár gluaír. 60

Ír comáil róe' gnáir áluinn

Siúlab laoch tu atá ari cuairid,  
Ír dearbh mar an gceadra liom  
Siúr tú Fionn mac Cumhaill óruair.

Liom-ra, ari Fionn, an tréim,

A siúgán cailce na n-óiríuas,  
Ni fearr ariúr dom roirí reoc siap  
Cár gád an fían ná an fíad uainn. 65

Cionnúr do rcairír nír an bPéim,

A Finn na n-éacsta ba óruair?  
Ír iongnaid liom ná fuil ro' Ógil  
Díream díreas no tain deo' fíuas. 70

Do gluaíreas féin agur Dáipe

So iom reoc cár i ndíair an fíad,  
Ni fearr dáninn, a siúgán, ariúr,  
Cár gádair linn roirí ná siap. 75

Τμιαlli-ρε ινν, α Σλανλιαρ, αρ βιονν,

Ιρ ειβε ταοθ 'η-α ηγλυαιρτεαρ ινν  
Θεαρφαμ τυρα i η-άρι γεόμποαιλ

Ιρ νι έρεισρεαμ γο θράτ ρο ζηαοι.

80

Τά μηνιό θόρις ιομ, α βινν να θβιαν,

Αρ αν λειρις ας τμιαlli γο θβινιλ αν τρεαις  
Το έριαlliφαιν i ηθυρη ηθαιλ γαν έδιρτοε

Ιρ ρο έρημαιρτε, α βινν ζηράθμαιρ, ζηλαφαιν

Πιορι ζιαν θόριθ ας λαθαιρ γο θαοιν

85

Αν ταν ζιαλαναρη ρίτσεοι ηναιμ

Τά ρειννιμ γο θινν ρε η-α θταοιθ

Ιρ ζηλαιρ ροτραμ 'η-α θιαιρ ιρ ηναιμ.

Αν λεατ-ρα αν θεοι, α ινγεαν θαοι,

Τά ρειννιμ ρε η-άρι θταοιθ γο θινν ?

90

Πιορι θ' θαδα ιομ-ρα θεατ ιο' θάιλ,

Α ηιογαν θις ! αετ αν βιαν ιμ' θιτ.

Ηι'λ θεοι ηα ηιθ αρ θιτ ιμ' θάιλ

Αετ τυρα αμλαι ιρ θάιρε θινν,

Ηα ηεας ειτε ρι αν ζηιέιν

95

Αετ ηαρι θειεανη ριθ θειν ηο ζηαοι.

Το ηέαθυις θεοι αγυρ ηναιμ

Ι θολλαιθ ηα ζηιυαρ ας αν τριη,

Το θιουαρ ας ηιτ i θτρομ-ηέαλαιθ

Ζαν ηεαραμ, θειν, i η-αον ηιοθ.

100

Πιορι ζιαν θόριθ αμλαιρ ηιν

Ζηηρ ηιτεαναρ ηιτε ζηημ ιαιρ

Ιρ ρο ζιαιθ αν τηιαιρ ηα θαοιν ηειθ,

Α θάθηαις, i θτρομ-ηέαλαιθ ηαιρ.

Ap̄ asteaċt or na nēaltaib̄ oħiġ 105

I għixu t- 1 għixu t- 1 noda' t- 1 għixu t-

Do ċonnarċadha li n-a oħra oħra

Tu n- 1 għixu t-

An 1 għixu t-

Ap̄ Fiċċiżiż an tu n- 1 għixu t-

Do ċim 1 għixu t-

A ġu, ap̄ an 1 għixu t-

Do ċonnarċadha f-

Faixxu t-

Ir-ġluu aħħad oħra t-

1aoċ corrodha ir-ġu t-

Do 1 għixu t-

A 1 għixu t-

Ir-ġluu aħħad oħra t-

Do 1 għixu t-

Ir-ġluu aħħad oħra t-

A 1 għixu t-

1aoċ corrodha ir-ġu t-

1aoċ corrodha ir-ġu t-

Ir-ġluu aħħad oħra t-

A 1 għixu t-

1aoċ corrodha ir-ġu t-

Tailo mac Ċarġi t-

Ir-ġluu aħħad oħra t-

1aoċ corrodha ir-ġu t-

1aoċ corrodha ir-ġu t-

1aoċ corrodha ir-ġu t-

Ir do b'fior tóisib, a fír móir,

Do mbeisír beo, gur neart láim

Do éas tóisib aitne ari an éas

Ir nád cealb ó'n óbéin ari Chnoc an Áir

135

Aict ir leóir unne mar fiaothuise fír

Ailne an ghrinn annro mar tā,

iomád cat ir triom-ílóig

Anoir fá óbón 'n-a tialt go tlaic.

140

Cao é do gaoil-ra le Ailne an ghrinn,

A fír móir liomha ir gairbhlóir?

Míre a dearbhrádair go fíor

Mo comáinn féin Óraoißeantóir.

Céanglaí Óaire, pionn, gianlaí

145

Ir gcuimhreád cnuaid le Óraoißeantóir,

Do chuir ir gcapcair iad go tian

Gan ceannraíct gan pian gan tréoir.

Do b'í an tríar ari feadán cúng lá

Ir cúng n-oiríde iomárlán gan gá

150

Gan capcair óairgín crialte ño

Gan biaid fó bhúðair, gan deoc gan éol.

A Ailne fhuaid-geal, ari pionn lá,

Ari Chnoc an Áir ir cuimhne leat

Do óbuaír cuimhnead fíal na óbian

155

Cé lom an tríar ro anoir fóis' fiaid.

A fínn, ari Ailne, do ghríor tríuaid,

Li gá go óbuaír mé cuimhnead fíal

Oír mnaoi céile ghráinne an ghrinn

Dul do caitream biaid na óbian.

160

Ní cui�e 旤uit-ре, a 旤iochan 旤ruaipre,  
 旤ád' 旤maect 旤 旤uaipir 旤ealb 旤inn  
 旤í 旤cúpí 旤an 旤áipre 旤um 旤áip  
 'S 旤an 旤iaò 旤ac 旤páct 旤o 旤oinn 旤inn.

旤o 旤' 旤earpí 旤iom, a 旤inn, 旤an 旤péis,  
 旤an 旤ian 旤e 旤eile 旤o 旤berdip 旤lát  
 '旤an 旤áipcaip 旤in 旤 旤cúimpeac 旤ruaip  
 旤o' 旤áil, 旤r 旤ioip 旤ruaip 旤iom a 旤cár.

旤a 旤ean, 旤 noétaip 旤uinn 旤o 旤ún  
 旤é 旤oipis 旤í 旤báip 旤r 旤í 旤 旤cruaipcár  
 旤r 旤inn 旤o 旤aingean 旤ian 旤ád' 旤maect,  
 旤í 旤ián 旤ád' 旤earpáib 旤ac 旤iò 旤amáin.

旤réad 旤in 旤amáin, a 旤inn 旤a 旤ouar,  
 旤eád 旤a 旤uaò? 旤í 旤ilne 旤a 旤inn,  
 Ní 旤ioipfáid 旤eád 旤o 旤í 旤an 旤páct  
 旤eád' 旤ealgaib 旤naid 旤a 旤eara 旤laoríde.

旤' 旤iaipis 旤ilne 旤e 旤lanluad  
 旤réad 旤áct 旤í 旤luair 旤e 旤mteac 旤inn  
 旤r 旤a 旤ean 旤eile 旤aig 旤éin:  
 旤o' 旤amáil-ре 旤i 旤éim 旤a 旤niom.

旤o 旤oé 旤lanluad 旤annoin 旤an 旤péis  
 旤a 旤uipar 旤éin 旤e 旤ionn 旤o 旤lic  
 Ní 旤í 旤páct 旤i, 旤oip 旤eoé 旤iaip,  
 旤o 旤facaró 旤iam 旤e 旤oime 旤in.

旤r 旤oipmail, 旤í 旤ilne, 旤á' 旤iò,  
 旤a 旤lanluad, 旤aip 旤innip 旤uinn,  
 Ní 旤 cui�e 旤uinn 旤i 旤eit 旤o 旤maect  
 '旤an 旤áipcaip 旤eo 旤i 旤glar 旤an 旤áip.

165

170

175

180

185

Do noctaird Ailne an luath go fioi

Ir a rceal i mbliis le Uraoisgeantoir  
Ari mod go dtainis re do'n catair

Ir Slanluath o n-a gearraithe u'fdir.

190

An tan do fuair Slanluath a rleim

Ba doilis leis i ngeitheann Fionn,

O'fhas rian aige ir ag Daire binn

Ir nioi mian leis i gcuimhleac a ngealgnuir.

195

An trairt o'fhas Slanluath an capair

Do fuair ri biau le caiteamh o Ailne;

Do cuit ri go beact i nealaib

Ir ba truaig, a cleipis, bean a caite.

200

Fo'n am sun tearnaird ar na nealaib

Tus an rteriochein di gan rpadar

Deoc ar ballan gearra ri'be

No clearf-corn bi aici 'n-a laim.

Com luac ir d'ib Slanluath an deoc

Tainis go giora 'n-a gnat-snaoi

1 n-a rleim ir a cloroprcemh ceapit

Aet Fionn i nglar ir fliuc do caoin.

205

Ir deairb sun aitnid i' d' gnaoi,

A Slanluath giorde, ar Uraoisgeantoir,

Nas ionmuin leat-ra Fionn ir Daire

I ngeitheann mar ataird gan foir.

210

Ni saol dom Fionn, ni saol dom Daire,

Ari Slanluath, na tain na bfiann,

'S ir truaig liom go fioi a ramair

Do beit i gcapair gan deoc gan biau

215

Má'r ionmhuin leat-ra, a Shlanluad,  
 Biað gac uairi do tadhairt do'n dir  
 Do-geobaird é, ari Órlaoisgeantóir,  
 If beið a ngeara gan fóir i mbriú. 220

Ni iarraim a scornam ari an ead  
 Ná o'n scapcair a réim do luad  
 Aict amáin go bfaigaird an biað,  
 A dílne fíal, do páid Shlanluad.

Ni eurfead-ra fionn na Dáire  
 So spriod cum bair, ari Órlaoisgeantóir.  
 'Féadair an bfaigainn an fían go leir  
 So cnuaid i ngeibheann marí aon leod.

Aitá an fían uile gan bphéis  
 Ari lút go leir ari lóis fínn, 230  
 If dearfú liom-ra fén go beaict  
 So bfaigad fó ghearr-umaict a lion!

Do fóir dílne ari Shlanluad  
 Ag ghabail cuairt ari Dúna óir,  
 If ní páid geoidh ann do a dílne 235  
 Náir tairbeam tráit do'n phiosam óis.

A dílne, ari Shlanluad éadom,  
 Aitá an dir 'fan capcair péis  
 Do-eagaird na bphlead ba gnád leod  
 Do caiteam gac ló i gcat 'r i ngléir. 240

Do phug dílne i Shlanluad  
 Biað fó liam i lácair fínn  
 Gur an scapcair i n-a páid fén  
 If Dáire go faon gan bphéis

An tan do connairc Fionn i f Dáire

245

An tairbh ba ailtne uis ag teast

Sileasair fíora róisir go tian

Ag caoineadh na bfiann do bheit tair leas.

Do bheannuis Glanluadhlé do Fionn,

Do ghoil go tuisce ari amairc a gnaoi;

Níor labhair ailtne oiread i f focal,

Níor ériuas i nroscáir tair mo ri.

Do caiteadh le Fionn agur le Dáire

Anndroin, a pháirteis, róisir i f bia,

Do gluair an tair bhan ari lúic

255

i f fágadair tuisce Fionn na bfiann.

O'fiafhusis tioibh Órlaoisgeantóir

Cá nílabhair ari cuairt ari tair,

Nochtadair do guri i nroscáir Fionn

i f Dáire an fíunn le bia i f tis.

260

O'fiafhusis Órlaoisgeantóir tioibh

Cionnus i do bfeair fíunn Dáire?

Do nochtadair do, róeal gan gá,

Guri fíreannamh i gceolt i f i gcaill e.

Buadh tian liom-ra, ari Órlaoisgeantóir,

265

Go gcuimhinn an ceolt mór tá binn.

Ach go neairb, ari Glanluadhlé,

Ní bheag a tian i f róf caoin.

Do ériall Órlaoisgeantóir do'n éarcáir,

Le Dáire labhair go borth teann:

270

Do éuala mé i f ní fíar an fíor

Go feinniú go binn agur le fíeann.

Óa mbeartar an fian uile im' Óail,

Buadh gheann i f buadh páirt leó mo cheol,  
Craicim náis ionmúin leat-ra

275

Mo cheol mo chanaidh ná mo ghlór.

Seinn aonair dúninn do cheol binn

Go bhfeagam an fiosr an chail úd,  
Má tá gearbh ní binn liom é—

A pháistí, i f é aonúthait.

280

Ní lim-ri i bponn cum ceoil,

A Órlaoiseantóir, ari Óaire binn,  
Acláim fáis fiosraí agus neamhrúairc

Oír ghearráidh a riúis buaird mo ghrinn.

Cóigradh-ri óiot bhris mo gheara

285

Go raibhír dúninn do cheol binn,  
I f mā bionn anna i brogair 'r i bhuair  
Ni feicfead i ngráid feair do ghrinn.

Ní ciocfaidh liom feinnim go binn

Ari feicfín Finn i ngráid aib Óair,  
I f doilige liom é fén i f fian

Úa pleadóir fíal iona mē fén.

290

Cóigradh-ri buaird na ngeara o'fionn,

Aict feinn-ri dúninn, a Óaire an ghrinn.  
Agur mā'r binn liom buaird do mear

295

I f aithníl i f réime fearta a mbriúis.

Do éuir Órlaoiseantóir i neimhleis

Gheara Finn i f Óaire fuaire,

Do tuis ré óibh biaid i f deoc,

I f do feinn Óaire gan locht binn-buaird.

300

Do tairn le Órlaoisgeantóir go mór  
 Marí do feinneadh an ceol le Dáire,  
 Do gairí do'n capaill Glanluad  
 Ag éirteacht le rúairícearf comh rámh roin.

Do tairnig le Glanluad iр Ailne 305  
 An ceol do feinn Dáire binn,  
 Ba gheann aðbal le Glanluad  
 Ná facair i ngluaim marí bí.

Burð lúctádir liom, ari Órlaoisgeantóir,  
 Fionn go fóill fóm' rmaict ó tá,  
 Cróibe ári do'ven doman 'n-a Úfuisid 310  
 A flióigte uile dobeit 'n-a dail.

Sac' críoc sac' ári agur sac' iat,  
 Sac' tuait iр rúiað dárí tóill do'n Féin,  
 Ári vian-lois fínn iр Dáire  
 'San leis fíeo tágadair taoð ne taoib. 315

Do bí Dáire ag feinnim go binn  
 Fó'n am 'n-ári teacht do'n Féin anndú,  
 Fé leim lúit agur mire  
 1 Úfodur, ué! tig ríao cùgáinn. 320

An tan do cuaidair an fían  
 An binn-ceol vian ran Dáire  
 Ni fada do héirteadh leos  
 Fé'n am gur gleo a ngut gáirta.

An uairí do cuaidair Órlaoisgeantóir 325  
 An uall-glór .rín na Féine  
 Do cíup a ghearr a mbuaird-úríg  
 1 noáil na vire ne céile.

Do balbhuigeadh an ceol ne Dáire  
 1f an fían ag ualligártach go lom,  
 Niop b'fada go scualadair fothram  
 1f fuaim 'n-a fócadair mar gáin tonn.

330

11i raios neac de fluaitiib Finn  
 Náir tuit gan moill i néalaib báir  
 An trád do cuipead le Díraoigéantóir  
 A gheara fá 8pón 'n-a nodaíl.

335

Táinig Díraoigéantóir 1f Ailne  
 Amaic aip an rám go tlúct,  
 Niop fágadair neac de'n fén  
 Náir tuigadair le céile do'n Dáin.

340

Athuathairt Díraoigéantóir go bojh  
 'Nuairi fuairi fá n-a comhphom iad:  
 O'r tíb-re uile fóm' fmaist  
 1f deairb go scuirfeadh ríb óm' fían.

Niop fág feair aip lúct thíos  
 Náir ceangail fó cuiptreac cnuair,  
 Do cuipt 'ran cárcair iad gan cárptae  
 1 bphocair Dáire 1f Finn na nduair.

345

An uair do connairc fionn 1f Dáire  
 An fían ag teast láitreach do'n cárcair  
 Do fileadar fíara deörí go tian,  
 1f an fían le céile do fheagair.

O'fág Díraoigéantóir rinn uile  
 Fó ghearráib 'n-a otuile i n-áir nodaíl,  
 'San cárcair doimhín aír fó phádair  
 Da fealad túnna i gceannad-éair.

355

Δ Θραοιγεαντόιρ, αρι Σλανλασθ,  
Ο'ρ νομ ρέιν ι ηγυαίρ ρό ρμαστ,  
Μά ταιτης λεατ σεόλ Όλιρε  
Δ ρειννιμ θύμην τράτ υυό ματ.

360

Μά'ρ μιαν λεατ-ρά, α Σλανλασθ,  
Σεόλ υινν ρυαίρε, αρι Θραοιγεαντόιρ,  
Ιρ έιγιν νο Όλιρε α ρειννιμ θύμην  
Ιρ ρόρ νο ριόνν αγυρ νά ριυας.

Τάιτης Θραοιγεαντόιρ νο'ν έαρεαρ,  
Αιλνε έαοιν έπεαρτα ιρ Σλανλασθ,  
Σιννε ρό ζεαραιθ ιρ ρό σιμηρεασ  
Ιρ νοιτης ιινν α θειτ νά ιιασθ.

365

Σεινν νομ γο υινν, αρι Θραοιγεαντόιρ,  
Δ Όλιρε, νε έεόλ ρυαίρε να υβιαν,  
Ιρ ιονημιν λε Σλανλασθ έαοιν  
Ιρ λε Αιλνε αν ζημην ρειννιμ γιασθ.

370

Ιρ νεατ-ρυαίρε ατδιν-ρε, αρι Όλιρε,  
Συμ ρεαντα αν τράτ ρο λε γηεανν  
Ιρ ριόνν αγυρ α ριυαίστε γο υυαίρε  
Ρό ζεαραιθ ιρ ρό ορυασ-ρμαστ τεανν

375

Σιμηρεασ μο ζεαρα ι ηειηθησ  
Οο' θάιτ-ρε αηιρ, αρι Θραοιγεαντόιρ,  
Νό γο ρεινντεαρ λεατ γο υινν θύμην  
Νο έεόλ συμασ ιρ νο έαιρημιτ γιεσ.

380

Πιορ ρειννεαρ μιαν ρόρ σεόλ υινν,  
Αρι Όλιρε γο μιν λε Θραοιγεαντόιρ;  
Αν τράτ ιρ θιασηρασ νο'ν ρέιν  
Ιρ γηασ λιον ρέιν θειτ θιασηρασ λεσ.

Cuirfead i neimhriúis geara fínn

385

So réinneap leat go hinn dúninn ceisti,  
Aict fágaird mé cata na bfiann  
Ír na gearrait go dian fá dothrión.

Ní físeadairinn-re, do páirí Dáire,

390

Seinnim go bhláit ari téird fuaire,

A Óraoiúseantóir, tuig go roiléir.

Dá mbead aon feair de'n fíein seo duaire.

Do éuir Óraoiúseantóir i neimhriúis

Na geara ó dailí fínn ír a fíusáig

395

No gur réinnead le Dáire an ghrinn

Foighí-áit téad binn ír gáir fuaig

Do taistilis go maic le Óraoiúseantóir

Foighí hinn an écoit fín Dáire,

Do feinn ré annroin a cuma fíein

Ír cuma croidhe na fíne dá láctair.

400

Athubairt annroin Óraoiúseantóir

Náir b'fada d'oilis do'n fíein

So b'fágairdир uile le n-a céile

Aitne ari an eág gan bhléis.

Fóir am roin do réinnead le Dáire

405

Ceol uall-gháirta ír triom-éadair,

Níor b'fada go dtáinig 'ran doiar

Óraoiúseantóir go borp aithneoir

Do hoscailad nír an doiar úd

Ír doib' aitnead leiom a ceadct i gcead,

410

D'fíead fionn ari go láin-éamh

Ír níor d'oilis leir ghríath ná bfeair

Naibh feinneadh níor mór ne Dáire  
 An: tan do tainig Óraoißeantóir  
 So ndubhait feonn leir ari  
 Seinnim go binn gan cead d'óib. 415

Do feinn Dáire ari cónairle fínn  
 An ceol go téidbinn do'n fén,  
 Do shab feairis Óraoißeantóir:  
 Ir gairid gur bhrón óib, ari ré. 420

Do dúnad leir an capcair ghearrá  
 So lom daingean ari an b'fén  
 Ir tainig cap n-air ari cuairt  
 Mar a phair Glanluad ir Ailne férinn.

Uí phair Leobharán 'n-a gceannáil  
 O'fiachruis so háit cap shab ré:  
 Dinnír Glanluad ir Ailne ó  
 Náir b'feag d'óib cap shab an laoch. 425

Do gcairte go borth óir áit  
 Áir Leobharán i gclóir do'n férinn,  
 Do fheagairi rúd a clúid de'n dún  
 Ir gluair ari lút go maimis ré 430

Cá phabair, a Leobharán, ari cuairt?  
 Áir Óraoißeantóir so ghráimhde teann,  
 Ir dearfú liom ór' ériall fó leit 435  
 Gúr mian leat mé do bheit go fann.

Do ériall leir Leobharán gan rpár  
 Mar a phair cás i nglaraid cíuadála,  
 Do cíup 'n-a cónannáil bhris a ghearrá  
 Ir d'fág 'ran capcair é fá ghráim. 440

Do b'i poimír i mbriúinnibh báis

A tuisi i f'eadh ráipheasach de'n fhein,  
Do baineasach ne Óraoigeantóir níos

Se tapa na cinn gan aon bhréig.

Do b'i ag teast cum Conáin Maol

445

Ir a lann liomta 'n-a údair go teann:

Cá bhrúil do tuisi, a Óraoigeantóir?

Fan go fóill, ná dein oípm feall.

Do b'i Óraoigeantóir fá gáibh-éibh

Ir a lann gan eisce ór ciann Conáin,

450

O'elrig an feair maol de bhreab

Ir iall níor fan ari a fúrdeacán.

Coimé do láim, ari Conáin, go tuisceas,

Ir leóir duit mo ghuairt marí láim,

Níl duil agam-ri a'n éag

455

Ná cuij tuisceasmeil cum grian-úair.

Do tuisi Óraoigeantóir annroin uainn,

'San eisceair fá ghuairt o'fáis ré rinn

Do doiliig doibhónaí lán-dubháe

San réim gan lúct ari earrbaird grian.

460

Oo labairt lobáin le fionn

Ir duibhírt go ciún gan fíor do éad:

Atá 'fan dún ro leigear ari ngeara

Oá dtígeasach linn teast ari a fagáil.

Créad é rinn? ari fionn na bhrían,

465

Oo-bhéarlaír fuan ó n-ári ngearaibh dúninn,

Ir tuisceasach gan é aonair ari fagáil,

A lobáin, má tá 'fan dún.

Atá ballán, a fínn, 'fán tún  
 Do-théarað túinne lúc i fían,  
 If tá mbeað ré againn anoir  
 Niör b'fada an gaoth i n-áir brian.

470

An b'facaír turá, aírra fionn,  
 An ballán uo, a lótharán éadomh,  
 O'fóirfead ré inni anoir ó ghuair,  
 Níor g'fada tú tá lúad a bhris?

475

Do éuálaír mé ag Glanluad  
 Suír fóir i fém ari ghuair an báir,  
 If d'inni rí túinn fóir fé nún  
 So leisearfáð gád rúðair tá raiú 'n-áir nodaíl.

Illoir b'fada túinn amair fín  
 Óraoiúseantóir so dtig do'n éarcáir,  
 A lann 'n-a d'oir so liomáca tian  
 Cum na féine uile do dtíceannað.

A fír maoil, do raiú Óraoiúseantóir,  
 Hléar do mór-ééann if gád mo béisim,  
 Ni fágsfao neac ós ná árraír  
 Na cùirfead cum báir anoir de'n féin.

485

Táim-re im' t'ruaig-lóthar bocá,  
 Aír Conán, so doilis lán-tuðað;  
 Ná cùir éoráe me cum báir  
 So leisearfáir leat mo éneáða ari dtúr.

490

Do ghuair Óraoiúseantóir ari aile,  
 If táimis ríre láisfeadé éusáinn;  
 O'fearc rí fá t'ruaig so roilleir  
 Aír t'ruaig na féine if aír fionn.

495

Tabhair dom, aifreann Órlaoisgeantóir,  
 Hallán órtha na ngear ghruaidh  
 No go leisearraíd goin iobstaír  
 Án fír maoil úd fé ghruaim.

500

Ná leisír an fear maoil úd, ari Ailne,  
 Ni rúdair inn a óruaidh-cáir,  
 Ná tabhairn ód cairde ari bít  
 Ná do'n féin aict a gcuir cum báir.

Ní iarraim ari mo cuir ó'n mbáir,  
 A seal-Ailne, ari Conán Maoil,  
 Aict amáin ná beao im' lobair  
 Ari utcaict dom' tigrascaidh do'n eag.

505

Oiméig Ailne te gáibh-éigort  
 If d'fheac go docht 'n-a diaidh ari fionn, 510  
 Niop b'fada bí go utáinig aifir  
 If crioiceann bí aici lán te clúin.

Ceangail é reo, a Órlaoisgeantóir,  
 Do óromán cónair an fír maoil úd;  
 Leisearraíd gan rphár goin a óréacáit,  
 If tabhair an t-eag doibh féin if d'fionn 515

To gáel Órlaoisgeantóir gan rphár  
 An crioiceann if do ceap do Conán,  
 Do leam ó'n ló roin do gur tigall  
 If ní raih ariam gan fóramm 'n-a Óáil.

520

Ná cuir-fe mire anoir cum báir,  
 Ari Conán, a Órlaoisgeantóir,  
 Fánfad ro' Óáil ar ro ruair  
 Mo vitcheannaíd buidh tiglaí gan cónair.

Δ Όραοιγεαντόιρ, αρ Ιοβαράν,  
μά'ρ μιαν λεατ αρ μβάρ γο λειρ  
Ιρ λεόρ λεατ ροιν μο ρεέαλ τριαντ  
Ιρ αν φεαρ μαοι τυαιρίο νο ραοριαό σ'ν έαζ.

525

Νι ψεαρηναρ σεατς νά μεανς,  
Σαίρε νά τεανν νι ραιθ ιμ' θάιλ,  
Ωά θριζ ριν, α Όραοιγεαντόιρ,  
Νι κυιθε όνιτ λεό ανοιρ μο θάρ.

530

Νι ένιρρεαδ-ρα τύ έυμ θάιρ,  
Δ Κονάιν, νο ραιθ Όραοιγεαντόιρ,  
Ιρ βειθ τύ ιμ' έόμθάιλ-ρε φέιν  
Αρ φεαθ νο ρέ γαν σεαθ θοιθ

535

Νο γλυαιρ Κονάν λε Όραοιγεαντόιρ  
Αρ αν γεαριαρ αρ ρεόι λομ-λύιτ,  
Μιορ ρταναό νε τρογτ ζαρθ λεό  
Ζο μάνγαναρ σόιρ ζεαρα αν θύιν.

540

Νο γοιρ Όραοιγεαντόιρ ορ αριθ  
Αρ Ζλαντιαό ιρ αρ Αιλνε αν ζηνν  
Τάινις Ζλαντιαό ρό λομ-λύτ  
Ιρ Αιλνε νο'ν έυρ 'ν-α ραιθ αν θιρ

Ο'ιννιρ Όραοιγεαντόιρ νο να μηνάιθ  
Ζο ντας λειρ Κονάν ο ρινας να θριαν,  
Ζο ντόζφαθ θριζ α ζεαρα ο η-α θάιλ,  
Ιρ ζο μβεαθ 'η-α έόμθάιλ ιρ 'η-α μιαν.

545

Ιρ εαγαλ λιομ-ρα, α Όραοιγεαντόιρ,  
Αρ Αιλνε, γυραθ νοθρόν ιρ γυαιρ  
Ωνιτ-ρε ιρ θομ-ρα γο λό αν θράτ'  
Κονάν ιο' έόμθάιλ νο θειτ νυαν.

550

Créad is easal d'úinn, a dílne, ari ré,  
O'n bhean maoil do beit 'n-ári n'udil?  
Ari easla na meangs, ari ríre,  
Beit buan 'n-a goile ari nór cás.

555

Cáirde ní tabharadh-ra do'n fén,  
San aitne ari an eág tabhairt d'óib,  
Ari Oírlaoiseantóir le dílne fénim,  
Is ní féidir le Conán a bfeidir.

560

Níor labair Conán focal leó  
So dtuig Oírlaoiseantóir 'n-a dearlaim  
An ballán úd na ngeair do claoiðe  
Súr tóis a mbriúis go rírap ari a dail.

Fó'n am roin cuaidhí ari go binn  
Ceol cumád do feinneadh d'óib le Dáire,  
Do bhortuig Oírlaoiseantóir cùsgainn  
Do'n éarcair fó lút go dána.

Ní rai'b laoc de cataibh fínn  
Nac rai'b lom cíon i gscruth gne,  
San lút gan capa is gan tereoír  
O geogra i n-a gclótháib ba tóéan.

570

Do dearimad Oírlaoiseantóir  
An ballán órtha ag Conán,  
Do tóimail ré fén agus Glanluad  
Do'n éarcair cíuairí i gcomhdáil.

575

Créad do tóig-ra, a fír maoil,  
Fó'n leanair rinn, ari Glanluad?  
So bfaigainn aímag ari an bfein  
Le linn a n-eág is a tóimail uaim.

580

Ca bhfuil an ballán, ar Óraoigeantóir,  
 Tugtar duit o'fóir do ghearr a chuaidh?  
 O'fágair é, aige Conán,  
 Mar a bhuailear é ríán fé buair.

Do ghuair Óraoigeantóir uaithe 585  
 De ghearr-éiríort chuaidh fé lán-lút,  
 Niop ríadaid leir cum go páinig  
 An cón i n-a páidh ghléitear an dún.

O'fóir Conán Órcúir is Fionn  
 Ó na gcearaidh túaithe do bhi 'n-a nraibh,  
 Sul fó dtáinig Óraoigeantóir  
 Táir aif fé réil gian fíor an balláin

Do ghabh Órcúir an ballán do láim  
 Is a lann liomha go dána 'n-a óró  
 Is niop fulaing a ceast do'n earráir 595  
 An fian ó n-a ngearaidh gur fóir.

Do feinn Fionn an doirí fian go binn  
 Is Óaire pe n-a taoibh fé gheann,  
 An fian uile do ghearr ór ár  
 Do bheirbhsut i páirótibh teann'. 600

Ghuair Ailne is Glanluat  
 So lán-luat go dtí an earráir:  
 Tá péim ag an bheinn go fíor,  
 Ailne, ar Óraoigeantóir, go dearr.

Do buair Ailne na bára go lom 605  
 Is do laethairí ri i Ófágair nár eadoin;  
 Aduibair Conán leí ór ár:  
 Cúir earráidh-eascat agur eadóir!

Δ Θραοιγεαντόιη, το γέιτο Ορευρ.

Μήτ το εύμαρ φεατε αρι αν θρειν.

610

Το γάδ εαγατ ιρ ναναν Διλνε

Ιρ το τυτ γαν γράρ μήτ αν έασ.

Τι ευμαρ να βέινε γαν ξό,

Δη Θραοιγεαντόιη, ογιη, ιρ φιορ,

Τη-έιρης μο γεαρα ιρ α μβυαδ

615

Συρ σ' ον θρεαρ μόρι ιρ ι νειμθρησ:

Μήτ αγατ τουλ σ' ον έασ ανοιρ,

Δ θραοι να γλια, αρι Ορευρ βίνν,

Το-γεοθαιρι σόμηρας αον λάιμε

Γαν σειτσ ιο' θάιλ ο φλοιγτιν βίνν:

620

Μιορ λαθαιρ ιε Ορευρ τρέαν

Δετ γλας λαν γέαρ ι η-α θεαρ-θόιο

Συρ φιαρησις Ορευρ το'ν ναρα φεατ:

Αν αμαιλ ιρ ματ λεατ, α Θραοιγεαντόιη?

Ιρ αμιλαιρ δο θεαριθ, αρι αν θραοι,

625

Θεαρησι ερυαιρ-ξηνιον θεαρλάμ

Το γασ αον φεαρ θε'ν βέιν

Σο τυτιμ νομ φέιν νο θόιθ 'η-α ντάιν.

Το γλυατιρ αν βιαν μιλε αμαδ

Δη αν γεαρειρ 'η-αρ φεαλ θόιθ νυθας,

630

Το βι λιτνε γαν αναμ 'η-α φύισε

Ιρ Γλανλυαδ αγ θαοι φό φύθαιρ.

Χρέαστο ρο το τάρια τ' Διλνε αν γρινν?

Δη Ορευρ τε γλόρι θαοιν λάν-μβυαδα.

Το φυαιρ ρι λιτνε αρι αν έασ,

635

Δη Κονάν, ιρ ηι φέαλ τρυαζα.

Do b'i a lann liomhá n-a ódir  
 Ag Óraoißeantóir ari aii ndoiríar  
 Ag feiteam ari Conán i mearc éidí  
 Le n-a cùr cum báir i gán fíor.

640

Do connairc Órcuip Óraoißeantóir  
 Ir a lann 'n-a ódir i gáraití fatais,  
 Aduibairt leir: ná b'i a luan  
 So róicimír cuairt an cata.

Níor labair leir Óraoißeantóir  
 Ir níor fág an fóid 'n-a raié 'n-a fearam  
 So bhfuairt amairc ari Conán Maol  
 Ir so dtus amairt-béim ari a thíceannaí.

645

Ní rámairt an lann an fear maol,  
 Do rcairte go tréan ari Órcuip 415;  
 D'iontruis Órcuip Óraoißeantóir  
 Ir dtus gán go ód aitne an báir.

650

Do caitéamair uile an fían  
 Deoic ir biaid 'ran dún go rúbaid,  
 Ari na báras tair éir ari rúain  
 - Ní raié agairt cuairtadháil an dún.

655

## COIN NA FÉINE.

Stioct ar  
seilg loca lém.

Sluaifimíodh an lion do thairi  
Táir éir cásca an áir de'n fén  
So ránsgamairi an fáitce úd  
Áir bhrúas cíúmhraibh loca lém.

Sin é an loc i fíilne fceim  
Ód bhrúil fó Shréim agat go beagct,  
I fíomhá fctóir atá ó'n bhréim  
Annraíod gán bhréig i dtairge aonct.

Atá 'fan taoibh tuisiú annraíod  
Caogadh lúipeas goirm glar;  
Atá ann 'fan taoibh teag  
Caogadh cloigeadh i n-aon leact.

Atá ann 'fan taoibh fíair  
Deic gceád fcaidh i fíomhá fían,  
Deic gceád clairdeamh leathan glan  
I fíomhá bairr-bhuaibh áir aon fían.

Atá ann 'fan taoibh fóir  
Óir i fíomhá go leoir i fíol,  
Stóir do b'iomaircas le pád  
Tísead i gceim gac lá táir tuisiú.

Cé doilis do feanóir 'n-a nfeoir,  
A pháistí, fá bhrón ná luad,  
A fíair agairt de conaibh faoite  
I fíomhá gádair gur-binn' do gaothair uaim.

5

10

15

20

Do b'i ann Sceolán agus Úrlan  
 Lomaire, Úrlod is Lomlúct,  
 Cúig cona i dtúr feilge is gníomha  
 Nád fearrfað coirdce le Fiann.

25

Do b'i ag Fiann de gáthairdai binné  
 Uairnín, Úrlíosmhar is Uailleibed,  
 Steallaire, Reacstaire, Óianráir,  
 Callaire, Fiadomán is Sciairlós.

30

Do b'i aige Manaire is Tréan,  
 Luar, Saotar, Seapc is Cuairt,  
 Dandúir, Catbuað is Liarfán  
 Radair, Trímanán is Fuaim.

35

Do b'i aige Lomball is Monarán,  
 Fearrgáis, Fearrán, Bonn is Rár,  
 Cnagaire, Féirín agus Úallúr,  
 Mallaire, Tréanlúct is Rinnbárr.

40

Do b'i aige fóir Duanán mear,  
 Suanán, Úearct agus Feall,  
 Leagaire, Fóraire, Sliobán,  
 Cnúcire, Labairán is Geall.

Ag rín agat, a Íathairais Báin,  
 An lion con n-áluinn is gáthair tréan  
 Do rús Fiann leir o Chnoc an Áir,  
 So leiris árra loca lein.

45

Do b'i ag Orcur de faochtónaib'  
 Fead is Forcað, Cluain is Faobair,  
 Áire, Míre, Fáire, Luar,  
 Daoi is Tríuaim is Fiúr is Caol

50

Do b'i 'n-a n-dáil de gáthairait binné  
 Cleas i fíllteadh, Maig i f-ruaist,  
 Altán, Fáraíre, Siotóruaist, Géar,  
 Ófáinnairé, Réim, Obann i f-Cuan.

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Do b'i aige lórgairé, Féiteam, Bonn,  
 Corcáiré, Feam, Duailteán i f-fhaois,  
 Cealgán, Meang, Phreabhairé, Úan,  
 Stípacairé, Rian, Glórán i f-Caom.

60

Do b'i ag faoilán de conaib ailne  
 Ánuailí áthair, Uailí, i f-Uillam,  
 Úearcán, Feamairé, Caolán, Cuaé,  
 Daoilán, Suan, Árr i f-Foirmam.

I f-b'i aige de gáthairait glórach'  
 Maibán, Fomhógra, Fiach i f-Teins,  
 Colgán, Fárcad, Fionnadh, Feac,  
 Léirfheamor, Creach, Uailleann i f-Léirf.

65

Do b'i aige fór Slairín, Úeoltán,  
 Fomhaoil, Ciapbán, Gluaire i f-lórg,  
 Tíruaighnán, Ciapbócht i f-Cian-éuairé,  
 Uétán, Tolguaire i f-fleadh i f-follam.

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Do b'i ag Goll de conaib faoiße,  
 Gluaire, Biodga, Creach i f-Áigic,  
 Cianraodairé, Eirteacht agur Pháirt,  
 Tíreánlúit, Úaire, Eiteall, Fear.

75

Do b'i aige Fulaing agur Éadthrom,  
 Fuaibán, Éas i f-Teannán,  
 Áirbhléim, Sáppuit i f-Imcian  
 Sáibán, 'nial agur Leánán.

80

Do b'i aige de gáthairais uail-láinn  
 Boisgleim, Scit, Solán i'f Tóir,  
 Seapbán, Brodúail, Seacpán,  
 Fosgluirdé, Feadogáin agus Rannntóir.

I'f fóir do b'i aige Maoilín binn,  
 Cuairtair, Rinn i'f Amalán,  
 Órlannair, Níomhíacal, Stracaó,  
 Cluanair, Tíomhseapraí i'f Seapcán.

Do b'i de conaib ag Mac Lúgáin  
 Seabac, Luirgneac i'f Eíripleac,  
 Mórtáin, Cumán agus Fuaíma,  
 Aolán, Scuabac agus Faothair.

Do b'i aige de gáthairais beoib  
 Luadhrán, Seólaó agus Tacacó,  
 Cúrlaor, Tioncháir agus Stuaim,  
 Biaodán, Órluascair agus Cáracó.

Do b'i aige fóir lomhrán cnuaitó  
 Caorán, Duairic agus Cuileós,  
 Arfáin, Órléasbáil agus Dúnúir,  
 Meapbáil, Fionnndúir agus Tírúrlós.

Do b'i ag Mac Rónáin ghrinn  
 De conaib luaité agus faoite,  
 Cuancóimeádó agus Macairpe meap,  
 Cnáimac agus Gála Gaoite.

Do b'i leir aige Niamhlaíc luaité  
 Áinníir, Cuairt agus Néall,  
 Eolac, Laothuin, Bois geangs,  
 Meannmain, Cíann agus Tíraort.

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Do b'i aige de gaothairib fógluaimneas'  
Craipléir, Suan agur Toirc,  
Cúinne, Guaigán, Docht i'f Dóis,  
Buanán, Fóir agur Foirce.

110

Do b'i aige Duarbaán i'f Snap,  
Lomán, Cat agur Coimhearcas,  
Cáibín, Gearán i'f Luaitgilear,  
Fóirín, Dearg agur Daoirce.

115

Do b'i aige fóir Gaothairíl gheas,  
Fuaicín, Taomad, Lopcaán,  
Alpaire, Ghoisgáir i'f Tearc,  
Cuanaír, Bonnlaice i'f Uamán.

120

Do b'i ariú ag Diarmuid ó Duibhne  
De conaib fáuite i lomlúit  
Cóirir, Nónin i'f Géipleana,  
Duilleog, Léimfada agur Cláir.

Do b'i aige de gaothairib reilge  
Cuailán, Leirgeal agur Glám,  
Duibhneim, Iarracht agur Folaire,  
Fuaicán, Glamaire i'f Aonairán.

125

Do b'i de conaib ag caomh-Úar  
Treathaire, Searc i'f Mórtháil,  
Lúbán, Dúnfac, Seangaire, Tríall,  
Lopgán, Stíallaire i'f Tráctán.

130

Do b'i de gaothairib aige 'n-a bprocair  
Tollán, Coirceir, Trear i'f Lút,  
Cianán, Goimbin, Falla, Tréan,  
Réamán, Seirce, Dearg i'f Crú.

135

Do b'i ag fearánur file fínn  
 De conaibh ba gníomhach lúit,  
 Siordán, fuaðac, Reigínuit,  
 Luadhrán, fúinneamh, Géibheann, Dúil.

140

B'i aige de gádárais glaim-binne  
 Fuaðán, fíor, Dlaet, Lionán,  
 Cuarač, Bictóinn, agur ghráig, ghráig,  
 Dlaet iŋ Uamnač, iŋ Dlaetán

Ir do b'i agam-řa péin, a phádraig, 145  
 Agur ag cáč o ſoin anuair  
 1 n-éagmair na gcon iŋ na ngsadair úd  
 Deic gceád aŋ lút nač fuitim do luad

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muca draoiúcacta aonghuis  
 an brosa.

ÉISTÍÓ, a uairle bfreap břán  
 An cúnir dá dtáplair iomarbháir,  
 So fionnphid me ūil gán clír  
 Tácaí fínn agur aonghuir.

Fleas do comhóraí gán ceit  
 Le mac an Dagda tréidéir,  
 Neirteap riñne dá hól roip  
 So břuinsin móř-đluin bónne:

5

Ir é lion do chuaðmair ann  
 O fíanaibh airm-đlana Éireann  
 1 n-éagmair Soill iŋ Conáin  
 Deic gceád taorleas i n-iomplán.

10

Úrnuit uaistne ró'n übéin go ná,  
Úrnuit éalonnóireola dá gcuimhdeá,

Spóil teairg rán' gceitlunn aithar  
Ág teaghlach aorába Aonúair.

15

Surðear fionn 'ran mbruiigin mbruir  
Taoibh ne taobh Slain Aonúair:

Slán go übaca rúil map roin  
Dír comh maist leó ari talmain.

20

Map do ruitheadó leó 'ran teac,  
Do b'iongnadó le coimigteac  
Coimhín óir ó láimh go láimh  
Ág luadair na n-aonarán.

Do náidé Aonúair ór áit idis,  
Ír cíupi rín tocht ari na fearaibh:  
Ír fearrí an beata ro 'ná reilis,  
Ari mac an Daingha Órlaíoch Órlaíoch.

25

Ír meára an beata ro 'ná reilis,  
Do náidé mac Curnaill lán o'feirí,  
San coin ann ná eisé áitne  
San cata san comhdáipe.

30

Na coin rín aitheirí, 'Finn,  
Do ubeit agat réin go Sruinn;  
Cleád rán n-aibair tú an guth  
Ír ná maithbhrióir aon muc?

35

Ní'l agat-rá réin, ari fionn,  
Na ag ríuaig Tuata Danann  
Muc dár imtis ari talmain truim  
Naé muirtheadh Úran ir Sceolain.

40

Cuirfeadó éigseáibh-re muc mór  
Máirbhéidear bupr gcoin i gceáindír;  
Raibh uait réin ari an mairg  
Ó'n bhein i fó n-a gconait.

Aduibairt de huit mór iirtis 45  
Reacáirte an bhróga bhuadair;  
Sul beit riib ari meifce mór  
Craillaird gac neac da iondair.

Aduibairt fionn le n-a fianair:  
Sábhaiti umairb i fó craillair; 50  
Ní'lím aet im' uatair ann  
Isip Tuata Dé Danann.

Sluairimis ari roin riap  
Sur an mball a riab an fian:  
Ann do bhi an fian 'r a gcoin,  
Ari Sliaib fhuad an oirdce rin. 55

Buaidairiann doinn ceann i gceann  
Agur Tuata Dé Danann teann  
Nó go ndearnamairi an treibh  
Dáib b'iomáda fuit ari finn-leirig. 60

Ir i treals do minneadó linn  
Le mac Cumhaill na nglór ngrinn  
Sliaib gCua, Sliaib gCrot i fó Sliaib gCuirleann  
So hInbhear cride i nllataib.

Suirtear linn an treals mór 65  
Le mac Cumhaill i fó n-a flog  
Ó mairg Coba so Cnuadair Cair  
So fionnabhairc 'r so fionnair

An t-reals do pinneadó annroin  
Le mac Cumhaill a h-áilimain

70

Do ba titeadó Aongus ñ  
Ír do ba earfadaidh rinne.

Cuirtear Aongus teacsta 'n-dí gcionn  
So h-áro-élaic na ñfian ñeoilt-éionn  
Mac Cumhaill cé gur mór mod  
Ach iarrhaidh ñhéicthe do cónall.

75

Suirdear fionn plait na fíne  
Ár an gencoc ór cionn an trléibhe,  
Suirdear an fían agus a gcoin  
Ár an pliab an lá roin.

80

Suirdim-re fénim ár an pliab  
Mar a pháib fionn plait na ñfian;  
Sád neac beit ár an pliab i n-aonar  
Plait na ñfian gan ró-ðaoisal.

Sáraidh dúnne an tan roin  
Ag cur geall ar ár gconair  
So ñpacamairi 'ran maig anoir  
Tréad mór uaetmairi de mucair.

85

Do b'iongnaidh le fionn na ñfian  
Sád muc aca i n-aonairde fíair,  
Aon muc rómpa, sáraib a li,  
Ba dhuibh 'ná gual gábhann i.

90

Ba aonairde 'ná geol-éirann ruair  
Fionnraibh a leacan ír a cluair;  
Ba ramair le muine a data  
Fionnraibh a rúl ír a fean-mala

95

Leigim-re i dtaoibh na leirge  
 Anuall i dtuir na feirge,  
 Do mairb an cead muc gan cleit  
 Se'n lionmar coin na feine.

100

Anuall do mairb an muc mdir  
 De chreao Aonghur i gceadair,  
 O roin i fuisce duit i leit  
 Ata Gleann na cead mucice.

Buirbear Bhan a miall go rior  
 Siublar ri ar laim an rios;  
 Na muca ce mór a mire  
 Do ghabhar d'a coingleicte.

105

Truas ran, ar Aonghur, a Bhan binn,  
 A mic fearngura fuilte finn; . . .  
 Duit-re nocha gniom fearná  
 Mo mac-ri do lan-mairbhad.

110

Mar do chualaird Bhan an guth  
 Do claoceilaird a chait 'r a cruth,  
 Gabhar ri ar bhráisaird an muc  
 Agur tógsbar an chruaod-cuio.

115

Muna ngearnna Bhan go bhrat  
 Acht an muc roin do congáil  
 Do na fianaird ar an mair  
 B'adhar maoiote a gabair.

120

Se'n mór ne hAonghur an chreao  
 I n-a raiib muc agur cead  
 Ni raiib aon muc dioib gan oir  
 Um tráchnóna 'n-a mbealtair.

Διρμίδιον ανηροιν αν βίαν  
Ιούρι ανοιρι αγυρ ανιαρι:

1 n-éagimur siolla αγυρ con  
Τειρί γοέστ ταοιρεάς ἀρ n-eaρbað.

Do πάτριο Ορκυρ τε γυτ μόρι  
Le mac Cumhaill is le n-a πλόξ:  
Τέαναριο εόλαρ αρι αν μερμιγίν  
Αγυρ διογκλαμ-να ἀρι ἀρ μερδίν?

Do cónaiple ríp γαν πό-σειλ,  
Do πάτριο Οιρίν τε βίον σέιν,  
Μά βάσταρι να μυα μαρι ροιν  
Τιοφάρο αριρ 'n-a μβεαταριό.

Τέαναριο να μυα το λορκαριό  
Ιρ βυρό μόριοε βυρ γεοργαρ;  
Ιρ λοιρειριό γαέ μυιριόε  
Ιρ ευιριό α λυατ τε βαρημέσιο.

Σεαέτ γεατα το βιομαρι ανν  
Ο' βίαναισ αμήρα Ειρεανν;  
Τατι τε ιμεαλ αν λοέα  
Σεαέτ υτειντε γαέ ανν εατα.

Σεαέτ υτειντε γαέ εατα διοθ  
Μαρι το δρουνισ δύινν αν πι;  
Τά n-διρμίνν ταδ μιλε δυιτ  
Νοέ αρι λοιρκεαμαρι ανν μυιτ.

Ιμτιγεαρ Βραν υανν αμαέ  
Σο νατλάμ is σο νεόλας;  
Το βειρ τρι σρανν λει 'n-a σρού,  
Νι ρεαρ ει σοιλ. ο υτυγαριό.

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Do cioneadh na spainn 'fan teine  
Iñ do lár riad marí an gcoinnill,

Do loifceadh na muca òe  
155 Iñ cioneadh a luat le fainighe.

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### TUARASGÁDHAIL CATA SÁBRA

Padraig: Inniñ tóinn, a Oírin,  
Ari t'oineadh iñ ari t'éagna;  
Cia hí an láth gairce  
Do b'fearrí ari na fianait?

Oírin: Mac Cumhaill mic Tadhéanádir,  
Mé féin agur Orcuip,  
Do-théarúimír gád aon bhuad  
Agur geall gáca gairce.

p. Cia hí an ceathramhán tóine,  
A mic mic na pláta,  
Do b'fearrí gairce 'gur buille  
A déantairde i n-áam cata?

O. Do b'í ceathair agairne  
Nári claoítheadh riath i nDílan-Cluaidh  
Faoilán riad iñ Caireall,  
15 Mac Luingheadh agur Diafrumha.

Do b'í aicme ná-clírte  
Agairne 'rna fianait  
Do gheádadh toradh bealaig  
1 n-áam gáca feadma.

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p.      Deir mo Beannacht, a Oírin,  
       Ír binn liom do róeala:  
       Ír ríonn dúinn gan earráid  
       An aicme atáim d'íarráid.

O.      Árt ír Soll ír Sárráid      25  
       Luict fala d'árt ufrein-na  
       Ír Orcúir do b'fearr fáicín,  
       Cuid de'n aicme, a cléiliú.

p.      Innír dúinn, a Oírin,  
       Le hanam fian Éireann      30  
       Cia agaibh ba tóire  
       I scat Sáthra na mbéimeann?

O.      Ói ríomairí-na aict beagán  
       Ág dul i n-agairí cíde fóidí.  
       Do bhi fionn ír a mhuinntear  
       Ág tóirí na róma.      35

      Do bíomairí deic mic fíchead  
       De fhuocí fínn na féine  
       Ág a mbioibh ríat ír aípm  
       I dtóirí eataí ír féadhma.      40

      Ág fágáil binné Éadair  
       Ír é lion do bíomairí uile  
       Deic gceád gaircideac féine  
       Ág fheaghrád gac' duiine.

      Do bhi sárráid fian Albán      45  
       Águr ailtíriú ag na hUileathan  
       Ág sráid féine Almaine  
       Sorainne 'ran scat ran

Do b'i fian Lochlann iaidír  
 Ó taoiread go naonúar  
 'N-áir bhoídeir 'fan látaír  
 Cum an iorúntil do théanam.

50

Do b'i Cairebhe lufeacair  
 Agur móri-fluaigte Éireann  
 1 scóinnibh ár scómáct-na  
 1 scat Sábhra na mBéimeann.

55

Do b'i Órcuip mac Sábhraí  
 Ir veidc scéadu curaó cilíte  
 Ag comhóirí an éata  
 1 n-aigaird éadct mo mic-re.

60

Naor scata o'fearainn illaó  
 Ir píp Mumhan ne Cairebhe  
 Ir iadu fan i n-áir n-aigaird-na  
 Ir píp Láigean comh mait leó.

Ri Connacht 'r a muinntear  
 'N-áir n-aigaird-na 'fan teagmháil;  
 Niop comhíomh an pojinn pín  
 Ir gan agaínn acht beagán.

65

Bláthnúisear ní Éireann  
 De Órcuip mac Sábhraí  
 An gheabhair tū ro' aonair  
 Le láimh Órcuip eile?

70

Tus mac Sábhraí a bhréitír,  
 Agur ba móri an focal,  
 Naé paitib laoc ari talmain  
 Do théanfarad comhac Órcuip.

75

Annroim aodhbairt Cairebre  
 Le mac Sámpatd an éorceair:  
 Maireas támh is Albain  
 Muna gcoigréid tu Orcup.

81

Márbhadar clanna Tréanmónir  
 T'atairfe, a mic Sámpatd,  
 Dícheann clanna Íaoirgne  
 Águr cuimhnié ar t'fala

Do feoir ní Éireann  
 Águr mac Sámpatd mic Morna  
 A nglan-þluas is a meirge  
 I uchoraé Cata Íoibhla.

85

Mar do connaithe Orcup  
 Toraé ag níig Éireann  
 Seallar Cairebre a bárcad  
 Is a éorceairt le n-a gceapáinn.

90

Aodhbairt Caireall cnear-geal  
 Le Orcup na mbéimeann  
 Seabhadh-ra inbui toraé  
 Is n-aíad fíara Éireann.

95

Aodhbairt mac Luiighead  
 Do bheiread buaé gáca rogha:  
 Beadh-ra is Caireall  
 I uchoraé cata Íoibhla.

100

Aodhbairt Óinne mac Óneadair  
 So meair éorceairtá calma:  
 Beadh-ra is fíana Óneadan  
 Fionra Orcup eamna.

Tuig Caippeall rioga an uisceair  
 Do'n éraoifis tré lárair  
 Siúr éuir an trileas éonnair  
 Tré comhar mic Óreasail.

105

Fiafriuisear Órcuig Eamna  
 So feargas de Caippeall:  
 Cipeadó fá'n éait tú mo bprátair,  
 A mic fínn mic Cumhaill?

110

Aduibairt Caippeall cnear-geal  
 De ghnéar mór le Órcuig:  
 Már turá mac Óifín  
 Dob' fúthar liom do ghortaod

115

Slac fearg mo mac-fa  
 Le cloírtin an uigsoil,  
 A slacaod níor fheadraod  
 So náinig ré Caippeall.

120

Do chuaidó Caippeall i f Órcuig  
 Do bhualaod a céile;  
 Do chuaomhaidh dá gcorraod  
 Faolán agur fiafra.

Do b' é iomtúr Órcuig  
 Agur Caipill Céadair  
 Siúr marbhadh dá gcorraod,  
 Deic gceád taoisíreac Féine.

125

Tóigaimid ár meadair  
 I uchoraé cata Goibhri,  
 Órcuig i f Óran Láigean  
 I n-aigaird mic Moirna

130

Do b'i feartur file  
 Oifffidéad na flata  
 Dáir mbroistead 'fan iongoin  
 Dul u'ionnruighe an cata. 135

Do chuaithamairi fó céile  
 Sinne agur iadairoin:  
 Ni beitd an confadh céadna  
 Ag duine le hinntin 140

Táinig mo mac-ra  
 Fó cataibh na Teamhrac  
 Mar feabhas tadhé ealtain  
 No mar caprais toirinis.

Táinig mac Sáraidh cneaf-éan  
 Táir éir fheastaíl an cata  
 I gcoinne mo mic-re  
 So corcaraí com-flata. 145

Céitíre cneadha fíchead  
 I gceanar Orcuip ó'n gcanann  
 Ag teacht ó muinntir Cairebhe  
 So meirge mic Sáraidh. 150

Do b'i i gceanar mic Sáraidh  
 Ag teacht ó cataibh corcúir  
 Sé fíord cneadh creibhastas,  
 Náir b'eadstas na nOrcuip! 155

D'éirteadair pip Éireann  
 Sé'n ériuaird an t-ógra  
 Le cloisctín na mbéimeann  
 Do b'i roip an da Orcuip. 160

Lion tā pícead̄ de píciataib  
 i gcliat̄ gáca. pós̄la  
 Óirír mac Sámpaird̄ ghláintead̄  
 i r̄ mo māc péin i nGobhrá.

165  
 D'eoíris t̄pí ceata.  
 Ór a gclionn i p̄ na clíataib,  
 Ciot̄ pós̄la, ciot̄ teine  
 i r̄ ciot̄ caileach tā píciataib.

170  
 Do claoiðeado mac Sámpaird̄,  
 Sé'n dhoilis̄ a nneármhao,  
 Le Órcuip náir meallao  
 i gclúir oiníis le tād̄imib.

175  
 Do luatais̄ pí Éireann  
 Ás a r̄aib̄ aipim níne  
 i gclionne Órcuip na mbéimeann  
 nō gur̄ gionr̄ ré a cíordóe.

p. An cuimhín teat̄, a Óirín,  
 Ó'r oírt do lusg báirtte,  
 Cás lion de mācaib̄ píos̄  
 Do tuit̄ le Láim̄ Órcuip? 180

185  
 So n-áipimítear píear paitce.  
 i r̄ leap̄-gáinim̄ t̄páis̄e.  
 Ár tuit̄ le mo māc-pá  
 illi píearctap̄ a n-áipreamh.

185  
 i r̄ liom̄-pá tuit̄ pí Ulao,  
 Sé'n b'ionnrais̄e calma;  
 i r̄ móir an tóic Daoine  
 Ár claoiðeado ár māis̄ Sámpaird̄.

Do mairbhadh ní Laisean  
Le meadáin mhe Rónáin;  
So bhrád ní fágáin innín  
Áf éuit linn 'fan gcomháil.

190

Do éuit Caireall is faolán  
Oí mac ríos na bFian;  
Is leó do-ghníomhír cónrádó,  
Cónairíle agus tómall.

195

Do mairbhadh mo mac-ra,  
Do b' é rín oile na Féine,  
Do éuit ré 'fan geat róim  
Agus Cairebhe le céile.

200

Do mairbhadh an t-á Orcúir  
Do b' ag cornaodh an éata;  
Acháimír fó earrbádó  
Ag earrbog Árda Maca.

---

### MÓR ANOÉT MO CUMA FÉIN

Mór anoéct mo cuma fén,  
A Dáorais, síd táim do d' neir,  
Ag rmaoineadh an éata érasair  
Tugram is Cairebhe crann-puair.

Cairebhe an mac rán Cúrmáic mhe Cuinn, 5  
Mairg do'n fén tápla fó n-a éring.

Ri san eár um eád do éar  
Is san spáinn le n-a bhoibh.

Do minne Cairebre cónairple ne rluas,  
Agur do b'i min an fala cnuad:

10

Go mb'feadar leir tuitim ari an mairg,  
Agur an fian uile do beit 'n-a agair,

'Ná piogáct na beataid mire  
Agur minn do beit 'n-ári mbeataid.

15

Aduaírt Ráirín go pháip:  
"Cuirnís Mochrúime! cuirnís Airt!"

"Ári minneadar do tuitim annróin

Do bhrig fala na féine;

Cuirnís na cíora cnuadha

Ir cuirnís an t-anuasáir.

20

Ir gan coidse i n-éirinn le n-a linn  
Aict ag iocairdeasáit le mac Čumhaill.  
Do b'i cónairple clanna Čuinn  
Agur Cairebre o liatðurum:

1ao fén do tairisírt oá cionn

25

No na fian uile do thíceann

Mar go mairead go bhrac amháin  
Fead do beath fian i n-áilmain.

O do-geibream bár fá Óeoír

Fuilingeam tuitim i n-aon gileó;

30

Cúigream go piocáin feairdá

An gileó rán cata Saibra.

Do tuit an fian bonn ari bonn

Ir piogáid uairle Éireann;

Do b'iomád ari fead an domain móir  
Neas le'ri b'aoisinn ari an tréig.

35

Li rai⁹ o'n India anoir  
 So fonn iarrachas an domhan  
 Ri nae rai⁹ fó'r fmaet ne'is linn  
 Sup an geat foin, a Tailgin.

40

p. Tá tagairdís allmúrtais annfain  
 Cúgairb i nÉirinn iatgluim,  
 A Oifín, créad a déanfaidh fionn  
 Ná ri⁹-re, a fian Éireann?

45

O Cibé pi do tiochair annfain  
 Do geobair fórla i n-airce  
 San éat gan iorghuit san ás  
 San iomgoin gan aéimurán.

Dar do lámh-re, a cléirig cáró,  
 Ni rai⁹ is an mBánbán mbán

50

Act rean-laocha árra i scéill  
 Agur ógánais nári dearbhád riath.

Do círeamair teacata uainn foin  
 So fáta Conán mac Meic Con  
 Tá iarrhair ó cùgáinn i n-ári scionn

55

Do ghabhail áiríorthiochácta Éireann.

p. Mór an béisim fín do bhuail oíraib  
 Ó jis Éireann ba mór airmi,  
 Is cuilleadh uabair do gáib ri⁹-re  
 Do mórbaidh na bfeair ro eile.

60

A Oifín, innír dáinni fceata,  
 Cionnuig do círeád an iorghuit tréan ro  
 Maru do mórbaidh do mac 'fan geat,  
 No an fúsgair aige ar uirlathra?

0. Táinig a dhír i scáth an dír  
65  
Ór cionn mo thíos Órcuip aig,  
Ír táinig Caolte gan éle  
Ór cionn a fíorúr clainne féin.

Táinig a phaibh beo d'áir uiféin  
70  
Ór cionn a gceapad féin,  
Dhions thíos ag labhra mar roin  
Ír dhions eile gan anmain.

A phádraig na mbadall mbán,  
Cibé neac dho círeád an t-áir  
Dho b'adúar tóraígha le n-a linn  
Uaire le Eireann dho túitim. 75

Dho b'iomhá lúiríeadh raoiteád raoir  
Asgur mionn-cumhád caomh  
Asgur rciat tairfne ari an mairg  
Asgur tóraíata gan píos-anmain! 80

Uisír tóraímai aon neac de'n ríuaig  
Óir ba ball é ari a phaibh buaodh,  
Ír ní ríugaod neac ari an gceat  
Acht mac píos no árdo-fhlait.

Rúairíear mo mac féin i n-a lúigé  
85  
Ari uilinn éle ír a rciat le n-a tairbhs  
Ír a lann i n-a Óear-láimh, ír é  
Asg cup fola tar a lúirígh síle.

Dho leigear uplann mo fíleisge ari lár  
90  
Ír do rínníear ór a cionn gáir;—  
A phádraig, do ríaoinear annroin  
Círeád do Óearpáinn i n-a Óeargoid.

Féadar Órcuip oísm-ra ruar,  
 Agur ba lán-leóp liom a érhuadár  
 Sinear cùgam a thá láim  
 Ar tí eisigte im' comhdáil. 95

Gabaim-re láim mo mhe réin,  
 Agur ruidim o'a leit cé;  
 Agur ó'n ruidhe rin i n-a gaoth  
 Niop cùilear rium 'fan raoisal. 100

Do ráid liom-ra mo mhe feartha  
 Agur é i ndeirfeadh a anma:  
 A buirde le rna téitíb rin  
 Do bheit-re rán, a atair. 105

Noch ndearnaithe mire gá,  
 Ni ráibh fearás agam uó,  
 So dtáinig Caoilte annróin  
 Cúgáinn o'fearáin Órcuip. 110

Siúleas Caoilte an cinnéil cónair  
 No gá bhuair a inne 'n-a thó  
 Ir buair a thrium créadctas  
 Ar n-a tollaodh do'n gáirí-riais. 115

Do b' é seo créadctas gae Cairebhe  
 Ar umal Órcuip airm-ruairí,  
 Lám Caoilte go nuaig uileann  
 Tré gáin an gae érhuaird rán. 120

Nád cùimín leat, ar Caoilte, lá gábhamaír rian  
 So Sit Móir Óroma Cliab,  
 So n-áiríonn ríp tréo' cneas  
 Ir gur feadadh linn do leigear? 125

Sepeadair mac Rónáin annroin  
 1f tuitear go faon fó talmaín;  
 Buailear fó lár a éaloim-cóir,  
 Táinig a folt if a fiannraí.

Do bí ann ag féadain a chreacáit  
 Agur ag áitheadh a ionadh éadct;  
 Ba mór an cár dúninn annroin  
 Mar fuailear bár 'dil aír láimh.

Traing roin, a Orcuiri calma féil,  
 Do rcairad a nocht leir an bhein, 130  
 1f do rcairad do caca le fiann,  
 1f o'fan aír gciúr ag riol móir Cuinn.

An oideá lein dúninne 'ran aí  
 Ag coimeád a chuirp go lá,  
 1f ag bheict clann-máicne fínn 135  
 Aír tulchaibh ailtne aoiðinn'.

Do tógamair an tOrcuiri fearóda  
 Aír chlannaiibh aír gileas i n-áitíde  
 Da bheict go tulais glain eile  
 Do buain te a éadair.

Leitheadaibh aíre ó n-a folt  
 Ni raiibh rílan da círr  
 Go rámuis a binn-lár  
 Aict a agaird i n-a aonarán.

Seal fada dúninn mar roin 145  
 Ag caoineadh a chuirp éaloim gil  
 Go bheacamair cùgáinn um neoin  
 Fiann mac Cumhaill mic Tadhgáin.

125

130

135

140

145

Mar d'aitneamair fionn  
 Ag díriuigead a phlé 'n-áir gcionn 150  
 Óraiteamair 'n-a coinne 'ran dait  
 Ir do bhoirtuis ré 'n-áir gcomhdail.

Beannuismithe uile do fionn,  
 Ir níosh fíraisairi ré rin dáinn  
 So hainig an tutac tpean 155  
 Mar a phaid Órcuir airm-gear.

Aduibairt Órcuir aonraoin  
 Le mac Moirne an uairi rin:  
 Mo ceann aonair do'n éag  
 Re c'fearain, a fínn airm gcear. 160

Thus fionn, ari fionn, a Órcuir fén,  
 A deig-mic mo mic-re fén;  
 Is' Óisidh-re beir go fann  
 Ir i nuaidh fían Eipeann.

Re cloisctir goil-úrmatra fínn 165  
 A anam ari Órcuir do ling;  
 Sinear ríor a thá láim,  
 Ir dúnar a riore póláit

Nochá phaid de'n fén ór a cionn  
 Leit 'muig Óiom-ra agur o'fionn;— 170  
 Do leis riad tuis gáirta go tuis  
 Do cloiread fó Éirinn at-uair.

Tus fionn linne a cál  
 Ir do fil neára go húr;  
 Aic fó Órcuir ir fó Órain 175  
 Níosh éadoin fó neac ari talmair.

Uisír éadoin duine a mhaic féin  
 Ír uisír éadoin a bhrácaír annréin  
 Ár bhréicirin mo mic-re o'ead ag an duine  
 Acht eadé uile ag caomhneadh Órcuair. 180

Mallact ailtír Aenfír go mbuaad  
 Cáinig aonach ari mo fhuasáit;  
 Ír ead ro-þeir mire fó leán  
 Báir mic Oifín ariú ghearr.

Fidé céad duine annróin  
 Tuili ós agur árbaid,  
 Ni phair nead fílán fadóir  
 Agairt de'n fidé céad laoch, 185

Acht feair naoi ngeonta go nim.  
 Ír é ba luighe de chléacáid,  
 Dá fíréid ír fidé céad  
 Do cónairíomh Fionn do féin. 190

Do bhi mairb ari an mairis  
 Ír san aon duine dá n-earrbaird  
 A thá oifreaoi fion, ni go,  
 Ír ní Eireann fíréal ba mó. 195

Do bhi mairb ari an leit eile  
 Uaireal Eireann airm-gloine;  
 Ni ðearna Fionn cordaoi fáin  
 Ón oirise fion go le a báir. 200

Uisír móide m'aoisnear ná mo ghean  
 Riocháct an bheatha dá bhragáinn;  
 Slán uaim o'iongair agur o'ag,  
 Slán uaim san eior do tóigheáil.

Ó'n tó rín cata Ḥaþra 205  
 Ni ƿeðrnamair teann-labhrad;  
 Ni ƿabamair orðce ná tó  
 Nas leigmisr ɔfnað lán-móðr.

Aðlaemaoit Órcup ɔfim-ƿuað  
 'San taois tuað de'n Ḥaþra móðr 210  
 1r Órcup mac Ḥappard na nglonn  
 1r Órcup mac ƿios Loelann.

1r an tē náp cùmang ƿé ðí  
 Mac lugard, an laoc lán-móðr  
 Fearta ƿíp a fearta 215  
 Ionad ƿios i nðois ƿo-fairring.

Fearta na nÓrcup aðba ȝann,  
 Fearta mic Ḥappard 1r mic ƿios loelann,  
 1r do ȝab an Rait móðr ari ƿad  
 Fearta Órcup móðir o Þaoifene. 220

Guðim-ƿi an ȝeata vinn,  
 1r guð-ƿe, a þáðraig mic Calprium.  
 So vtagaird tlað ari mo ȝlóðr,  
 Mo cùma anoðt 1r ƿo-móðr!

CAOÍÐ OÍSÍN I NÐIAÍÐ NA FÉINE  
 Ué, 1r ƿruas, ón ué! 1r ƿruas  
 Oírín ƿubac 'ran cill ƿá ȝruaim,  
 Ué, eðri ƿirte ȝac ƿit  
 Aðt ƿán ȝinn 1r a ƿrean-ƿruas.

Ué, ƿios ƿit liom ná earfba 5  
 Þeit ȝan aemuiinn neart no lúð  
 Aðt iota taþt 1r ƿriðcað ƿada  
 Do ȝoit mo ȝapa o ƿléigsear fionn.

Uc, apir, an uairi cluinnim an cléir  
 1f gan m'anacra féin do luas  
 Ná trácht ari fionn ná ari an bfreim  
 Buidh mairé do Dia mo truaig.

10

Uc, an uairi cígeann mo bheile  
 1f do rmaoinim ari fíeartha fínn  
 1f iongnaid liom cíorúde cloiche  
 Nád glacann do lads trém' círic.

15

Uc, ná bfreiceadó fionn if an fían  
 Mo bheile-re ari iarnóní  
 Dearman donairiùm ná dtáinig  
 Ni cíorúfeadó óm' dail a díreoir.

20

Uc, ná mbeadó fionn if an fían  
 Agam. a Dia, uait anuas.  
 Lem' ré-re ní gearrfainn riú  
 1f ní beinn i gcuimhneadó gan dail ruas.

Uc, a Dia, ná táir i bfreirig  
 Ó'n ngrád ro beirim o'fionn,  
 Ni círta i bpráit mo ghlór  
 Earrba mór b-unear liom.

25

Athar mo cíorúde-re mair taim gan tréomur  
 Gan amharc fóir, gan lút gan réim.  
 Círin-reirigte, lom-círeacás. díreoir,  
 Im' cuaill canóir gan riúc gan leim.

30

Dá mairfeadó fionn na n-eas feans  
 1f Oifír teann na lann ngeas  
 Do bainfeadó biaid ná mb' eigin de'n dearman  
 1f ní beadó Oifír fann gan taca cléib.

35

Mo slán le rúipise ír le reilg  
 Slán le meirice ír le ráip-édeol  
 Slán le tróindis ír le cataib  
 Slán le lannaiib géara fóir.

40

Slán le lút agur le neart  
 Slán le ceao ír le faobhar-ghoim  
 Slán le cian agur le teacht  
 Slán le malairt ír le gúlaónaib.

Slán le bláth agur le thíos  
 Slán le ríct agur le léimpis  
 Slán le fiadáe gáe gáib-éneis  
 Slán le cuairíteib na dtréim-éfeair.

45

Slán leat, a fínn, ariúr agur ariúr,  
 Ceao slán leat, a rí na fíne,  
 Ó'r tú do coirfeadó mo chapt  
 Ni hionann ír pprair na cléipe.

50

Slán leat, ír tú ag cuir an áir  
 Slán leat, a láim láim-láimír  
 Slán leat, a hárdaíl na gscríoc  
 Ír duibh mo rmaointe-re 'r ír epráidte.

55

Uc, a fínn, a cumainn, má'r fíor  
 So bfuilír fíor i n-uamhainb na bhrían,  
 Ná fulaing do theamhan dá bfuil iftis  
 Áirítm buadha aige ná ceao a rían.

60

Slán leat, a Orcuip na lann nimé,  
 Slán leat, a rísfír na mbéimeann,  
 Dá mbeitead agam-ra mar upprain  
 Do cuipeidé ríusais d'fhuime ar an gcleirí ríos

75  
Túthach liom gan aithíte Sceoláin  
1 n-deacáid cónáigáir na féime  
1 n-am an fíaito do thírgeadáit,  
1r meidhreacáid o'fáigéinn dá héill i.

Uc, a Connán Mhaoil neimhgeann,  
Créadó nád tigír-re dom' féadáin? 70  
1r go bhfaigéadáit cead ríomharta i f mille 1r  
Ari ríad lionmáire na gann-éleíre.

Atá an nónin aonair agam  
1r ca bhfuil ríeadt gcaíca na gnáitífeíne?  
1r iongħnað liom ca conair 'n-a ngħadha 75  
1r nád tigħiż ríearta dom' féadáin.

1r minic do connac aon fíleadó amáin  
1 n-ħarru pioġi na gnáitífeíne  
Do b'feadippu ioná a jaib ag pādjiex  
1r ag iongħiex na rasilm-éleíre. 80

Uc, 1r mifet Oirín mac Fínn  
Gan fonn gan għnaoui ag cónáigheam cloċ-  
Għidbex uairi do-ġsejbiex an għnejem  
1r rada aqirr go bhfaġġainn an deoċ.

1r uc, a 'Oia, atáim i ngħadha  
Agħiex an fian om' ðaili ari ciea,  
O'ejtpiex ie għu na għaliex  
Dak bhfaġġainn jaġi taji b'us ċeajt. 85

## 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 (a πο) before past tense, as Δη τειτ  
τε πιαρταιν λε πιονν.

Δ, alt. form of 1, prep., in, over, Δ θρατ, over a long distance, 82-2.

Δ, prep., out of, from; Δ κλιρο, from a recess, 431-66; Δ ήλμαιν, from Almhain, 69-83.

Δ, broken down form of νο, governing v.n., 53-3; Δ θειτ  
τάρη ποιτικάρη ηγαδάρη βέιλ-  
βιννειρ Δη γοιν, our sweet-  
tongued dogs and our hounds  
being lost to us (wanting), 59, 60-10.

Δέμητράν, m., reproach; a bitter taunt, 48-95.

Δέτ, 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 γο  
ταίνις Δ έρωτιρ Δ θεατ  
γλέ νο μησ να πέινε Δέτ ον  
λέιτε Διάμαιν, until (so that) his old form and his bright appearance were restored to the king of the Fiana, but the greyness alone—which evidently remained, 184-27. again, ηοη θειτ μηρ μιαν  
ρόρ . . . Δέτ γο θεατ  
Ορκυ . . . ηοημαν νο ιμ'  
θιατο λε τεαέτ θιατ, I never failed you . . . provided Oscur preceded or followed me in the hour of victory, 69, 72-31. An entirely reverse meaning is con-

veyed in lines 91, 92-54: ηοη  
θιατα λιομ-ρα real ιο'  
θάιτ, Δ ηοησαν άις! Δέτ ον  
θιαν ιμ' θάιτ, I would not regard as long an interval in your company, favoured princess, only that the Fiana are missing from me; Δέτ οάέ οιλ Δη θαοιν-  
ειθ Ορκυ, but everyone lamenting Oscur, 180-100.

Δόβα, m., a house, a fort; a tomb; Δόβα θαν, a scanty habitation or tomb, 217-101.

Δόβαλ, a., wonderful, immense, 307-62.

Δόβαρ (άόβαρ), m., cause, reason, ground, material, 56-3; Δόβαρι μο θαοιόε-ρε, ηε., the cause of my lamentation (is my being) as I am without power of self-direction, 29-102.

Δόλακμαιοι, 1st pl. pret., we buried, 209-101.

Δόμαρας, fortunate, 264-17.

Δει, m., the air, sky, heavens, gs., 24-29.

Δη, prep., by; νο πάιτισεαθ  
ηοημαιν Δη θανταέτ θιεας, we were welcomed by the women of Greece, 69-10. Words like τειτ, ceόl, governed by Δη are often used as verbal nouns: Δη  
τειτ, 4-51; Δη ceόl, 38-52; Δη τηιατ, passim.

Δη, m., valour, triumph, successful conflict, battle; dat. 3-5; gen., νο' ορκυ άις, for victorious Oscur, 180-27; acc. 47-95.,

Δη, m., a doe. See άις.

Δέσμιο, f., face, front; η-Δέσμιο ιμις τόμινα, against the son of Morna (and his followers, as implied), 136-91.

Δέσμιν, prep. pron., with us, of us; οο λεις Δέσμιν Δέσμινν άνν νε'ν φέιν, ηc., all of us of the Fiana who were present let our nimble hounds go towards the gl 17, 18-8.

Δέσ (gen. of Δέσ, valour triumph), used as adj., valiant, successful, 22-6, 263-17. See Δέσ.

Δέσ (Δέσ, Δέσ), a doe; gpl., 39-4; more properly, perhaps, Δέσ. See φελη.

Δέμιο, f., an apparition, a ghost; a fugitive simpleton; also Δέμιο, 50-7.

Δέμιούρεάτ, f., envy, malice, wickedness, 31-2.

Δέμητη, slow, 106-79.

Δέμη, 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.

Δέμη, f., point of the compass; φό'ν Δέμη βα θέαρ, southwards, 23-52.

Δέμεατ, m., act of reckoning, counting, 4-5.

Δέμημ, v. tr., I count, reckon; οο η-Δέμημν φη τηέο, ξνεαρ, ηc., 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.

Δέμη, f., a gift, present; η-Δέμη, gratuitously, 46-95; dat., also Δέμηιο.

Δέμην, f., a vision, 125-50.

Δέμη, prep. pron., out of her; οο ξυηρ φι Δέμη νε'ν θέιν,

it (the serpent) emitted or discharged of the Fiana, 57-20.

Διέδεα (also Δέδεα), m., a giant, 6-5.

Διέτε, after; governs the gen., ο-Διέτε άν τρινατις, after the host, 19-1.

Διέτη, f., knowledge, acquaintance. ιρ ζεληρ οο θράξαιη Διέτη άν θάιρ, you will soon make the acquaintance of death, 111-25; Διέτη άη άν έας (you will) taste death, occurs frequently.

Διέτηνο, f., recognition; as adj., known; ηι Διέτηνο ούινν τύ, you shall not be recognised by us, 112-42; ιρ θεληρ ζυρ Διέτηνο ιο' ξναοι, truly it is visible in (obvious from) your countenance.

Διέτηεα, a., regretful, remorseful, 410-65.

Διέτ, m., a joint; here (46-20), the neck.

Διέτ, m., time; opportunity; οο λεανται άν τ-αμ ορτ ο-φαγάι, waiting to take an advantage of you, οο λεανται governing the remainder of the clause in the gen., without affecting άν τ-αμ directly, 122-55.

Διέταν, m., a little simpleton, 86-78.

Διέτη, m., a sight; Διέτης θατην, daybreak, dawn, 46-40; άη Διέτης θέαρ φολ η-α ηγριαθ, on seeing tears of blood on their cheeks, 83-48.

Διέτη, m., a mercenary soldier; g. pl., 15-81.

Διέταον, a., uncouth, offensive, aggressive, 408-65.

Διέτη, m., affliction; οο Διέτη ξηοιθ, alas! lit., my torment of heart, 185-14, 195-15.

Διλαιό, thus, so; μαρι  
μαριπεσό δο βράτ Διλαιό  
ρεσό δο δεαύ Φίανα;  
nAlmáin, for that condition  
(of oppression) would last  
as long as there were Fiana  
in Almhain, 27, 28-94.

Διπλα, a., noble, 141-85.

**AmuīS**, adv., outside, abroad, away, absent, 38-19.

Ճամապ-թեմ, f., a treacherous blow, 648-74.

*Anac*, m., a pass, a path (at the bottom of the lake, in this case), 54-23.

Δνασατ, m., act of protecting, delivering; ιη νιοη ̄σαλ τριατ μ'ανασατ ιη, and no prince promised to deliver me from him, 212-36.

**Αναστα,** f., distress; **γαν**  
**μ' αναστα** **ρέμ** **το** **λυσό**, not  
to mention my own misery,  
10-102.

Anam, m. and f., soul; le hanam fian Éipeann, for the sake of the souls of the Fiana, 30-87.

Anbfann, f., fear, terror; weakness, exhaustion.

Δνραδό, m., storm, 24-19.  
Δνραδός, dat. and acc. of

Δnmain, dat. and acc. of  
ΔnΔm, which see; 5an Δn-  
main, 72-96.

Annam, adv., seldom; rare,  
60-20.

Δ*ανηρά*, a., dear, affectionate; agreeable (generally used in 1<sup>st</sup> phrases), 46-30, 287-61.

**Annréin**, poet, form of **ann-**  
**roin**, then, i.e., then he did  
not lament his own brother  
on witnessing the death of  
Oscur, which everybody  
mourned. (Some MSS. have  
**buróein**, an early form of the  
Modern **réin**, meaning even.  
**Annréin** is also a poetic form  
of **ann réin**. Compare **eir-**

Δυναδαρί, m., excessive pride,  
20-94.

Δνωσιτ, f., a loud shout, Δνωσιτ ςονωσιτ τε θρυμματισ, the loud baying of a pack of hounds over Druim Lis; 46-2; deep cry, 62-77.

ΔΟΪΔΑ, a., beautiful, 16-81.

Δοιρά, f., height; ἡ οὐρανοῦ  
ριάριο, of the height of a deer,  
89-83.

Δolán, m., little lime-white,  
92-78.

Δον, one; Σαν mé ιρ tú 'n-άρ  
n-αον ρανό, that I and you  
are not united as one (wed-  
ded) long since, 196-15.

Δοναράν, m., a single person; ὁ οπίστονός τούς είναι Δοναράν, in conflict with a host as in single combat, 3-46; ἀέτης Δοναράν, but his face alone, 144-98.

Δή, adj. pron., our, sometimes introduced idiomatically between prep. and subst., as *ceann* Δή *τύλοις* *το* *θείτ* *τάρη* *νοίτ*, 54-3; *δημιουρός* Δή *άρη* *στιονν*, 4-3.

Ἄρι, m., slaughter, destruction ;  
άρι ἀν τριώις, the destruction  
of the host. 36-95.

Δι, pron., all that, what, 1-5;  
see Δ, what.

Δη, defect. verb, quoth, said, says; Δη μας ον Θαξόδιον θειας, said the son of the Daghdha of the red glance, i.e., Aonghus, 28-81.

Δη, prep., on; of; among;  
Δη Φίονν, concerning Fionn;  
Ι-Ι; Δη θάτ άν ξυδι, of the  
colour of coal, 23-8; 87-11;  
Δη θάτ η ξελογι, of the  
colour of the berries, 26-22;  
Δη άινεαστ βέιτ, of (or  
among) the most beautiful  
of maidens, 278-18; Δη άν  
θρέιν, among the Fiana,  
208-15; ηο β' θεαν άν ηο

fiannaiś, that was best among the Fianna, 4-86; ἀρι lúč, nimble, 148-80. It sometimes aspirates, and often eclipses verbal nouns: ἀρι ḥuitim éum talimán do'n m̄nai, on the woman falling to the ground, 267-17; ἀρι ḥilleadó do ēaoilte tari n-aiř, 169-14; ἀρι clor na mb̄riat̄ar, 170-14; ἀρι ḥteadéct̄ do' n'ári láčair-ná, on her coming into our presence, 51-9; ἀρi náó na ḥfocal r̄an nóib, on their speaking those words, 61-10; ἀρi ḥreicr̄in mírcéinie na mná, on noticing the ugliness of the woman, 157-13; ἀρi ḥteadéct̄ arír n'úinn éum láčar, on our again coming on the scene, 227-16; ἀρi n'oul do' Dáire 'n-a cléib, on Daire's entering its bosom 53-20 (cléib, Old dat. of cliaib); ἀρi mbeic 'n-a ḥuil te linn ḥupi ḥtphall, on its being in the form of blood as you set out, 103-49; ἀρi ḥteadéct̄ do nón, at noon tide, 103-42; ἀρi ḥteadéct̄ arí na néaltaiś nóib, on awaking from their magic slumbers, 105-55; ἀρi ḥteadéct̄ doom' ḥraocádó do'n éag, when death comes to strangle me, 508-69.

Δ̄iř, m., a collar, leash, 36-4.

Δ̄iřm, m., armour, 11, 13-3; weapons of war, dpl., 48-7; pl., Δ̄iřm biađa ařigé ná ceao a riřan, that he should have privileged weapons or the right to be at large, 60-103.

Δ̄iřm̄loine, of pure arms (clean weapons), 198-100.

Δ̄iřm̄-muaiř, a., of red arms, 114-97. See umal.

Δ̄iři, m., a monster, 64-77.

Δ̄iřnáct̄, f., a monster, 40-7;

Δ̄iřa, a., ancient, antiquated; ἀρiřa i Scéll, "fossilised," having antiquated ideas, 51-95.

Δ̄atáim, I am; ní riřamaiři doň ačt̄ énís riři n'ád, we were there but fifteen men, 2-1; 22-2. [ní riřiři agdaiři doň might be expected here].

Δ̄etlám, quick, ready, prompt; adv., 150-85.

Δ̄et-uařiř, f., a second time; do cloireadó r̄o ēiřinn ačt̄-uařiř, that were heard and re-heard throughout Ireland, 172-99.

ba, irreg. verb, (past tense of iř), was; ba r̄ciřamáč ḥnuád, of fascinating countenance, 46-52.

bačall, f., a crozier, gpl., 49-5.

bađb, m., a vulture, raven,

carriion-crow, or other bird

of prey, gpl., 85-49.

baetřceół, m., a silly story,

22-39.

bałbuiřim, v.tr., I silence, make mute; do bałbuiřeadó an ceól ne' Dáire, Daire

ceased playing, 329-63.

bałlán, m., a cup, chalice, goblet, vessel; ballán ſearařiře, an enchanted (or fairy) magical cup, 203-58; an bałlán úo na ngeař do' claoře, that goblet to nullify the spells, 563-71.

bałnim, v. tr. and intr., I take by compulsion; do bałnřealó biađo ná mb'ěigín te'n ḥteamán, he would compel the demon, if necessary, to give him food, 35-103.

bařte, m., baptism; ó'ř ořt̄ do riřiř bařte, since baptism has overtaken you (fallen to your lot), 182-92.

baonúřiř, one of the hounds of the Fianna, 35-76.

baňplaiř, f., a princess, 56-23.

ਬାନ୍ତରାଚ୍, f., the women of a household, a community of women, ladies-in-waiting; *ମୋ ବାନ୍ତରାଚ୍ ଯି ମେ ଫେଇ ମାରି ମନ୍ଦୋଇ*, my women, and myself as wife, 92-11.

ବାୟୋସ୍, a., dazed, stunned, 182-45.

ବାରାଚ୍, ୧ ମବାରାଚ୍ ଲେ, tomorrow, 136-43.

ବାରିମା-ଶ୍ରେଷ୍ଠ, a., of sharp edge, 83-11.

ବାରି-ବୁଦ୍ଧ, m., a trumpet, bugle, horn; the trumpet by which Fionn summoned the Fiana in preparation for battle, 16-75.

ବାସାମ, v. tr., I drown; *ଶାଚ୍ ପେଇଁ ଲେ ନେଇଁ ଆ ଯା ଯୁଗ୍ମି* . . . *ଶରି ବାଇଁ*, until he had with the strength of his hands drowned every serpent, 23, 24-6.

ବାସାର, m., crown of the head; *୭ ବାସାର ଚିନ୍ ଗୋ ବନ୍ତରାଚ୍*, from the crown of the head to the sole of the foot, 107-42.

ବେଇଁ, f., a woman.

ବୋଚ୍, a., exact, perfect; *sure*, certain, 15-1.

ବୋସ୍, m., a deed, an achievement, 34-19.

ବେଅସ୍, a., small; *ବା ବେଅସ ଆପି ନ୍ଦାନୀ ତୋାଚ୍* ୧ *ନା-ନ୍ଦାନୀ*, thenceforward our chance of overtaking them was slender, lit., our opportunity of coming near them was small, 28-9.

ବେଅନ୍ନାଚ୍ (୫୦), adv., antlered, 7-51.

ବେଅନ୍ନାଚିମ (୩୦), v., intr., I greet, hail, 3rd sing. ind. perf., 193-35.

ବେଅରିକାନ୍, one of the hounds of the Fiana, 63-77.

ବେଆସା, m. and f., life, the world; *'ନା ଯୁଶ୍ରେଷ୍ଟ ନା ବେଆସାବୁ ମହେ*, than the sovereignty of the fleeting world, 13-94; *ଅସର ରିନ୍ ଦୋ ବେଇଁ 'ନା-ଆପି ମବେଆସାଇୋ*,

and we to be alive, 14-94. It is regarded as masculine (gs. of *bič*) in many instances in the course of this volume; *ଶୁରୁମ-ରେ ଯି ଅ ବେଆସା ହିନ୍*, I pray the king of blissful life (the happy world), 221-101.

ବେଇଁ, 3rd pl. ind. future of *ଆତାମ*; *ବେଇଁ ଯୋ' ଯାଇଲ*, they will accompany you, 110-32.

ବେଇେ, m., a meal; *ମୋ ବେଇେରେ ଆପି ରାତିନୋଇ*, my afternoon meal, 18-102.

ବେଇ୍ମ, f., a blow; *ଯି ଶାବ ମୋ ବେଇ୍ମ*, and bear my blow, 486-68.

ବେଇ୍ମ, v. tr. and intr., I bear, take, carry; *ବେଇ୍ମମ ତୁରା*, we will take you, 79-54; hist. pres., *ବେଇ୍ମଚେଅରିରିନ୍ନେ ଯା ହୋଲ ରୋମ*, we were borne eastwards to partake of (lit., to drink) it, 7-80.

ବେଇଁ, vn. of *ଆତାମ*, state of being; *ମୋ ବେଇଁ ବେୟ*, my being alive, 20-2. [This is a more concise and idiomatic form than *ମେ ଦୋ ବେଇଁ ବେୟ* used indiscriminately with it. Compare *ନିରି ଶେଳା ତ୍ରିପାତ ମାନାଚାଲ ଲିପି*, ୧୮.] *ଶାଚ୍ ନେଇଁ ବେଇଁ ଆପି ଅନ ଯୁଲାବ ନା ନାନାନୀ ଯି ଚିତ ନା ବ୍ରିଜାନ ଶାନ ଯୋଲୁ ଶାଲ*, everyone being on the mountain alone the prince of the Fiana was by no means in danger, 83-83.

ବେୟ, as adj., memorable, 59-20; as subst., *ଯେ ବେୟ*, for ever, 71-20.

ବେୟଲାନ୍, m., small mouth, 69-77.

ବେଅନ୍ନାନ୍, one of the hounds of the Fianna, 96-78.

ବେଇେ, m., a large tree (generally in a fort), 109-49.

ବିନ୍ନ-ବେଅସ୍, a., of melodious cry; lit., sweet-mouthed, 12-8.

ቢન્ન-બેઓ, m., a sweet or musical mouth, gpl., 108-11.

ቢઓથા, m., an enemy, wrong-doer, 8-94.

ቢઓથાિમ, v. tr. and intr., I start, rouse, startle, become excited; દો બ્નોંસ અન રીાર્ટ અન અટ્રાંસ, the serpent bounded on the strand, 25-19

બ્લેન, f. the flank; a long narrow tongue or strip of land; also a harbour; અન બ્લેન અન લોચા, on the verge of the lake, 22-22.

બોન્ન, m., base; the sole of the foot; ઓ બોન્ન ગો બાળી, lit., from sole to crown, 159-13; બોન્ન અન બોન્ન, foot to foot, one after the other, 33-45.

બોન્નલાયે, one of the hounds of the Fiana, 120-79.

બોન્ન-લાર, m., the very sole of his foot, 143-98.

બોર્બ, a., violent, fierce, 14-6; જે'નિ બોર્બ અન ટ-સાલાચ ના લાયિન, though it was a rugged burthen to (carry) in his hand, 44-7.

બ્રાંસાિન, dat., breast, 114-84.

બ્રાન, m., one of Fionn Mac-Cumhaill's two favourite hounds, Sceolán 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.

બ્રાનિર, see બ્રાનિશેન.

બ્રાન્દાર, m., a brother.

બ્રાન્દાર, m. and f., a precept, a word of honour; બ્રાન્દાર બ્રાનિન ઇસ્નોચ અન ડિર, the howling of Bran on Cnoc an Air, from which something serious might be inferred, 47-2.

બ્રાન્દારા, pl. of બ્રાન્દાર, a precept.

બ્રિરાદો, m., act of breaking; દો બ'િઓંદા રેદી અસ બ્રિરાદો અ સિન્ હે યોમાન લાદેનાદો 'ન-ા રિમ્ચેલ્લ, many a man (then) breaking her (the serpent's) head so numerous were the heroes around her, 27, 28-19.

બ્રોં, m., a sting, a goad, 26-77.

બ્રોસ, dat. of બ્રોસ, f., a shoe, 80-10.

બ્રાનુ, f., the womb, bosom; ઇ મ્બ્રાનુનીબ બાિર, in the throes of death, 441-67.

બ્રાન્દારા, one of the hounds of the Fiana, 96-78.

ਬ୍ୟୁସିଂ, dat. of ବ୍ୟୁସିଂଦ, f., a mansion; ଶୋ ବ୍ୟୁସିଂ ମୋର୍ଗୁଣ ବ୍ୟିନ୍ନେ, to the surpassingly bright mansion of the Boyne, 8-80; 'ରାନ ମ୍ବ୍ୟୁସିଂ ମ୍ବ୍ୟାର, in the glittering mansion, 17-81.

ବ୍ୟାଦ୍, m., enchantment; privilege; ଓମ୍ବି ବା ବାଲ ଏ ଅର ଏ ପାଇସ ବ୍ୟାଦ୍, for it was a spot that was subject to enchantment or under magical influence, 82-96. See ବ୍ୟାଦ୍.

ବ୍ୟାଦ୍, m., victory, power; ଅର ଏ ମ୍ବିଦ୍ ବ୍ୟାଦ୍, to which some (magic) power attached, 21-4; ଏ ମୁହ୍ୟ ବ୍ୟାଦ୍ ମୋ ଶ୍ରମ୍ମ, that upset my joy or faculty of amusement, 288-61.

ବ୍ୟାଦ୍-ବ୍ୟିଶ୍, triumphant effect; ଦୋ ଚୁପି ଏ ଶୋରା ଏ ମ୍ବ୍ୟାଦ୍-ବ୍ୟିଶ୍ ଇ ନୋଇଲ ନା ଦିରେ ମେ ଚେଳେ, he put his spells into telling effect in relation to the pair together, 327-328-62.

ବ୍ୟାଲ୍ଟେଆନ, m., the striking wattle of a flail connecting hardness, looseness, and toughness, when applied to a hound, as here, 58-77.

ବ୍ୟାନିମ, v. tr. and intr., I take, remove from, compel to give, strip of; ଦୋ ବ୍ୟାନ ଦେ ଏ ଏତ୍ତାଇସ୍, to remove his garments, ଦୋ expressing purpose and ବ୍ୟାନିମ governing ଏତ୍ତାଇସ୍ in the gen., 140-98. Also ବ୍ୟାନିମ.

ବ୍ୟାନ, a., lasting; ଶୋ ବ୍ୟାକ୍ ବ୍ୟାନ, until lasting doom, 55-7; steadfast, possessed of endurance, fidelity, 154-14; ଓରୋଚେ ବ୍ୟାନ, all night long, 122-50; ବେଇସ ବ୍ୟାନ 'ନ-ଏ ଶୋଇ, to be inherent in him, in his nature; ଶୋଇ �ordinarily means appetite, 556-71.

ବ୍ୟାନ୍, conditional of ଏହି; ଦୋ ବ୍ୟାନ୍ ଦୋଇବୁ, they would know, 133-56.

ବ୍ୟାନ୍ଦେ, f., graciousness, kindness, thanks; ଏ ବ୍ୟାନ୍ଦେ ଲେ ରାନ ଦେଇବି ରିନ, ତୁ, thanking the gods for that, your being unhurt (whole), father, 104-97.

ବ୍ୟାନ୍ଦୀନ, acc. of ବ୍ୟାନ୍ଦେନ, f., a host, 38-29.

ବ୍ୟାନ୍ତରେ, f., lowing, 40-2.

ବ୍ୟାନ୍ତାଳ୍, f., a sturdy, active, little female, 131-79.

ବ୍ୟାନ୍ତାଳ୍, m., a fleet, 141-13.

ବ୍ୟାନ୍ତିକ୍, m., everyone; ଏହି ଚିନ୍ମ ବ୍ୟାନ୍ତିକ୍, beyond everyone else, 76-24.

ବ୍ୟାନ୍ତିକ୍-ଚ୍ନେଦର, m., gentle skin.; gpl., 163-44.

ବ୍ୟାନ୍ତିକ୍, a., famous; chaste, pure, 261-37, 49-95.

ବ୍ୟାନ୍ତିକ୍, f., reputation; ବା ଚ୍ରମାଙ୍କ ବେନ ଏ କାଇଲ, a woman of her repute was to be pitied for the position in which she was, 200-58.

ବ୍ୟାନ୍ତିକ୍-ଚାଇଲ୍, gen. of ଚାଇଲ୍, f., used as adj., chalk-white, 66-53.

ବ୍ୟାନ୍ତିକ୍, f., respite, indulgence, relief; interval, 47-40; ଶାନ ଚାଇନ୍ତିକ୍, without delay, 83-54; ଏହି ଶାନ ଶାନ ଚାଇନ୍ତିକ୍ ଏକ ବାର, putting us to instant death, 153-57.

ବ୍ୟାନ୍ତିକ୍-ମୁଦ୍ରିତ, f., alarm; ଚାଇନ୍ତିକ୍ ଗ୍ଲେଡ୍, here means music inciting to battle, 380-64.

ବ୍ୟାନ୍ତିକ୍-ମୁଦ୍ରିତ, m., a crier, 32-76.

ବ୍ୟାନ୍ତିକ୍, a., brave, valiant, 26-6.

ବ୍ୟାନ୍ତିକ୍, m., act of chanting, 276-61.

ବ୍ୟାନ୍ତିକ୍, v. tr., I chant, sing; ଏହି ଏହି ନା ବ୍ୟାନ୍ତିକ୍ ଦୋ ଚାଇ ରି, they were the sentiments she expressed, lit., the precepts she chanted, 90-11; ନା ଚାନ ଶୋ, utter nothing doubtful or false, 180-34.

ବ୍ୟାନ୍ତିକ୍, see ଚାଇଲ୍.

ବ୍ୟାନ୍ତିକ୍-ମୁଦ୍ରିତ, a., sorrowful, 68-48.

ବ୍ୟାନ୍ତିକ୍-ମୁଦ୍ରିତ, m., act of lamenting, bemoaning, 77-21.

Caorán, fifty ; Caorán eadé, fifty steeds, 15-18.

Caorá, f., act of lamenting, 56-3.

Caoin, a., gentle, soothing ; iñ pór caoin, and soothing also, 268-60.

Caomhóinseach, of a graceful purple, 14-81.

Caiscairn, f., a prison ; Caiscairn ghearr, a prison associated with magic spells, 421-66.

Cáir, m., cause, case, concern ; strait ; ní gán cáir um éast do chúil, a king who did not hesitate to provoke battle, 7-94.

Cáirn, m., act of turning, returning, 116-50.

Cáit, m., a battalion ; iomóid cáit iñ tgeom-rlóg, many a battalion and powerful host, 139-56 ; cáit na bhrían, the battalions of the Fiana, 387-65.

Cat níme, m., a venomous cat, 16-6.

Cé, conj., although, 160-13.

Céal, m., oblivion ; hiding ; denial ; óm' óáil ari ceal, absent and astray (or hidden) from me, 86-104.

Céal, f., treachery ; gur eisíscéal na bhríadó, until the treachery of the deer arose (got vent), 32-4.

Céalzán, m., knave, rogue, trickster, 59-77.

Céanglaím, v.tr., I bind, unite ; do éeangalamair rít iñ páirt, we restored peace and harmony, 156-26.

Céann, m., the head ; gán céann, headless, beheaded, 124-32 ; ór cióinn cáit, beyond everyone else, 76-23 ; a leader, commander, 54-3 ; pá céann ári rlóg do bheic náin nroit, because of the head of our host being wanting to us, 78-24.

Céannraist, f., friendship, sympathy, 148-56.

Céaraim, I fit, as on a last ; an chroiceann, iñ do céar do Conán, the skin and fitted it to Conán, 518-69.

Céile, f., a spouse, 94-II ; an fían ne céile, the entire Fiana, 166-57.

Céileadháir, m., act of warbling, 15-8.

Céilim, v. tr., I deny, conceal, hide ; te'ri céileadhó a ghnáoi, by which his features were hidden (transformed), 96-24.

Céitíre cneadóla ríceadó, twenty-four wounds, 153-91.

Céitíunn, dat. of céitíneann (céitíearn), a troop ; rán gceitíunn amair, worn by the troop of mercenaries, 15-81.

Ceoídaleá, a., misty, 5-8.

Ceoil-binn, a., of sweet music, 16-8.

Ceoil, m., music ; ceóltá binné ríóe, sweet fairy music, 121-12 ; ceóltá cumádó, music of lamentation, 380-64 ; ceólt uall-éamhá, (music of) loud wailing, 406-65.

Cian, f., a distance, period ; níor éian óróib, they were not long, 85-54.

Cian-éasairio, f., very long journey, 71-77.

Cianraistáirc, m., very long sight, 75-77.

Ciarnéáin, black and white, spotted (spot), 70-77.

Ciarnbócht, black and poor (lank), 71-77.

Cinn-bealit, f., a helmet ; cinn-bírt éloé-órlóda sóir, a becoming gold-decked helmet, 19-4.

Cinnte, a., certain ; go cinnte, adv., for a certainty, 45-7, 132-50.

**Cionn**, dat. of **ceann**, a head ; ၎ř cionn, over, above, overlooking, 44-2 ; 13-8 ; cionn ; **scimn**, placed in single combat, lit., head to head, 50-20 ; **in-ář scionn**, to lead us, 55-95.

**Ciumpráib**, dpl. for gpl., verges ; ၎ř ńruac̄ ciumpráib **Loča Léin**, on the verge of the borders of Loch Lein, 4-75.

**Clann-máicne**, male kindred ; ၎ř bheir̄ clann-máicne fínn, 7c., bringing (the corpses of) the male kindred of Fionn to beautiful and delightful mounds, 135, 136-98.

**Claočluigim**, v. tr. and intr., I change, turn, repent, oppress, cancel, destroy, annihilate ; **vo claočlaiř** ၎ř ciall ၎ř a cnuč, its mind and form underwent a change, 113-84.

**Claořdím**, v. tr., I overthrow, destroy ; vn., 18-6 ; 3rd sing. ind. past, 31-6.

**Clé**, f., perversity, wickedness ; **Caolte ſan clé**, single-minded, upright **Caolte**, 69-96.

**Cleap-čořn**, m., a drinking horn used for purposes of magic, 204-58.

**Cléib**, Old dat. of **cliaib**, the breast, 53-20.

**Cléit**, acc. of **cleat**, f., a wattle, stake ; **vo mairib** ၎ř éead muc ſan cléit, it killed the first pig without (the aid of) a stake, 98-84.

**Cliaet**, m., a body of men ; **cliaet cača**, a body of men engaged in battle, 166-92. See **lion** ; **ir na cliaetib**, in (or over) the ranks, watching the contest, 170-92.

**Clíř**, f., a throb, a start ; ſan clíř, soberly, deliberately ; without failure, 3-80.

**Clóř**, poet. of **claořde** ; **peř** ၎ř clóř, a man to vanquish him (a man of his figure, such another), 228-36.

**Clogař**, m., a helmet, 178-14 ; gpl., 12-75.

**Clóřtřcém**, f., comely form, ds., 207-58.

**Clóřtřin**, f., hearing, listening to, 165-99.

**Clóř**, m., hearing ; **vo clóř** ářo, very audibly, 66-23.

**Clúř**, f., a recess ; **vo clúř** ve'n vún, from a nook of the fort, 431-66.

**Cluimim**, v. tr., I hear ; imp., **cluimteři linn ſac̄ třiat̄ vo ſlóři**, imper., let us hear your voice regularly, 116-42. **Cluicē**, (also **cluicē** and **cluicē**), m., a game ; dat., 18-1.

**Clúř**, m., fur ; **lán ve clúř**, covered with fur, 512-69.

**Cneadó**, f., a wound, 184-14.

**Cnead**, m., the skin ; **cnead** cařce, chalk-white skin, 27-22.

**Cosgáim**, v. tr., I chew ; **vo cosgáim** ſá n-a óéad̄, 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.

**Coř**, gen. of **coř**, m., a sword, also fury, 194-45 ; ſac̄ bém coř may mean "every furious blow." See **coř**.

**Coimeáđ**, act of maintaining, keeping vigil ; **mo coimeáđ**, my maintenance, 25-46 ; **vo coimeáđ** a čuřp, keeping vigil over his corpse, 134-98.

**Comgšlériř**, alt. dat., combat, 10-39.

**Comgšliař**, m., conflict, single combat, 132-55.

Coimhreamh, m., act of counting, reckoning;  $\Delta\delta$  coimhreamh cloch, very probably 'swinging his beads,' 82-104.

Coimhreac, m., a stranger, 22-81.

Coin, dat. and pl. of cù, f., a hound, 16-3.

Coinneal, f., a torch, a candle; mo éri coinneal gairid, my three torches of valour, 44-47.

Coingleab, m., struggle, conflict, 8-38.

Cóir, f., apparatus, accoutrements; power;  $\Sigma\delta$  nángad- $\tau\alpha\mu$  cóir gádara  $\alpha\mu$   $\tau\mu\mu$ in, until they reached the centre or seat of the magic in the fort, 540-70.

Coircim, v. tr., I hinder, stop, prevent; 3rd sing. past habit., 30-6.

Colg, m., a sword; dat., 36-6; colg buadha, a victorious sword, 43-7.

Comáinm, m., name, 55, 57, 58-53.

Comáirc, f., protection, patronage; mercy;  $\Sigma\delta\delta\mu\mu\mu$   $\tau\mu$  comáirc, I seek your protection, 133-12; éuiréar comáirc  $\alpha\mu$   $\alpha\mu$   $\Sigma\mu\mu\mu$ , 151-26.

Comáill, m., act of fulfilling; to fulfil;  $\Delta\delta$  iarráidh bhéaréire  $\tau\mu$  comáill, demanding that he fulfil his promises, 75-83.

Comáil: 1. scómáil  $\alpha\mu$  heilte  $\mu\mu$ , in the company (in pursuit) of that deer, 11-21. See  $\tau\mu\mu$ .  
2. Comáil (gen. as adj., and used adverbially), of princely bearing, 152-91.

Comáim, f., mutual shout; gpl., i nocoitó cónágáim  $\alpha\mu$   $\mu\mu\mu$ , after the shouts of the Fiana, 66-104.

Comáim, f., general laughter, 32-81.

Comáinn, m., a conflict; le

láimh  $\mu\mu$  na scóimhleann scimhaidh, by the hand of Fionn of the hard conflicts, 58-7.

Comáimhleab, m., convening, summoning together;  $\Delta\delta$  comáimhleab  $\alpha\mu$  éatá, assembling the host, 59-88.

Comáimhleamh, v. tr., I convene, summon, hold;  $\mu\mu\mu\mu$   $\tau\mu$  comáimhleab  $\Sigma\mu$   $\mu\mu\mu$ , a feast that was held truly;  $\Sigma\mu$   $\mu\mu\mu$  literally means 'without deceit,' 5-80.

Comáiríte, f., a partner, mate, 44-52.

Comári, m., chest, body, trunk, 112-90.

Cóimhlaeas  $\alpha\mu$  láimé, single combat; fair-play, i.e., man to man, 619-73.

Comáthom, a., even, equal, even-handed, 67-88.

Comáthi, f., a pass, a path, 75-104.

Comáthi, coll., a pack of hounds, 18-8; gpl., 110-12.

Comáth, f., a raging conflict;  $\alpha\mu$  comáth  $\mu\mu\mu$  éatá, a similar fight, 143-91.

Comáth (comáth), crosswise, transfixed, 107-90.

Comá, m., a turn, twist, trick in wrestling;  $\tau\mu\mu$  comá  $\Sigma\mu$   $\tau\mu\mu$   $\tau\mu$ , he gave the monster a violent twist, so that he turned it breast upwards, 47, 48-20.

Comá, m., spot, site;  $\alpha\mu$  comá  $\alpha\mu$   $\mu\mu\mu$   $\mu\mu\mu$ , the spot in which were the treasures of the fort, 588-72.

Comáid, f., purple, 134-80.

Comá, m., the body; le comá ári neirit  $\Delta\delta\mu$  ári  $\tau\mu\mu\mu$ , through force of (our) numbers and of (our) heroes, 6-1; comá  $\alpha\mu$   $\tau\mu\mu\mu$ , the body of the host, 155-13.

Cománta, a., corpulent, muscular, burly. 116-55.

Coर्प, m., act of resisting, preventing; ἀ ορ्पη ηάρι φέσθαστι σεατ, lit., whose resisting in battle was not possible, 11-6; prevention, forewarning, 18-46.

Coर्पατ, v.tr., I stop, I appease; ηναιρη ορ्पαταιρ ἀρι η-οστηρ το θιαστ, when we appeased our hunger with food, 73-10. See coर्पατ.

Coर्पατ, f., act of slaughtering, triumphing; b'ē την άν ορ्पατιονδατα, that was the triumph of triumphs, 56-20. Also, coर्पατ, which see.

Coर्पατ, m., havoc, overthrow; victory; ιρ βυό ηότοε θηριος ορ्पατ, and your victory will be the greater, 138-85.

Coर्पατα (50), adv., victoriously, "looking for blood," 150-91.

Coर्पατα (50), adv., exultingly, 106-90.

Coर्पατ (coर्पατ), m., act of defending, separating, 131-90. Coर्पατ, vn., act of defending, maintaining; άσ coर्पατ εστ, maintaining battles, 32-2. See coर्पατ.

Cotán, m., a garment, a little coat, 17-4.

Criapléir, m., cripple, 110-79.

Criann, m., a tree; shaft, haft; mast; crianna reoī, masts, 142-13; το έργασματι άν τορεη φειτόδα άρι έρανναιού άρι φεάδι η-άιροε, we raised (the corpse of) the manful Oscar on the hafts of our spears aloft, 137, 138-98.

Crioiτιρ, dat. of crioiτεά, f., a spear, javelin, lance.

Criéάτατ, m., act of wounding, hacking, lacerating, 67-41.

Criéάτ, what, 39-22; criéάτ άρ, from what arises? 41-22.

Criest, m., a body, hulk; criestα, pl., the ribs of a ship; τύμπανον criest ηα μβάρις ηε τυμπ, the rocking

(lapping) of the barques' hulls by the billows, gpl., 45-2.

Crietoī, gen. of crietoī, m., faith; άρσηνοις άν έριο-ηι έρωατ, Patrick of the exacting (or severe) faith.

Crié, gen. of crióč, f., territory, country; η-άξιοι οριέ ηότια, against the land of Fodla (Erin), 34-87. See crióč.

Criín-τειργή, withered, wasted 31-102.

Crióč, f., a kingdom, territory, country; οριέ ločlann, 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. φειρ ηαν φεάτ άσ ομηρας οριέ, a man who would fight kingdoms without hesitation, 142-26.

Crióč, f., end, 177-45.

Criοτηνιγή, v.intr., I tremble, quake; ηο έριοτηνιγ ρέ ο θονη ηο θαρη, he trembled from head to foot, 159-13; ηιοι έριοτηνιγ ηιτηνη I entertained no fear, 175-34.

Crié, m., act of trembling; ηε φεαταιν ηιανα, trembling in terror, 14-39.

Criόύ, a., valorous, brave, 32-2

Crioiτe, g. id., m., heart; ηα ηότι οριέ, of great heart, very spirited, 21-6; ηα έριοτe ηαν ηεαν, disheartened and demented 18-39.

Crioiτ, dat. of crioiτ, f., a cross; έδη η έριοτ, in spite of his prohibition, 204-35.

**Chomán**, m., the hip, 514-69.  
**Chroč**, m., shape, form; voc., **Δ**λβλαίσ ἀν ἔμοτα ἔιλ, Ablach of the fair form, bright appearance (elsewhere Δλβλαč ἀν Οίη), 18-19.  
**Chročač**, (50), adv., shapely, comely; formidable, 87-49.  
**Chú**, m. gore, 136-80.  
**Chuač-čuio**, f., hard portion; **Δγυρ τόσθαρ** ἀν ἔμαλο-čuio, and it took the hard share, 115-84.  
**Chuč** (**chroč**), m., shape, appearance, 52-9.  
**Cú**, f., a hound; gs. and gpl., con., 8-8; 46-8.  
**Cuač**, f., a lock of hair, curl; gpl., 30-22.  
**Cuaill**, f., a heap, a little pile; **cuail** ἔλανόι, probably a sapless trunk, 32-102.  
**Cuaitho**, f., a visit; **Δς** **δαύλ** **cuaiρo'**, visiting, lit., doing the round of, 234-59.  
**Cualán**, m., a little heap of bones, 126-79.  
**Cuanaij**, soft, 120-79.  
**Cuahtouigim**, v. tr., I search; 3rd sing. perf., 53-23.  
**Cuapac**, a., hollow, uneven, 143-80.  
**Cúil**, f., a nook or corner, 54-23.  
**Cuimreac**, m., a fetter, 145-56.  
**Cuins**, f., a yoke, 6-94.  
**Cuimread**, m., an invitation, 155, 158-56.  
**Cuijum**, v.n. **cuij**, I put, inflict; impose; win; **čuijreadmaiř** **cač**, we won a battle, 4-1; compare, **čujs** **ré** **očt** **gcača**, he fought eight battles, 13-1; **čuijreadmaiř** **áři** **gcior** **Δ** **vrav**, we imposed our rent on places far distant, 28-2; **čuijproiř** **áři** **đi** **an** **đpěin**, they would visit the Fiana with slaughter, 48-5; fut., **ní** **čuijreadmaiř** **ruim** **đo** **bjřac**, will never be put on record, calculated, 2-5; **gac** **áři** **čuij**

**đáři** **řluasč** **đo** **đoč**, all that it sent of our host to destruction, 56-7; **ná** **čuij** **de'n** **řsoččiř** **đon** **řeap** **níor** **mó**, send no man out of the world henceforward, 134-12; **má** **čuij** **řuap** **đo** **đeit** **đom'** **řéiř**, if they refuse (cease) to do my bidding, 48-30; **čuij** **řuap** **đe**, I decline, 108-32; **čuij** **řuap** **đuit-ře**, I will disregard your suggestions and Fionn's, 142-43; **ir éiř** **mó** **đo** **čuij** **đi** **čač**, it was it that troubled everyone most, 278-38; **čuijcač** **Δ** **luac** **le** **řaijje**, their ashes were sent adrift with the tide, 155-86.

**Cúiř**, f., a cause; **čuiř** **čruač-čař** **čuřčat** **Δγυر** **caioče**, may you have cause to complain of hardship and to lament, 608-72.

**Cúl**, m., the back; poll; **áři** **čúl** **řcérče**, sheltering behind his shield, 191-45.

**Cumia**, f., a lament, 399-65; **cumia** **čprioče** **na** **řéine** **đá** **láčaiř**, the heartfelt lament for the Fiana present, 400-65.

**Cumán**, m., neat little form, 91-78.

**Cumangs**, a., narrow, tight; **Δ** **te** **náři** **čumangs** **ře** **óři**, he who was not close in the matter of bestowing gold, 213-101.

**Cumann**, m., love, affection, association; **náč** **řeapna** **cumann** **le** **čéile** **řiř**, who has not associated with a man (husband), 94-11; **an** **cumann** **leat-řa** **ní** **na** **řpian**, is the king of the Fiana dear to you? 74-31.

**Cumar**, m., power; **ní'l** **đo** **čumar** **řeapta** **áři** **an** **đpěin**, henceforth you have no power (or influence) over the Fiana, 610-73.

cup, m., act of putting, placing, to'n ċup 'n-a rai'b an tír, to the place where the two were, 544-70.

Cup̄ta, pp., put; see pát, 27-102. Tá, however, governs abstract nouns; laoc tá t̄chéine, any hero, however valiant, 58-19; lám tá ċp̄aġuádáct, (no) hand however enduring, 77-31; tá unctione lám, however strong, or untamed, his limbs (arms), 83-41.

Tá, from their; tann tá lá:m tá unctione róp, a lance from their hand of (among) all yet seen, 156-44; of which, from which, an cùir tá utárlaġi iomaribáti, the cause from which contention arose, 2-80; (tá), from which, through which; tári unctione róp ari pinnleip̄s, through which there was much blood on the fair slope, 60-82; tá (oe n-a), of all who; agur tá unctione leir te'n fén, and of all who follow him of the Fiana, 139-13; ari t̄alimón tá utárling róp, that ever appeared on earth, 152-44.

Táil, 1., a meeting, convention, company, society, presence; an tan do cūigeasó le Draoigeantóir a unctione róp 'n-a noáil, when Draoigeantoir sent his spells with sorrow among them, placed them under his spells in sorrow, 335, 336-63; do cùir 'n-a cónmáil b̄riġ a unctione, conveys the same sense, 439-66; unctione rúdáir tá rai'b 'n-ári noáil, every injury from which we suffered, 480-68; i n-ári noáil go olút, following closely in our wake, 86-24; i n-a táil, in his presence,

93-24; i o' óáil, in your company, 91-54; ní 1a1b náin unctione rúdáir 'n-a óáil, he was never after without a nickname, 520-69; unctione t̄ós a m̄briġ go p̄iāp ari a óáil, until he promptly released his company from the influence of the charms, 564-71; óo' óáil-pe ari'r, lit., from your company again (refers to releasing him again from the influence of the spells), 378-64.

Táilim, v. tr., I give, administer, serve out; 3rd sing., s-pret., 179-27.

Táille, f., blindness, 28-39.

Táit̄n̄o, f., distress, sorrow, source of grief or trouble, 157-34.

Táin, m., an ox; gs., 39-2.

Táin, m., a learned man; a school of poets; beit̄ 'n-a j̄urid̄ i mead̄c na noáin, to be seated in the midst of the poets, 51-3.

Táoiħ, prep. pron. pl., to you, 14-29; also t̄iħ.

Táor, m., a slave, a prisoner; gpl., i ngħajnejha táor, in bondage becoming slaves (or prisoners), 290-61.

Tári, by, (used in asseveration); The Fiana, it will be noticed, swore by the hands of their opponents, 41-9; tári do láim̄-re fén, a f̄inn, 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: tári mo láim̄-re, a inġeas an rúd, by my hand, daughter of the king, 101-11; tári go veiñin, assuredly, by all that is assured (a common

form of asseveration), 201-15; ταπι το λαίμ-ρε, a clépius  
cáiò, by your hand, chaste  
cleric, 49-95.

Ὥαψ, defective verb; Ὥαψ λινν,  
we thought, as it appeared  
to us, 126-43.

**Ὥάπι**, see **ώά**, from their, above.

τὸις = τοις οὐδεὶς (τοις οὐδεὶς πο), of those who did, 44-9.

Ὄστα, pl., colours, 94-84; βα  
ρύμαι λε μυνε ἡ Ὄστα, γ.,  
like a thicket were its  
colours, its eyelashes and  
its old eyebrows, 95-84.

De, prep., over; *de Óruim Lír*, over Druim Lis, 46-2; compare *de óruim búiriu*, overboard; through: *de óst* a gcon, through the loss of their hounds, 46-9; in: *de cōmpáro caoīn*, in gentle accents, 202-15; *de gút árto*, in a loud voice, 33-29; at: *de t̄m̄all go t̄m̄an* (again), proceeding vigorously, 13-51. See under *cúrum*.

Ὥε, prep. pron., of it, by it; τὸν λοιρεάνην μυστήν, the pigs were burnt by means of it (as a result of it), 154-86; dpl., νάπι τριπλεάνην τίθην, that you were not fated to return, 96, 99-49; passim. See Τίτεας.

Ὄεα, m., a tooth, a row of teeth; Ὄεα πιαστ, a row of teeth also, 83-11.

Ὀεαξοιό, poet, form of οιαιό,  
1 ή-α Ὀεαξοιό, after him,  
92-97.

Dealbaim, v. tr., I mould, form; a ðáorais óealbair gac Síon, Patrick who moulds every sun, 78-21—a function one does not quite expect Oisin to admit as within the power of Saint Patrick.

Deamán, m., a demon;  
deamán donair piám tá  
dtáinig ní cointreabád óm'

τόιις οι τυφεοῖς, no demon of misfortune that ever existed (came) would prevent them finding their way into my presence, 20-102.

Τοελη (not usually declined),  
assurance; τοελη ἀν τρέιτ,  
the assurance, 117-25.

Ὀεαρῆδαι, I prove, establish ;  
όγάνωις νόρι νεαρῆδο μιαρή,  
youths that had not yet won  
their spurs (proved their  
mettle), 52-95.

Ωεαρηνιστίμ, v. tr., I declare;  
νί γλόρι οεαρηνιστεαρ αέτ  
ζηνιομ δριον, it is not loud  
boasting but prompt action  
that tells, 148-26.

Óeárgaím, v. tr. and intr., I  
redder; so noeárgaínn mo  
fleas r mo lann, that I  
might redder (in your blood)  
my lance and my spear, 131-  
26; so óeárg mo lann-ús aí  
so cónr, my lance reddened  
(with blood) in your body,  
26-39.

De **ſnáč**, usually, as a rule,  
52-3.

Oéirgéal, bright-toothed; a soubriquet much used in relation to Diarmuid O Duibhne.

Oéingleó, dat., desperate conflict, 48-40.

**Οἰδέπιας**, a., grievous, sorrowful, painful, 383, 384-64.

Οἰαταιρί, f., mystery, obscurity, darkness; πό οἰαταιρί, hidden in mystery, 74-21.

Οἰαν-ἔοιμεάν, *vn.*, act of closely engaging, occupying, keeping; οἴαν ποιαν-ἔοιμεάν ἀς *caugao* *ba*, fully (severely) engaged by fifty women, 191-14.

Oian-long, an eager search,  
315-62.

**Oian-ραιτ**, f., an urgent shout, a pressing call, 144-33.

OIS, dat. of *weōc*, f., drink,  
260-60.

Τινν, prep. pron., of us, 189-14; off us, 209-15.

Τιογλαιμ, I take vengeance; τιογλαιμ-να ἀρι ἀρι μβυρών', and let us have revenge for the slaughter of our host, 131-85.

Τιομβάρι, f., misfortune, disappointment, dejection, sorrow, pity, 13-46.

Τιρεοι, a., faint, weak, 31-102.

Τιριγάνο, m., act of straightening, directing; ἀσ τίριγάνο ἀ φίγε 'η-άρι 5c10nn, wending his way direct towards us, 150-99.

Τίρι, f., a pair, two persons, 187-14. It generally governs the gen., but is sometimes followed by a prep. and dat., as μο τίρι τε μασαιθ καοινα, 127-55.

Τίτι, f., want, deficiency; νο ̄ειτ τάρι νο ̄ειτ, to be wanting to us, absent from us, here τάρι is used idiomatically, τάρι νο ̄ειτ having the same force as τε τίτ οραιν, 54-3; αρι τίτ ρωιν, without rest, 267-38.

Τίττεανναθ, m., act of beheading; to behead, 484-68; τίττεαν, without the usual termination -αθ is used as a v.n. at 26-94.

Τίττεανναιμ, v.tr., I behead; 3rd sing. perf., 48-7.

Τίτεαθ, a., destitute; νο βα τίτεαθ Αονγύρ τι, Aonghus was rendered destitute by it, 70-83. See Τε.

Τιλαέτ, one of the hounds of the Fiana, 142-80.

Τιλαέτάν, dim. of τιλαέτ. which see, 144-80.

Τιλύτ, compact, thick, firm; φειρι ςον τιλύτ ςον δαρθ δάιη, a man of such a firm and loud voice, 102-32.

Το, prep., with; 'νυαιη ςορς αμαιη ἀρι η-οςηαρ το διαθης, when we appeased our hunger with food and our burning thirst with wine and beer, 73, 74-10; governs v.n., denoting intention, purpose: ςυν ουλ νο ςομπας ινγιν' πιος Σηέας, to go to fight the daughter of the King of Greece, 172-14; ουλ νο ςατέαμ βιρο να δριαν, to go (come) and share the food of the Fiana, 160-56; in: νομ' όδις, in my opinion, 15-3; through, from: νο μαριθαθ να δρεαρι το ειτε, from the killing of those other men, 60-95; to: νο'ν ςαταιη, to the fort, 191-58; νο'ν Ούν όμρα, to the gilded fortress, 120-55; refers to location; κάρι δ'αρ νο'ν μηναι, whence the woman? Note the use of the prep., and compare εαρ αρ ναιτ, εαρ αρ τι, not εαρ αρ τύ, εαρ αρ ί, as sometimes heard, 160-13.

Τοέαρ, m., hardship, strait, νιοι έμιαδι 1 πνοέαρ λει μο ηι (νιοι έμιαδι λει μο ηι νο ̄ειτ 1 πνοέαρ), she did not pity my king in hard straits, 252-60.

Το-ςίμ, v. irreg. tr., I see; past pass., with neg., νι ςαςταρ ρόη, there was not yet seen, 95-42, 157-44; νι ςασαθ, alt. form. 161-44; 3rd sing. perf. dep. with neg., νά ςασιθ 1 ηγηματιμ μαρ δι, that she did not now see him in gloom as he had been, 308-62.

Το-ξειθιμ, v. irreg. tr., I get, find; ο νο-ξειθεαμ βάρ ρά θεοιθ, ηс, as we are fated to die ultimately let us suffer extinction (falling) in one final struggle, 29, 30-94.

Το-ξημ, v. irreg. tr., I do, make; perf. pass., νο μην ρεανόιη ςηιον λιατ τε μις να

ᚠ්‍රිං, the king of the Fiana was made (became) a grey withered old man, 59-23.

ᚠ්‍රිං, prep. pron., for them ; *náj* ᚠ්‍රිං *ᚠ්‍රිං* *oo'n* *ᚠ්‍රිං*, that they, the Fiana, would not have long to wait (*ᚠ්‍රිං* containing a proleptic pronoun), 402-65.

ᚠ්‍රිං, f., the hand, fist, clasped hand ; dat., 20-4.

ᚠ්‍රිං, f., fashion, manner ; condition ; *ionan* *nið* : *nið* *ᚠ්‍රිං* *nið-ᚠ්‍රිං*, a burial-place worthy of a king, and that in very liberal fashion, 216-101.

ᚠ්‍රිං, a., pensive, melancholy, sad, dark, gloomy ; *mo* *čumá*, *ir* *é* *ir* *ᚠ්‍රිං* *ón* *olc*, my woe, it is the more melancholy because of the malice, 27-46.

ᚠ්‍රිං, compar. of *ᚠ්‍රිං*, regretful, *ir* *ᚠ්‍රිං* *liom*, *re*., I regret more, I am more concerned about himself and the Fian who were hospitable and generous than about myself, 292, 293-61.

ᚠ්‍රිං, m., detriment, injury ; anguish, remorse ; pity ; *ir* *iongnasó* *liom* *cporóe* *cloicé* *naé* *glacann* *ᚠ්‍රිං* *trém'* *črié*, I wonder that even a heart of stone does not take pity on my miserable end (state), 16-102.

ᚠ්‍රිං, m., an enfeebled person ; *im'* *ᚠ්‍රිං* *črión*, (I). a wasted wretch, 19-1.

ᚠ්‍රිං, m., a humming, muttering ; bass in music ; *an*

ᚠ්‍රිං *ᚠ්‍රිං*, 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, *peir* *Tíge* *Conáin*, 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 *bailebuað*.

ᚠ්‍රිං, dim. of *ᚠ්‍රිං*, m., a humming noise ; bellowing ; *vojroán* *an* *tauñ*, the bellowing of the ox, 39-2.

ᚠ්‍රිං, f., the side teeth and gums exposed, as when a dog snarls, 81-11.

ᚠ්‍රිං, m., snarler, 87-78.

ᚠ්‍රිං, f., countenance, visage, appearance, 212-15.

ᚠ්‍රිං, f., a band, host ; a party or section, 71, 72-96.

ᚠ්‍රිං, m., the back, *o* *ᚠ්‍රිං* *čréacáð*, his lacerated back, 111-97.

ᚠ්‍රිං (50), adv., morose, gloomy, 375-64.

ᚠ්‍රිං, see *ᚠ්‍රිං*, 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.

ᚠ්‍රිං, a., dark, black ; as subst., darkness ; *ᚠ්‍රිං* *na* *horðé*, the darkness of night, 35-9.

ᚠ්‍රිං, alt. dat. of *ᚠ්‍රිං*, act of going ; *o'éas* *ap* *nuil* (*ap* *nuil* *o'éas*), dying, dead. In the West *ᚠ්‍රිං* is partly heard in *as* *ᚠ්‍රිං*, the usual colloquial form of *as* *ᚠ්‍රිං*.

ᚠ්‍රිං, m., foliage; leaves, 14-8.

ᚠ්‍රිං, f., act of rousing, to rouse, start, awaken ; *in-am* *an* *ᚠ්‍රිං* *o* *ᚠ්‍රිං*, at the time of starting the deer, 67-104.

Ταντρίζιμ, v. tr. and intrans., I awaken, rouse ; ἀς τύπτεατος τοις ἀγαρ πιλό, starting wild boars and deer, 28-4 ; τύπτεατος λεός αν ειτίτ, they start the deer, 21-8.

Τούλ, m., act of going ; escaping ; attaining ; οὐτ' αγατ τούλ (οὐτ' οὐλ αγατ) ὅν εάσ ανοιρ, you have no escaping from death now, 617-73.

Τύνυπι, one of the hounds of the Fiana, 99-78.

Ελέτ, m., an exploit, great deed, achievement ; dpl., 3-5 ; gpl., 60-88.

Εαγσοτ, (also εαξιο), fear, 611-73.

Εαγμυιρ, f., deficiency, absence of, want, need ; οὐ-εαγμυιρ, exclusive of, 39-4 ; τά εασμυιρ, in want of it, pronounced εαγμυιρ.

Εαγνα, poet. form of εαγνα, f., wisdom, prudence, 2-86.

Εαλόδ, m., act of eloping, to elope ; εαλόδο λεατ ραλ ιρ ε μο τούλ, to elope with you over-sea is my desire of desires, 200-15.

Εανταιτ, coll., birds, 15-8.

Εαρβα, f., want, need ; εαρβα μόρι βαίνεαρ λιον, a great want that concerns me, 28-102.

Εαρβασάδ, a., wanting, 71-83.

Ειέ, pl. of εαέ, m., a steed, 31-81.

Ειροε, m., uniform, dress, clothing, armour ; οο ἔνατο Ορευη οὐ-ειροε κατά, Oscur dressed for battle, 61-40.

Ειλιτ, f., a doe ; αν ειλιτ μλοι, the sleek, hornless doe, 21-8. Ειλ, dat. of ιαλ, f., a leash, 9-8.

Ειρήζιμ, v. intr., I rise ; 3rd sing. s-pret., 177-14.

Ειρικ, f., restitution, amends ; ransom, retribution. See under Σέιλιμ, where lines

175, 176-14 are explained ; οὐ-ειρικ μο ζεαρα ιρ α μβιασό ζυρ ὅν ήρεαρ μόρι ιρ ο νειν-θρίς, in return for my having released the big man (Conán) from my spells and rendered them inoperative – said ironically, 615, 616-73.

Ειμις, imper. of ειρήζιμ, I go, proceed, 109-32.

Ειρτεατ, f., act of listening ; to listen, 34-2.

Ειτιτ, dat., flight, act of flying, 115-50.

Εόλαρ, m., acquaintance, knowledge ; οεαναιό εόλαρ αρι αν μβημιγίν, show the way to the mansion, 130-85.

Ρά, prep., through, because of ; ρά ο-α λυαρ, through its speed, 30-9 ; ρά ζαρβ-τηρρτ, taking a vigorous stride, 449-67. See ceann.

Ραοα, long ; ηοιη ο' ραοα λιομ-ρα ρεατ ιο' θάιτ, I would not regard as long a period in your company, 91-54.

Ραεν, poet. form of ραον, a., weak, exhausted ; voc., 178-45.

Ραιριπιν, (ρειριπιν), appearance, presence, οο ή' ρεαρη ραιριπιν, of foremost appearance, 27-87.

Ραιρόβεαν, f., a prophetess, 112-55.

Ραιλ, f., a ring, 45-23.

Ραιτέαιλ, f., figurative or allegorical sense ; cause, reason ; ομαοι εαλαδαν νο ρεαη ραιτέαιλ, a druid skilled in his science, or a man capable of divining causes, 132-33.

Ραιρτινε, f., prophecy, divination, an omen ; ηα ομαοιτε θεαρθνις ραιρτινε θό, ηc., 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 *Seára*), 269, 272-17.

**Þála**, f., envy, jealousy, grudge, treachery, betrayal, gs., 26-87, 18-94, nom., 10-94, dat., *cumháis aibh* t' **Þála**, remember your grudge, 84-89.

**Þán**, m., wandering, straying, banishment, exile, 4-102.

**Þándiú**, dat., incline; *do éuit le* **Þándiú** *na* *riúas* *nóis*, that fell or drifted with the strong streams, 52-23.

**Þann** (go), adv., weak, spiritless, 163-99, 36-103.

**Þaoibh**, m., fury, poet. gs., *Þaoibh*, 158-13.

**Þaoibh-*g*oim**, f., the venom of the sword, 42-103.

**Þaoiú**, f., a moan, a mournful or plaintive sound; *éirteáct le* **Þaoiú** *Ó**iom* *Ó**ein*, to listen to the crooning of the wind on Drom Dearg, 34-2.

**Þaoileann**, m., a seagull; gpl., 43-2.

**Þáit**, m., reason; *ní* *cumhá* i *Þáit* *mo* *glóir*, my voice (plaint) is not to be heeded, I am not to be taken seriously, 27-102.

**Þéadáim**, v. intrans., I look; **Þéadam** *áraon* *ó**r* *cómair* *chéic* (1st. pl. imper.), let us both contest in presence of the host, 143-26.

**Þéadáin**, f., a glance, 89-24; act of looking, watching; *o'Þéadáin* *an* *Þéadáin* *an* *Fian* *go* *léir*, to see if I could get the whole Fiana, 227-59.

**Þeáct**, m., place, time, occasion; *do'n* *taibh* **Þeáct**, secondly, once more, 623-73.

**Þeo**, f., a whistle; see *leigim*.

**Þéadáim**, I am able to; *a* *a* *n-áireamh* *ní* **Þéadáir** *cáic*, no one is able to count them, 4-5; *if* *sun* **Þéadáir *linn* *do* *leigear*, and that we were**

able to heal you, 120-98. See *áiriúní*.

**Þeo-*gáir***, f., whistle-shout, 84-78.

**Þeáðma**, poet. gen. of *Þeáðm*, function, effort, act, exertion, duty, service; *i n-am* *gáca* **Þeáðma**, in the hour for action. Note—*gáca* also declined, 20-87.

**Þeamair**, m., the long-tailed, 63-77.

**Þeáir**, alt. pl. of **Þeáir**, a man; **Þeáir** *Þáit*, the men of Erin, 166-14.

**Þeáir**, gpl., the male species; here the male deer, roebuck; *i n-éagmair* *áig* *agur* **Þeáir** besides does and roebucks, 39-4; *i n-éagmair* *áig* *agur* **Þeáir** might be preferable.

**Þeáir**, m., a diminutive male, 38-76.

**Þeáir**, a., gallant, manful, 110-84.

**Þeáir**, a., aware; *níor* *b'Þeáir* *má*, *tc.*, there was not to my knowledge a wound or mark on your body after them, 5, 6-46.

**Þeáir**, I know, ascertain; *go* *Þeáir* *an* *píon* *an* *cáil* *úo*, that we may see if that reputation be well-founded, 278-61.

**Þeártá**, m., a feast, 14-102.

**Þeáðm**, function, service, duty; power; 18-6. See *Þeáðma*.

**Þéig**, gs. of **Þiaig**, m., a raven, 93-49.

**Þéig**, a., enchanted, spell-bound, weak, spiritless; *'r**an* *cháicair* **Þéig**, disheartened in prison, 238-59; *atáim* **Þéig *píon-lag* *neamhruaig*, I am spell-stricken, exceedingly weak and agitated, 283-61. [Trans. Oss. Socy., 41-vi.]**

**Þeit**, gs. of **Þiai**, generous, 67-23

**Þeoðáim**, v. intr., I wither; *'nuaig* *o'Þeoig* *an* *bile*, when the tree withered, 109-49.

peól-ċorcáig, m., act of hacking the flesh, slaughtering, 252-17.

peóig, poet. form of peái, grass, 64-10.

pí, prep., under. See pá, pó 95-54.

píadó, m., a deer; píadó Sceil-líne na gcuain do fíelS, to chase the deer of many-harboured Galway, 36-2; gpl. 28-4, 32-4; dual, 35-4.

píadóac, m., a hunt; act of hunting; ba móir an píadóac do lean go tian an eilic túit, great was the host that closely chased the nimble deer, 33, 34-9.

píadóaire, f., presence, píadómán, one of the hounds of the Fiana, 32-76.

pían, dat. píein, gen. píaine, pl. píans, f., (usually with the article), the National Militia of Ireland, said to have been instituted by Fionn Mac Cumhaill; nom. for dat. 48-5.

píap, a., twisted, gnarled, awry, ruffled, wild, wicked, perverse; gpl., 49-5; as subst., a defect, a flaw, 66-77.

píce (dat. and pl., píciú), f., twenty; náoi bpiúciú, nine score, 10-1.

píleádó, vn., act of folding, returning, closing; píleádó rúl, glancing of the eyes, 198-15; as píleádó rúl, casting glances, 278-18.

píllim, v. intr., I return; usually takes some form of the prep. aí, 43-9.

píoc, m., fury, 110-12.

píonnóúig, seeker, searcher; one of the hounds of the Fiana; píonnóúigreac, aimless or random searching, 100-78.

píonnraó, hair, fur, 93, 95-84; tairngíar a folt iñ a píonnraó, he tore his hair and his beard, 124-98.

píor, m., knowledge, information; san píor an balláin, without tidings of the goblet, 592-72.

pípe, f., truth, sincerity, fidelity.

píatá, m. and f., a prince; a mic mic na píatá, grandson of the prince, 10-86.

píuic, a., wet (from weeping), copious, 208-58.

pó, poet. of pá, under; in the direction of, towards; pó n-a éíor, under his tribute, yielding him rent, 15-1; pón' gennoc, along the hill, 27-4; pó chí, ashore, 100-24; pó éalmain, on the ground, 122-98; pó éalain, stretched on the ground, 76-41; pón' píleab, towards the mountain, 27-52; bualleap pó láp a éadomh-ċorr, he struck at the centre (breast) his comely body, 123-98. It sometimes eclipses the verbs it precedes: pó n-deacáidí a éíall, against which he advanced, 28-6; rul pó otáinig ré go bhuadac, before he came to the verge, 58-23; rul pó otáinig Draoigheantoir arrived, 591-72. pó éíoríó gairb, (though) exposed to heavy fighting, 9-51; pón' rímaíct, under subjection to us, 39-95; pó leit, specially: iñ deairb liom óó' éíall pó leit, it is manifest to me from your special journey, 435-66; pó chí, thrice, 53-23; pó céile, towards each other, 141-91; pó éadairb na Téamhrac, through the battalions of Tara, 146-91; pón' déin, towards you, 95-11; pón' earrbairó, in want, 207-93.

píogail, f., act of plundering, robbing, devastating; dpl., 47-7. See ioc.

போசாபி, m., noise, sound ; போசாபி வெல்ஜே ஸ்லீபே ஸ்க்ரோட், the noise of the chase of Sliabh gCrot.

போசாபி-ஶுட், m., noisy voice ; அபி அன் போசாபி-ஶுட் ப்ரோ, by the rustling voice of the fairy host, 77-48.

போசால, gen. of போசால், t., robbery, plunder, depredation, 166-92. See போசால்.

போசுவும்மோட் (poluaimmeac), a., swinging, waving, rocking, 109-79.

போசுவுரே, m., a plunderer, robber, 84-79.

போசுப், m., nearness, proximity, போசுப் டோம், in my neighbourhood, 173-34.

போல், a. while, பின் ஸோ போல் ரோம் ற்மாட் ஓ டா, as Fionn is yet under my sway, 310-62. [This use of ஸோ போல் is not uncommon in the West.]

போபி, f., help, aid, relief ; போபி அ நேயரா ஸன் போபி போபி, 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 ஸேயரா imposed on them, 220-59 ; as verb, to help, rescue ; போபி, (lit., their helping) to help them, 560-71. This construction is common : compare அன் பீன் போபி, until he had released the Fiana from the influence of their spells, 596-72.

போபீண்ண, m., conclusion, end, dat., 195-45.

போபீ, one of the hounds of the Fiana, 112-79.

போலட், m., act of covering, enfolding, 86-11.

போல், m., the hair of the head ; போல் ஓபி-ஹிரே, auburn hair, 63-10 ; voc., அ போல் கை, a

maiden of the waving hair, 226-31. Compare அ கூல்பினா, &c.

போன், m., land, earth, climate, atmosphere ; போன் றார்டாட், the western land, 38-95.

போன், m., inclination, humour, desire, fancy, predisposition ; நிலும்-பே போன் கும் சோல், I do not feel inclined to play music, 281-61 ; energy, eagerness, initiative, 82-104.

போன், m., a tune, an air.

போ'பி, for which, through which, because of which, 73-41.

போலைன், among us, of us, 48-88. See அபி.

போலைப், f., watch, 43-76.

போமால், one of the hounds of the Fiana, 70-77. See 148.

போமா, prep., with, 108-30.

போங்க், m., fury, 37-40.

போரா, pl., showers ; போரா சேங்கி, torrents of tears, 351-63.

போசாஸ்தாஷ், m., act of responding to, following ; அ போசாஸ்தாஷ் ஸாச் சூனை, 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.

போர்டல், m., act of serving ; டாபி போர்டல் அன் காசு, having served in the battle, 150-91.

போநாட், m., plundering, snatching off, carrying away by force ; somet. applied to persons doing those things, and would be applied similarly to dogs, 139-80.

போந்தின், m., little phantom or spectre, 118-79.

போந்தான், m., a spring, well, fountain, cool place, 78-78.

போந்தான், (dim. of போந்தா), m., the inner part of the body, something to stop a leak ; here, last chance so to speak, 128-79.

Frat, m., a spectre, a phantom, 11-6; *passim*.

Frat, m., hatred, act of hating; enmity, aversion, 31-2, 47-30.

Fratán, m., little phantom, 112-80.

Fruitéad (go), adv., mournfully, copiously, 54-10.

(Frúgim): O' Frúgfinn, poet. form of o' Frúgfinn, I would release her from her leash, 68-104.

Fulaingim, v.tr., I suffer; Seára ná fulaingit riopháloic, solemn commands which true heroes do not refuse to obey, 49-23.

Furtaet, t., help, relief; v.n., 13-22; furtaet ari ó péim an báir, to shield him from the pain of death, 152-26.

Sabhl, f., act of going with; tá bhratáinn-ge Sabhl liom mar minn, 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 Seára at this time], 273, 276-17.

Sabham, v. tr., I take; seize; invade; to Sabhamair an India tóir, we invaded Eastern India, 5-1; to Sabhamair ní Breatan na h-írla, we seized the king of Britain of the princes (nobles) 23-2; to Sabhaó linn Maighnur mór, past pass., Magnus the Great was taken captive by us, 25-2; if go ngeobáinn péin leat mar minn, &c., and that I would go with you as my wife were it not for blind Goll of the hard deeds, 135, 136-12; to Sabh and to Sabh are used indiscriminately by modern writers and speakers: to

Sabhb náine an peái, seized the man, 43-10; to Sabh an fánaróe a plósh féin, the wanderer approached his own host, 54-40. 2nd pl. imper., Sabhaló umair agur tmaillair, equip and proceed, 49-82; to Sabhrad tá éomhleacé, they went into conflict with him, 107-84.

Sac, every; the noun following sac is not always governed in the gen. by the noun preceding it, as in Óran an piogh muig buairó sac réalg, 112-12. Here sac réalg means at every hunt, or, on the occasion of every hunt. Compare, muig buairó sac lá. Some contend that in such positions it governs the gpl., and means all.

Saoe, a javelin, spear; créadéit Saoe Cairbre, the wound caused by the spear of Cairbre, 113-97.

Sáip, f., a cry, shout, call, shriek; Sáip na mbáid ór cionn na ríuaig, the shrieking of the ravens over the hosts in battle, 44-2; Sáip na ríeaib um Sliab Mis, the murmur of the streams about Sliabh Mis, 48-2; Sáip ári scoileán iir an ngleann, &c., the cry of our whelps in the glen—ah, Patrick, it was a melodious day (therefor), 56-5; Sáip maoiroíte, a shout of congratulation, 69-41; Sáip ésointe, &c., a howl of lamentation and anger, 71-41; Sáip Soláin, a cry of mourning, 72-41; Sáip éumadó, a wail of woe, 72-41; Sáip fúam, a loud strain or volume of musical sounds or notes, gpl., 396-65.

Sann, a., scant, sparing; iir sann pón mbáidó, who is sparing of food, 195-28.

Saol, m., relationship, 141-56.

侥幸, *in.*, contiguity, opportunity of doing a thing, means of attaining an object, 28-9.

Տայ, m., proximity, 28-9; Տայր  
ó'n rurðe þín i n-a Տայ, 7c.,  
and since that sitting beside  
him I haven't taken interest  
in the world, 100-9.

**Sa<sup>n</sup>b-ēr<sup>pt</sup>**, m., a vigorous stride, 449-67.

**Sa<sup>r</sup>g**, a., fierce, rugged, sharp,  
34-4.

Σάρπαν, f., a host; Σάρπανός τιαν Albān, ηc., a host of the Fiana of Scotland and of the high-king of Britain, 45, 46-88.

**Seal** *Seal*, f., bright (fair)  
countenance, 196-58.

Seall, m., a wager; the palm;  $\Delta 5$  cup seall, laying wagers, 85-83, 8-86.

**Σεαν σάιρε**, m., a trace of a smile, 55-2. Sometimes used to imply a cynical smile —sometimes a hearty laugh. See Fr. Dinneen's Dictionary  
**Σέλη-απάρις**, m., act of closely watching, scrutinising, 30-29.

**Seíllim**, v. intr., I submit, yield, concede, agree; *so* ηνοῦθαιτ *Goll* *νά* *ησέιλλ-*  
*εαό* *σάς* *σο* *υταθαλλαό* *έμισ*  
*νά* *ηνεαρηνα* *τι*, 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 under-  
stood), 175, 176-14.

**Σέιρελανδ**, persecutor, 123-79.  
**Σέ'η**, conj., although, 13-6,  
15-6, 26-6; aspirates the  
word following, **Σέ'η** (= **Σέ** η  
μόρ **έ** **ρίο** **ύ** **η**)  
**Σείρ**, though great the fury  
of your harsh hounds, 110-12.

**Síodán**, m., haunch, rump; sometimes applied to animals having a white spot on the forehead or flank, 139-80.

**Σιόλλα**, m., a servant, guide; in ἑασμαιρ Σιόλλα ἀγύρ con, besides guides and hounds, 126-85.

Glacaim, v. tr., I take, 75-24.  
Glairé (superl. of glair), bluest  
(of the eyes), 198-15.

Slám, f., murmurer, growler.  
Slám, f., howling;  $\Delta S$  Slám  
golán, howling in lamenta-  
tion, lit., howling a lament,  
11850

**Slam̄sail**, f., act of howling,  
the baying of a dog. 131-50.

the saying of a dog, 151-50.  
Slaodáć, m., act of calling;  
Slaodáć Oscuri ḥs oul oo  
řeřs, Oscur's call when  
going a-hunting, 49-3.

Star, m., a lock; *ró* Star, imprisoned; here, 30-2, it means dead; *fiann* in Star, Fionn in chains, 208-58.

Star-lann, m., blue lance, gpl.,  
I-46.

Σλέαραιμ, I arrange, lay, prepare, harness; Σλέαρταιμιάτό, pret., food is provided, laid on the table, 70-10; Σλέαρ το μόιη-έανη, prepare your big head, 486-68.

Sléartá, p.a., rigged, equipped  
146-13.

**Σλέιό**, old dat. of **Σλιαό**, strife, fight, 74-48; 240-59. Compare **πλέιο**, **cléiō**, **γ.**

**Σλεό**, gen. id. and **γλεοιό**, confusion, noise, uproar, strife.

glaō, m., fight, conflict; a  
gac glaō, out of every con-  
flict, 184-35. See comtléró,  
7c.

Slinn, f., the firmament; a mould, frame; i scat le céile, i nglinnib aen, engaged in combat up in the air, 75-48.

Slonn, valour; Orcuig mac  
Gharraidh na nSlonn, Oscur-  
son of Garraidh of the deeds  
of valour, 211-101. Slonn  
also means crime.

Σλóp, m., sound, noise, voice ; see pát, 27-102.

Σluaine, f., clearness, brightness, 74-77.

Σluairim, -reac̄t, v. intr., I move forward, advance ; Σluairear, 3rd sing. s. preterite, 153-13 ; c̄réad pát aí Σluair le imteac̄t Finn, why did she go just as Fionn left ? 178-57.

Σnaoi, f., appearance, countenance 33-2 ; ní éréisfeam so bpáct uo Σnaoi, we will never abandon you (your countenance), 80-54 ; má'r Σnaoi leat o'págáil, if you choose to get them, 112-32. Compare má'r mian leat, 7c.

Σnáct, custom ; also customary, usual ; tuom Σuip Σnáct, that it is usual with me, 59-30.

Σnáct-Σnaoi, f., usual appearance, 206-58.

Σné, f., colour, countenance, appearance ; náct náib lom c̄pion i Σeruit Σné, that was not thin and withered in appearance (c̄put Σné, shape or form of the countenance or appearance, as it were), 570-71.

Σnúir, f., countenance ; ve'n Σnúir Σlum, of the maiden of the clear (pure) countenance, 31-22.

Σo, prep., with, in addition to ; Σo n-a Σlabhráct óip, with their goid chain, 43-4 ; Σo n-a Σbreadraib, with their men, 240-37 ; Σo neac̄t, with success, 13-81 ; mallaec̄t aip t̄en̄ip Σo mbuaib, the curse of victorious Art Aenfhir, lit., with victory, 181-100 ; aec̄t feair náoi Σontas Σo nūm, but a man of nine wounds with venom (nine poisoned wounds), 189-100.

Σoit, f., valour, chivalry, bravery, prowess, 52-7 ; 18-75.

Σoil-Σmuac̄ha, pl., mournful words, 105-99.

Σoile, m., appetite, nature, 550-71. See under buan.

Σomh, f., venom ; pain, anguish ; oo Σlac Oscar Σomh iñ p̄eoč, Oscar became envenomed, furious, 37-40 ; also at 79-18, 472-68, 7c.

Σom, f., a wound ; Σom fóctai, a wound in the lower part, 499-69.

Σomim (Σonaim), v. tr., I wound ; Σo Σointear mé Σrteac̄ t̄lém' láp, 7c., may I be wounded through the heart if I go alone, 89, 92-31.

Σonim, v. tr., I call, summon ; 3rd sing. ind. perf., 21-29, 233-58.

Σolaim, v. n., Σol ; v. intr., I cry, weep ; 3rd sing. ind. perf., Σol, 54-10.

Σolán, m., whining, lamenting, gs., 118-50.

Σoim, a., famous, 13-6 ; blue.

Σráct, m., love ; voc., a Σráct, a term of affection, 7-46.

Σráct, m., grade, order ; aí Σráct p̄eine Almáine, of the order of (enrolled in) the Fiana of Almhain, 47-88.

Σráim, f., hatred, detestation ; ba inó Σráim, more detested, 88-11 ; iñ Σan Σráim le n-a bíoibhá, and who did not detest his enemy, i.e., who did not fear to meet him, 8-94.

Σráinne, superl. of Σráint, ugly, horrid ; bean ba Σráinne aí b̄e p̄nóib, a woman of the most horrid features in existence ; ordinarily, aí b̄e would follow p̄nóib, 78-10.

Σreamuisigim, v. tr., I bind ; oo Σreamuisig an laoc̄ . . . . Σan lúct an t̄m̄or, the hero . . . bound the three so that they were helpless, 117-8-55.

Σreamann, m., amusement, 274-61.

Σκεαννήμαρ, a., amusing, entertaining; Συν Σκεαννήμαρ  
i scéol iŋ scáil é, that he was entertaining because of his music and his personality, 264-60.

**Speim**, m., a mouthful of solid food, 83-104.

Σπινν (50), adv., accurately, plausibly; να κοιν ριν ανειριη, 'Finn, νο θει αγατ ρειν οι Σπινν, ηc., 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.

Soon (50), readily, rapidly,  
suddenly. Passim.

**Σπονδάρ**, m., sudden, prompt  
or premature death, 456-67.

**Spoutail**, f., quick or sudden cry. 83-87.

**Spօrðe**, a., hearty, spirited, 42-9.

Σηναδό, a cheek, gpl., 56-23; ἡ Σηναδό θεάης, the maiden of the red cheeks, 275-38. See *folk*.

**Suagán**, m., a silly, frivolous person, 111-79.

Guaille, np. for dpl. Guailnib,  
shoulders, 172-27.

ଦୁଇଁ, f., danger, risk, 126-50.  
ଦୁଃ, conj., until; ଦୁଃ ହାବ ରି

ւան, until she reached the port, 143-13.  
Տար, until, 83-41; to: Տար ան Տարածան, to the prison, 234-

59. **Συτ**, m., the voice; a cry; pl., 50-3; οὐ βίομόα Συτ  
Σαόδη, τc., many hounds' cries were heard going from easterly and westerly directions, towards the hill, ἀνοιη  
Δεσηρ αιωνια may be read after Συτ Σαόδη, 26-7-4.

1, prep., in; in a particular state or condition; 1 n-<sup>A</sup> pláinte, restored to his old

health, 192-28; *gān tērām pén*, 1 n-āon tōib, so that none of them had the power even to stand, 100-54.

1<sup>st</sup> all, f., a thong, a leash; ἀπὸ θεάματο δύη μη-1<sup>st</sup> all Σcon-  
τιθ, on your forgetting the  
leashes of your hounds, 98-  
49; passim.

1αρνόιν, f, afternoon, 46-40.

ἰαρριαῖμ, I ask; ἀς ιαρριαῖό  
τεῖλ, seek tidings, 29-22;  
μά τά αἱ ιαρριαῖό, if he is  
missing, 71-23.

1aččluin, a., of pure soil,  
42-95.

τοιη, prep., between; somet.  
both; τοιη σεις ιη ουille,  
both branches and foliage,  
110-49.

11. *þeírt*, f., a reptile, 7-5. The student will do well to transpose lines 7 and 8-5, omitting the *þ*, for *þeírt*, of line 7.

imčian, m., a remote place; n-imčian, abroad, to a distant place, 9-46.

inne, f., entrails;  $\Delta$  inne  $\Delta$  n- $\Delta$  óó, his bowels severed in two, 110-97.

innipim, v. tr. and intr., 1  
tell; ní hinniptear go bpráč  
buðan, will not be told till  
eternity, 55-7.

loc. m., payment, *i* n-loc  
Δ ἔρωτι τά πογλαῖς, in re-  
venge for what he suffered  
through its (her) plunder-  
ings, 47-7.

local exact, i.e., paying taxes,  
22-94.

tolgauř, f., multiplied danger, 72-77.  
tollán, m., little versatile, 134-79.

ιομαρβατό, f., controversy, dispute; source of contention; οὐδὲ τειν ιομαρβατό ἀρ ο ἔξιρτε, do not make his (alleged) valour a source of dispute, 225-36.

ιομαριαć, a., excessive; ττόρι  
το β'ιομαριαć le πάρι,  
treasure extensive beyond  
description, 19-75.

ιομόδι, many; το β'ιομόδι ἀρι  
νοστέ δηλ τρεαρ, many were  
our losses from its attack,  
59-7; το β'ιομόδι νεαć . . .  
τε., many there were throughout  
the wide world who were  
delighted at the destruction  
of the host, 35, 36-95. It is  
really the gen. of ιομόδι,  
used sometimes as an adj.  
Compare το ένιρι σεαρά  
ιομόδι ιμ' έανν, who laid  
me under many spells, 162-  
27.

ιομόδιαć, dat. of ιομόδι, f., a  
couch, bed, bench; throne;  
47-82.

ιομέσοιν, f., a bloody struggle,  
a conflict, 139-91.

ιομήλαν, m., the whole; ιομή-  
λάν μο έσσα δαρι, you  
shall have all my (comple-  
ment of) ships, 91-11; ιομή-  
λάν να ραιλ-έλειρε, the  
whole lot of the psalm-sing-  
ing clergy, 80-104.

ιομέτύρ, m., fate, destiny; de-  
parture, adventure, 125-90.

ιονγναό, wonder; ιρ τόρι αν  
ιονγναό το-μην αν ηι, τε.,  
the king wondered much at  
the antlerless deer because of  
its speed, 30-9.

ιονημιν, dear, desirable; σιό  
δυρι ιονημιν λιον δυρι μαιć,  
though I desire your good,  
163-34; ναć ιονημιν λεα-  
τα, that it is not pleasing to  
you, 211-58.

ιονηριαć, act of approach-  
ing, advancing on, 140-91;  
το ιονηριαć ίνν, to meet  
Fionn in battle, 11-46; σέτι  
β'ιονηριαć έλτα, though  
it was a valiant onset (a  
vigorous encounter), 190-93.

ιονηριαćιμ, v. tr., I reach,  
approach; το ιονηριαć ρέ

τοιαρη να ινατην, he ap-  
proached the entrance to the  
cave, 118-32; το ιονηριαć ά  
έιλε αν τιρ, the pair ad-  
vanced towards each other,  
150-44.

ιοργσιλ, f., onslaught; attack,  
battle, 52-88; 47-95; 62-96.  
ιοτα, m., a burning thirst, 74-10,  
7-102.

ιρ, prep. before the article,  
(also written ι ραν, 'ραν), in;  
ιρ αν Σπάιν, in Spain, 9-1;  
'ραν Σπάιν τεαρ, in South-  
ern Spain, 13-1. ιρ να σεαρ-  
αιδι, under the spells, 388-65.  
ιρ, same as άσυρ, conj. and; ιρ  
δαν μο ρρέιρι γετινέέ να  
σεότι, 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: ιρ λεατ δο τεινήν  
να σέαρραιν ηιέαδ ιρ δο  
μβειόηι-ρε ρέιν άσαν μαρ  
μινδοι, to you, indeed, I  
would not tell a lie, consider-  
ing you will be my wife, 206,  
207-15.

ιαθαράν, m., speaker (prob-  
ably the hound to raise the  
alarm), 44-76.

ιαθηα, m., act of speaking;  
οιονσ οιοδ αγ ιαθηα μαρ  
ροιν, a section of them speak-  
ing thus, 71-96. Also ιαθηαό.  
ιαθηαιμ, v.n., -θαιτ, I speak;  
ιαθηαρ Διαρμυιο δέιρο-ξεαλ  
δηνη, bright-toothed, good-  
humoured Diarmuid spoke,  
193-14.

ιαθηιν, m., a robber; churl,  
107-79.

ιάιμ, (dat. of ιάιμ, the hand),  
beside; ιρ άικορι ιδέλλαν  
αη ιάιμ τειρ, and the high-  
king of Lochlann on one side  
of him, supporting him, 14-1.  
See ιάιμ.

ιάιμ-ξλέιρο, dat. sing., hand-  
to-hand encounter, 126-33.

láim-léim, f., a mighty leap; éaléear Órcuip láim-léim leoξáin, 7c., Oscur gave a mighty lion-like jump out over the body of the host, 257-17.

láip, gs. of láip, m., spot; éum láip, prostrate, 102-54.

láim, f., the hand; aip áip láim-air, in progress; lit., on our hands, 172-44; an ngeadair tú iu' aonair le láim Órcuip eile? will you meet the other Oscur in single combat? 71, 72-88. Usually an ngeadair.

láimghor (50), adv., actively; with lightning motion of the arms, 66-41.

lann, m., (somet. f.), a lance, a swordblade; lann cíudair ne rcoittríe cinn, a hard lance with which heads were severed, 22-4; lann géadair, f., sharp lance, 622-73; a Órcuip na lann níne, Oscur of the piercing lances—níne does not always necessarily imply poison, 61-104.

laois, m., a calf; báijte an laoisi, the lowing of the calf of Gleanndamhail, 40-2.

le, prep., on; le anmáin fínn, on Fionn's soul, 6-3; through: le' n' éailí gáe laoč a neair, through which every hero of us lost his strength, 122-12; le n-a tuisceair leat áip scáir doibhón, through which our course of sorrow manifests itself to you, 10-28; to: ag ceileadhair linn, warbling to us, 15-8; ba binné linn 'ná téada a nglam, their cry appeared sweeter to us than (the music of) strings, 20-8; neimhíl linn, as nothing to us (at our hands), 57-10; iñ meadra linn, we regret more, 59-10; iñ ouibhac liom, I regret, 44-22; le' n' b'annra mé, who is affec-

tionately disposed towards me, 46-30; ní mój linn ouit, we do not grudge you, 84-31; iñ binn liom do ghlór, your voice seems melodious to me, 5-3; iñ neairb liom do éuitim linn, I am convinced of your falling by us (me), 31-39; by, at the hands of: aip éuit de pháirtairbhe piónn, the number of monsters that fell by Fionn, 1-5; aéct éuiteadair linn na tuirc, but the boars fell by us, [note the construction], 45-5; do éuit leir piárt Éirne sé'n gorm, the monster of Erne, though famous, fell by him, 13-6; le n-aif fáisic, by which it surpassed, 31-9; do ceanglaó rinn le inéin an piós, we were bound by the daughter of the king, 123-12; rín mairiunnneadó leó an treach, thus was the chase conducted by them, 196-28; cuimhíg súi leó láin do éuit Siúdásc an Dúna Óir, remember it was by your hand Gruagach of Donegal fell, 110-42; do leanaidó leó fá luat an piád, they pursued the deer with vigour, 5-51; do reinneadó le Dáire tmaidé-cumha, iñ do reinneadó le piónn an dotho fían, Daire played a mournful lament, and Fionn played the Dord Fhian, 35, 36-52; cíeadó ro amáin . . . leat ná luat, what is that one thing you mention, 183, 184-57; ní cuibh óuit leó aonair mo báir, you do not now wish my death by them (at their hands), 532-70; do caiteadh le piónn . . . neoc iñ biadó, 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, cloic for

teoč, the last phrase would mean—a stone was then thrown at Fionn, &c.] For the purpose of: *as feidream* *ar Conán . . . le n-a éin* *éum báir*, waiting for Conan to put him to death (inclining to modern Western usage), 640-74; against, *ná* *ruil 'ran báein* *feadraim* *leó*, that the Fian cannot stand up to, 12-28; with: *as* *dui* *do reilg linn* *mar roin*, as we went a-hunting in that way, 14-3; *liom-rl*, *ar* *Fionn*, *an* *treas*, I, quoth Fionn, am responsible for the chase, 65-53; *cáj gába* *linn*, where we went, 76-53; *cibé* *taoibh* *'n-a* *gluaisteáin* *linn*, whichever direction we take, 78-54.

*le* and *vo* seem sometimes almost interchangeable, as in *le heasla* *gur* *éuitim* *o'ar* *taoč*, 15-39, and *v'eagla* *marbha* *a* *nioś*, 19-39.

*leaca*, f., the cheek, 28-22.

*leab*, m., a shred, streak, tough skin (applied also to the tough surface of moorland), *nioś* *fan* *leab* *ar* *a* *étoigean* (Conan being already bald) not a trace even of the skin remained on his skull after his incarceration, 68-20.

*leagair*, wrestler, 43-76.

*leam*, a., foolish, silly, contemptible, despicable, 264-37.

*léan*, m., misery, misfortune, woe, affliction, sorrow, anguish; *go* *raibh* *an* *léan* *le buaint* *dom'* *éribh*, lit., that affliction was to befall my trio, 76-48.

*leap*, dat. *leap*, f., a slope; also applied to an eminence, and even to a plain; *leap* *na* *báein* was probably

some place at which the Fiana usually met before setting out for the chase; dat. sing., 50-3.

*leat*, f., half; *oá leat* *clé*, 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; *vo* *rhoigearó* *léi* *mac* *nioś* *Siéas*, 33-19; *nioś* *rhoigearó* *mac* *Cumáill* *léi*, 37-19. See *te*. *Bi* *polt* *óri* *buróe* *léi* *rior* *as* *fár*, &c., 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* *fár* *léi* *rior* is idiomatic and not easily rendered in English, 63, 64-10.

*leigear*, m., healing, restoration, 120-98. See *áipmím*.

*leigim*, v. tr., I let, release, let loose; *vo* *leigear* *maib* *trí* *míle* *cú*, we let loose three thousand hounds, 33-4; *vo* *leig* *pead* *or* *chá* *ar* *raon*, he whistled for the pair of them (Bran and Sceolan), 6-21; *no* *gur* *leig* *a* *hún* *le* *Caoilte*, until he admitted his secret to Caoilte, 115-25; *leigimre* *i* *otaoibh* *na* *leigse* *Anuaill*, &c., I set Anuaill 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.

*leip*, dat. of *leip*, f., a slope, 190-35.

*leipgeac*, m., pathfinder, trail-er, 126-79.

*leir* (*rir*), prep. pron., by him, with him; also as simp. prep. by, *ná* *leipgeac* *'ran* *geac*

τοιν μηρ ἀν μηδοι, who was not overthrown in that battle by the woman, 174-14; against, τοιν ὁ σομηλας λειρ ἀν μηδοι, to go to fight against the woman, 232-16. A comparison of line 180-14, ἐμ τοιν ἀς σομηλας λειρ ἀν μηδοι, with line 172-14, ἐμ τοιν ὁ σομηλας ινσιν' μιος Σημέας, would seem to argue that the poet regarded ὁ and ἀς as interchangeable, as prepositions governing the verbal noun.

Λειτ 'μυιξ, exclusive of, 170-99.

Λεό, prep. pronoun, with them, by them; οὐταν τούτης εαντούτοις λεό, ηc., they did not listen long before their loud voices swelled into a battle-shout, 323-4, 4-62. See λε.

Λί, f., colour, 90-83.

Λια, a., (used in a compar. sense), more numerous; βα λια ἀπι μαριβ 'νά ἀπι μβεό, our dead were more numerous than their survivors; lit., than our living, 30-19.

Λιαράν, m., dim., of λιαρ, a pen, a fold; a kennel, 35-76.

Λινγίμ, v. intr., I leap, spring, bound, start, rush, dart, escape; αναμ ἀρ Ορσυρ το λινγ, lit., his spirit bounded out of Oscur, 166-99.

Λινν, f., a pool, 22-8.

Λινν, f., a period, span; το β' ασθει τηνασά λε ν-α λινν, it would be a source of sorrow to him for life, 75-96.

Λιννε, emph. prep. pron., with us, to us, for us; αέτι λεόντι λιννε μαρι βιασόναιρε βίρι, but it is sufficient as reliable evidence in our estimation, 137-56. See λε.

Λινν-χοιμ, a., blue-surfaced, 114-55.

Λιον, m., the full number, strength, 9-81; ο λιον, the whole host (of them), 232-59; compare, α ηιομήλαν; ιρ ε ιριος . . . το λιον να θριαν, it will be the end of the whole Fiana, 176-44; λιον τά φίτεασο τε φιατάιν, ηc., shields for forty, shields to protect a band of forty regularly engaged in acts of plunder, 165, 166-92.

Λιοναίμ, v. tr., I fill, pour in; assemble; αι αν γενος το λιον αν ριόξ, on this hill the host assembled (poured in), 187-35.

Λιοτα, a., tedious, importunate, 158-34.

Λιό, dat. used for nom. ιά, a day 12-3.

Λοχτ, m., a fault; γαν λοχτ, faultlessly, 300-62.

Λομ (50), adv., close; γο λομ ριος κάκι ποιαιν αν φιαιν, closely, beyond all others, after the deer, 74-53; as adj. bare, destitute, 156-56.

Λομαιρε, m., a shearer, a shaver, 26-77.

Λομάν, m., a bare log, a bleak rock; anything having little covering in the way of flesh, bark, or the like, 114-79.

Λομ-χρεατάς, a., palsied, 31-102.

Λον, m., a blackbird; gs., 37-2.

Λον, a., impetuous, daring, bold, powerful, 19-19.

Λόρι, old form of λεόντι, sufficient; λόρι α τηνειν το λάιμ χαρτα βιν, sufficient its strength for the skilled hand of Fionn, 38-7.

Λορξ, m., a track, trace; λορξ α λάιμ, the trace of his hands (the dead slain by his hand), 182-14. See λύτ.

luatō, m., act of mentioning ;  
ná bí tá luatō go nociúnio  
cuairt a n éada, don't men-  
tion till we reach the scene of  
battle, 643, 644-74.

luatáil, f., act of moving,  
passing, stirring ; coim óir  
ó láim go láim ag luatáil na  
n-aonairán, golden goblets  
being passed from hand to  
hand by individuals, 24-81.

luatáim, v. tr., I say, mention;  
máj luatáim-ře, as you say,  
179-45.

luatáin, m., howler, 94-78.  
luatáin, m., from luatáil,  
vigour, activity, restlessness,  
140-80.

luaté, f., ashes ; acc., 139-  
85.

luaté, compar. of luaté, quick,  
fleet, 23-8.

luat, (also luatáir), m., speed,  
promptness, quickness, 30-9 ;  
ds., 242-59.

luatáim, v. intr., I hasten ; to  
luatáis ní Éireann, qc., the  
king of Ireland, who had  
poisoned weapons, hastened  
against Oscur, 177, 178, 179-  
92.

luaté, v.n., act of resting ;  
lying ; san luaté, without  
resting, 14-51.

luatim, v. tr. and intr., I lie  
down ; 3rd sing. ind. perf.,  
53-10.

lúineadé, -túige, f., a breastplate,  
coat-of-mail, armour ; lúine-  
adé náraí-séarí sléim, bright,  
sharp-fringed armour, 18-4,  
183-14 ; gpl., 10-75 ; dat.  
éarí a lúineáis slé, over his  
shining armour, 88-96.

luatáin, long-legged, 90-78.  
lúit, gs. used as a., nimble,  
fleet, 34-9. See riadáin.

lúit, m., vigour, strength, life,  
activity ; uifra iř lúit na  
náraí, the stay and  
strength of the Fiana, 50-30 ;  
an lúit go leir, all astir, all

eagerly searching for Fionn,  
230-59 ; feair ař lúit, a man  
of mobility, fit for service,  
345-63.

má (má), formed of má and  
the 3rd sing. subjunctive of  
the copula, if it be ; sáé  
feair aca má luat ag teaté  
(a teaté), every man of  
them, however quickly he  
may come, fast as possible,  
43-30.

macaom, m., a youth ; mac-  
aom mná, a young woman,  
maiden, 212-15 ; 'o'n mac-  
aom úri oo fuaigcail é,  
(struck the head) off the  
simple maiden who released  
him, 214-15 ; passim.

mac Cumáill an Óir, Fionn,  
so called probably from  
Leinster's association with  
gold from the earliest times,  
8-5. Cf. Láigéinid an Óir.

maiš, f., an inclined or affected  
attitude of the head, 54-77.  
maiš, f., pity, sorrow, woe ;  
maiš doim-řa o'fán tóá éir,  
woe is me left (who stayed)  
behind him, 17-2.

maiře, f., beauty, elegance,  
adornment, buó maiře oo  
Óia mo éruař, to take pity  
on me would enhance God's  
own mercy, 12-102.

maiř, a., good, agreeable, please-  
ing ; súp maiř leir fén a  
beit ař, that himself was  
pleased with having it (the  
greyness) on him, 188-28 ;  
éom maiř leó, equally, also,  
64-88.

maiř, m., a noble, a prince ;  
trí míle tóá maiřib tréan',  
three thousand of his valiant  
nobles, 3-3.

maiřeáir, m., goodness, excel-  
lence, 31-9.

maiřiř, f., exchange, 44-103.  
mallair, m., loiterer, 40-76.  
manaire, one of the hounds of  
the Fiana, 33-76.

τλαιόθεατη, m., act of boasting, vaunting; congratulating; σάρι τλαιότη, a shout of congratulation, 69-41.

τλαιότη, v. tr. and intr., I envy, grudge; brag; make a compliment of; boast; σιότε οο τλαιόθεατη οραιον σεαν σάιμε, ηс., let whosoever might grudge us a ray (or faint trace) of laughter, we really had cause to lament, 55-3. τλαιόθεατη, in its different forms is not easily rendered in English. Cf. οά τλαιόθεατη οητ ατάιμ, it is not that I wish to place you under a compliment for it; οά τλαιότη οητ έ, you are not to be envied it; βα τυαμάц λε τλαιόθεατη έ, it was a small matter to boast about; σιό συη τλαιό οραιον σεαν σάιμε, ηс., 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; βα έσηρ α τλαιόθεατη, it is but right to mention it with pride, 237-37; οο νόμηρα, ταη τλαιότη, αη λάη, or I overthrown, as you boast, 188-45.

ταη, as, governs dat.; ταη δαιηριόσδαιη, as queen, 140-13, ταη οά ηαιδ δημαδ αη ά άεανη, as there was no hair on his head, 67-20; ταη οο τηρόθεατη λεό, as they seated themselves, 21-81; where: ταη α ηαιδ Σοιλ, where Goll was, 144-13; ταη α θρηιη οη θιαη, where the Fiana are, 164-13; τυηαρ Σονάη ταη ηαιρ έσηη, ηс., Conans visit, where it was not right, in the breast of the monstrous beast, 66-20; how, ταη ένιη οη θεαη λε Θρεηη άη, how the woman fell at the hands of valiant Oscar; when: ταη

σονναη Θάηηη ταη θιν οη θηη-θέηη, when Daire son of Fionn saw the Fenian leader, 49, 50-20; ταη οο θιαλαθη Θηηη οη θηη, when Bran heard the voice, 113-84. ταηη, alt. form of θηηη, unless, 168-27.

ταηη άοη, also, with, together with; ταηη άοη ιηη θηη, in addition to that, at the same time, 125-32, 288-59.

ταηηθηη, (also ταηηθηηη), v. tr., I kill; 1st pl. perf., 37-4.

μέατη, m. and f., size, extent; μέατη α θηηηη θηηηη θηηηη, the size of her limbs and (the intensity of) her fury, 158-13.

μεαθηηηη, f., victorious battle shout, 194-93.

μεαθηηηη, m., the middle; μεαθηηη θεηηηη 16, midday, 29-19.

μεαηηηη, m., fraud, deceit, treachery, guile, craft, 14-46; gpl., 121-55; dpl., 131-55.

μεαηηηηηη, a., spirited, 154-13. μεαηηηηηη, f., courage, spirit, 108-79.

μεαηηηηηη, used idiomatically in such phrases as ιη μεαηηηηηη λιοη ηηηηηη, I am more concerned about the cause of my tears, 36-22; βα μεαηηηηηη λιοη, that I was most concerned about, 156-34.

μεαηηηηηη, v., tr. and intr., I think, imagine; οη θαιηη μεαηηηηηη λιηη θηηηηηη, ηс., when we thought the music was in a northerly direction, the noise of its strains was actually far away from us, 39, 40-52.

μέιηη, f., quantity; θα μέιηη, how many, 7-3; οη μέιηη θεηηη θέηηη, the number of the Fiana, 148-13.

μειηηηηηη, f., joy, merriment, 51-47.

mein, dat. of mian, f., mind; inclination, desire, 222-16.

Meinib, a., spiritless, enervated, feeble; *cmoróe nári meinib*, no frail heart, implying (Fionn) of the stout heart, 102-11.

Meinige, m., a standard, banner, 156-91.

Mian, f., mind, will, wish, desire; *mian inic 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]; *oo-geobairi oo mian*, thy will be done, 51-40; *nior mian léti*, it was not pleasing to her, 196-58.

Micáil, f., discredit, disgrace, 55-30.

Mionn-cumhádá, m., jewelled robe, 78-96.

Mír, dat. fem. of meair, a., quick; *ruí beirte ríb ari meirice mír*, q.c., before you become raging drunk, go each of you to his couch, 46, 47-82.

Míre, f., fleetness, speed, quickness; *míre meanman*, impetuosity, 39-40; *iscoinne meargachair míre*, against impetuous Meargach, 63, 64-40.

Mírcéim, f., ill or evil appearance; gs., 157-14.

Mo, my; *mo meargach cíusaló*, lit., my hardy Meargach, 40-40. In narrative mo is often used to indicate or qualify the subject.

Moé, early; as subst., an early hour; *ó moé maióne*, from an early hour of the morning, 33-9.

Mó, m., manner, respect, honour; dignity; *ári mó*, so that, 191-58; *cé guri móri*

mó, though great his dignity, 74-83.

Moó-maire, (super. of moó-mair), stateliest.

Móó-máraé, a., stately, 141-13.

Móiróe, greater (therefor), 137-85. See Corcár.

Monarán, (dim. of monar, work), m., little worker, 37-76.

Mongáir, f., screaming, a shrieking sound; *mongáir raoileann iorrusair 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.

Muicróe m., a swineherd, 138-85.

Muine, f., a brake, a thicket, 94-84.

Ná, conj., nor, or, and; *san mian cméadct ná goin lann*, without trace of scars and lance-wounds, 106-42; *beró tú ari níct bió ná ruasín*, you will get neither food nor rest, 185-45; *cári gáib an fían ná an riadó uasim*, where either the Fiana or the deer went from me, 68-53; *cméadct a óéanfaidh fionn ná ríb-re*, what would Fionn or you do, 44-95. [A more adequate treatment of this word will be found in the Vocabulary to "Eadctria an Amadán móir"].

Náct, dep. form of the neg. particle ní, containing the rel. *ír Conán Maol náct ní*, *san ghráim*, and Conán Maol who was not without surliness, 190-14. See Vocab. to "Eadctria an Amadán móir."

Náonbair, m., nine persons, 50-88.

Nárcaim, v. tr., I bind, unite; *oo nárcé ré mé*, he united me in wedlock, 200-35.

neac, indef. pron., one, someone, anyone, a person; with neg., no one, 24-4.

neall, m., a cloud; nealla rola, blood-red clouds, 15-29.

neall, m., a fit, a wink, 106-9. neamh-ruairic, a., discontented, unhappy, 373-64.

neamh, m., strength; profusion; le neamh ar fleas agur ar 1aoe, through the strength (number) of our spears and our heroes, 24-2.

neamh, f., countenance, complexion, brightness, 194-35.

neamhriog (neamhriog), condition of being inoperative; do cuit Oraoigheantoir neamhriog, Draoigheantoir rendered inoperative, 297-61.

neamhruann, gs. as adj., cheerless, 69-104.

neoin (noin), f., noon, um neoin, at noontide, 147-98. ní, neg. particle, not; somet. conveys a future sense; ní oul amac uait, you are not permitted to go out, 124-55.

neamh, f., brightness, colour, countenance; i p tu i p aile neamh eamh tnaidh, you it is who has a surpassingly beautiful countenance beyond all women, 197-15.

neamhrac, a., glittering, shining, bright; neat; beautiful, 105-79.

nio duf mò, variously written nio i p mò, nio p mò, nio ra mò, nio ra mò, &c., more, furthermore, henceforward, again, 7-18, 15-18.

nimeac (go), adv., venomously, 221-16.

nio p mò, any more, no more (in reference to time) meaning again, henceforward, 134-12.

nó, until; nò gur bár do céad-tar i uinn, till one of us is dead, 144-43; nò gur uait ari ois cinn, until you are headless, 187-45.

noe ar (noe ar), modern nior, derived from ní con no, through noe ro; combines neg. part. with ro perf.; noe ar loirceamair aon muic, we did not burn a solitary pig, 147-85. Mod., cá n.

noe, see noe. noe a noear-nairi mire 56, I made no mistake, 105-97; noe naib te'n fén ór cionn, there were of the Fiana over him only, 169-99.

noctam, v. tr., I unsheathe, expose, unfold, disclose, narrate; do noe tar-ja mo clairdean, I unsheathed my sword, 109-25; do noe an fian, the Fiana unsheathed theirs, 110-25; ó noe tar uáinn do jún, since you have unfolded your desire, 169-57; do noe Glanluadh annroin gan bhéis a turas réin le fionn, Glanluadh then unfolded (the circumstances of) her own journey with Fionn, 182-57; do noe taró, alt., 189-58.

nuig (go), adv., until, hitherto; unto, as far as; go nuig uileann, to the elbow, 115-97.

ó, f., a virgin.

ógánae, m., a youth, 52-95. See oearbaim.

óillíar, f., an awful monster, dual no., 35-6.

óineac, m., generosity; mercy, 2-86.

óinig, gen. of oineac, generous, liberal; i scuir oinig le ráinib, in generosity towards the bards, 176-92.

óirfioeac, m., a minstrel, musician, 134-91.

Οἰc, m., misfortune, grudge, 202-93.

Οἴn, from the ; somet. aspirates, as in οἴn ὅλεό, 122-43 ; somet. eclipses, οἴn οὐγνίοιν, 167-44.

Οἴn ! see Οc, 1-102.

Οἴn-βιτόe, a., of the yellow colour of gold ; auburn, flaxen, 63-10.

Οἱεύασč, f., a lock of golden hair ; gpl., 66-53.

Οἱυόδ, f., the thumb.

Οἵr, m., a fawn, a deer ; ηuάim nā η-οή, the noise of the fawns around Sliabh gCua, 42-2.

Οἵr ἀκό, aloud, 269-38.

Οἵrάv, m., pause, cessation ; Σέήn ἔμμαιο ἀn τ-οἵrάv, though the suspense was hard to bear, 162-92.

PaíRT, f., friendship ; ιe ιomao pάiRt, with much friendship or sympathy, 6-38 ; partiality, leniency, indulgence ; cάc ζan pάiRt, an earnest battle, 99-41 ; sympathy, affection, buό Σμεανn iр buό pάiRt leό mo ceόl, my music would afford them amusement and ensure me their sympathy, 274-61.

Ρίan, f., pain ; dat., pέin, somet. pίan, as at 472-68.

ΡίaRt, f., a monster ; gpl., 1-5 ; acc., 5-5, 9-6 ; passim.

ΡίaRtā, m., a scion, 114-42.

ΡίaRt, f., porridge, 52-103.

ΡίaR (50), adv., promptly, suddenly, 213-15 ; 129-33.

ΡίaRb, f., a bound ; dat. prieib, somet. prieab, as at 451-67.

ΡίaRb, dat. of prieab, f., a bound, 153-26, 196-27.

ΡίaRai, dat., harm, injury, damage, 152-56.

ΡίaRai, f., injury, evil, 216-15.

ΡάcTmāR (50), adv., passionately, in a fit of temper, 221-16.

Ραnηdóim, m., divider, 84-78.

Ρaon, m., a way, track, 67-10.

Re, (in modern Irish generally 1e, which see), with ; during ; beside ; ιonά Δ ορuιl πe ceόl ζo θeάriб, than all who profess music, truly, 196-35 ; πe πi linn, in our time, 39-95 ; πe n-a θaaoiб, beside them, 87-54 ; πe τ'feicrīn, a θiinn Δηm ζeāl, coincident with seeing you, Fionn of the sharp weapons, 160-99.

Re, f., period, time, span ; lem' πe-re, during my life, 23-102.

Reaсt, m., a law ; nā ηeаcт rēim, gpl., of the mild laws, 68-23.

Reaсtaipe, m., a steward, 45-82.

Reaмa, (ηeаm) m., phlegm, rheum, 84-11. Pron. ηaмa.

Reaмaн, from ηeаm, m., catarrh, rheum, 136-79.

Reiό, a., gentle, smooth ready to start, 10-8.

Reim, f., sway, power, authority ; fame, 35-47 ; πe ηeim buaόa, in a commanding position, 108-55 ; Δ ηeim ηo luao, to recommend their release, 222-59 ; τά ηeim Δg ηo οpεin ζo ηiοi, the Fiana have freedom (power) for a certainty (now) 603-72.

Ri, dat. ηiS, gen. ηiοg, a king ; ηi Σacraп nā οpleao, the festive king of the Saxons, 3-1 ; ηi ηiS Σreаs, on the king of the Greeks, 4-1.

Rian, m., a course, way ; nac pāo aп ηiаn ζuη ηoηiS ηiб, that ye are not far from trouble, 8-28 ; οm' ηiаn, from my path, out of my way, 344-63 ; ηi Δoη ηiаn, in the same direction, 16-75.

Riaр, f., treatment ; ηa οpаs-aiηη ηiаiη ηaηiη buό ζeаrt, were I properly ministered to, 88-104.

Ríg-péinió, m., kingly leader, commander-in-chief of the Fiana, namely Fionn, 30-2.

Ríocáit, m., state, condition, 137-26.

Ríosgrád, f., a line of kings, dynasty; *riúisgrád uaire* Éireann, dynasty of the nobility of Ireland, 34-95.

Ríp, alt., form of *leip*, prep., to, with, 133-43.

Riu, prep. pron., with them, 23-102.

Roéctain, f., act of reaching, 64-10.

Róid, m., a road, a highway; *fuat glinne Riois na róid áig*, the spectre of Glenree of the prosperous highways, 22-6.

Roiéim, v. tr., I reach; 3rd pl. perf., 12-52.

Róim, prep., before; in the gaze of, 56-40.

Róime, prep. pron., (pronounced 'ree'); also *riomair*, *riomairí*, before him, 156-13.

Róinn, f., division, 67-88.

Róma, see *Túraí*.

Rórc, m., the eye, dpl., 123-50; *an rórc mó-bláit*, his most beautiful eye, 168-99.

Rúaid, f., a rout; *riúaid* *óriúime*, a hasty retreat, 64-104.

Rúadáil, m., onslaught, onset, rush; rout, 137-33.

Sáll, over yonder (implying motion thither), 200-15.

Sáim, a., tranquil, happy, contented, mild, pleasant, easy, gentle; as subst., a scene of tranquility, or rest; *an rám go olúit*, out from this scene of tranquility (or sleep) arm in arm, 338-63.

Sámail, f., an image, likeness; *do* ' *rámáil-re* *ní* *rém* *an* *gníom*, it ill becomes one such as you, 180-57; *í rámáil* *rámáis*, in the form of a giant, 642-74.

Sámluigim, v. tr. and intr., I appear, seem, dream; *an t-áin* *do* *rámáiluigeadó* *o* *éin*, when it appeared to him through it, 123-32; *bréag* *leó* *níor* *rámálaó* *riam*, a lie by them (the Fiana) was never conceived, 182-35.

Saoi, m., a sage, a chief; *raois-téadó*, alt. gpl., *do* *b'iomála* *lúiméad* *raois-téadó* *raoi*, many a coat-of mail that belonged to noble chieftains, 77-96.

Saoi, good, noble, sage; *de* *conair* *raois-té*, well-bred hounds, hounds having leading qualities, 23-76; 129-79, and passim.

Saoi, 49-77; see *conair* *raois-té* under *raoi*.

Sápháil, f., superior host; *an rámáil na scáthioic*, superior of the best host extant, 55-103.

Sápmisim, v. tr., I surpass; *le* *n-ári* *rámuis* *matsead* *con* *na* *scáthioic*, *q.c.*, 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.

Scáirt, f., a loud shout; act of shouting, gs., 88-31.

Scáirtim, v. tr., I shout; call suddenly; *do* *rásairt* *do* *bois* *óri* *ári*, he called boldly and loudly, 429-66.

Scatáirna, f., loud or noisy calling (as a bird); *rásairna* *lom* *leitnead* *laoi*, the startled call of the blackbird of Letter Lee, 37-2.

Scannair, m., a fight, 154-91.

Scáraid, m., act of parting; *do* *rásair* *ánoéit* *leip* *an* *ópéin*, your parting to-night with the Fiana; *do* *rásair* *do* *éadá* *le* *Fionn*, your battalions have parted with Fionn, 131-98.

Scáthaim, v. intr., I part with, separate from; 'oo ḫcán pionn iŋ Dáire binn ṣealað ó ḫlige na ḫfian, Fionn and musical Daire deviated for a time from the path of the Fiana, 49, 50-52.

Scáth, m., shade, shelter; no ταιτρον μιλε ἀπιν οο ḫcát, ηc., 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; ḫcél ba mò, a matter of greater moment, a more regrettable matter, 196-100.

Scéala, tidings, 150, -13; 61-96. Compare τεάctα, ηc.

Sceimle, f., a rout, 20-29.

Scéin, dat. of ḫcian, f., a knife, 54-20.

Sceólán, one of Fionn's two favourite hounds. Sceólán, 40-81. See ḫfian.

Sciariðs, one of the hounds of the Fiana, 32-76,

Sciát, f., (somet. m.), a shield, 21-4.; dat. 178-14.

Scíor, m., fatigue, weariness, 27-2.

Scóitím, v. tr., I sever, tear, drag, 3rd sing. imperf., pass., 22-4; ḫsíp ḫcoit na cinn ve céad laoð, until she cut the heads off a hundred heroes, 127-12.

Scréadáim, v. intr., I scream, 3rd sing. ind. perf., 54-10.

Scuipim, v. intr., I cease, stop; 'oo ḫcuipreáðaðið ḫðaon ḫan ḫð, and they both ceased fighting without doubt, 52-40; 'oo ḫcuipiðið vínr veað- laoð, the two heroes desisted, 145-43.

Scup, m., act of desisting, ceasing; 'oo ḫcupiðið ḫn ḫgleð, to separate, 122-43; ḫpiñ ḫcupiðið ḫn ḫð, at the cessation of the slaughter, 65-96.

Seabac, m., a hawk, falcon, 24-8.

Seac, in phr. pō reac, by itself, individually, specially, 23-4.

Seacnáð, m., act of avoiding, protecting against; ḫméad ḫo-θeir ná ḫeacnáð tū? how comes it that you avoid him? 201-35.

Seacján, m., straying, wandering; 'oo ḫaið an ḫeacján 'n-a ḫian, that their path was through devious ways, 34-52.

Séad, m., a jewel, a treasure; a present, gpl., as a., 62-23.

Seal, m.; a period; 'once upon a time,' 4-46; real ḫraða, a long time, 145-98.

Sealað, m., a period, interval; space of time, 50-52.

Sealȝ, f., a hunt, chase; ḫsac ḫeapr níðið i n-10að a ḫealȝ, every man of them (here, seemingly, the whole host) in his place in the hunt, gpl., 31-4; dat., reilȝ now very much used for nom., as in the case of most nouns of the 2nd decl.

Seanma, gs., of τείνnīm, act of playing music, 374-64.

Sean-mala, f., old eyebrow, 95-84.

Searwigsim, v. tr., I endure, stand; 'oo ḫearwigsir vó ḫlóigstib ḫinn, that you endured (fought) for the hosts of Fionn, 92-41.

Sé ḫcero, one hundred and twenty, 158-91.

Séiroim, v. tr. and intr., I blow; 'oo ḫcero ḫo ḫcuiñ iŋteac iñm; ḫluðir, that blew right into my ear, 78-48.

Séim, a., fine, smooth, gentle, 17-4; iñ ḫmáil iñ τείμe ḫeaptið a ḫbriðiȝ, their (the fingers') influence will be more conciliatory thence-forward for that reason, 296-61.

Seinnim, I sing, play ; act of singing ; to sing, 289-61 ; seinnim gliaó, music of battle, gpl., 372-64.

Seiréam, m., six persons ; ór cionn a fír:ri clainne réim', over his six gentle sons, 68-96.

Seoč, beyond ; besides ; instead of ; róin seoč riár, east beyond west, 15-21, 67-23, and passim.

Seól, m., pace ; direction ; ór reól lom-lúit, at a really active pace, 538-70.

Siȝin, f., a sign, token, portent ; fíeáč ór riȝinib an deir, observe the portents of the heavens, 24-29 ; also riȝne, Latin, signum.

Síoda, m., silk, 17-4.

Síoráim, v. tr., I search ; ól ríomháitóe an doimh ró fíeáč, if the world were searched over specially, 32-4. See ríum.

Síotčuairí, enduring, tenacious, 55-77.

Síum, v. tr., I seek, search, demand, ask ; nár ríuear áct riȝre, that I did not ask, save you, 211-36 ; ríuear Caoilte an ȝnéil ȝóir, Caoilte of the righteous tribe searched, 109-47.

Sít, m., the reserve of vital strength, the last remnant of life ; an ríč pháir, a sudden bound, as a last resort, 45-20 ; an ríč áigmeíte, the regrettable bound (from the serpent's point of view), 52-20.

Sítčeól, m., fairy music ; rítčeól ȝuain, fairy music calculated to induce sleep, 86-54.

Slábhraó, m., a chain, dat., 43-4.

Slán, a., sound, whole, healthy much used in toasts, prayers,

good wishes, challenges ; ór ȝlán ró' ȝearaib áct nro ȝmáin, qc., 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 ; ȝlán go ȝpaca rúil mař róin, good health (success) to all thus seen by human eye, 19-81. It implies a challenge.

Stéaȝ, f., a spear, a lance ; gpl. 24-2 ; dual, 19-4.

Stéib, old dat. of ȝliaib, a mountain, moorland, 46-5 ; ór an ȝenoc ór cionn an ȝpléibe, on the hill over the moor, 78-83.

Sliaibán, one of the hounds of the Fiana, 43-76.

Slóȝ, m., a host ; ȝlóȝ cille, a fairy host. See ȝihearþbaó, 31-19.

Slóȝim (also ȝlogaim), v. tr., I swallow ; past pass., 33-19, 37-19.

Slóinnim, v. tr., I recount, record, name ; go ȝloinnrió mé ȝib ȝan ȝliȝ, qc., until I recount for you steadily the (incidents of the) struggle between Fionn and Aonghus, 4-80 ; ȝloinn ȝúinn ȝan eadþaíó, trace for us without omission, 23-87.

Snáim, m., act of swimming ; 'ræn ȝnáim, 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 ; 'ræn ȝnáim, swimming, *not* by boat, or other means.

Snóð, m., appearance, visage, 62-10.

So, subst. pron., this ; ȝr ȝic ȝo 'o'n ȝéim, this means annihilation (spells ruin) for the Fiana.

**Soin**, that ; **is leóri leat soin** mo rcéal tmaid, a proleptic use of soin, introducing subject, i.e., mo rcéal tmaid, lit., you have enough of my sad story, 527-69.

**Sóirt**, m., a sort, kind ; **a fóirt**, the like of that, 124-50.

**Sofað**, m., cessation, 47-40.

**Spéir**, f., concern, interest, 33-22.

**Spæð**, f., a brook, a stream ; gpl., 48-2, 52-23.

**Spóill**, m., satin ; **léine spóill**, a satin garment, 16-3.

**Spuē**, m., a stream, dat., 35-2 ; **coitlað ró fíruē** Ósra Ruaidh, to sleep by the stream of Assaroe.

**Spuē**, m., a stream ; **níl ó'n** rpuē 'n-ári bairtseadó Chríost, 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 fíruēaib** Ósra, in streams of tears, 122-50.

**Suum**, f., extent, quantity, 2-5. See under cuium.

**Stánað**, here poet. for **rtáonadó**, m., act of flinching, yielding ; **caé sán rtánað**, an unflinching struggle, 100-42.

**Stáonadó**, m., act of relinquishing, retiring ; **rtáonadó ó'n** scaté, qc., to give up the contest until sunrise next day, 135-43. See **rtánað**.

**Stímacadó**, m., act of tearing, rending ; **rtímacadó buile**, a furious onset, 217-15.

**Stíóicim**, v. tr., I rend, I smite ; **oo rtíóicreadó ré an ceann** ósra, he would have struck the head from his (Conan's) body, 220-15.

**Suaíóte**, p.a., shaken, worn out 50-9.

**Suan**, m., rest, repose ; **do-**

**néarlað** suan ó n-ári ngearf-áib tóinn, that would bring us relief from our spells, 465-67.

**Suaír**, up ; **reól-éann** suar, a mast erected (in a perpendicular position), 92-84.

**Suirðim** (**furðigim**), v.tr. and intr., I sit ; set, place in order, arrange ; **an uairi** do fíriðeað fíonn ári scóin, when Fionn used to arrange our hounds, 25-4 ; **'n-á ruiðe**, seated for a time, 30-4 ; **ruiðtearí** báirio, hist. pres., tables are set, 70-10 ; **ruiðtearí** linn an tressí móri, we fall into line for the great hunt, 64-83.

**Sul**, before, 29-19, 58-23, passim.

**T'**, contr., for **do**, thy, 2-86.

**Tábaírt**, f., act of giving ; **tao** fíein do tásbaírt óá éionn no na fíana uile do ósceann, to sacrifice themselves therefore or behead the Fiana to a man, 25, 26-94.

**Taca**, m., a support, prop, stay ; **taca cléib**, a bosom friend, 36-103.

**Tácaí**, m., a struggle, contest, fight, engagement, 4-80.

**Tágam**, v. irreg., I come ; **ist** pl. perf., **tángamair** sán bhrón sán fíor, we came without sorrow or fatigue, 27-2 ; **ní éiocraíte leat . . .** na fíana claoiðe, you will never be able to defeat the spells, 185, 186-57.

**Táidbhe**, g. id., a ghost, a spectre ; **táidbhe** an doimain 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.

**Táin** (alt. 2nd sing. of **atáim**), you are, 123-55, 25-102.

Ταιρβεάναð, m., a vision, omen, forecast; ταιρβεάναð ῥ' ἐγάσαιλ ἀη δάέ δυαιρ, to foresee every danger, 60-30; ταιρβεάναð ὅσ, he was shown that, 125-33.

Ταιρε, f., reserve, store, treasure; much used as a term of endearment, 35-47; ταιριφτιό, in reserve, stowed away, 8-75.

Ταιένιμ, v. intr., I please, agree with; το έταιέν le Όμηοιγεαντόη δο μόρι μαρι το ρειννεαð ἀη σέοι le Όάιηε, the manner in which Daire played the music pleased Draoigheantoir very much, 301, 302-62; το έταιένισ, id., 305-62, 397-65.

Ταλμάιν, dat. of ταλάιν, land; ἀη ταλμάιν, lying prostrate, thrown down 41-40; μυ τάρι μιτίσ ἀη έταλμάιν τρυιμ, a pig that traversed rich land, 38-32.

Ταν, m., occasion, time; ἀη ταν, when, 132-12.

Τάν-έυαιρο, f., a visit by a host, journey, expedition, 120-32.

Ταοð, f., side; sometimes used idiomatically, as in το βί ταοð λιομ-ρα μαρι ινγίν, whose only daughter I was, 267-17; ταοð ἀη ταοιð, party against party (perhaps, side by side); 16-29. ταοð ἡ ταοιð, side by side, 242-37.

Ταοιρεαð, m., a chief, leader; ὁ ταοιρεαð δο παονðαι, from the leader and his squad of nine (upwards) or from the commander of the squad of nine, 50-88.

Ταομ, m., a weakness, fit, sudden attack of illness 106-25.

Ταομαð, m., pouring out, teeming, pumping, 118-79.

Ταρα, f., life, vigour, activity, 8-102.

Ταη, beyond, over; ταη cionn ἀ μηά, in satisfaction for his wife (for having detained or sheltered her), 232-36.

Ταη η-αιρ (also ταη αιρ, ταη η-αιρ) back, by way of returning, 43-9; ταη μ' αιρ, behind me, 155-34.

Τάριλ, defect. verb, 3rd sing. past; it befell, happened; met; ηιοη τάριλαιό μιλαη λιομ, I never met, 139-43. [Usually followed by αη].

Ταηρνα, across; ταηρνα ἀη ἀν μάιξ, lying across the plain, 79-96, also τρεαρνα.

Ταητ, prep. pron., past you; ιη ηι μιαθ τιοθ δαη ουλ έαητ ἀετ βεαδάη ηε ηυέτ ιμ-τεαέτ, and there remained of them who had not passed but a few on the point of passing (going). This use of έαητ is yet common in the West, 39, 40-19.

Τάρι, m., tidings, account, 178-34.

Τεαέτ, m., act of coming, to come; τά οτιγεαð λιν τεαέτ ἀη ἀ ἐγάσαιλ, if we could succeed in locating it (getting) it, 464-67.

Τεαέτα, m., a delegate, a courier, ambassador, 72-83, 53-95.

Τέαð, f., a string; ἀη τέιρο μιαηρέ, lit., on a happy string (in a pleasant vein), 390-65.

Τεαξιαð, m., a household, 16-81.

Τεαξιάιλ, f., meeting; conflict, 66-88.

Τεαnn, m., strength; μο τεαnn, my strength, support, 26-46.

Τεαnn (50), adv., stoutly, boldly, 170-44.

Τεαννάν, something stout and firm though small, 78-78.

Τέαμπαίμ, v. intr., I escape from, recover from, return ; ρόν ἀν συρ τέαμπαίμ ἀρ να νέαλαιβ, when she recovered from the influence of the spells, 201-58 ; ηιορ τέαμπαίμ ἀν νεάč τε'ν ριασ, not one of the host escaped, 81-96.

Τέαρ, in the south (stationary) ; ὁ τέαρ γο τυαιό, from south to north, 100-11.

Τέαρτυγιμ, v. intr., I am wanting ; ἀν μέρο τε'ν βέιν το τέαρτυγ υαιό, the proportion of the Fiana absent or missing, 148-13 ; ριν ἀρ τέαρτυγ υαιν τε'ν βέιν, that is what was wanting to us of the Fiana, i.e., every man we sent out was slain by Tailc, 244-37.

Τειβίμ, v. intr., I fail, disappoint ; ηιορ τειβ μιρε μιδιν ρόρ, I have never yet failed you, 69-31.

Τειέαδό, m., act of fleeing, dat., 28-52.

Τέιγιμ (v.n., τοι). I go ; 3rd. sing. ind. perf. dep., lá τά πνεαστιό βιον, a certain day on which Fionn went, 1-3 ; τοι ἀ πνεαστιό θιων διρ ἀρ σιονν, before the sun had reached the meridian, 4-3 ; γο πνεαστοη μιτε υαιν ἔμ τυαιν, until they all retired from us to rest, 192-14.

Τειλς, f., a cast ; something projected, or bounding, 66-77.

Τειπικε, f., scarcity ; indifference ; want of eagerness ; γαν τειπικε ἀ ῃρονν 1 η-η πνάιλ, eager for their contest ; lit., without littleness their desire for their (hostile) meeting, 166-44.

Τί, in phr. ἀρ τί, intent on, about to, on the point of ; ἀρ τί ειριγέτε, with a view to standing up in my company, 96-97.

Τιγιμ, v. irreg. intr., I come ; τιγ ἀ σκυιο διρ γο τιγ να ῃριαν, their gold comes into the possession (lit., into the house) of the Fiana, 8-1 ; ναč τιγεαό ἀ σειορ γο τιγ ῃιν, whose rent used not come to Fionn, 12-1 ; νο τιγ ἔαρ μιη, who came oversea, 58-10 ; τιγ ηόμπα βεαν, ηc., a woman of most beautiful countenance appeared before them, 62-10 ; γο οτιγεαό ῃομ το ῃεάτ το ῃα, that your tomb and your (last) day might come through me, 132-26.

Τιμ, a., timid, spiritless, 60-23. Τιονρενάη, v. tr., I propose, purpose, intend ; ονταστο ηιορ έιονρειμ ἀν ῃιαν, the Fiana did not even think of sleep, 22-19, lit., begin to.

Τλάρ, m., weakness, timorousness, defeat ; γαν ριορ τλάρ, heedless of weariness, lit., without knowing either defeat or the strength of victories (joy of success), 186-14 ; γαν τλάρ, fearless, 35-22 ; γο οτασαιό τλάρ ἀρ μο ῃιόρ, that my voice may grow weak, 223-101.

Τλάτ, a., faint, weak, soft ; νάρι τλάτ 1 ηγλειc, who were vigorous in conflict, 266-38 ; γο τλάτ, adv., 140-56 ; τλάτ, 166-57.

Τηάτοτε, p. a., exhausted, wasted, 50-9.

Τοέαιτ, f., act of delving, rooting ; ησ τοέαιτ να ῃιαμ, delving into the mound, lit., rooting the cave, 194-27.

Τοέιλιμ, v. tr., I dig up, excavate, 1st pl. perf., 215-101.

Τοέτ, m., a fit of passion ; silence, 26-81.

Τοξαίμ, v. tr., I choose, select ; μυνα ὅτοξραίο μέ ταρι  
έτιλε, ηc., 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, τόξδαρ  
άρι πνιαοιόθεατ ρίνν, raised (released us from) the magic spells ; τόξαιμίο ἀρι μεαδό-  
διη, we raise our shout of triumph, 133-91.

Τόιη, f., pursuit, chase, dpl., 32-22.

Τοιρέμιμ, v. tr., I bestow, 3rd sing. s. pret., 211-15.

Τοιρηναέ, a., inclining ; ταρι  
έτηριασ ̄τοιρηνέ, like a gliding rock (crushing all before it), 144-91.

Τοιρέ, f., journey, expedition, 110-79.

Τοιλ, m., a hole, a cavity ; 1  
οτοιλαίδ πα γελαστ ἀσ ἀη  
τηίη, in the cavities of the ears of the three, dpl., 98-54.

Τοιλαό, m., act of perforating, tearing, carving, 33-6 ; ἀρ  
η-α τοιλαό ρο'ν ̄σειη-τηειέ, pierced by the sharp spear, 112-97.

Τονη-τηέαν, a., strong-bil-lowed, 114-55.

Τοικ, m., a wild boar ; gpl., 28-4 ; 44-4.

Τοιρέαιμ, v. intr., I fall, am slain, 12-6.

Τοιρέατέ, p.a., overthrown, vanquished, 135-50.

Τοιτ (ταητ), prep. pron., past you, 21-39.

Τορέ, m., a message, concern, inquiry, 577-71.

Τράέτ, m., act of treating of, recounting, discussion ; ἀ  
οτράέτ ρύο ρο ̄θειτ ἀρ  
τιμέτ, talk of them (their history or story) to be in progress, 5, 6-38.

Τράέτάν, m., a traveller, 132-79.

Τραορτ, one of the hounds of the Fiana, 108-79.

Τράέ, occasion, a period, a space of time.

Τρέ, prep., through, 50-53.

Τρεαδάιμ, m., ploughman, 130-79.

Τρέατ, m., a drove, 87-83.

Τρέαν-βυιλεά, a., of mighty blows, 262-17.

Τρεαρ, m., a fight, a fray ; gpl. 32-6 ; n.pl., 42-7.

Τρεαρ, adj., (precedes its noun). third, 75-41.

Τρέισιμ, v. tr., I abandon ; ἀη  
οτρέισρεαό ̄σο ̄λα ἀη ̄γλεό,  
would he desist from the fight overnight, 50-40.

Τρεοη, f., direction, guidance, 33-47.

Τριαλ, m., act of journeying ; a march ; ̄σάρι ̄τριαλ ρο'ν  
βέιν, where the Fiana were wont to travel, 314-62.

Τριαρ, m., three persons, 12-46. See τριηύ.

Τριατ, m., a chieftain, a noble ; ds., 72-10.

Τριή, gen., three persons ; somet. dat., as ἀσ ἀη τηή, 98-54.

Τριηύ m., three (generally of persons), 84-24.

Τριομ-έαορό, f., a heavy or solemn lament, 406-65.

Τριομ-νέατ, m., a spell or short period of heavy sleep ; ̄  
οτριομ-νέαταιδ ̄βάιτ, into (all but) the heavy sleep of death, 104-54.

Τριαδ, m and f., pity, compassion ; ρομ ̄τριαδ ρο ̄θειτ  
βεό, my being alive is a matter for pity (to me), 20-1 ;  
̄τριαδ ἀη ̄ρέατ, it is a sad state of things, 29-2 ; ̄τριαδ  
τιομ ̄γάρ, and I would not regret their condition, 168-57.

Τριαδ-λούδη, m., a pitiable leper, 489-68.

Τρυαδίς, gs. of τρυαδός, pity, used adverbially with δό, 54-10; also at 171-99, δό τρυαδίς, sorrowfully.

Τρυαδίστημέν, m., an object of pity, 456-67.

Τρυαίτ, f., toss, 106-79.

Τρυαή, m., an omen; threat; τρυαή φοίτ, an omen of carnage, 19-29; τοῦ έντος τρυαή ἀπὸ τοῦ νέφεον, who sought to overthrow the Fiana, 120-42; verb, 3rd sing. perf., δύει τρυτιτόμ-ρε ιψέοντος, your fall is what is presaged, 80-48.

Τρυαμαργαθάτ, f., an account, 152-13.

Τρυαμαρη, m., smiter, 86-78.

Τρυατιμ, I give; τένε φίοννον δύοι γεατέα ιψέοντος in Spain, 9-1; idem, 13-1; 3rd sing. s-pret., 210-15, τρυατούντη ἀπὸ τοῦ ιύτ, (she) gave us back our vigour; μαρτυρία τρυατούντη ηγετέα, how the three turned their backs on each other, 20-22; τένε φίοννον λιννε ηγετέα, Fionn turned his back on us, 173-100; τένε ἀπὸ τοῦ ιαού ηγετέα, that caused the hero to have lost form, 98-24.

Τρυατόμ, (τρυαταίη) 1st. pl. perf. of τρυατιμ, 4-93; τρυατόμ δό φίονταρι φεατόδα ηγετέα γελούντα Σάθηδ, 31, 32-94.

Τρυτε, f., a flood; φόρος φεατούδα ηγετέα ηγετέα, under a flood of spells (upon us, lit., in our company), 354-63.

Τρυτίμ, f., a fall, the act of falling; τοῦ τρυτίμ τοῦ ηγετέα γενετόντος, that your fate would be a loss to the Fiana. [The student would do well to transpose this line], 90-41.

Τρυλαέ, f., a hill, a mound, 13-8.

Τρυμαρ, m., a visit, journey; ἀπὸ τρυμαρ πατόμα, on the way to the grave, 36-87.

Τρύμνατ, m., tossing, tumbling, rocking, 45-2.

Τρυτιτέο, of. ringing cry, 30-76.

Τρυπή, f., a cave, grave, pit; η-τρυπήδαιν πατόμα, in the pits of torment (hell), 58-104.

Τρυπέ, pl., nobles; vpl., 1-80.

Τρυτέν, a., green.

Τρυτένη, m., dim. of τρυτέν, a prop; also green. Τρυτένη (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.

Τρυτένητ, f., a howl, a mighty shout, 142-33.

Τρυτένηταδ, m., act of shouting vociferously.

Τρυτένητόρη, m., a deafening shout, 326-62.

Τρυμαν (τρυμάν), m., terror, fear, dread, horror, amazement, 128-12; τοῦ γαδού εαγαλιψέοντος ηγετέα Σάθηδ, fear and trembling seized Ailne, 611-73; also 120-79.

Τρυμνάς, a., fearful, dreadful, 144-80.

Τρυτάδ, m., a small number, unit; η-τρυτάδη ηγετέα ηγετέα ηγετέα, I am alone here, i.e., we represent little or nothing there (here), 50-82.

Τρυτάδη, a., dreadful, terrible, horrible, 87-83.

Τρύτη, očón, ón τρύτη, ón! sighs, notes of lamentation, 1-102.

Τρύτη, breast; see τρυτη, 40-19.

Τρύτην, m., a groan, sob, 72-77.

Τρύτη, pl. of τρύτη, m., evils, malicious deeds or actions, 46-5.

Τρύτην, dat., the elbow; ἀπὸ τρυτηνί τέλε, on his left elbow, 86-96.

ԱԼ, dat. sing. f. of օլ, a., great, mighty; և ուժունն ալ, in powerful Ireland, 10-1.

ԱՐ, f., clay, fresh earth; ար ար էմման, on the fresh earth, 83-41; (usually applied to the fresh earth of a newly-made grave); էօւլամայ ար և քայտա, we dug the fresh earth of his grave, 215-101.

ԱՐԵԱՐԵԱԾ, f., want, deficiency; the lost or missing; բա թամաւ լե թօշ սիլ սիրեարեած ար ոցան-լաօշրած, like (as numerous as) the ghosts of the dead hosts of a churchyard were our missing pure heroes, 32-19.

ԱՄ, prep., around, about, by; սմ ուօն, by noon, 44-4.

ԱՄԱԼ, m., the navel; սմալ Օրսուր պամ-բամ, the navel

of Oscur of the bloody weapons, 114-97.

ԱՐ, a., fresh; ցո հար, copiously, 174-100.

ԱՐԵԱՐ, m., a volley, a thrust; էս Կարեալ բոժա առ սրէար տօն էրաօրից տրէ լարար, Caireall in a red-hot passion aimed a choice or well-directed thrust of the spear, 110-90.

ԱՐԼԱՅԻԱ, f., speech; առ բացար այց ար սրլայիա? (առ բացար ար սրլայիա այց?) did you reach him while the power of speech remained with him? 64-96.

ԱՐԼԱՆ, f., the haft; սրլան մո թլւշէ, the haft of my spear, 89-97.

ԱՐԼԱՄ, f., respect, veneration, 98-11.

ԱՐՐԱ, 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; eclips., 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 Čuinn; L. M., Leat թօշա; 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 **Δού** θεάς, **Κονάν** μαολ, **Τσαολήσηρ**, **Τιαριμυτο**, **Φιόνν** μας **Κορά**, **Σαρηταίο**, **Σιλανιαύο**, **Ιοβαράν**, **μας Ιυγάρο**, **Μεαργασά**, **Ποιρηιαύο**, **Ραρηάν**, explained by the context, or already familiar to all readers having even an elementary acquaintance with Irish folk-lore. A few place-names, **Σλεάνη** θά θάιλ, **ινθεάρι** Σηίσε 1 **νυλταιύ**, **λειτήρι** Λαοι, and **Μηένος** Λιαόδιτ have not been identified.

**Δονήσηρ** ον θηοξά, 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 **Τιαριμυτο** & θηιθνε.

**Αρτ** Αενήρη, 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.

**Βάννα**, the Bann; reckoned one of the fourteen chief rivers of Ireland, 57-87.

**Βεανη** θανατηρ, the hill or peak of Howth; gs., 9-6; dat., 143-13.

**Βοινη** μας θηεαται, commander of the Fiana of Britain, 101-89.

**Σαιρήρη** θηρεαται, 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 **Σαιρήρη** θηιατηνιον, 24-94.

**Σαιρεαλι** ιρ βαολάν, θά μας θηοξά η θηιαν, Carroll and Phelan, two sons of the king of the Fiana, that is of Fionn, 197-93.

**Σαιρηζίν**, now Carrigans on the Foyle, near Derry, 15-51; **Σαιρηζίν** θηη τηάδα η θηιοζ, 18-51.

**Σαληρμινη**, father of St. Patrick. **Σαιοιτε** μας Ρόναιν, one of the leaders of the Fiana, and cousin of Fionn. He, like Oisin, is represented as having long survived the Fiana, 238-37.

**Σιαρηράν**, son of Meargach, 23-46.

**Σποκ** ον Δηρ, 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.

**Σημαζαινη**, dat., common in Irish topography; **Σημαζαν** Σαιρ, 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 **Τιαριμυτο** μας θηεατηρα **Σειρηνεοι**, 66-82.

Τάχός, the god of the Tuatha  
De Danann, 6-80.

Τροθαοῖ, f., the river Drowes,  
flowing from Loch Melvin in  
Leitrim into Donegal Bay,  
49-7.

Τρομ Κλιαθ, Drumcliff, in  
Sligo; site of a Columban  
monastery, also round tower  
and cross. Places of the  
name in Clare and Down;  
dat., 19-6.

Τρομ Τεαρης, 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  
Αγαλλιάν να Σεανόρας and  
Trans. Oss. Soc., 14-4.

Τρυμ Λιρ, 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, Leit-  
rim, 46-2.

Εαρ Ρυαο (Εαρ Δούδα Ρυαιό),  
Assaroe, the cataract on the  
Erne, near Ballyshannon;  
gen., 35-2; Εαρ Δούδα Ρυαιό,  
60-7.

Ραολάν, a son of Fionn mac  
Cumhaill, 15-86. See Σαιρ-  
εαλλ.

Ράτα Κονάν mac Μεικ Κον, one  
of the three Fothadhs, sons  
of Lughaidh mac Con and  
Fuinche, daughter of Nar.  
Ρόταο Κανάν 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 ρόταο Κανάν  
and ρόταο Κανάννε. In  
the Ουαναρι (Irish Texts  
Society) it appears at least  
three times as ράτα Κανάν  
or ράτα Κανάνο, while it  
occurs three times in the  
Transactions of the Ossianic

Society as ράτα Κονάν con-  
sistently. Some of the later  
bards may have rendered  
this particular ρόταο as son  
of Κονάν Κίν Σλέιβε, and  
Κανάν, and varied the name  
accordingly.

Τιονναθραιά, f., dat., of Τιοννα-  
θαιρ (compare Τεαματη,  
-ηματη). There are several  
places named Fionnabhair in  
Munster, and all over Ireland.  
This probably refers to the  
fort near Kilfenora, 67-  
82.

Τιοννατηρ, probably Foynes, 67-  
82.

Τιονν-Λούτα Τεαρης, original  
name of Λούτα Τεαρης, which  
see, 69-20.

Τιονν mac Κυμαίλ, 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 Teach-  
mhar; 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.

Τομμαοίτ να ίριαν, probably  
Fermoyle, barony of Upper  
Ossory, Queen's Co. There  
is a Τομμαοίτ να ίριαν in  
Sligo, and another in Iveragh.  
The Formaols are believed  
to have been the hospitals of  
the Fiana.

Σαθηρ, gen., (nom. being Σαθαρ  
and Σαθαιρ), 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.

Siúllum, Galway; gen. 36-2, pronounced Siúllum, as in Munster. See *μντ*.

Siéann Ármá, m. and f., Glenarm, in Antrim; gs., Slinne hÁrmá, 25-6.

Siéann an Smóil, 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. Slinne Smóil, 5-8; Siéann Smóil, also, near Lifford. Siéann Óiréá, probably Glendorragh, Addergoole, Mayo, 11-6.

Siéann Inne, a valley in Westmeath through which the Inny flows.

Siéann Ríos, m. and f., the valley of Glenree, through which the river Newry flows, gs., 22-6.

Sobhá, see *Σάβηα*.

Soll mac Móirna, leader of the Fiana of Connacht, and the peer of Oscar in valour in the estimation of his followers.

Inois, India; an Inois Mór, the Indian Empire, 7-1

Iorriar, m., an extensive district in the north-west of Mayo; gs. 43-2.

Leatárho on the slope of Cnoc an Áir.

Liagán, one of the sons of Meargach, 24-46.

Loc an tSléibe, seems another name for Loc Óearig, 5-18.

Loc Ceara, Loch Carra in Mayo, formerly called Fionnloch Carra, 39-7.

Loc Óearig, Loch Derg, Co. Donegal; gs., 3-18.

Loc gCuileann (Culinn, Culann), a small lake about 100 feet in diameter, and 20 feet deep, on the summit of Sliabh Culinn, about five miles from

Dundalk. Beside it is a carn, known as the house of Cailleac Óirionain, and supposed to be the burial place of Fionn mac Cumhail. 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.

Loc Laoighaire, now Loch Mary, parish of Ardstraw, barony of Strabane, 45-7.

Loc Léin, the lakes of Killarney (usually the Lower Lake); gs., 17-6.

Loc Lóigán, 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.

Loc Meárca, Loch Mask, 41-7.

Loc Méilge, m., Loch Melvin, the source of the Drobhaois in Leitrim; gs., 37-7.

Loc nEadáca, 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.

Loc Reamair, m., a lake near Virginia in Cavan; gs., 32-6.

Loc Riácl, m., Loughrea lake, parish of Loughrea, Galway; gs., 14-6.

Loc Ríos, prob. for Loc Ríb, Loch Ree, in the Shannon; gs., 20-6.

mac an Loin, the son of Luno, a blacksmith of Lochlann, known in tradition as the maker of Fionn's sword, 10-21.

mac Luighead, 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 Rónán**, whose chief function was drawing lots when matters of dispute arose among the Fiana. See **Caoilte**.

**Maġ Cobā**, lying around Donaghmore, in Upper Iveagh, north-east of Newry, 66-82. **Maġ Maon**, somet. **Maon-maġ** the plain of Maon, son of Uamoir, lying around Loughrea; dat., 38-2.

**Maġnūr Mór**, Magnus the Great, son of the king of Lochlann of the speckled ships, 25, 26-2.

**Maġh Mochriumhe**, between Athenry and Galway, was the scene of a great battle about the year 195 A.D. Art Aenfhir 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.

**Μιάν Πναστόροξάς**, daughter of the king of Greece, and unwilling wife of Tailc mac Trein, 273-38.

**Oscur Mór ó Óscoircne**, Oscur, bravest of the warriors of the Fiana, grandson of Fionn, who in turn was descended from Baoisgne. Three Oscurs are mentioned as having fallen in the Battle of Gabhra, viz., Oscur mac Oisin, called also Oscur Eamhna, Oscur mac Garraidh, and Oscur mac Riogh Lochlann.

**Rácta**, pl., forts; ó na Ráctaib, would seem to mean, from the Ratha (forts) in general, 27-6.

**Síona**, f., the Shannon; ḥr

**Síonán** ḥr ḥolur, on the sparkling Shannon, 29-6.

**Sliab an Čláir**, gen., **Sléibe**, 7c. Perhaps Claragh or Clare Hill the northern extremity of Sliabh Luachra range, 50-7.

**Sliab Cuilinn** (**Cuileann** scuileann), Sliabh Gullin, overlooking Killeevy parish, Armagh, and called after Cuileann Ceard, foster-father of Cú Čulainn; gs., 34-6; 50

**Sliab scuileann**, 63-82.

**Sliab Fuaidh**, the highest mountain in the Fews, near Newtownhamilton, Armagh.

**Sliab scuor**, now known as Slievegrote and Mount Grud overlooking the Glen of Aherlow, in Tipperary; gs., 41-2; ns., 63-82.

**Sliab Gua**, the well-known mountain range between Clonmel and Waterford, now known in part as "Sieve Gua," 42-2; 63-82.

**Sliab Mír**, a mountain in the barony of Troughnackmy, Kerry, 48-2.

**Sliab na mBán**, a mountain famed in song and story, situated about four miles north-east of Clonmel, 2-3.

**Sliab Trium**, a mountain in the barony of Strabane, County Tyrone.

**Tailc mac Tréin**, king of the Catheads, 256-37.

**Tailcín**, a name frequently applied to St. Patrick.

**Tonn Ruighraide**, a loud surge on Traigh Rughraide, Dundrum Bay, County Down. Many such waves are referred to as having existed round the Irish coast. **Tonn Ruighraide** ḥs buailn ṗe t̄raísc, Tonn Rughraide laving the shore, 38-2.

**Tréanmór**, grandfather of Fionn Mac Cumhaill.

## VARIÆ LECTIONES.

Page 4, line 39. Τη-έασματι ἀς αζυρ φεαρι.  
,, 43, ,, 140. Διαστατιλ τε λαοέ αρι λιντ.  
,, 61, ,, 280. Διάστραις, ιρ εαύ τυθαιτιτ ρύτ.  
,, 70, ,, 532. Νι εινε το ρόιτ το έυρι έυμ βάιρ.  
,, 72, ,, 604. Διάινε, αρι αη ογιαοι γο φεαρι.  
,, 75, ,, 4. Διι έιντραιθ λοέα λάνθυαιτι λειν.



LAOI OISÍN AR TÍR NA N-ÓG:

THE LAY OF

OISÍN IN THE LAND OF YOUTH



LAOI OISÍN AR TIR NA NÓG:

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BY MICHEÁL COIMÍN (A.D. 1750).

EDITED

*With Revised Text, Literal Translation, New Metrical Version,  
Notes and Vocabulary,*

BY

TOMÁS Ó FLANNGHAILE

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D'AOIS ÓG NA h-EIREANN  
Le Seapic Mo Chluíodh.

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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 *Tir 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 *Micheál Coimín*, the original author, I owe to the courtesy of Mr. Brian O'Looney, M.R.I.A.

T. O'K.



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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 *Éacácta Thoirdéalbhaig inic Stáin* or ‘Adventures of Turlough, son of Starn,’ and the *Éacácta tromaí mac Thoirdéalbhaig* 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 *Bláintí Fleagh de Mhílreánaibh Gaeóilge* or ‘Garland of Gaelic Selections.’

It is called the *Laoi Oisín* 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 Choimins* 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 eus ní feicfír tú*” ‘Death or decay thou shalt not see’ ; it was Oisín's valour and general excellence of body and mind—“*Feabhar a peaparann a gúr a méin*”—that made him worthy of *Tír na n-Óg*. 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

*Tir 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 Breas* 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 *Glanlúa and other Poems*.

As to the construction of the stanza in this *laoi*—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:

"Óiultað að bit ní þéorffad uaim,  
A þiogán t-þuairc na g-cuaða n-óir!  
Íf tú mo þiogán t-þi mináib an vómain  
Aðr þaðað le fonn go Tip 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.*, *fionn, liom, cionn*, as if they were '*fiúnn*,' '*liúm*,' '*ciúnn*,' especially where assonance requires it—though sometimes *-onn* is to be pron. '*ounn*'—as *fonn, cionn*, etc. Words ending in *-inn* are also to be pronounced long, as *finn, 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 *Laoi* 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—Oírréne and Oírrén, whence the later Oírrín. The name itself is a diminutive of orr, 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-Oírrín, anglicised 'Hishon' 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-Oírrín) 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. Beannacht Dé le n-a anam!

Tomář ó Flannghaile.



Laoi Oisín ar thír na n-Óg.

Marí d'aitíjur je i' do Phádraig Naomhá.  
Reumh-focal :

1.

Pádraig : A Oisín uafail, a míc an Ríg!

Do b'fearrí gníomh gairceró agus gáisí—  
Aitíjur túinn aonair gáin mairg  
Cionnair do mairgur d'éir na b-Fiann! 4

11.

Oisín : Inneofarao fín túit, a Phádraig nuaíó,

Sió doilb liom a luaó ór ári:

Tarí eir an éacá Gabhla címuairí

'Nári mairbhadh, monuari, an t-Orcapí ág!—8

an Laoi :

I. Niám Chinn-Óig.

111.

Lá d'a mbáthair uile an Fhiann

Fionn rial 'r ari mairg túinn ann—

Sió gurí doilb, tuadhád ári rceul

Tarí eir ári Laochairó beitc go fann— 12

111.

Ag reilg túinn ari maroin cheo Óig

In imiol-bóirí aibh Loche Léin,

Marí a mairb cíainn ba éumhíla bláth

Af ceol gac tigáth 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 OISIN 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—

## U.

Únuirigeasó linn an eilit maoil

Do b'feáppi léim, iut agus lút,

Do b'i ári g-coin 'r ári ngeadaíl go léim

Go olút 'na vérió fá láin-riubal.

20

## U1.

Níji b'fada go b'-facamairi aniarí

An maicíac tian ag teacht chugainn!

Aon macaomh mná do b'áille tmeac

Ari cael-eac bón ba mille lút.

24

## U11.

Do g-táinamairi uile ve'n t-reilg

Ari amairc veilbe na ríosg-mná—

Do gáib iongantair fionn 'r an fhiann

Nac b'-facadair ríamh bean comh bheagá!

28

## U111.

bli ciorónin ríosgód ari a ceann

Agus bhrat donn ve'n t-ríosa ódorí

Buailte ne neultair neairg-óirí

Ag folac a bhróga ríor go 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.

## 1x.

bhí fáinne óiri ari criocheadó ríor  
 Ar gac dual buirde o'á ualaí marí óri—  
 A rioga doimí, glana gan fumúit  
 Marí bhealaon an oiliúcht' ari báirí an fheoiri. 36

## x.

ba óeipise a ghruaadó ná'n riór  
 ba gile a rnoó 'ná eala ari tuínn,  
 ba milre blar a béalín ríor  
 'ná mil o'a h-ól tóis óeipis-fíon. 40

## x1.

Do bí bhat faijring, fada, liéirí  
 Ag folac an rtéir-eic báin,  
 Diallair gneannta ve óealig óri  
 'Súr ghráin béal-óiri in a neal-láinn. 44

## x11.

bhí ceitíre cíuó' go cúmáta faoi  
 'Oe'n óri buirde ba glaine rcaíl  
 Fleasc aifigíos i g-cúl a cinn,  
 'S ní lataíb fán t-faoiğeal eac do b'fheáirí! 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 check 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.

Do tainig ri do latairi fhinn

Do labairi go caoin, cneachta i b-ruaim  
'S adubairit ri "A ri na b-iann  
I fada, cian anoir mo chuaillio!"

52

## xii.

"Cia tua fein, a riogan og

A bean 'r feappi clod, mairc 'sur gnaoi?  
Aituir anoir tuinn fat do fceil  
Tainm fein ar for do tiji!"

56

## xiii.

"Niam Chinn-iup 're mainm fein

A fhinn ro chein na moi-flo—  
Tap i moi an domain do fuaar blod,  
'S me ingeon Alainn Rig na n-0g!"

60

## xvi.

"Aituir tuinn a riogan tair

Fat do teact' tap i leap a g-cein—

An e do ceile timcig uait

No caoe an buaairit ata ojit fein?"

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’iméig uaim  
 Ar fór níl luaiðeað mé le fear,  
 A jí na Féinne ar aoríroe cail—  
 Acht reaipic ar ghláð do tuiscear doo’ mac !’ 68

## xviii.

“Cia aca dom’ éloinn a ingean bláct  
 O’ a o-tuscair ghláð oghur fór gean ?  
 Ná ceil ophainn anoir an páct  
 Acht aitlur uíinn do cár, & bean !” 72

## xx.

“Inneofarao féin rín duit, a Phinn,  
 Sé oo mac ghláinn, geal, aím-éliuair,  
 Oípín meanmnað na o-treun-lám  
 An laoc atáim anoir oo luao.” 76

## xx.

“Cleor é an páct pá o-tuscair ghláð  
 A ingean álainn an fuitl péiro,  
 Dom’ mac geal féin reacar cár  
 ’S a liacht flaitc ápo atá pá’n ngléin ?” 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.

“ Ni gan áóthasí a jú na b-riann  
 Do tágair a g-cian fá n-a úein,  
 Áct tuairiúsbáil do fuaíair aili,  
 Ájl fcaíbar a fcaílpann aghair a méis.” 81

## XXII.

“ Ír ionróa mac júd agair ájio-úsair  
 Do tág daom ghean agair júoil-úráid  
 Ni jí aontuisear júamh o’ aen-fcaí  
 Do a-tágair fcaípí von Oírin áis !” 88

## XXIII.

Oírin : **T**ájí an láimh jin oíjt, a phádraig  
 Agair ni náirpeac líom mairi fceul—  
 Ni jíai bhall ríom naé jíai i ngráid  
 Le h-ingín álann an fuitéirí ! 92

## XXIV.

Do júsgair ari a láimh am’ úróid  
 Ar duibhíar fóir de ghlórí húct-bhinn,  
 “ Fíor-éadoin fáilte fcaílaim jómha  
 A júosan álann, óg, von tír !” 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 ! ”

## xxii.

“ *Íf tú ař gile ’r ař finne bláč*  
*Íf tú oo b’fearr liom réin maoi mnáoi—*  
*Íf tú mo roghain tarí mnáib an domáin,*  
*A neultain módaṁail ař veire gnáoi!* ” 100

II. *Aoiňnearf Thír’ na n-Óg.*

## xxiii.

“ *Seara nač b-fuolangair fíor-laoic*  
*A Oisín féil cuium ař’ comairi—*  
*Teacht liom réin anoir ař m’ eac*  
*So níseam tarí ař go Tír na n-Óg!* ” 104

## xxviii.

“ *Si ’n tír ař aoiňne ař bít le fágsař*  
*An tír ’r mó cail anoir fá’n ngréin—*  
*Ná crainn ař crómád le torař ař bláč*  
*Ař vuilleabair ař fár go bárrí na ngeus.* ” 108

## xxviii.

“ *Íf foinfing innte mil ař fion*  
*’S goč uile ní o’á b-faca rúil,*  
*Ní načaró caíteam ořt leo’ ní*  
*Meat ná eug ní fēicfrió 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 every-thing (good) that eye hath seen, decay shall not come upon thee with time, thou shalt not see failure or death ! ”

## xxix.

“ Do ȝeoðairi ȝleas, miȝit aȝ ól  
 Do ȝeoðairi ceol ȝó ȝinn aȝ ȝeuð  
 Do ȝeoðairi aijseas ȝasur óþ  
 Do ȝeoðairi ȝóȝ an ȝomao ȝeuð.

116

## xxx.

“ Do ȝeoðairi ȝeuð clorðeam ȝan ȝó  
 Aȝ ȝeuð ȝriat ȝriðil ve ȝineul ȝaoði  
 ȝheoðairi ȝeuð eac aȝ miȝe i ȝgleo  
 ȝheoðairi ȝeuð leo ve ȝonaið ȝeup’.

120

## xxxi.

“ ȝheoðairi ȝeuð éiðe ’r ȝéine ȝriðil  
 ȝheoðairi ȝeuð bó aȝ ȝóȝ ȝeuð ȝaoð  
 ȝheoðairi ȝeuð ȝaoð ȝan a ȝomjaið óþ  
 ȝheoðairi ȝeuð ȝeoð nað ȝ-ȝui ȝan t-ȝaoðal.

124

## xxxii.

“ ȝheoðairi ȝeuð maiȝoean, meiðreac, ós  
 Soillreac, ȝlómuðairi ȝaoð an ȝgréin,  
 ’Sfeáppi ȝealb, ȝéanam ȝasur ȝnóð  
 ’Sær ȝinne beol ’ná ceol ná 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.

“*Sheoðairi ceuo laoč ar tħéine i nġleo,  
’s ar clirte fóř i ȝ-cleargħiñ lúč’,  
Aġiġiċċa, érotē, óř vo ċoṁdaiř  
1 o-tiř na n-Óř má tħiġi liom.*

132

## XXXIV.

“*Do ȝeoðairi lúġieač ċumħoħaix, ċoġiř  
Ar clorħeam cinn-óři ar clirte bēim  
bař ȝeall le ceuo i lām pioji-laoiċ—  
A farnail apġi tħiři ní fċacajr fēi.*

136

## XXXV.

“*Sheoðairi mionn pioġoħa Rīg na n-Óř  
Naċ o-tuġħaū fóř vo neač pā’n nġriéin,  
Soċċiġieač, bieaż-żgħi, le cloċċaib buaħ  
Naċ pferidji a luuċ vo ċuji i ȝ-céiħ.*

140

## XXXVI.

“*Sheoðairi żaċċ ní o’á n-tuħbiar leat  
Ar aoiħneaq eile żan ċář, żan ċaoi,  
Sheoðairi mairi, neajt, aġuż píeim,  
Ar biau-ja fēi aġuż mepi minnaw!*”

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 !”

## XXXIII.

“ Oiúltasó ari bít ní béalrao uaim  
 A riogán t-riuaipic na g-cuaċċa n-óipi—  
 1f tú mo riogħain tari minnáib an domain  
 Ar jaċċav le fonn go Tipi na n-Óz!” 148

## III. An imċeċċet go Tipi na n-Óz

## XXXIII.

Ari minn an eċċiċċa oħraon  
 Ari mo b'eula do ġuixi an óiż,  
 Ar taħbiżit “ A Oisín, fanam go pieder  
 “ Go riżżeam beul an mara mōipi!” 152

## XXXIX.

Ann jin o'ēiħiż an t-eaċ ari lúč  
 Nuajr riżżeamor go ciuċċaix na tpiáżxa—  
 “ Oi ċhroċt ē périn ann jin ċum jiuħsil  
 ‘S oo léiġi tħiġi għnūra ari ór ari. 156

## XL

An tpiáċċ oo ċonċaipic Fionn 'r an Phiajn  
 An t-eaċ go vian 'r-an t-riuħal  
 Ar taħbiżit aix-xie ari an tħneun-ħiġix  
 “ Oi l-eiġeada ari tħiġi għajnejha! 160

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.

## xl.

“A Oírin” ari Fionn go meilið, tliéit  
 “Mo éumadó féin tú aig imteacáit uaim  
 ’S gan rúil agairn aifir léo’ tceacáit  
 Chuigiam tap t’ aif fá lán-buairò!”

164

## xlii.

O’airteis a dealb agur a rceim  
 ’S do fil leir fliara deupi anuas  
 Suji fliuc a bhoinne ’ra gseil-chné  
 Aif oubaipit “Mo leun tú, a Oírin, uaim!”

168

## xliii.

A phádraic, ba oubaic an rceul  
 Aif rceamainn ne céile ann rúo,  
 Scapamain an achar ne n-a inac féin  
 Is oubaic, lag mé tpe beit o’ a luao.

172

## xliii.

Do phógsar m’ achari go caoin, caom  
 ’S an cumann ceudna fuaifair uairò,  
 O’fágðas rílan uile ag an b-féinn  
 ’S do fil na deupia ’nuas leim’ fíruairò.

176

41. Literally: “O Oisin” 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 !”

## XL.I.

“ 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!”

## XL.II.

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 ! ”

## XL.III.

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.

## XL.IV.

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.

## xlvi.

'S ionmha lá aoi'binn ńiof-ja 'r fionn  
 'S an fhiann 'nápi ń-cionn fá láin-péim  
 Aig imírit fítcille agus ag ól  
 'S ag clof ceoil, an ńuirdean ba t'peun. 180

## xlvi.

Agh realgairmeact i ngleannntaibh mí'n'  
 'S ári n-geaðairi ńéil-binn' agairinn ann—  
 Sealas eile ńúinn i ngeairb-ńléic  
 Ag tmeascairft laoc go láin-teann! 184

## xlvi.

Pádraic: A Oírin ńaoit, tmeas go fóil.  
 Te vo ńgairceadóth móri ari an ń-féinn—  
 Cionnaír vo ńuaðair go Tír na n-Óg?  
 Lean ńúinn gan ńg anoi ari vo rceul. 188

## xlvi.

Oírin: Do ńugamairi ári ń-cúl von tír  
 'S ári n-ágairi go ńíreac, ńlan riap,  
 Do tmeas go ńmín-ńmuir ńomáinn  
 'S vo ńion 'na ńhioinntiibh in ári n-riair. 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 with-  
 out a lie.

48. We turned our back to the land and our face directly  
 to the west, the smooth sea ebbed before us, and filled in  
 swelling waves in our rear.

## xlii.

Do concamair iongantair 'nári riubal  
 Caeracá, círteanna 'r cairleán,  
 Pioláite geala 'súr vúinte  
 Siuanáin lonnriaca ar páláir.

196

## 7.

Do concamair fór nári n-ári o-taoibh  
 An eilidh maoil ar léim lúct  
 Ar gaothair cluairdearla, lúctíair, bán  
 'Sá tafainn go vána in fán t-riubal.

200

## 8.

Do concamair fór gan só  
 Ainníri ós ar fteá-eac' vóinn  
 Ubhall óir in a ñear-láim  
 Ar i agh riubal ar báillí na o-tóinn.

204

## 9.

Do concamair gair beag 'na ñeois  
 Marcaíc ós ar fteáu ná bán  
 Fá bhrat ñe cioncupr 'rœ ñealig-riphol  
 Ar cloisdeam cinn-óir in a ñear-láim.

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-iad an tóir úr éall vo ériúim ?

Δ iúogán éaoim, innír dám fáit—

Δn bean úr éall aílne gnaoi,

Δr maicadé fílim an eic iúo báin ! ”

215

Liu.

“ Ná cuipi vo fúim 'na b-peicrió tú

Δ Oisín uimail ná a b-facaif fór—

ní fúil ionnta uile acht neimh-ní

So iúgeam dafáibh Tír na n-Óg ! ”

216

## IV. Fomóri Builleac.

Lu.

Do concamair usainn 'na óirí a g-cian

pálár grianmair, geal, ucht-bláit,

ba bheagáit dealb agus gne

Δ'a riaibh fán t-rosóig aip fad le fágáil.

220

LIII.

“ Cia an tún iúoigða, iúo bheag,

Δr fór aílne v'a b-faca fúil

'na b-fuilmid ag tinnall 'na óair

nó cia aílne aílne ór an tún ? ”

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 ? ”

## Lxxi.

“Sí ingean þuð ari Thír na m-Deo  
 Af bainmuosan fór 'fan tún úr  
 Tuð Fomor builleac Óhruiime-Loðac  
 Leif le fóirneapt geus ari lúč.

228

## Lxxii.

“Seara do cùipi rí ari an tmeun  
 Þan bean do óéanamr ói go briat  
 Þo b-rafðað rí cupað nó fíor-laoč  
 Do fíearmóð' gléic leif lám ari lám!”

232

## Lxxiii.

“Beiri buarið ari beannaacht o ñiam Chinn óri!  
 Ni cuaðar þiamr ve cœol do b'fœárr  
 Ná gut þó binn do milið-beoil  
 Sið móri an brian linn bean o'á cail!

236

## Lxx.

“Téirdeam arið o'á fíor von tún  
 Af b'férðið guri túninn atá ré i noán  
 An tmeun-laoč úr do cuitim liom  
 1 g-clearaib lúča mar þa gnáct.

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 éuaðamairi ann rím von rún  
 Ar támis éusgáinn an ríogán ós,  
 Do b'ionann dealliaró ói 'r von ghréin  
 'S do éuirí rí ceuo fáilte riomáinn.

244

## Lxi.

Do b'í culiaró ve ríoda b'uróe  
 Ápi an ríogán vo b'áilne rnoró  
 A cneap b'í geal mar eala ari tuínn  
 'Sa rá ghrúaró b'í ari óat an róp'.

248

## Lxii.

Ápi óat an óir vo b'í a folc  
 'Sa gorm-rórga, glana gan ceo  
 A béilín meala ari óat na g-caorí  
 'Sa mala caol ba ghréannta cloó.

252

## Lxiii.

Do fuiðeamairi ann rím ríor  
 Saic aon rínn ari cátáoirí óir  
 Do leasgaó éusgáinn mórlán b'ró  
 Ar cuijín rídge b'í lán ve ñeoip.

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*.

## Lxxi.

An tseáidé éalaitheamair ari ráidé brio  
 Ar iomao fionta milír o'ól  
 Do labair an ríogán óg, éadoin  
 'Seasó duibhainti rí "Eirt liom go fóil!"' 260

## Lxxii.

Oinnis rúinn riog ari fáid a rceíl  
 'S do fil na oeupa le n-a ghruaio,  
 Duibhaint naír b'filleasó ói rá tír féin  
 'S an fáidac tneun do bheit go buan. 261

## Lxxiii.

"Eirt, bí 'do tórt, a ríogán óg  
 Scuirí ve do bhrón ari ná bí 'caoi  
 Agus do bheitim óuit mo láim  
 An fáidac áiri go o-tuitrió linn!" 268

## Lxxiv.

"Nil laois anoir ari bici le fágair  
 O'á tchréine cail airi fud an t-raoisair  
 Do béalrao comhac láim ari láim  
 Don fáidac rána go—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!"

## Lxxix.

“Innifim óuit a gíogáin éadom  
 Náct fcaéimíarí liom a téadct am’ óáil  
 ’S mun o-tuitfrió liom ve ñriúg mo gheus  
 So o-tuitfreadh féin ann ari do fcaéct!”

276

## Lxx.

Níji b’fada go b-facamairi ag téadct  
 An fáctac tmeun ba mó grialain  
 Beart airi ve óchoicniú fiaó  
 ’S loifidh-fearrfaidh iarainn in a láim.

280

## Lxxi.

Níji beannuisig ré ’f níji umíluisig óúinn  
 Acht o’fheuč i ngriúif na h-óig-mhná  
 O’fhuagairi caéct agus comhriac tmeun,  
 Ar éuadair féin in a comhóáil.

284

## Lxxii.

Airi fcaóth tui n-oitóche agus tui lá  
 Do bámapí ’f a ngriárgair teann  
 Acht giro guri téneun é an fáctac móir  
 Do baineas fá óeoir óe a céann!

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 tgháit do chonnaísc ~~as~~ nír bhán óg  
 An fatháid móri go faon ari lár,  
 Do léigearaír tairí gáirta ghríinn  
 Le móri-máorídeam agus lúctasáin!

292

## LXXIV.

Do chuaodamair ann rín don dún  
 'S do bior-ra bhrúidte, lág, faon  
 Ag rileasó fola go lán-úr  
 A' teastí go luat, olút ari mo chleuáct.

296

## LXXV.

Do cháinig inéan Ríg na mBeo  
 So ríor ag fóimhícin oírmh féin,  
 Chuip ice ari balfam in mo chneadá  
 'S do bhróeasr plán, folláin 'na déirí.

300

## LXXVI.

Do chuirneamairi-ne an feairi móri  
 I b-feairt fóid-doiríon, faillriúig, níeáid,  
 Do chósbaír a lia ór a leacá  
 Aír gcuimhneáis a ainnm in Oígam-chlaobh.

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.

## LXXXIII.

Do chaitéamair ari b-phrioinn go rúbaé  
 'S ba meadórlaé túninn aghn fín o'a h-éin,  
 Do cóiliúiseadó fúinn in fán tún  
 Leapchéacá clúid ve clúid na n-eun. 308

## LXXXIV.

Ari n-a níamhac ari amháic laoí  
 Do óúlrigéamair ari ari neul—  
 “ 1f mítrí túninn ” ari inéan an Ríg  
 “ Tíoll línn gan fáit o'ári o-tír-ne féin ! ” 312

## LXXXV.

Do ghléasamair oírainn gan fcaid  
 'S do ghabamair ari g-cead mif an óis,  
 Ba óubhaé tuisliónaé fínn 'na ndiaid  
 'S níji éáigie doon ghléasáin in ari n-eorú. 316

## LXXXVI.

Ní fear tám féin a phádórlaic féin  
 Cao do éárla doon níos gan óis,  
 O'n lá do fcapamairi-ne léi  
 Nó ari fill rí féin go Tír 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-Tíjl na n-Ós.

lxxxi.

Do chusamair ári g-cúl von rúin  
 Ar ári rteuo fúinn fá lán-péim—  
 Ba luaité linn an t-eac bán  
 'Ná gaoct Mháirta ari órluim fíleib'. 324

lxxxi.

Níl b'fada guri órléanis an t-reuir  
 'S guri éirisi gaoct in gac aon áirio  
 Do lar an móir-páirí meair gaoct  
 'Sni lailb amairc ghréin' le fádail. 328

lxxxi.

Sealao rúinn ag amairc na neul  
 'S ari na neultaib bí fá rmúro—  
 'Oírlis an t-anraí agur an gaoct  
 'S oo fóillris phoebur óri ári g-cionn! 332

lxxxi.

Do choncamair ann re n-ári o-taoib  
 An tíjl ní aoi'binn fá lán-bláit,  
 Maig a mairneáca, páirde, mínl  
 Agur rúin ríosdha ba ní bheád. 336

81. Literally: We turned our back to the castle, with our steed under us in full course—swifter to our mind than a 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.

## LXXXI.

Mi haibh daeth o'á b-peaca rúil  
 'De ghearrtum úr, o'uaine ar de báin,  
 'De cónaírte de shealgis ar de bhuiré  
 'Náct haibh fán ríos-bhrios taoim do haod! 34

## LXXXII.

Do b'í ari an taoibh eile de'n tún,  
 Siúlánán lonnriaca agur páláir  
 Déanta uile de clocháibh buáda  
 Le láthairbh fuaod agur faoi-éccáir 344

## LXXXIII.

“Cia'n tír bheag, álainn tá ann rúd  
 A ingean cíuim na o-tuimopall n-óir—  
 Ar bheagsta ríeadh o'á b-peaca rúil  
 Nó 'n i an tír úr Tír na n-Óg?” 348

## LXXXIV.

“Ír i go ríomhán, a Oírin féil  
 Nír inngreaf bheusg vuit o'á taoibh,  
 Ní'l ní o'ári gheallar-ra vuit féin  
 Náct bhrúil foilléir agus do fíor.” 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 ! ”

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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.

Níríg b'fada go b'facaí ar éu gáinn  
 Aíg tríall ón tún in ár g-comháil  
 Tírí caogaíodh laoche do b'fearrpi lúct  
 Sciamh, clú, aír do b'áilíodh cáil.

356

## XX.

Do táinig éu gáinn in a theoirí  
 Ceo ro bean ós do b'ailne rcéim,  
 Fá bhratáibh ríoda líontas ór  
 Aíg fáiltiú gádhsíomhainn ó a n-tír fém.

360

## XXI.

Do concamári aír aíg téacáit  
 Buirídean ne g-léire g-lain na ríuas  
 Aír ní oiriúdearc, comáctaí, tréan  
 Do b'fearrpi rcéim, dealb, aír gnuasach.

361

## XXII.

Bhí Léine buiríde aír ne ríoda fíróil  
 Aír niamh-bhrat órada ór a cionn,  
 Bhí copróin oírríleannach uen ór  
 Do roillreac, lonnriac, aír 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 *Tir 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 broidered 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.

## xcii.

Do concamairi ag teacht 'na òeoirò  
 An bainmioighan óg do b'áilleadh cail  
 Ar caoga bhruidneall milis, còiri  
 Do b'áilne clòu in a comháil.

372

## xcii.

Ag teacht dòibh uile ari aon ball  
 Do labhairi go ceannra Rì na n-Óg  
 'S aubhairit "Sé seo Oisín mac Flínn  
 "Céile caoin do Niamh Chinn-óig." 376

## xcii.

Do riug ré oíim ann rìn ari Láim  
 Agus aubhairit 'G-comh-áighean t-ìoloch  
 "A Oisín éalma, a mìc an Rí!"  
 Ceud mile fáilte riomhat!

380

## xciii.

"An tìpi-re in ari t-éanagair féin  
 Ní cheilpeao a rceula oilt, gan gò—  
 Ìr fada, buan, a bérdeas do faoisgal  
 Ar bérò tú féin a coróche 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.

## xcviii.

“ Níl aoiðneas ar ann d'ári rmaoin an cíoróe  
 Nád m-biann rán tír-re fá do comhailí  
 Á Oisín creibh-re uairn go fíor  
 Suír mige Rí ari Thír na n-Ós ! ”

388

## xcix.

“ Ág ro an bainisiochán cíomh,  
 Áf m' ingean fén Niamh Chinn-Óir  
 Do chuaiothar mán-muirí fá do théin  
 Chum beic mairi céile aici go rdeo ! ”

392

## xcix.

Do gábar buirdéasáar leir an mís  
 'S d'umhlúisear fíor von míosan cónuir  
 Nír fíaradáil ann rín le fada linn  
 So lángamairi míosbhlíos Ríg na n-Ós.

396

## C.

Do cháinig uairle na catraí caoimh  
 Táiri fíorí ar mnaoi ináir g-comháil,  
 Bhi fíleáil ar fearta ann do fíor  
 Aírí fíleáil veic n-óróe ar veic 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'l 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 róraó mé le Niamh Chinn-díri  
 A Phádraig ó'n Róimh na m'acáill m'án—  
 Sin marí éuaðar go Tír na n-Óg  
 Siúl doilb, bhrónaí leomha trácht.      401

## C11.

Pádraig: Lean dám fearta ari do rceol  
 A Oisín óiri na n-árim n-ári,  
 Cionnaír t'faghdair Tír na n-Óg?  
 Ír fada leom fór go nochtairi fáct.      408

## C111.

Innir dám fór le móili-áilleann  
 An raib aon clann agad le Niamh,  
 Nó an fada b'fóir i n-Tír na n-Óg—  
 Aitnír gan bhlón anois an rceul.      412

## C111.

Oisín: Do b' agam le Niamh Chinn-díri  
 Te éloinn ba ró mairt gnáoi ar rceim  
 Do b'feárrí dealb, cíuic, agur rnois  
 Tír m'ac óg agur ingean éaom.      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.

## C.I.

I then was welded to Gold-haired Niamh—  
 And there to leave the tale were well—  
 Thus did I go to *Tir-na-n-Óg*  
 Though grief and woe 'tis now to tell.

## C.II.

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.

## C.III.

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 !

## C.IV.

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.

λασμαίς: Α Οισίν τ-ψυχαίρις, λεαν τοο' ρευτ  
 Αρ ιππιρ τοαν ρέιν κα δ-ψυιλ το έλανν,  
 Ταθαίρι τοαν κα η-αινμηνε γαν μοιλ  
 Αγαρ αν έριος κα δψυιλιο ανν. 420

cu1.

Οισίν: Το δι αγ Νιαμή ρά η-α γ-σομαίρ  
 Τιρι να η-ός, να μβεο, 'ρ να μβυαδ,  
 Ριεαργ ριατα αρ σορόιν τέ 'η γιοζ-όρι  
 Αρ ιομαρ ρεον νας ηγνίμ νο λιαδ 424

cu11.

Τηγ Νιαμή Κινν-όρι αρ μο όιρ μας  
 Αινμηνε μ' αταρι αρ μο όειζ-ημις  
 Ριονη οιριθεαίρι, άιζ, ceann να γιόζ  
 Αγαρ Ορεαρι όρι να η-αριν ηγλικ. 428

cu111.

Το έυγαρ ρέιν τοο' έδοιμ-ηγδίν  
 Ρε ή-αοντα Νιαμή βα μό γεαν,  
 Το θυατιό κα μαιρε 'ρα μόιη-μίν'  
 Αν τ-αινην ριορ ριν, ριλύρ-να-μβαν. 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-eac̄t tāpi aīr.

C1X.

Do éas̄tear tréimhre fada, cian

Tírí cheo bliaodán is tóis̄ 'r ní aīr mó

Suri r̄muain mé féin go mb' é nio nian

Fionn 'r an Fhiann o'fheic̄in beo.

436

CXX.

Lá o'liamhais féin cead̄ aīr an tis̄

'S aīr mo céile éaoim, Niamh Chinn-dír

Oul go h-eirinn tāpi m' aīr aīr

O'fheic̄an Fhinn aghar a tóir-rióis̄.

440

CXXI.

“Do ḡeoibhí cead̄” aīr an ingean éaoim

“Siō doilb an r̄ceul tú beit̄ o'a luaó—

Aīr eagal náir t-eac̄t duit̄ aīr is̄ ne

Dom' tír-rié féin, a Oirín Úa aðaig!”

444

CXXII.

“Cleus̄ aīr eagal dūinn, a rioghan bláit̄

'S an t-eac̄ bán ro beit̄ fá'm náir?—

Múinfró an t-eolur dám go rám

Aīr fillpeas̄ r̄lán tāpi m' aīr éūgao féin!”

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 TIR-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 !”

## CXXII.

“ Cuirinnis a Oisín, cao ’tá mé ’fád—  
 Ma leagair tpráct ari tálamh réiō,  
 Naċ teac̄t vuit coróce ari ḡo bpráct  
 Don tír n̄o álainn ’bpuilim féin ! ” 452

## CXXII.

“ Aneisum leat-ja ari ḡo  
 Má tñiirlingsi pór v̄en eac̄ bán,  
 Naċ o-tiuc̄faij̄ coróce ḡo Tír na n-Óg,  
 A Oisín óiri na n-apim n’ág ! ” 456

## CXXI.

“ Aneisum leat don t̄reosj̄ feac̄t  
 Máj̄ teac̄t v̄en eac̄ anuasj̄ vuit féin  
 So m-béiróir aor’ feanóirí c̄píonna v̄all  
 San lúct̄ san spileann, san lúct̄, san léim ! ” 460

## CXXI.

“ If v̄oileis̄ liom, a Oisín ḡlinn  
 Tú óul ḡo h-Éirinn glair ḡo v̄eo—  
 Níl rí anoir amair v̄o b̄í  
 ’S ní feicfíj̄ coróce Fionn na r̄lóig ! ” 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’rmore  
 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 !

## CXXII.

“ Ní ńfusíochí a noír in Éirinn éoir  
 Acht achráa órta ar fhlóigte naomí—  
 A Oisín ńfíunn, seo ósait mo phós!  
 So Tír na n-Óg ní éagfaír, mo leun! ” 46

## CXXIII.

O'fheuscaír fuaig 'na gnúir le tuisceadh  
 'S do fíl om' fúilis nórta neoir—  
 A pháiríais cíuairí bád tuisceadh leat i  
 A' riubairt olaoi a caomh-cinn óir! 472

## CXXIV.

Do éuirí fí mé pá ńsearaiib cíuairí  
 Dul ar teacht gan bhuaint ne báin  
 Ar tuadhairt fí liom te bhuairí a m-briúis  
 Dá m-briúinn iao na cí -carráinn fílán. 476

## CXXV.

Do ńseallar ví gáé ní gan ńfriéis  
 So nreánpainn féin a n-tuadhairt fí liom—  
 Do éuadair ari muin an eis ńbáin  
 Ar o'fágðar fílán ag lucht an túin. 480

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 saints ! ”

## 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 phógsar-ra mo céile caoin  
'S ba óubaic rinn ag rcairiaó léi—  
Mo thír tág agus m' ingean ós  
Do bí fá bhlón ag rileaó neair!

484

## CXXII.

Do gcleasgar oíom ann rín cùm riubair  
'S oo éisgar mo cùl do Thighean na n-Óg—  
Do mhit an t-eacá go h-eurgairiò fum  
Mairi do mhuinn' liom 'r le Niamh Chinn-óir.

488

## CXXIII.

A pháorthaic na n-óirí agus na náomí  
Ní hí ínnreagair bhléasg duit muamh fór—  
Sín agad aonair fáit mo rceíl,  
'S mairi o'fáidbair féin Tír na n-Óg!

492

## CXXIV.

Óa b-fágáinn-re flúinneadh oen aiján  
Mairi gseibinn a lán gáit tigáit ó phionn  
Do guríofáinn-re cùm Riúg na ngráir  
Tú beit go tlán go bhláit o'a cionn.

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 pale.

## 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.

## CXXII.

Pádraig: Do gheobhaim arián agus r' aeo<sup>is</sup>

Sean aon locht anoir uaim féin—

Is binn liom bhuachaill do bheoil,

Lean d'am fóir ariúr ari do r' ceul.

500

## VII. Oifín in Eilinn.

## CXXIII.

Oifín: Ni h-aileann teair ári r' ceul go beacáit

Ari gacé ní o'ári ceangadhuisg liom féin—

Nó go o-táinig mé ariúr capa m' air

Go h-Eilinn ghlair gom ionad r' eudo.

504

## CXXIII.

Ari o-teacáit d'am féin ann r' in i o-tír

O'feucair cnuinn in gacé uile áirio,

Ba h-eagáil liom ann r' in go ríor

Nád' mhaibh tuarairis fhinn agam le fágáil!

508

## CXXIV.

Nílí b-fada óam agus nílí cian

Go b-facaír aníarí ag teacáit fá'm oéin

Mairicfhuasg móri róirí feadra 'fus' miná

'S oo tánadarí am' látarí 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. OISIN 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.

## CXXXIX.

Do óeannuisg ríao rám go caoin, réim  
 'S do gáib iongantair gáic n-aon ríob  
 Ári fíeirín méir' mo phearffann féin  
 Mo óeilib' mo gáne agus mo gáaoi.

516

## CXXX.

O'fíofliuigear féin ann rín ríob rúo  
 A g-cualaoapí Fionn do bheit beo,  
 Nó 'n mairi aon eile ann oen Fhéinn,  
 Nó cneus é an leun oo bain róib.

520

## CXXXI.

"Do éualamairíne trácht ari Fhionn  
 • Ári neart, ari lúc agus ari tréin'  
 Náic raiib ríam a fáinailt rúo  
 1 b-pearrfainn, i g-clú, ná i méin.

524

## CXXXII.

"Ir iontha leabhar 'tá rcpioibhá ríor  
 Ag éigriib binne, mílre gaeoéal  
 Náic léipi linn aitriif ruit go fíor  
 Ári euctaibh Fhinn ari ari 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 éualamairi go riaib ag Fionn  
 Mac ba lonnriac fíriam aif cíu.  
 So o-táinig óighean pá n-a théin  
 'S go n-deacairí léi go Tip na n-Og!” 532

## CXXXIV.

’Nuairi éualar férin an comhládú uo  
 Nári nuairi Fionn ná neac den phéinn  
 Do ghlacar tuighe aif móri-éumádú  
 ’S ba lán-oubaic mé in a nuaerí! 533

## CXXXV.

Níji fírdoar-ra ann rín den péim  
 Aict go luac, eurcairí liom gan moill,  
 So o tuigear m' agairí go glan péid  
 Aír Almain euctaig Leathan-Laigean. 510

## CXXXVI.

Ba móri é m' iongantair ann rúo  
 Náic bhracar cíuirt phinn na ríos  
 Ní riaib na h-ionad ann go ríor  
 Aict riadáile, ríos agur neantóis! 544

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 unwilled 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.

## CXXXIII.

Uc, a Phádraic, ar uc monuair!  
 Ba òealb an éuairit agam-ra é  
 San tuairisg Phinn ná na b-Fiann—  
 O'fág rín fa píon mé le mo pé!

548

## CXXXIV.

Leanfaoi dom' rceul ouit a Phádraic—  
 Tári éir mé fágáil Alman Laiéan  
 Ní raib aon áitreab 'raib an Fhiann  
 Ná'ri éuairisgeas go rian gan moill.

552

## CXXXV.

Ari ngeabáil tam tré Shileann-na-irmóil  
 Do connairc móir-ériuinniuscás ann  
 Tári céuio fear ar ní ba mó  
 Do b'í riomam in ian ngleann.

556

## CXL.

Do labairt ouine liom t'en tréus  
 'Sa oubairt ré te gus ór ário—  
 "Tári o'arí g-cobair, a riog-laois,  
 Ar fuarscail rinn ar an g-cruaó-cár!"

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!"

## cxli.

Tháinig mé ann fín do Láthair

Ár liag mór móráinuili ag an t-ínlóid—  
Bí meaðaċan na leice ořia anuaf  
'S a cují ríobh rúaf níri b-řéritiř leo.

561

## cxlii.

An éuit aca bí fá'n leic ſíor

Do biondari o'á g-claoridéam go fann—  
Le truime déin an ualairg mórí  
Do čaill a leorí ríobh a meamáir!

568

## cxliii.

Do Láthair dhuine de na maoir

Ár dhubairt "A línid-čaigcióid óid!  
Rúarcail-re fearta ari mo burióin  
No dhuine ari bí t-óibh ní bérió beo!"

572

## cxlii.

"Ír náiríeadh an bheart ariú le jáid

Ár an oiríeadh atá o'feartaibh ann—  
Naċ t-tiucfaó le neart an t-ínlóid  
An liag go tógbáil go láin-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 !

## CXLIII.

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 !

## cxlii.

“ Oá maireadó Oscarí mac Oisín  
 Bhéospaird ari an liag 'na òear-láimh,  
 Chuillefadó d'úrcheir í tair an fhuasg—  
 Ní bheusg ar oual daom giamh do liáó!” 580

## cxlii.

Do luisgear ari mo éliatán dear  
 'S do lusgar ari an leac am' láimh—  
 Le neart agus le lút mo gheusg  
 Do éuirgear feacht b-peiríre i ón áit! 584

## cxliii.

Le gairm na leice Lán-móir'  
 Do bhrír giosaita óiri an eic báin—  
 Do tágair anuas go Lán-oocht  
 Ari bunn mo oá sot ari an m-bán! 588

## cxliii.

Ní túisce tásinig mé anuas  
 Ná glac uaithian an t-eac bán,  
 O'imníg ré ann rín cùm riubail  
 Ar mire fá suðari go liag, tláct! 592

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 s-sized 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 !

Do cailleaf riaðair mo fúl  
 Mo ðealb, mo ȝnuif aȝur mo fcaile,  
 Do ȝior am' ȝeanóif ȝoðt, vall  
 ȝan ȝyll, ȝan meamair, ȝan áir! 5916

cl.

A þháðair fín aȝad mo fceul  
 Mai ȝápla ðam fén ȝan ȝó,  
 Mo ȝul aȝ m' imȝeaðta ȝo beaðt  
 'S mo ȝeaðt tari m' aȝ ó Thípi na n-Óð! 600  
 Laoi Oirín aȝi Thípi na n-Óð  
 ȝo nuȝe ȝo.

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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.]

Laor Oisín aip Thírí na n-Óg: Laor is often found written Laoró, making Laoróe 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 oírló, raoí, oaoí, plí, etc. Besides, the word is spelt in Old Irish Láig as well as Laor 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 aip 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*.’ Aip does not generally aspirate in the phrase aip tír, on land, but it does when, as here, tír governs a genitive.

Stanza I. Oo b'feárr gniom gaircró=who was best (in) deed of valour. This Irish idiom is often compared with the Latin genitive and ablative of quality, *vir durae severitatis* ‘a man of rigorous severity,’ *vir excelsa staturā* ‘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 iŋ, the order

being *verb, adjective, noun*, : e.g. (fear)  $\alpha\tau$  mói clú, but the adjective does not qualify clú but is predicative to fear, 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 kalē tō eῖdos* a maid fair (as to) form, *in ḡean ατ̄ b̄yeaḡ vealb̄*. 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 *Laoi Oifírín*, twenty times with the perf. ba, b', oo b', ten times with the present (relative)  $\alpha\tau$ : twice with adjectives in the positive (clann) ba  $\mu\acute{o}$   $\mathfrak{m}\acute{a}it$   $\mathfrak{g}\acute{n}\acute{a}oi$ , mac ba  $\mathfrak{l}\acute{o}nn\acute{g}a\acute{c}$   $\mathfrak{r}\acute{c}iam\acute{m}$ , but mostly with comparatives.

The sentence oo b'fearpi  $\mathfrak{g}\acute{n}\acute{io}m$ , etc., may grammatically refer either to  $\mathfrak{m}\acute{c}$  or  $\mu\acute{g}$  in first line—I have taken it to refer to  $\mu\acute{g}$ , i.e., Finn, as the greater of the two.

II. *Габра* 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 *Gabra 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 *Cat Габра* or Battle of Gabhra—so famous in history and legend—between

the *áird-rí* Cairbre Liseachar 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 Bairecne* 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 Bairecne* 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 píol*: 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 Bairecne* 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 Cúmhall—wrongly called ‘MacCool’—the ‘Fingal’ of Macpherson, is often called *pí na*

ú Fiann '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 *ú* was rather freely used in ancient Ireland, and often meant no more than ruler, commander, chief: as a prefix it meant noble, distinguished, as *úis-féinniú* a noble warrior, *úis-eagrois* a distinguished bishop: is twice used in this sense in *laoi* where Oisín is addressed as a *úis-úisighcróeac* and a *úis-laoac* (noble champion, noble hero) without any reference to his origin: so still *úis-úsap* an excellent man, *úis-úán* a famous poem.

Fiann 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 *Fianna Éireann* 'warriors or soldiers of Erin.' This sing. Fiann and plu. Fianna 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 *Feinn* and *Féinne* (older *Féin* and *Féine*) are oblique forms of *Fiann* 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 *Fianna* 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 *fiannaró* and *féinnró* 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 Fiannaróe*, anglicised 'O'Feeaney' and 'Feeaney' and *Mac an Fhiannaróe*, 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. *As folad a bhróga*: here a genit. pl. *bhróga* has the form of a nom. (or acc.) plural, instead of the more regular *a bhróg*: so also *iomao fionta* instead of *iomao fion* or *o'fiontaibh*, and *na g-cuad a n-óir* instead of *na g-cuad a n-óir*—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. *Niamh Chinn-óir*. *Niamh* is strictly a substantive, meaning 'brightness' or 'splendour,' as in "Iñ tú ař áilne niamh taoi mnáibh," 'thou art the most beautiful in brightness of all women' (Oss. Soc. Trans. VI. p. 94): at l. 366 it is used attributively—*niamh-þiat óir* bright mantle adorned with gold—as other nouns may be, *cf.* *grian-bean*, *riog-óún*, etc. Was formerly frequent as a proper name, see another legend (Oss. Soc. Trans. V., p. 86) for another *Niamh*—“*niamh nuao-þriotac*,” *i.e.*, *Niamh* of the ever-new Beauty.

In this *laoi Niamh* is not inflected, though there is no reason why it should not follow the analogy of *gráim* (beauty) and other such feminines, and make genit. *Néimé* and dat. *Néim*. In Mr. John Molley's Ir. Gram. p. 209, there is an O. Ir. inscription quoted in which the name is duly inflected: "Oriót vo Néim in gín Chuiric ocuř vo Maetgamain ú Chiarimeic Lep i nōérnad in tempulra," i.e., 'A prayer for Niamh daughter of Core and for Mathghambain ('Mahon') grandson of Ciarmhac by whom this church was built.' (Allied to *neamh* heaven, *néamh* a pearl, *naomh* holy, Lat. *nim-bus* a bright cloud, and perh. English *new*. *Siova*, silk: another old name for silk was *rípic*, found also in W. *sirig*: Engl. *silk* is same word, being for *silic*, *siric*—all from L. *sēricum*.)

XVII. *Seapic ař ghlář vo tuzar voo' mac*: 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 vom cloinn*—for Finn had other sons at the time—among them, *Oáire* *Oearig*, *Róisne* *Róic-leatán*, *Fealigur* *Finnbeol*, etc., no doubt *Oirín* was the eldest, certainly the most famous.

XXI. Third line: otherwise, "Aéct tuairiagh báil o'fagail ař a gairce,"—an intolcrable line to the ear.

XXVI. *Geara* nač *Ufolangair*, etc. Most of the meanings of *geir* and *geara* are given in Vocab. which see. Only three times in this poem--always in the

plu. We hope no reader will pronounce *geafá* 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: *geafá* *vo* *čupi* *1* *gcomáidí* *óuine* to put a proposal before one, to make a request: *geafá* *vo* *čupi* *ap* —to impose bonds on a person, to exact a pledge: *geafá* *c'fíulang* to disregard a command: *óuine* *vo* *čupi* *fa* *geafáib* to put a person under solemn vows or pledges: *geafá* *vo* *čomall*, *vo* *čomhlionad*=to fulfil one's pledges or vows, *geafá* *vo* *þúrpeadó* to break one's pledge: *if* *geir* *vam* 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. *Ceuro eac* . . . *ceuro ve čonaiib*: the former construction is the more reg., the other is rarer: so also for *reac̄t laete*, *oct laete* we sometimes hear *reac̄t ve laetiib*, etc.

*Sjól*—sometimes written *rróll*—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 *rið* as a prefix and *riðoa* as an adj., *rið-rról*, *rról* *riðoa*,=royal or kingly *sról*: shirts, mantles, robes, banners, vestments, etc., were made of this material. See *roclóir* under *rról*.

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 *Leabhar na gCeapit* ('Book of Rights')

detailing the tributes of provincial kings to an *áirdrlt*, or the presents of the latter to his subject chiefs. E.g.

“ Céo caeriac, céao bjiat, céao bó  
 Acuif céao toric tóbaipi óó—  
 O Chuileannraidió in cocairó  
 ño juñg ailiúg iapi n-obair—”

Translated by O'Donovan (*Leabhar na g-Cearbhaill*, pp. 120, 121.)

A hundred sheep, a hundred cloaks, a hundred cows  
 And a hundred hogs are given to him—  
 From Cuileannraidi of the war  
 To the king of Aileach laboriously.

XXXII. *Maighean*—not an old word in Irish. Was probably used at first only for those Saxon *maigheana* 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 *óig* or *óig*, *ingéan* was often used in O. Ir. for *virgin* or *maiden*, as in the Hymn of St. Patrick “In enoigai noem-ingén”=In the innocence of holy virgins: and in ecclesiastical writings Christ is often called *Mac na h-ingéine* (Son of the Virgin), where we now say *Mac na h-Óigé* (or *na Maigheine*).

XLIV. *O'fágbar 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. *þomor builleac*: With *builleac* ‘of the blows,’ compare *béimeannaac* in *balarí béimeannaac*, or *balarí na mbéimeann*=‘Balar of the Blows’ of ancient legend: also *Luigair láim-þarða lonn-béimeannaac*=Long-armed Lughaidh of the Mighty Blows (*Oirće Cloinne Líp.*).

Фомор—here used as a proper name—is of course the same as Фомориац generally anglicised ‘Fomorian.’ It is commonly explained to mean a sea-rover, a pirate, as if from *ро* *near* or *at* and *muir* the sea. But the word is often understood simply to mean a *giant* as, *Clocán na бФомориац*=the Giants’ Causeway: the Scottish form of the word is always understood to mean a *giant*: Фомор is spoken of in the *Лаои* as a *рачак* (giant) and *реари мори* (big man): and lastly the word is often found in old writings with the second о marked long (Фомори) from all which it appears that the word rather means *ро-мори*, *i.e.*, very big (for *ро* is sometimes intensive, representing *ро*=good, well).

Тир на мбео ‘Land of the Living,’ here spoken of as a kingdom different from Тир на н-Ог is according to older legends but another name for Маг Меал, the old Irish Elysium,—Тир на н-Ог itself. See *Introduction*, and also Dr. Kuno Meyer’s *Story of Bran*.

LVII. Олуим-лохак is no doubt a place of the imagination—though there may have been places in Ireland of that name: лохак seems for лохак or лухак genit. of лухаро—‘Lughaidh’s Ridge.’

The unusual genit. Олуиме (for the more reg. олуома) is prob. intended as an internal assonance to буиле-(ак) in the same line. The nom. is generally олуим, sometimes олом.

LXV. Эирт-лиом го фоіл: фоіл 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 *fan* фоіл as we can say *fan* таомац, but we cannot. It is always an adj. meaning *soft* or *gentle* or *quiet*, and го фоіл, quietly, softly.

The equivalent phrases as in *fan go liéirō*, *fan go rocair* clearly show this.

LXVIII. *O'á triéine cál*, seems a mixture of two different idioms—*níl laoč o'á triéine*=there is no hero with (all) his valour, *i.e.*, however valiant, in which *triéine* is a subst., *cf.*, *o'á méro*, *o'á feabhar*, etc. The other is *ar triéine cál* (explained above—see Notes to St. I.) in which *triéine* is a superl. adj., and *cál* is a noun in the accus. But *triéine* being a subst. in *o'á triéine* it could of course take a genit., as in *o'á liact uap*=whatever number of times, however often: hence it ought to be either *o'á triéine a cál* or *o'á triéine caile*: the corruption is probably not due to the author *Micheál Coimín*, who was a good Irish scholar as well as a poet.

LXX. *beapit aip*, &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 *coirbeapit*, *cinn-beapit*, &c. See Vocab.

*Loing-féarfar iapainn*, a heavy club of iron—the usual weapon of a giant in our Irish tales. Thus was armed *Seapbán Loéclannac* the one-eyed giant in the story of *Diarmaid and Gráinne*.

LXXII. *Oo bámap*: 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 *buó*) as the perf. of *ip*.

LXXV. *Chuip ice ar balram*: here we have two

words almost synonymous—a frequent thing in Irish as in other languages; a pure Irish word *ice* and another *balsam* from the Gracco-Latin *balsam-um* whence also the Engl. *balsam* of which *balm* is an abbreviation: *cupi in ice*=to embalm.

*ice* here means a healing ointment or salve: was also inf. of *icim* I heal (generally now *leigearaim*): identical with W. *iach* well, sound. Enters into several compounds, as *ioc-luib*, *ioc-luř*, both of which mean *a healing herb*, *ioc-řlainte* '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-icròa (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 *Slám-icrò* the 'Whole-healer' used for *Saviour*—now *Slánsig-čeoř*: compare the Anglo-Saxon *Haelende* Saviour (lit. 'Healer') and Germ. *Heiland*.

LXXVI. *Thózbař a lia óř a leačt*—the usual formula in our old tales to describe a burial. More fully it runs: *tózbař a lia óř a leačt, vo řeaprař a čluice caointe, ařsř vo řeapiořbař a ařm in ořam čraob* 'His stone was raised over his grave, his rite of mourning was performed, and his name was written in *Ogham craobh*' Doubtless the *čluice caointe* was dispensed with in the case of Foyor. In the *Oróe Cloinne Líř* we read of their burial; *ařsř vo tózbař a lia óř a leačt, vo řeapiořbař a n-anmanna Ořaim, vo řeaprař a zčluice caointe, ařsř vo řeapiořbař a n-anmannaib* '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 Fál or Fál móri: cf. Lia Fáil with Cloch Buaða 'Stone-of-Virtue.' The old prophecy concerning it is given by Keating thus:

Cineadó Scuit, raoiri an fine!  
Mun ba bheus an fáirtine—  
Mári a b-fuighe an Lia Fáil  
Óliúighe flaitheas do ghabáil!

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 círlaoibh: 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. Ήη τάιρε τον ἔμιανθεαν. I was once inclined to take such words as τάιρε in these constructions, as abstract substantives, which of course are often identical in form with compar. adjectives, as ἀινε, τρέινε, ταιρε, ἀιροε, 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, ηη τιεσα, ηη τό, ηη λυξα are also found. At st. LXXVII. a similar construction is found with an adj. in the pos. degree, βα τιεσόιας τύινν=it was merry to us=we were merry.

C. ιοιρ φεαρι αρ μηαοι. Here ιοιρ 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 μαριc-γιλαες τόρι ιοιρ φιεαρια γυρ μηά=a great cavalcade of (both) men and women. Irishmen much oftener use the word 'between' in this sense than Englishmen.

Ιοιρ 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 αγυρ were sometimes put in different cases: μηαοι was orig. both accus. and dat., therefore it may be called either in this case, but as in ιοιρ φιεαρια γυρ μηά it is plainly the accus. it is best to consider the words in both phrases as accusatives.

Áip fead̄ veic n-oiróče(aw) ar veic lá: '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. "Águr do þunne an nóm águr an mairín an céad lá"—'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 Oíróče Noolac Christmas Eve, but lit. 'Christmas night,' Oíróče Chárga Easter Eve, Holy Saturday, Oíróče Shaṁna, November Eve, All Hallows' Eve, &c., is a relic of this old observance.

CVIII. plúp na mbán: plúp here is a synonym for the Ir. bláct or peoč 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 plúp in the sense of a *flower* but only in the sense of *flour* (of meal) and thought it was for 'pulúp' 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 Firbis used *bláct* 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 *Þróimfíar*, *Philip* (*Filip*) to *Þilib*, *firkin* to *þicín*, etc.

CXXIV—V. Οά þráðainn-þe, etc. These two stanzas read like a part of the famous *1omáriðáig* or *Disputation* between Oisín and St. Patrick. Some versions of the *Laoi Oisín* contain many stanzas of this disputation—leading one to think that perhaps a great portion of the *1omáriðáig* was composed by *Micheál Coimín* the author of the *Laoi*, 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.

Þlúipre 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 *p* (rare before *l*) we might trace *lúipre* to *lóp* or *leop* 'enough,' 'plenty' with an ending as in *raoipr-þe*, *raoipr-þe*, *taipr-þe*, &c. But could it possibly be for 'flourish'?

CXXVIII. Mairc-þluag̃ mó̄r roipr fearaða gur m̄ná: Perhaps a procession of pilgrims going to some shrine, whose appearance would be passing strange to Oisín.

CXXXV. Ap Almáin eučtaig̃: 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, *e.g.*, "The wine-cup is circling in *Alvin's* Hall," whilst other editions actually print the *mh*—'Alvin.' 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. *Almain* (*Almum*) is also found as a nom. making genit. *Almainc*.

*Leatán-Laigéan*=of broad Leinster. But *Laigéan* is strictly (or was originally) a genit.-plu. meaning 'of the Leinstermen': nom. pl. *Laigín*, gen. pl. *Laigéan*, dat. pl. *Laigínib* (and formerly acc. pl. *Laigíne* for ancient *Laigínu*). *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 *Gáilían*, also spelt *Gáilion* and *Gáileoin*: this name has no (etymological) connection with *Laigín*, though *Gáilion* may mean *Gá-lion* the 'javelin-host' or people, and may either be a synonym for *Laigín* or may denote an earlier and different race. *Laigíneac* is now a Leinsterman, nom. pl. *Laigínig*, dat. pl. *Laigíneacáib*.

CXXXIX. *Gleann-na-ṛmól*: 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, throstle, or mavis; now more generally *ṛmólac* or *ṛmóilín*, and for the change, compare *naorcaó* (a snipe) and *ṭraonac* (a corn-crake) with the older and simpler *naorc* and *ṭraon*. The correct name is probably *Gleann-na-ṛmól* 'Glen of the Thrushes' rather than *Gleann-an-ṛmól* 'Glen-of-the-Thrush.'

There are but few places mentioned in the *Laos*: *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.'

Τρί ćeuo ፩. 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) *reacht* (seven) *teic* (ten) and the substantives *oir* (a couple) *caoga* fifty, *ceuo* a hundred, and *mile* a thousand. If a particularly gallant feat is done, the Fenians give *three* shouts of joy (τρί ᷂άριτα ᷂ρινν) or of triumph (mæoróte); if anything sad occurs, they give *three* cries of grief (τρί ᷂άριτα ᷂uil, nō cuimhre); 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. *Siórtá*, one of the very few Engl. words in the poem—the only others being *rteuo* (steed), *maisoean* (maiden), and perhaps *péirrē* (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 *priomh*, *pearrta*, *rioláit*, *baċall*, etc., but even these are not numerous. See Vocabulary.

## focloir.

[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.] .

Áóthair, m., cause, reason, motive : ní gáin áóthair, not without cause, l. 81.

Ás, m., success, good luck, good fortune ; triumph, victory : gen. sing. áis, now more generally ása: Órcáir ás (gen. pl.) Oscar of victories, victorious or valiant Oscar: also Oifín áis, Fionn áis, &c. [allied to Lat. *aug-eo*, *aug-mentum*, Gr. *aux-áno*, Eng. *eke* (increase), whence it appears *as* (not *o*) is the radical consonant : *so riaibh an t-áis oifte*, 'may the luck be on you '=good luck to you.]

Ágair, f., face, front : túsamairi ári n-aígair.....riair, ll. 189, 190, we gave (or turned) our face to the west : gen. sing. and nom. pl. aígche: tábairt aígche ari an tmeun-muir, turning his face to the strong sea, 159 : oul ari agair=to go forward, to advance : oul in agair, cup in agair, to go against, oppose.

Áilne, Áille, (1) adj. compar. of álainn, beautiful, lovely : ari áilne gnaoi, who is most lovely of countenance : (2) abst. noun fem. beauty, brightness, loveliness. See álainn.

Áinn, m., a name ; g. sing anma, nom. pl. anmanna, less

freq. *ainmne*, as at ll. 419, 425. (Prob. for *aīnnum* = *agnomen*: cf. *aīnne*, knowledge.)

*Ainnīr*, f. (gen. *ainnige*), a maid, maiden, young woman: once only, ll. 201, 202, *oo* *concamaí* *ainnige* *óð*, we saw a young maid: *bean* *óð*, *óis̄bean*, *in̄sean*, *óis̄*, *mais̄bean*, *b̄euinneall*, all occur in *laoi* *Oir̄in* as synonyms. (Also spelt *ain̄oiḡ* and *ain̄oear̄* in the nom., O. Ir. *ain̄oer̄*: Sometimes mis-spelt *ain̄-f̄ir̄*, confounding it with a diff. word *in̄f̄ir̄*. Probably contains the O. Ir. *oer̄* or *oear̄*, a daughter. See Cormac's Glossary, also O'Clery's).

*Aīr̄*, prep. (1) by: *ius̄ re oim̄ aīr̄ lám̄*, he took me by the hand, 377: *aīr̄ aīr̄ nō aīr̄ eis̄eán*, by consent or by force=willingly or unwillingly: *aīr̄ f̄as̄* =by length, in length: (2) through, *aīr̄ f̄as̄ an t-̄r̄aōs̄aíl*, l. 270, through the length of the world, throughout the world: 443, *aīr̄ eas̄aíl nári t̄eac̄t̄ vuit̄*, through fear there might not be a return for thee: *aīr̄ f̄as̄ t̄ri n-oit̄óce* through a space of (=during or for) three nights, 285. [Sometimes written *aīr̄* and wrongly confounded with *aīr̄* (1) and *aīr̄* (2) below: orig. form *er̄* found often in *Leab̄ar̄ B̄reac̄* as, *er̄ f̄as̄ nōi m̄īr̄*, for a period of nine months (Atkinson's Homilies from *Leab̄ar̄ B̄reac̄*). Is identical with O. Ir. intensive *er̄-* now *īr̄-*, *eas̄-* and *ūr̄-* as in *īr̄-īreac̄l*=very humble: *eas̄-̄s̄aíl-*=thorough taking=arrest, *ūr̄-̄s̄īánn̄a*=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.]

Διρτ, 1., (1) a point of the compass, quarter, direction, part of the heavens: twice in this poem, l. 326 'S ȝuri éirigð ȝaoð in ȝac aon áirto, till rose the wind in every direction; and at 506 o'fneucar in ȝac uile áirto: ceitc̄ie h-áirtoe an ȝomair, the four cardinal points: gen. sing. áirtoe, gen. pl. áirto: (2) a point, end, limit, ceitc̄ie h-áirtoe na c̄lumne, the four ends of the earth, the utmost limits of: (3) a place, spot, ari áirto=on the spot, present. (O. Ir. áirt, Scot. *airt* and *airth* from the Gaelic.)

Δírto, f., notice, esteem, honour: only once, 596, ȝan þr̄igð ȝan meamair ȝan áirto, without strength or memory or honour: ȝuine ȝan áirto, a person without distinction, an unnoticed, unhonoured person. Prob. identical with áirtoe, height, eminence: cf., moill (delay) for moille, also other abstracts like t̄réin, t̄ruaigð for t̄réine, t̄ruaigðe, etc.

Δírtoe, adj., compar. (and superl.) of áirto, q.v.

Δírgead, m., silver: ȝleafc̄ ariðio, a branch or wreath of silver: Δírgead ȝagur ór, silver and gold: also written ariðio, but the 10 forms of such words—ariðio, maiðiof, éiȝion, l̄eȝion, etc.—were strictly *datives*, though in later times they have become confounded: so also ȝon ȝiðor (to the man) was said rather than ȝon ȝeðri: cionn (a dat. of ceann) is preserved in a few phrases, ȝe cionn=on account, ór cionn=overhead: (O. Ir. ariðat, ariðat.)

Δír, noun sing. (perh. fem.), the back: only in phrase ȝar ȝar=back, on return: ȝul ȝar ȝar=to go back,

teac̄t t̄ar̄ aīr=to come back. [Aīr meaning *side*, does not occur in Laois: this is the meaning in such phrases as le h-aīr na h-abbann, by the side of the river: le h-aīr na o-tonnta nglóriac ngléimneac̄ ngl̄ig, beside the roaring, raging, warring waves (Mac Hale's *Iliad*.)] Requires poss. pron. when the agent is expressed, as l. 448, aīr fillfead̄ r̄lán t̄ar̄ m' aīr. Sometimes the possessive is omitted as at l. 104, go m̄ḡeam t̄ar̄ aīr—for 't̄ar̄ ór n-aīr,'—'till we come back,' but this is irregular and the abbrev. is probably only for metre's sake.

Áit̄leab̄, m., a dwelling, residence habitation: only at l. 551, n̄i r̄aib̄ aon áit̄leab̄ 'r̄aib̄ an Fhiann, *there was no dwelling-place where the Fenians had been*. (For. aō-t̄leab̄ from t̄leab̄=house: so Welsh *athref*, mansion, from *tref*, house.

Ait̄l̄iūr, inf. and imperat. of ait̄l̄iūrím=I relate, recount, recite, tell; usually in the imperat., as at line 3, ait̄l̄iūr oúinn anoiř ȝan m̄aīr̄, 'tell us now without grieving,' and so elsewhere: once in infin. 527, nac̄ l̄eip̄ linn ait̄l̄iūr oúit̄ go r̄ioi, *that we don't think easy to tell thee of, in truth*: once in pres. passive, l. 501, n̄i h-ait̄l̄iūrtear̄ ór̄ r̄ceul go beac̄t, *our tale is not told minutely*: m̄ar̄ o'ait̄l̄iūr̄ je i, as he related it.

Álainn, adj., beautiful, bright, lovely: ingean álainn, a lovely daughter, t̄ír ȝleaḡ, álainn, a fine, lovely country. Compar. áilne or áille. (From áil=brightness, pleasure.)

Aīm̄ic, m. (1) the sight, aīr m' aīm̄ic! *out of my sight!* aīm̄ic ȝréine, *a sight or glimpse of the sun*; aīr

απάρε λαοι, at the sight or appearance of day : (2) inf. of απάρι-αιμ, I look at, gaze at, απι απάρι τειλβε=on seeing the figure: ογ απάρι να νευλ, gazing at the clouds.

Αν-, prep., meaning *from*—used only in certain phrases, αν-υαρ, from above=down, αν-ιορ from below=up (hither), αν-ιαρι from the west, αν-οιρ from the east, αν-αιλ from yonder=to this side, αν-ονν (for αν-γονν) from this side=thither, α νοεαρ from the south, α τ-τυαιτ (i.e. αν-τυαιτ) from the north, and α γ-κιαν (αν-κιαν) from afar: l. 82, υο τάν-γαρ α γ-κιαν I have come from afar, also α γ-κέιν, l. 62, υο τεατ ταρι λεαρι α γ-κέιν=thy coming over the sea from afar. (Quite a different word from α or ανν=*in*. As αν and αναιλ have both lost initial γ, so this αν- may be for γαν, which would be identical with the Welsh *han* in *han-of* from me, *han-ot* from thee, &c. The word would thus be allied to γαιν=apart, different, γαιν-γεο now γονιασ: Eng. *sun- in sunder.*)

Ανφασ, m., a storm, tempest: only once in text, l. 331, σ'ιριγ αν τ-ανφασ=the storm abated.

Ανοιρ, adv., now: med. Ir. ανορα, O. Ir. ινοργα=ινο-όη-ρα=αν-υαιρ-γε, i.e. this time.

Αοιθινν, adj., delightful, lovely, charming: αν τιρ ιό αοιθινν=the most lovely land: l. 177, 'S ιομόα λα αοιθινν=many is the delightful day: comp. and superl. αοιθνε, 'Si in τιρι αρ αοιθνε, it is the land that is most delightful. (From αοιθ, O. Ir. αεβ=beauty, fairness.) For ending compare άλ-αινν from άιλ, brightness, pleasure.

Δοϊθνεαρ, m. (genit., -ι or -εαρ), delight, joy: love-lineess: occurs twice—l. 142, αρ δοϊθνεαρ ειλε, and l. 385, ηιλ δοϊθνεαρ ανν=there is no delight.

Δοιρνε, adj., compar, of ἀρι, q.v.

Δον or αεν, (1) adj., one, single: γαέ δον ἀιριο=each single point, every quarter. Aspirates foll. cons., as δον θεαν, δον ςαπαλ, except ρ or τ, as δον θυνε, δον τιρ, and ρ which it eclipses with τ, as δον τ-ραζαριτ: (b) sometimes indef. like the Eng. *a* or *an*, as δον μασαομ μνα=a youthful maiden (c) any, ηιρι δοντυιζεαρ μιαμ ο'αεν-φεαρ, 87, I have never accepted any man: (2) pron., γαέ δον ριοθ=each one of them, δον ειλε ρεν Ρέινν=any other of the Fenians: gen. δοιν.

Δοντα, abstr. nf. unity, harmony: accord, consent, permission: ρε ή-δοντα θιαμ, by consent of Niamh: λε ή-δοντα αν μις, by the king's permission.

Δοντυιζιμ, v. intr., I consent, permit, agree to: ηιρι δοντυιζεαρ ο'αεν-φεαρ=I have never consented to (accept) any man, 87.

Αρι, (1) prep., on, upon, over, in, amongst, of, concerning: (a) *on*, ροριν μιοζόα αρι α ceann=a royal crown upon her head: αρι μιν αν ειč=on the back of the steed: αρι λάρι=on the ground=fallen: (b) *over*, ας μινθαλ αρι θάρη να ο-τονν=going over the surface of the waves: λυαιτε να γαοτ θιάριτα αρι θρυιμ ρλειθ', swifter than a March wind over a mountain's ridge: Ρι αρι Τηιρ να η-ός=king over the Land of Youth: (c) *in*, αρι βιτ, in the world, at all: αρι νεαν=in heaven: αν

·nóð, ari nór=in a manner. Often with verbs (or so-called ' participles,') ari crioðað=hanging, ari léim=leaping, ari lúð=in motion, ari lærðað flaming, burning, ari riðað=going; (d) in, amongst, ari siðiŋi na náðom=amongst the number of the saints, ari fíluð na mælð=amongst the host of the dead=amongst the departed, oo ȝairceadð ari an b-Féinn, l. 186, thy deeds of valour when amongst the Fenians: (e) of, ari óðað an óri=of the colour of gold, ari óðað na ȝ-caor, etc., (f) on, about, concerning: very often, as at l. 528, ari eučtaib fínn ari ari an b-Féinn, about the deeds of Finn and the Fenians (must be distinguished from ari, above given and the following ari; usually said to represent the O. Ir. ȝori=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.)

Ari, (2) prep., before, for, against, of, from: (a) before to-ðað o'fáðaíl ari óuine=to get place (or mention) before another, to get precedence of another: ari ȝeann, ari aðaíð, before the face: ari mo ȝeulað=before my lips, before me: (b) *for*, ȝurð oðm=pray for me, ari oo ȝcát=for thy sake, ari ȝon=for the sake, ari ȝláð ȝé=for the love of God, (c) *against* (from the idea of *before*: cf. Lat. *ante*, Gr. *anti*): ari lærðað, against burning, ari ním=against poison,

οἰλ το ὅέαναιν αἱ=to do evil against; να ceil οἱμ το ρceul, do not hide (against, i.e.) from me thy story: (*d*) of, from, τ'ιαλημαρ ceao αἱ an Ρις, 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 οἱ, the front, the east, οιρτεαρ, a border, a coast. the east. O. Ir. αιρτεη, αιρεη).

Ἄγιασον, phrase sometimes adjectival, sometimes adverbial, sometimes pronominal: = ἡμ (1)+ ἀστον= in one=together: sometimes equals *both*, l. 149, ἡμιν  
τινιν ἀν εἰς τὸν οὐατόντας ἄγιασον, on the steed's back  
we went away together, or both of us went away.

Ἄριο, 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 ἡραὶ λιαέται  
ἀριός ατά πάν τηλέιν, 85 μακριστὶς αγαρίος  
ἀριός: compar. ἀριότε, l. 356 τοῦ βαριότερος καίλ, also  
δοιότε as at l. 67 : (3) of the voice, high, loud—  
does not occur here as an adj.

Ἄριο, m., loudness, publicity—only in the phrase ὁράριο = over loudness, *i.e.*, with loudness: (1) aloud, οὐ λέισ τρίγνυται ὡράριο, l. 156: ἡρα νοῦθαιτε φέ νε ἔχεται ὁράριο, 558: (2) in public, as l. 6, γιόδοοιλθ λιοντα λιασται ὁράριο. Sometimes found with prep. ἀσ before it, ἀσ ὁράριο, ἐσ ὁράριο, med. Ir. 'c ὁράριο: so ὁράριον, in secret, privately, ἀσ ὁράριον, ἐσ ὁράριον.

Δριμ, m., a weapon: *ni p̄aib o'apim aige aet*=he had no other weapon but: gen. sing. and nom. pl,

αιμ: gen. plu. in l. 406, *α Οιρίν οἵη να η-αιμ* η-άρι, 'of the weapons of slaughterers,' also l. 428, *να η-αιμ ηγλικ*, 'of the cunning (sure) weapons.' [Lat. *arma*, Eng. *arm* (of the body), W. *arf*, Engl. *arrow* (from Welsh.)]

Αιμ-έρυσισθ, adj., weapon-hard, *i.e.*, of the hard, well-tempered weapons.

Αιμίτα, p. p. of αιμ-αιμ=I arm: αιμίτα, έιροτε=armed and accoutred.

Αγ (1), verb: rel. form of ιρ, q. v. The two forms are often confounded and the rel. form often unnecessarily written ορ after the noun *νί* a thing, and before a compar. as, *νιορ μό* for *νί αγ μό*=a thing which is more, *i.e.*, something more, something greater.

Αγ (2), prep. out of, from: *ράιννε οἵη.....αγ γαέ τυαλ* *βυρόε*=a ringlet of gold from each yellow tress, II. 32, 33: *αγ άρι νευλ*=out of our slumber, 310: *αγ αν γ-ερμασθ-έαρ*, 'out of this difficulty,' 560.

Αγ (3), prep.-pron. Out of him, from him, 3rd s. masc. of αγαμ: only once—l. 156, *τό λέιγ τηύ* *γηνύρα αγ*='let three neighs out of him.' Αγ 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*, *τηίο*, *ραοι*, *αιρι* and even *τό* and *τέ* (where the lengthened vowel denotes the pronoun.)

Αγ (4), conj., and: very often—*γλεασθ αγ φευρτα*, etc. Wrongly spelt αγ for it is a diff. word from αγαρ: is the *λεατνυγσαό* or broadening of ιρ an old conj.=and: often abbrev. 'γ esp. at comm. of a line.

άταιρι, m., a father : (1) lit. αινμη μ' αταιρι ερ μο όειγ-  
νικ=the names of my father and of my good son :  
(2) fig. as a relig. title, as in 466, αταιρια όπρο=  
fathers of orders.

baċall, f., a pastoral staff, crosier : α πλάσιαίς να μβα-  
ċall μ-βάν, of the white, i.e., silver—crosiers,  
l. 402. Generally feminine, gen. sing., baċla, να  
baċla, but sometimes masc. (From L. *baculus*.)

baṇim, v. (1) trans., I cut : το βαίνεαρ α θέαν τέ, I  
cut his head off : (2) intrans., in 3rd pers., to  
happen, occur : αν λευν το βαίν τόιβ, 520, the  
misfortune that happened to them. Other words  
in this sense are τάρλοσ (το, αρ, on) τεαγμάιλ  
(λε) ιμτεαċċ (αρ, on) τεαċċ (αρ, on), etc.

baṇiŋioġan, f., (genit. baṇiŋioġna) a queen : the usual  
word now. The older word μίσαν—O. Ir. μίσαν—  
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*. Baṇiŋioġan is of  
course a double feminine. Words like baṇiŋioġan,  
baṇtiġeajna baṇiajla, baṇcomajħa, etc., where  
the first syllable is attributive and indeclinable  
must be distinguished from words like bean-riċċ,  
bean-ċaoiċċ, and even bean μίσ (a king's wife),  
bean αν ιαjla (the earl's wife), where the first  
word is the declinable part and the second is  
(fixed) in the genitive. See μίσan and μίσbean.

ball, m. (1) a limb, member, as at l. 91, νι μαιħ ball  
νιομ ναċ μαιħ i ngħarad : (2) a spot, a place : l. 373,  
α᷑ς τεαċċ τόιħ uile αρ αon ball 'into one place' :

ar ball=presently, just now: ar an in ball=on 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 unilled field, a green field, a lea: at ll. 474, 588, used for the *ground* in general. Dimins. báinfeac, báinó, báinín.

Baocht, adj., foolish, vain, l. 185.

Beacbt, adj., precise, exact, minute: ní h-aictear go beacbt, 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. mnáoi, but uninflected in l. 316, níp tálfe oon ḫrianbean, none the less was the sunny maiden: iorí feorí oghur mnáoi=both man and woman, nom. and accus. pl. mná, gen. pl. báan, dat. mnáib.

Beannacht, f., (1) a blessing (2) a salutation, greeting: kind wish, compliment. Only once here—l. 233, beiri buaird ar beannacht, 'take triumph and blessing'—a well-known phrase equal to "I rejoice with you," "I congratulate you." (From Lat. *benedictio*, O. Ir. *benoacht*.)

Beannuisim, v. (1) trans. I bless—with accus., a Phao-paic to beannuis Éire, 'O Patrick who hast blessed Erin'—but not in this sense in poem: (2) intrans. I greet, salute, with prep. oo: l. 281, níp beannuis

ré óúinn=he did not greet us : l. 513, **oo** ௦ெ  
నு**is** ௨ை நம் சூ சூ**in**, they greeted me kindly.

**beařt** (1) noun, masc. (a) a load, what is *borne*, from  
beir=bring as beařt ௨ை, a bundle of rods—this  
meaning does not occur in ௨ை ஒிற் (b) dress,  
clothing, what is *worn*, l. 279, beařt அர் வே சூ  
நில் ௨ை, clothing on him of skins of deer:  
*cf.* cinnbeařt=headgear, coirbeařt=leg-covering,  
greaves.

**beařt** (2) noun, fem., as at l. 573, வீரைா் அன் தெய்த  
அனீர் கே யா், where the word has been translated  
'deed' from beir=bring, produce: but more prob.  
it means *word, saying*—like b̄reit, word, sentence  
from beir (in அ-பைர்)=say: 'It is a shameful *word*  
to say.'

**béim**, f., a blow, a stroke : l. 134, cloróeam̄ cinn-óir அ  
ஏர்தே பெய்த, a gold-hilted sword that is most shrewd  
of stroke: adj., béimeannać=builleać, q. v.

**beijum**, irreg. v., trans. and intrans. : does not often  
occur : (1) trans. I take—only once and that in the  
imperat., l. 233, beir buairō அப் பெனாக்ட (see bean-  
naக்ட: (2) intrans. with அப் *on or over*, I take hold  
of, seize upon : three times in the perf. 93, 376,  
582: once at l. 578 in conditional தெய்ரா் அப் அன  
லை, he would take hold of the flag.

(To) **bheijum**, irreg. v., trans.—always has the initial  
b aspirated like சீர்த, ஜீர்த and ஜ்நிம (or ஜ்நிர்த)  
—even in the passive: (1) I give: விட்டா் நி  
தெய்ரா், refusal I will not give, l. 145 : l. 271, **oo**  
தெய்ரா் கூப்பா, who would give battle : l. 419  
தாதை ஓம் அ-அய்மநே, give me their names: at

138 the perf. passive, *nač* տւշած բօյ ու *neac* բան ոցրեն, that has never been given, etc. (2) I give or turn *այ* տանալտ արցե, giving (or turning) the face, so l. 189, ու էսցամար ար հ-ը-ւլ=we turned our back : (3) I bring, bring away, l. 227, տաց թոմոր բուլլեած (whom) Fovor brought (hither) : (4) I give as an oath, I swear by : l. 267, ու թելյում ծուր մո լամ not 'I give thee my hand,' but 'I swear (to thee) by my hand.' Imperat. տանալ is for օձ-նալ=օօ-թելի.

**Beoir**, f. (gen. *beorlač*) a kind of rich ale said to have been introduced by the Danes : only once, at l. 256, սւյր ուշե նի լան ու թեօր, 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, ար մո թեուլա=before my lips, i.e., before my face, *beol* and genit. *beoł* (for *béil*) are used for assonance, as at 128, 'Տ այ բինն թեուլ նա չոլ նա ն-են, and sweeter of voice than music of birds.

**Biæð**, m., food : irreg. genit. *biø* : only once, l. 255, ոյրյան թիօ=abundance of food. (Welsh *bwyd*: allied prob. to *թեթ*=being, *թիթ*=life, and *թեթա*=life and food.)

**Binn**, adj., sweet, melodious, musical—said of the voice, of music, of poetry, etc. Եթ բինն լիօմ թիւաչալա ու թեուլ=sweet to me the words of thy mouth : *այ* էրցրիծ բինն, միլք հայօթ, with the sweet musical bards of the Gael. l. 526.

bláð, m., fame, renown: *do fuaðar bláð*, I have won fame, 59. (Prob. same as moláð, praise).

bláð, m., (genit. bláða and bláit): (1) a flower, blossom: l. 107, *le topiáð að bláð*, with fruit and blossom: (2) bloom, freshness, *þá lán bláð*=in full bloom: genit. bláða or bláit. often used adjectively in this sense, *á mægan bláit*=O blooming maid (maid of bloom). W. *blawd*, Eng. *blossom*, Lat. *flos*.

bláð, adj. (1) smooth, polished, *páláð gjuanmári*, *geal*, *uðt-bláð* 'smooth-fronted:' perh. also in other places, as *á þróðan bláð*, O smooth-skinned (or bright-faced?) queen: (2) warm, *leaba bláð*, a warm bed (S. ó Coileáin), *lá bláð*=a warm day—in this sense obsolete in some parts of Ireland, perhaps under the influence of *bjeág*, but preserved in the North and in Scotland, *bláð*=warm, *teit*=hot, *uðt-bláð* may mean warm-fronted, cf. *gjuanmári* in the same line. (A different word from *bláð*, a flower: sometimes spelt *bláð*: allied to Eng. *flat* and Gr. *platys*, and perhaps in sense (2), to Lat. *blandus*.)

bjaðon, m., a drop—as of water, milk, blood, etc.: *bjaðon án vjúðt*(a), a drop of dew, 36.

bjað, m. (1) a cloth or outer covering of any kind, *bjað faijirings að fólað an fteiro-éic*: (2) a mantle, cloak, *ceuro bjað* *þróil*—a hundred satin mantles. (Same as *beart* (1) what is *borne* or *worn*. Welsh and prov. Engl. *brat*, a cloth, apron, pinafore).

bjeág, 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. ბეაჯა and ბეაჯ-თა : allied to O. Ir. ბეօ=fire, and to Engl. *bright*.

ბეაჯა, m. (formerly fem.) a word : სწონ ლიო ბეაჯა ვი ბეის, sweet to me the words of thy mouth.

ბენჯ, f., strength, power, virtue, potency, efficacy : ჯან ბენჯ, ჯან მეამარ=without (bodily) strength or memory. (Allied to Eng. *work*, and Gr. *erg-on* for 'verg-on.'

ბენჯო, v. trans. and intrans. (1) trans. I break, physically or morally : ვა მბენჯო იავ, if I should break them, i.e., the geara : (2) intrans. ვი ბენჯ ჯილთა ტირ=the golden girth broke.

ბეიონე, m. (1) the breast, ჯარ წლიუც ა ბეიონე, 167 : (2) a briuk, limit, ჯი ბეიონე (ის ბეიონე) ან ბეიაჯა=till the verge of judgment : (3) a swelling wave, a billow, as at 192, ვი ლიო უნა ბეიონებ, which filled (up) in billows.

ბეიონ, m., grief, sorrow : წაუი ვე ვი ბეიონ, leave off thy sorrowing : მო ბეიონ! my grief! *mavrone!* (Allied to Engl. *mourn*).

ბეიჯ, m., genit. ბეიჯა: a palace, a great house, hall, mansion. See კიოჯ-ბეიჯ.

ბეიროთე, p. p. of ბეირიომ, I bruise, crush : ბეიროთე=bruised, battered.

ბეინეალ, f., a maid, young woman : only at l. 371, ცაიჯა ბეინეალ მისი, ცისი=fifty sweet, modest maidens.

ბეანაჯ, adj., victorious, conquering : once, ა იცინ

buadag, 444. W. *buddug*, O. W. *boadic*, whence *Boadicea*=the Victorious.

buadair, f., trouble, sorrow, grief: sometimes buairó-riæð, which is masc.—buairóeartæ being the genitive in either case.

buairó, f. (gen. sing buairð, gen. pl. buairð): (1) a victory, triumph, *þá lán-buairó*=in full triumph: (2) a virtue, power; l. 431, *ve þuairó a mairj*, by virtue of her beauty: 475, *ve þuairó a mþrif*, by virtue of their effect: (3) price, worth, *cloða buairða*=precious stones, gems.

buairte, p. p. of buairim, I beat, stamp, press: *þuairte ne neultraib*, stamped (or marked) with stars.

burðeacar, m., thanks, gratitude: once only at 393, *oo ȝabær burðeacar leir an rið*=I gave thanks to the king. See ȝabðam.

burðean, f. (genit. burðene) a troop, a company. Welsh *byddin*.

builleac, adj., from buille, a blow: of the blows, striking, slashing.

bunn, m. (also bonn) the sole of the foot: *an þunn mo óá ȝor* on the soles of my feet, 588: bun, foundation is the same word, though generally spelt with one n. Welsh *bon*, L. *fund-us*,

cáil, f., fame, distinction: *af áiþoe cáil*, who is of the highest fame: *bean o'a cáil*, a woman of her quality, rank: *oá ȝréine (a) cáil*, however great his reputation for valour.

caillim, v. trans., I lose: inf. *cailleamain* and sometimes *caill*: l. 568, *oo ȝaill a leor vioð a mea-*

ṁairi, many of them lost their wits: *oo cailleaf* *piarðairic mo fúl*, 593, I lost the sight of my eyes.

**Cairleán**, m., a castle: dim. of **cairéal**=a stone wall, stone enclosure.

**Cairteamh**, verbal n. masc.—decay, wearing out—infin. of **caitím**.

**Caitím**, v. trans. (1) I eat, consume, take: l. 257, *an tgráct cairteamharp ár fáit brió*, when we had taken enough of food: (2) I spend, pass (of time) l. 433, *oo cailleaf tréimhre fada cian*, I spent a long lasting period: (3) I wear out or consume (something): only in inf., *ní piacaró cairteamh opt ne o' mé*—decay shall not come to thee with time.

**Calma**, adj., stout, strong, valiant: once only, *a Oírin calma*, l. 379.

**Caoig**, n. m., fifty: genit. **caogáin**, dat. **caogáin**, nom. pl. **caogáin**: **caogáin bhrúinneall**, fifty (of) maids: *trí caogáin laoč*=three fifties of warriors.

**Caoi**, inf. of **caoróim**, I weep: only in phrases *ná bí* (ag) **caoi**, do not be weeping, do not weep: and *gáin cár*, *gáin cãoi*, without sorrow, without weeping. Also written **caoró**.

**Caoin**: adj. (1) fair, bright, lovely: *folt a caoin-činn* *óir*, the hair of her bright head of gold: (2) gentle, mild, kind—in this sense frequent.

**Caoimh**, adj., fair, handsome, amiable: *insean caomh*, a fair daughter. Enters into many names and surnames, as *ó Caoimh*=‘O’Keeffe,’ *ó Caoimhán*, angl. ‘Cavan’ and ‘Cavin’: and **Caoimhín**=‘Fairson,’ angl. ‘Kevin.’

Caorí, m. (1) *fire*: more strictly, a flame, flash, caorí teintíge=a flash of lightning: this meaning does not occur in poem. (2) from its redness—a *berry*: caorí caorícainn=quicken berries:  $\alpha\pi\ \dot{\alpha}\dot{\alpha}\dot{\alpha}\ \eta\ \dot{\alpha}\dot{\alpha}\dot{\alpha}$  caorí, 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. *pūr-us* pure, and *prun-um* a plum, have also the same root (i.e., as *pyr* and *fire*).

Caoría, f., a sheep: gen. sing. and pl. caoríac, dat. sing. caoríac or caoría, nom. and acc. pl. caoríac, dat. pl. caorícaib: here only once—ceuo caoría=a hundred (of) sheep, formerly ceuo caoríac (gen. pl.)

Cárf, (1) n. masc., concern, anxiety, trouble:  $\mathfrak{z}\alpha\pi\ \dot{\alpha}\dot{\alpha}\dot{\alpha}$  cárf,  $\mathfrak{z}\alpha\pi\ \dot{\alpha}\dot{\alpha}\dot{\alpha}$ , without concern, without weeping. (Seems to be a different word from the following, and is prob. pure Irish—perhaps for caðar from caorð, to weep: cf. *clárf* for *cláðar*.)

Cárf, (2) n. masc.=Lat. *casus* and Engl. *case* in some of their meanings:  $\alpha\dot{\iota}\dot{\iota}\dot{\iota}\pi\ \dot{\alpha}\dot{\alpha}\dot{\alpha}\ \eta\ \dot{\alpha}\dot{\alpha}\dot{\alpha}$  cárf a þean, *may* be translated ‘relate to us thy *case*’; but cárf here may really be the former word, and the phrase may mean ‘relate to us thy *trouble*’: cf. *buadðairt* (trouble) in Finn’s earlier question, l. 64.

Caraim, v. trans. and intrans.: here intrans., I return: twice only, 468,  $\mathfrak{z}\alpha\pi\ \dot{\alpha}\dot{\alpha}\dot{\alpha}\ \eta\ \dot{\alpha}\dot{\alpha}\dot{\alpha}$  Tír na nÓg ní carraim, to *Tír-na-nÓg*, thou wilt not return, and 476 the condl., náð  $\mathfrak{z}\alpha\dot{\iota}\dot{\iota}\dot{\iota}\pi\ \dot{\alpha}\dot{\alpha}\dot{\alpha}$  ríán, that I should not return safe. Synonym for *fullim*, *teróim*  $\tau\alpha\pi\ m'$   $\alpha\pi\pi$ , *tiðim*  $\tau\alpha\pi\ m'$   $\alpha\pi\pi$ , etc.

Cāthair, f. (gen. cāthraic, dat. cāthraic̄ and cāthair, nom and acc. pl. cāthraic̄a, dat. pl. cāthraic̄aib, cāthairic̄aib): (1) orig. a stone-walled enclosure, a fort, fortress: uairle na cāthraic̄ caoimh' the nobles of that fair castle: (2) a city—the usual modern meaning, but does not occur in the Laoi, unless at l. 194, cāthraic̄a cùinteanna 'f cāthleáin, 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.)

Cāthaoir, f., a chair, seat: only once—cāthaoir óir a chair of gold: cāthaoir ríos Óa or ríos-čāthaoir, a king's chair, throne: cāthaoir foscáir, an easy chair; cāthaoir uilleann, an arm-chair: cāthaoir p̄récepta chair of instruction, pulpit. (Welsh, *cader*: both, no doubt, from *cathedra*, as also are the Eng. *chair*, Fr. *chaire* and *chaise*.)

Ceárho, m., an artificer, worker in metals—especially in the precious metals, *goibh* being a *smith* or worker in iron and steel: only once—le lámairib....raoirí-čeárho, by the hands of noble craftsmen. (Now generally *ceárhoir* or *raoirí-céirí*: 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-Óé 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,  $\Delta$  céile=each other,  $\tau\acute{a}$   $\xi\mu\acute{a}\delta$   $\sigma\sigma\alpha$   $\sigma\pi$   $\Delta$  céile=they love each other: le céile with each other, together:  $\tau\acute{p}\acute{e}$   $n\Delta$  céile (less correctly  $\tau\acute{p}\acute{u}\sigma$   $\Delta$  céile) '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. céile=co-eile.)

Ceilim, reg. v. (1) orig. I cover: (2) I hide, conceal: 71  $n\acute{a}$  ceil  $\sigma\mu\alpha\mu\mu$   $\sigma\mu\sigma\mu$   $\sigma\pi$   $\sigma\pi$   $\sigma\pi$ : 382  $n\acute{i}$  céilfeas  $\Delta$   $\tau\mu\mu\mu\mu$   $\sigma\pi$ , I will not hide its attributes from thee. Ceoðað adj. foggy, misty, hazy: once only—l. 13,  $\sigma\pi$   $\mu\mu\mu\mu\mu$   $\sigma\mu\mu\mu\mu\mu$ , on a misty morning: from noun *ceo a fog*.

Ceuro, m., a hundred: always a noun in Irish, and governed the genit. plur. ceuro *ban*, ceuro *caorac*, etc., though now ceuro *bean*, ceuro *caora* are said—after the apparent analogy of ceuro *fear*, ceuro *bo*—but these words, *fear* and *bo* were and really are, in gen. plur.—Nom. plur. ceurota. At l. 120 ceuro  $\sigma\pi$   $\sigma\mu\mu\mu\mu$ , a hundred (of) hounds is found instead of the ord. ceuro *con* or ceuro *cú*.

Ciall, f. (1) sense, prudence, wisdom: (2) the sense, meaning or explanation of anything: l. 140,  $\Delta$   $\tau\mu\mu\mu\mu$   $\sigma\pi$   $\tau\mu\mu\mu$   $\tau\mu\mu\mu$ —c.  $\xi\mu\acute{a}\mu\mu$ -céill=to put its value into an explanation, to explain or tell its value: genit. céille dat. céill.

Cian, (1) adj. (a) of space, long, widely-extended,  $\tau\mu\mu\mu$   $\mu\mu\mu$ , cian  $\sigma\pi\mu$   $\mu\mu\mu$   $\sigma\mu\mu\mu$ , long and far-extended has been my journey, l. 52: (b) of places, far-off, distant, (c) of time, long, lasting,  $\tau\mu\mu\mu\mu\mu$   $\mu\mu\mu$ . cian, a long and lengthened period, 433.

Cian, (2) n., a long distance, a distant place: esp. in the phrase **á g-cian** or **á g-céin** from afar: gend. doubtful, prob. fem. judging from **á g-céin** (dat.): genit. would be **á céine**: (2) a long time, a long period: pl. ciana. and cianta; **tá fé 'na ciantaib ó fóin**, it is ages ago.

Chróim, irreg. v. trans.: I see: also **feicim** or **fáicim**, which is strictly the secondary or depend. form, **ní feicim**, **an bfeiceann tú?** **cróm** only once—l. 209: **an tóir út éall do cróm**: perf. sing. three times—**éonnaic** 554, **éonnaic** 157, 289: pl. **éoncamair**, (we saw) five times: **éoncamair**=**éoncamair** from **aic-im**, old form of **feicim**: **éonnaic** (a different word)=**con-váic** from a diff. root **váic**=*the eye*, and also imperat. *look!* Secondary or depend. forms **bfacair**, **bfacamair**, several times: future (sec.), three times; infin. **feicir**, twice, 436, 515.

Cineul, m. kind, sort, quality: only once, 118, **de cineul** **ódaor**, of costly quality.

Cionnaír, adv. how? **cionnaír tá tú?** how are you? **cionnaír do éuadair go Tír na nÓg?** How didst thou go to *Tir-na-nÓg*? Sometimes pronounced and written **ciunnaír** and **cunnaír**. (For **cá-ionnaír** =what way? Cf. **fá'n ionnaír** **rín**=in that way or manner, so also, **cáit**=ca-áit or **ca h-áit**=what place? **cineo**=O. Ir. **círé**=ca **ré** what thing? (Wrongly expl. as 'cia nór' 'cia an nór'=what way?—though these phrases are used in the West.)

Ciún, adj. (1) still, silent, calm: (2) mild, gentle.

Ciumair, f., brink, border, edge, bank, : **ciumair na h-**

ábann, the river's bank or side: *ciúinair na tráig*, the edge of the shore, 154.

Clann, f. (1) orig. singular, a child, off-spring: hence Clanna Lír, the Children of Lir: (2) collectively, children, sons, family: genit. clainne and cloinne, dat. clann or cloinn: 62 *cíá aca uom cloinn?* which of my sons? (3) a clan, tribe: clann Chártair, the clan, tribe, or descendants of Cártac, the 'MacCarthys', Clann Ógármara, the 'MacDermotts': Clanna Gaeóreal=the Clans of the Gael=the Gael of Ireland and Scotland.

Claoiðeamh, n. masc., verbal and infin. of claoiðim, (1) to crush, overpower, *vó biondri v'a g-claoiðeamh* so rann=they were being crushed miserably: (2) to put down, to subdue: *nac g-claoiðreao ceuota*, that hundreds could not subdue: also claoið and claoiðeao.

Cleas, m., a feat: *cleasra lúta*=feats of activity or strength, athletic feats: also, a feat of skill, a trick.

Cliatán, m., a side: only once—*mo cliatán veap*=my right side.

Clipte: adj. (1) skilled, able, accomplished, *ceuo laoic ar clipte is-cleasraib lút*, 130, most accomplished in athletic feats: (2) of things, ingenious, shrewd, sure, *clorðeamh ar clipte béis*, 134, a sword of the surest stroke.

Cloic, f., a stone: gen. cloicé, dat. cloic: only in the phrases *le clocaib buaða*, with stones of price, i.e. precious stones: and *ve clocaib buaða* (made) of precious stones (Welsh, *clog*, O. Ir. sometimes

clac, Sc. Gael. *clach* and *clock*, Lat. *calx* and *calc-ulus*.

Cloō, m., a pressing, stamping: the stamp or cut of the features, a bean ař peájri cloō, O woman of the finest features, 54: á mala čaol ba ſíneannta cloō, her fine-drawn eye-brow, clear-cut in shape: leabhar oo čupi i gcloō, to put a book to press, or printing (Prob. allied to claoiō, crush, press down.)

Clorðeam, m., a sword: clorðeam cinn-óir, a gold-headed (i.e. hilted) sword. (Otherwise clorðeam, O. Ir. *clæeb*, Sc., *claidheamh*, *claidheamh-mór*=great sword, 'clay-more': W. *cleddif*, Lat. *glad-ius*, prob. for \* *clad-ius*: cf. *clades*, slaughter.)

cloj, inf. of irreg. v. *clojim* or *cluinim*, I hear: ař cloj ceoil, hearing (or listening to) music: infin. also *clojtn*: only other parts occurring are forms of the perfect, see čualar [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, leapčača clúro=beds with covering, warm-covered beds (allied to W. *clwt*, Engl. *cloth*.)

Clúm, m., feathers, plumage (collective): clúm na n-eun, the feathers of birds. (W. *pluf*, Lat. *pluma*.)

Cneatō, f., a wound, gash: in mo čneatōa (for *cneatōaib*, or perh., an old accus. pl.) into my wounds: only once, 299.

Cneaj, m., the skin: l. 247, a cneaj bi ſeal mar eala her skin was white as the swan's (plumage).

Cneajra, adj. honest, truthful, sincere: oo labair go caoin, cneajra, gently and sincerely she spoke.

Coðair, f., help, assistance, relief: ταὶ ὁ ἡμῖν σοῦσαι  
come to our help: genit. coðra. (Also caðair).

Coitóche, adv., ever (of the future), and with neg.  
never: ní fteicfír coitóche Fionn na rílaig, thou  
shalt never see Finn of the hosts.

Cóir, adj. (1) of persons, just, fair, honest: caoig  
briuinneall milír cóir, von ríogán cóir, to the  
virtuous queen: (2) of things, true-fitting, well-  
adapted, límfearas cumanraig, cóir.

Cóimhí, v. tr., I adjust, straighten; prepare, dress;  
do cóimhíeasó leapracla clúir, warm beds were  
prepared: from cóir, q. v.

Comáctac, cumáctac, 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, cuium  
ao comair, I put before thee, proffer, propose, ór  
ao comair=in thy presence, near thee, about thee:  
and fá ao comair, for thy sight=in readiness for  
for thee, waiting for thee. (From com-air  
Welsh *cyfer*: -air=oír, the front, the east.)

Comáro: here, prob. a mistake for 'g ór áro=aig ór  
áro: 'g-comáro von t-rlóig (for 'g ór áro von  
t-rlóig), aloud for the crowd, or in the hearing of  
the crowd.

Comóil, f. (gen. comóala) (1) a meeting: in ár g-com-  
óil=into our meeting i.e. to meet us: (2) company,  
retinue, train: bainiugan ar caoig briuinneall  
in a comóil, 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: *com̄lāc* (no *cač*) *οψιαγιαč*=to proclaim battle, to challenge. [From *com̄-lāc*, of which *lāc*=μιc in *μιcim* (or *μιcim*), I come, I arrive: lit. *coming together, encounter*.]

*Com̄lāčō*, m., speech, address, 533.

*Connaric*, irreg. v., perf., 1st. sing, *čičim* (I see): I saw. cf., *ουθαρτ* (I said) and *τάναց* (I came), for the later *ουθιαř*, *čáńčař*, *čonnaricar*.

*Cojcuři*, m., purple: the colour as at 339, purple cloth at 207.

*Cořn*, m., orig., a horn: but generally, a drinking horn, drinking cup: gen. *cořn* and *cuřn*: pl. *cořn* and *cuřn*: *cuřn* *νιže*=cups for drinking, rather than 'cups of drink' at 256. (W. *corn*, Lat. *cornu*, Engl. *horn*.)

*Cojčim*, f., a crown: *cojčim* *μιččóča*=a royal crown, c. *τηνččleannac*, a glittering crown: genit. *cojčonač* and *črónač*. (W. *coron* and *caran*, c. of the head.)

*Cjiačb*, f., a branch: only once, in gen. plu., *Ožam* *črāčb*, the *Ožam* of branches.) See *Ožam* and notes.)

*Cjerečim*, v. tr., I believe: only once—in the imper. *cjereč učim*, believe (from) me.

*Cjieučč*, m., a wound, *α᷑ τεάčč* *α᷑ mo* *čjieučč*, coming from my wound.

*Cjieučč*, pron., interrog., masc., what? O. Ir. *cjéét*=ca-*jiéét*, i.e., what thing? sometimes pron., *ceuřn*.

*Cjiočč*, f. (gen. *cjíče*, dat. *cjíčč*) (1) an end, conclusion. (2) a border, limit (3) a border-land: any region, or country. (Cf Lat. *circ-us*, Eng. *ring* for *hring*.)

Ϲριόϲάϲ, m., verbal noun and infin. from ϲριόϲáim, I hang  
—trans. and intrans: αἱ ϲριόϲάϲ, =hanging.

Ϲριοϲeann, m., the skin: a skin of an animal, a hide:  
ϲεαլit αἱ ρe ϲριοϲniϲ բiaϲá clothing of skins of deer.

Ϲριοϲtím: v. trans. I shake: ρo ϲριοϲt é բeim: inf.  
ϲριοϲáϲ, also ϲրiտáϲ. (allied to ϲրiտ, a trembling )

Ϲրiомaϲ, m., verbal and infin. of ϲրiомaim, I stoop,  
bend: only once, intrans. ոa ϲրiաnn α5 ϲրiомaϲ=  
the trees bending.

Ϲրiւaϲtó, adj. (1) hard, Oιfín αpim-ϲրiւaϲtó, O. of the hard  
weapons. (2) fig. hard-hearted. stern, severe, α  
ρháրoiaϲ ϲրiւaϲtó !

Ϲրiւaϲt-ϲáj, m., a difficulty, strait: distress.

Ϲրiւó, m., a horse-shoe: pl. ϲրiւóa and ϲրiւóte: ϲeit̄ie  
ϲրiւó (a), four shoes. (Sometimes confounded with  
ϲրiւb, a hoof,—a different word. Ϲրiւó, is prob.  
identical with ϲրiւaϲtó, *hard*, also, *steel*: cf., Fr.  
*les fers*, the horse-shoes, lit. the 'irons.'

Ϲրiւinn, adv., closely carefully: o'fieuϲaյ ϲրiւinn in ցaϲ  
uile áiրo, I looked carefully in every direction:  
this adv. use of an adj. is rare in Irish: no doubt  
identical with ϲրiւinn, *round, complete*.

Ϲրiւt, m., form, shape, appearance, gen. ϲրiւaϲ; adj.  
ϲրiւaϲt and ϲրiւaϲt=shapely, beautiful, Lat. *formosus*.

Ϲú, masc., a hound, hunting-dog: gen. sing. and pl.  
con, dat. sing. coim, nom. pl. coim (rarely coimte)  
dat. pl. coimtib: orig. masc., in later times often  
feminine, as in Լaoi na Con Ծuiնe, the Lay of the  
Black Hound, etc. (Grk. *kuon*, Lat. *can-is*, W. *ci*,  
pl. *cŵn*, Germ. *hund*, Eng. *hound*.)

Cuac, f., a ringlet, tress, or lock of hair: only once—  
ná ȝ-cuacá n-óip=of the locks of gold. (cf. Grk.  
kuklos, a ring, circle, Ir. fáinne, a *ring* and a  
*ringlet*: cúl fáinneac, a ringleted head of hair.)  
Cuadair, ȝcuadómair, forms of the perf., of the irreg.  
verb, téitóm, I go—which see.

Cuairt, f., a visit: sometimes cuairt, as at l. 52, where  
it is used for better assonance with ȝuaim: cuairt  
nealb, an empty, i.e. a fruitless visit.

Cualaf, v. trans. perf. 1st sing. of cloifim or cluinim,  
I hear: pl. ȝcualamair, we heard or have heard:  
formerly also ȝcuala (I heard) still used occasionally:  
inf. clof and cloiftin, rarely cluinctin.

Cuimnígim, v. trans. and intr., I remember: imperat.  
cuimníg! remember thou: generally trans. with  
acc., but sometimes intrans. with ȝpi=on, about:  
from cuimne=memory.

Cuirim, v. tr. and intrans. (1) I put, place, ná cuip ȝo  
ȝuim=put no regard, regard not: (2) add, with  
le: cuip ȝlat eile leir, add another yard to it:  
(3) mix, with třé: cuip uifce třivo, mix water  
with it: (4) bury, ȝo ȝcuiméamair an feadri móip, we  
buried the big man: (5) pour, ȝcuip íce in mo  
ȝneadá, poured balm into my wounds: often in-  
trans. in this sense, tá ȝé (ȝ) cuip, it is pouring,  
raining: (6) send (a messenger, message, etc.) (7)  
cast, hurl, fling—ȝo ȝcuiméaf ȝeadct b-péirfe i, I  
cast it seven perches (8) intrans., I go or come:  
cun le ȝéile=to come together, unite, cuip in aȝaró,  
to go against, oppose. [These are but a few of the  
meanings of this powerful verb.]

Cúirt, f., a court, a palace, cúirt phinn na ríóis 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 liof, ríosglionf, cærtair, ríosglionf, briuisean, etc., etc.]

Cúl, m., the back, *vo* tuzamair ári *g* cúl *vo* tip, we gave (or turned) our back to the land: *vo*lur cúl, a back door, cúl an *vo*lair, behind the door: cnám-an-cúl=the back-bone, spine, also cnám-*vo*loma: often the *back hair*, a head of hair, cúl-*fi*onn=fairheaded, also a fairheaded girl, a berasa tú an cúl-*fi*onn? Have you seen the *Cúilfhi*onn—the Fairhaired Girl? (Old Song.)

Cularó, f., a dress, a robe: cularó *ve* *fi*ora burióe, a dress of yellow silk: gen. cularóe, pl. cularóe-áca: cularó euroaig=a suit of clothes, cularó brieag, a fine dress, cularó *fi*ora, a silk dress. (Doubtless from root *ceil*=*cover*.)

Cumádó, m. (also cumá), grief, woe, sorrow, mo *cumádó*. my woe! Lán *ve* *cumádó*, full of grief, sorrowful: gáirí *cumádó*, a cry of grief: adj. cumád and cumádád.

Cumann, m. (1) a kindness, favour, an cumann ceuona fuaoraí *ua*ló, the same kindness I received from him: tá cumann aigéan oípm, I owe you a kindness—I am obliged to you: tuigí mo jún aí mo cumann go buan, thou art my constant thought and love! (2) communion, as cumann na naomí, the communion of saints. (3) a society, union.

(Also written *comaoiñ*, doubtful if they are diff. words, or diff. prons. and spellings of the one word. *Comaoiñ* may be from Lat., *communio*, or may be pure Irish *com-maoiñ*.)

**Cumhaoiç**, m., a defence, protection: *Lúiheac cumhaoiç*, a corslet of protection. Has various other meanings but they do not occur in the *Laoi*.

**Cumhia**, adj., fragrant, sweet-scented, sweet-smelling: *crainn ba cumhia bláç*, trees of the most fragrant blossoms: also spell *cuðhia* and *cuðhriç*.

**Cupraò**, m., a knight, warrior, champion: *go ñráðaò rí cupraò nó ríor-laoç*, till she should get a champion or true hero, 231; gen. s. *cupraò*, pl. *cupraò*: *Cupraò na Cíaoiþe Ruáidh*, Knights (or champions) of the Red Branch: adj. *cuprata*, heroic, champion-like.

**Óail**, f., a meeting: company, presence, nearness: here only in the phrases, *am' óail*=in my company, or, to meet me, *ao óail*, etc., *ag tñiall 'na óail*, 223, going into its neighbourhood, approaching it, coming to it: *naç rcaítmair liom a téacit am' óail*, that I fear not his coming against me: *1 noáil liom*=near me. The compd. *comhóail* (q.v.) is used in the same way.

**Oall**, adj., blind: twice, at 459 and 595, *reanóirí oall*, a blind old man.

**Oán**, m. (gen. *oána*), fate, lot, destiny: only once, *1 noán oúinn*, 238, in store for us, i.e., fated or allotted for us. (Prob. identical with the O. Ir. *oán*, a gift, W. *dawn*, Lat. *dón-um*—hence what is *given* or allotted to man: cf., Engl. *lot*.)

‘Oána, adj. (a) bold, daring, fearless : ’Sá tafainn go oána, l. 200, chasing her boldly : (b) in a bad sense, fierce, violent, unscrupulous, an fachac tána, the fierce giant, (c) presumptuous, impudent.

‘Oaor, adj., dear, costly, ven t-riosa óaor, l. 30, of the costly silk, ve cíneul óaor, of costly quality.

‘Oar, prep., on, by : oar an láimh ri, by that hand ; oar m’ onóir, on my honour. Same as tari, with initial flattened as go, from co, gan from can, cen, etc., oar was also used for on, over, like tari, but the two forms are now distinguished.

‘Oaríub, adv., in truth, for certain, in earnest : only once, at l. 216, go riúgam oaríub T. n. O., till we reach T. n. O. in earnest : on oaríub atá tú ? Are you in earnest ? (Supposed by some to be for oar-(f)íre, by truth, or oar-(f)íub, by truths which would make it easy enough : but more prob. it contains the word oearíub, true, certain, and oaríub, may therefore be oar-(ó)earíub, or oo riú-(ó)earíub : cf. go oearíub, and oar go oearíub, by all that is certain, most certainly.)

‘Oat, m., colour, hue : genit. oata, pl. oata and oatanna : ar oat na g-caor, of the colour of the berries.

‘Dealb, (1), adj. (a) hollow, empty : rráirán dealb, an empty purse, a phóca go dealb, his pocket empty : (b) poor, miserable, duine dealb ; (c) useless, vain, ba dealb an chuaingt agam, it was a useless visit of mine, 546.

‘Dealb, (2) f., a figure, form, image, statue : esp. the form of the face, the features, ceuo maijdean ar

feárpí dealb, 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 feilb and feilg, are wrongly used for dealb and dealg. (Prob. identical with dealb (1) meaning at first a *hollowed* or carved figure, then the features of the face: W. *delw*: Eng. *delve*, has the same root.)

Deallrað, m., brightness, splendour, ba h-ionann deallrað ói 'r von ȝliéin, her splendour was equal to that of the sun. (Also dealrað: may be for vo-ȝeal-rið, cf., véanam for vo-ȝenam, root ȝen: but a few words fluctuate between ȝ and o, e.g., ȝallán and vallán (a pillar stone), ȝing and ving (a wedge), ȝiarað and vjarað (to climb). So perhaps dealrað for ȝeal-rið.)

Véanam, m., make, shape, figure, genit. véanma: af feárpí dealb af véanam, of the best features and form: really inf. of ȝním or ȝnírom, I make (q.v.)

Deařg, adj., red, bright red, of fire, vdearř-larð=red kindling, red heat: of blood, vdearř-lámað=bloody-handed; of the cheek and lips; of berries and other fruit; of the rose; of wine, mil vá h-ól třié ȝeirř-ȝion, honey mixed with red wine: of gold (very often) þe neultaib vdearř-óij, with stars of red gold, 31, ȝreannta ve vdearř-ój, carved out of red gold, 43 (ój burié *yellow* gold, once, 46): of materials, vdearř-ȝról, red satin, carój vdearř, a red coat.

Véið n. f., see vjarið.

Véim, n. f. (prob.), end, rear: only in the phrase fá véim.

=after, in quest of, for (not found in the grammars):  
 þá'm óéin, after me, in quest of me, þá'o' óéin=  
 after thee, etc., þá óéin a máchari, in search of his  
 mother. (Sometimes written óéigin and appears  
 to be a deriv. of τιαρό or τέιρό (end) and identical  
 with the form τέιροεαν—found in τέιροεαν-αč, last,  
 final, with loss of middle ó: cf. the similar phrases  
 τοπι čeann 'over end' =for, óf τιαρό = 'over end'  
 =after.)

Τειριμ, αντειριμ, irreg. v. I say: the fuller form αντειριμ  
 found at ll. 453, 457: only a few of the tenses  
 occur: the perfect τυθηαρ, (I said), 94, τυθαιτ,  
 (he said), at ll. 151, 168, 260, etc., αντυθαιτ, at ll.  
 53, 263, 375: inf. πάσ, to say, saying, at 340, 449,  
 373 (τειριμ=αν-τειριμ, which lost the b: αβιαιμ  
 =αριαιμ=αν-βειριμ, which lost the o.)

Τεοč, f., drink, a draught, αράν αγυρ τεοč, bread and  
 drink: gen. τιζε, dat. τιζ: ειρην τιζε=drinking  
 horns (or cups).

Τεοή, τευη, m. (1), a tear, gen., τεοή and τέιη, pl.,  
 τεοηα and τευηα: γηαρα τευη, 166, showers of  
 tears, το γιλ να τευηα, the tears dropped: αγ  
 γηλεαό τευη, shedding tears, τόριτα τεοή, a shower  
 (or showers?) of tears: τεοή, now the more usual  
 form, but τευη, more usual in Λαοι, prob. for  
 assonance sake: (2) a drop of water, milk, blood,  
 etc., but ιηαον (q.v.) is more usual in this sense  
 (O. Irish τέρ for 'tegri,' W. *dagr*, Greek *dakr-  
 uon*, Lat. *lacr-ima* for 'dacr-ima,' Engl. *tear*.)

Τιαρό, f., the end, the rear; only in the dat. after  
 certain preps. as in, þá, óf: ι ντιαρό in the rear or

wake or trail of, *am' տարօ*, after me, etc. Three other forms are found, *օերօ*, *օօօրօ*, and *օօօ*—this last abbrev. form being used in the phrase *յօ օօօ*= till the end, for ever—where *օօօ* does not mean ‘life’ or ‘death’ or ‘breath’ but simply *end*. *բա օօօրօ*, and *օր տարօ*, are other phrases: the genit. perhaps occurs in the proper name *Քար-տաօ*= ‘Last man,’ ‘last-born,’ Postumus? (O. Ir. *տարօ* and *օցարօ*, W. *diwedd*.)

**Տալլարօ**, f., a saddle: gen. *տալլարօ* or *տալլարօ*: only once, *տալլարօ Հրեանու ու Յարշ-օր*: *տալլարօլի*, a saddler. (W. *dillad*, clothing.)

**Տառ**, adj., strong, rushing, swift: *մարսած տառ*, a swift rider: *առ էած յօ տառ*, the steed (rushing) swiftly: very great, excessive, *լե դրսում օւն առ սալաշ*, with the excessive wt. of the load, 567.

**Տիրեած**, adj., straight, direct: *լին տիրեած*, a straight line: *յօ տիրեած!* exactly, precisely, just so!

**Տիր, տար**, f., two persons, a couple, a pair: *տիր* makes *տիրե* in genit., *տար* makes *տիր* or *տերե*: twice—at 289, *առ տիր Են օց*, the two young maids, and at l. 483, *մո տիր մաց*, my two sons. Being a subst. *տիր*, governs a genit. pl.

**Տուլտաօ**, m., a refusal: only once, 145: also infin. of *տուլտամ*, I refuse.

**Տլաօι**, f., (otherwise *տլաօւշ* and *տլաօրօ*) a lock or tress of hair: at 34 and 472, used for the hair in general, *և տլաօι մար օրի*, her hair like gold. (Prob. allied to *տլշեած*, to bind, *տուլ*, a lock, W. *dôl*, a loop, noose.)

**Տլւէտ**, adj. (a) close, pressed, tight; (b) near (c) quick.

fast, ll. 20, 21, ωο̄ ̄bi ápi ̄g-coin.....gō ̄olút̄ 'nā vériō, our hounds were close behind her: ̄ḡ teac̄t̄ gō ̄olút̄, 296, coming quickly. (Prob. a past partple. from ̄olíḡ=bind : cf. ̄olaoi, dual, etc.)

̄Oočt̄, adj. (1) tight, strait, narrow, restrained : (2) closed, fast, (3) fast, quick : only once—and in this last sense, gō lán-̄oočt̄, full fast, forthwith. (A past part. probably and allied to Eng. *tight* and *taut*: ̄ḡneim̄ ̄oočt̄, a tight hold, c̄p̄oīōe ̄oočt̄, a narrow heart, p̄ún̄ ̄oočt̄, a dark or reserved thought.)

̄Ório, f., the hand : ωο̄ p̄uḡar̄ ari a lám̄ am' ̄ório, 93, I took her hand in mine. (Doubtless allied to Grk. *dakt-uloi*, the fingers, Lat. *digit-i*, French *doigts*.)

̄Óiç̄, adj., apparent, likely, probable : iř̄ ̄óiç̄ liom̄, it is likely in my opinion=I think, I fancy : compar. irreg. ̄očča,

̄Ooīlb̄, adj. (1) dark, gloomy, (2) sad, mournful : ̄ḡiō̄ ̄oīlb̄ liom̄ a l̄uaō̄ óř̄ ař̄o, though grievous to me to tell of it aloud.

̄Ooīlç̄, ̄oīlç̄, adj., sad, woeful : hard, difficult : iř̄ ̄oīlç̄ liom̄, it is woeful to me, compar. ̄oīlç̄e, more grievous, worse, ̄oīlç̄ is prob. but another pron. of ̄oīlç̄ (̄oīlç̄).

̄Ooīm̄in̄, adj., deep, profound : also ̄oōm̄in̄, compar. ̄oōm̄ne: only once—řeapt̄ řóo-̄oōm̄in̄, an earth-deep grave—a grave deep in the earth : řínte.řá'n̄ ̄b-řóo, stretched under the earth.

̄Ooīčeuīç̄, v., darkened, became gloomy : l. 325, n̄íř̄ ̄b̄rař̄a ſuř̄ ̄oōčeuīç̄ an ſpeuř̄, not long till the sky

darkened: perf. 3rd sing. of ορίσυγάσ, to darken, from ορίσα, dark.

Τόριτασ, m., a pouring, a shower: τόριτα οεοι, a shower of tears—for τόριτασ, or perh. for τόριττα, the pl. showers, with the asp. τ suppressed: strictly the inf. of τόριτιμ, I pour, shed, spill. (Prob. for οο-ριτ-ασ, from O. Ir., ριτ=give, the ο being lengthened in compensation.)

Τριεάς, f., the face, visage, look: αρ θρεαγέα τριεάς οά θρεασα ρύι, of the brightest face that eye has ever seen: gen. τριείσ, dat. τριείσ. (Allied to οεαρις, the eye and οεαρις! look! and to ςονναρις, I saw=con-οεαρις.)

Τριτ्लεαννας, adj., glittering, sparkling: εορόιν οη. αρ α ςέανν, a glittering crown upon his head; from τριτ्लε, a spark, sparkle, glitter, also τριτ्लεανν and τριτ्लεός.

Τρινιμ, m., a back, ridge, summit: only at 324, γαος Μήριτα αρ τρινιμ ρέιβ(ε), a March wind over a mountain's ridge: and at 227, in the place-name Τρινιμ-λοξας, 'Lughaidh's Ridge.' The nom. is sometimes τριομ, the genit. generally τρομα, but at 227, Τρινιμε, prob. for assonance with buille-ας in same line. (W. *trum*, irreg. for *drum*: Lat. *dorsum*.)

Τυαλ (1), m., nature; custom, law: only once, 580, οι θρευς αρ τυαλ ταμ μιαν οο ράσ, no lie is it a custom for me ever to tell, or *my nature* to tell. Ιρ τυαλ οο μας αν ςαιτ λυς οο μαρθασ (Seanrás), it is a young cat's nature to kill a mouse: ιρ τυαλ αςαρ ρό ε, it is his father's nature, 'kind father

for him,' worthy son of his father. Sometimes taken for an adj., *meet, fit, natural*, but prob. is always a subst.

Τυάλ (2), m., a lock or tress of hair: αρ γαέ τυάλ βινόε from each yellow tress. (W. *dål*, a loop, noose: se τλαοι.)

Τυβαέ, adj., sad sorrowful, melancholy: prob. from τυβ, black, dark, gloomy: but cf. τυβαέ, bright, cheerful, merry.

Τυβαιτ v. See τειτιμ.

Τυβρόναέ, adj., very sorrowful (or black-sorrowful): only once, at l. 315, βα τυβαέ, τυβρόναέ γινν 'να τιατό, sad and very sorrowful were we after her (departure): either for τυβ-τρόναέ, cf. τυβαέ or (more directly) for το-τρόναέ, i.e. το intensive from numeral τό: but even τυβ, black is prob. referable orig. to the numeral, cf. Lat. *dubius*.

Τυίλλεαθαρ, m. (collect.) foliage, leaves: only once, 108: derivative of τυίλλε, leaf of a tree or of a book—a dim., of τυιλ (O. I.), leaf, also a book, cf., *folio*: W. *dål*, a leaf; now usually τυίλλεός, a double diminutive.

Τύιριξιμ, v., trans. and intrans: I awake, rouse; twice in L. O. (1) trans. at l. 17 perf. pass. τύιριξεαό τινν αν ειλίτ μαοι, the hornless doe was roused by us: and (2) intrans. at l. 310: το τύιριξεαμαρ αρ ἀρι νειλ, we awoke from our slumber: inf. τύιρεαέτ and τύραέτ: τά γέ 'να τύιρεαέτ, he is awake ('in his awaking.')

Τύν, m., orig., a strong, enclosed place, a fort, fortress; but often as here, for a castle, mansion, palace:

genit. *vúin*, *luict an vúin*, 480, also *vúna*: pl. *vúin*, *vúna* and *vúinte*, l. 195. (W. *din*, A.S. *tún*, i.e. town.)

**Eac̄**, m. (gen., *eic̄*, n. pl. *eic̄*) a steed, a fine horse—as a war-horse, a hunting horse a chariot or carriage-horse; *ap̄ cael-eac̄ báin*, l. 24, on a slender white steed: *ap̄ nūin an eic̄ báin*, on the white steed's back: *ceuo eac̄*, a hundred steeds. O. Ir. *eic̄*, Lat. *eq-uis*, Gr. *hipp-os* and *hikkos*, Welsh *eb-ol* (a foal). See *rteuo*.

**Eaḡal**, f. (gen. *eaḡla*), fear: 443, *ap̄ eaḡal nápi t̄éac̄t vúit*, through fear that there is no return for thee: 507, *ba h-eaḡal liom ann r̄in*, I feared then: otherwise *eaḡla*, with some difference of usage: e.g. *ip̄ eaḡal liom*, *ba h-eaḡal liom*=I fear, I feared: but *tá eaḡla op̄im*, 'fear is on me,' I am in fear, I am afraid: another constr. at 445, *cp̄euo ap̄ eaḡal vúinn*, what is the fear (or danger) to us? *ap̄i eaḡal*, *ap̄i eaḡla*, *v'eaḡla*, for fear (that) lest. (Prob. *eaḡal* is the older form: O. Ir. *eccal*, *ecal*, for *ec-ȝal*, neg. of *ȝal*=heat, valour.)

**Eala**, f., a swan: *map̄ eala ap̄ tuinn*, like a swan upon the wave: indecl. in sing., nom. pl.. *ealaio*, gen. pl. *ealaio*, dat. pl. *ealaib*. 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 *éroeao* as *veirle*, *tuille*, *cúige*, etc., are of *veirpeao*, *tuilleao*, *cúigeao*, etc. See next word.

**Érote**, p.p. of *érom*, I dress, equip, accoutre: *ap̄m̄ca*, *érote*, armed and accoutred: *érom*—*érom̄*,

another form of *euroisim*, I dress, clothe from *euroac*, cloth, clothing.

*Éigear*, m., orig., a man of learning, a wise man; but generally a poet, bard, as at 526, *as éigirib binne, milre Gaeðeal*, with the sweet, musical bards of the Gael : genit. *éigir*, nom. pl. *éigre*.

*Eilid* or *eilid*, f. (gen. *eilte*) a doe: *an eilid maoil*, 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-riann*, after the Fenians: *tar éir an cásca Gáelra*, after the battle of G., *tar éir ari Laochraí(e) beit go fann*, 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 fágáil Almán Laiðean*, 'after me to leave A. L.', i.e., after I had left—instead of *tar éir fágála A. L. oam*: but this construction is frequent enough at the present day. Older forms *éire*, *éiri*, *éirr*, *éirre*: a different word from *aír* (*tar aír*).

*Eolur*, m., the way, the road: only once, at 447: *múinfiró an t-eolur oam go fáim*, he will easily show me the way.

*Euict*, *Eact*, m. (gen. *euicta*), deed or action: generally, a great deed, a famous deed, as, *aicéir...aí euictaib phinn*, to treat of the great deeds of Finn, 528.

*Euictac*, adj., of great deeds, famous, celebrated: *aí*

Almáin euētais Leatán-Lairgean, towards famous Alvin of broad Leinster.

Eurcairò, éarcairò, éarçairò, adj., swift, quick: 488, *ta* *mu* *an* *t-eac* *go* *h-eurcairò* *rúm*, the steed *an* swiftly with me, (lit. under me): 538. *aict* *go* *luac*, *eurcairò* *liom* *gan* *moill*, but swiftly, rapidly (away) with me at once. (For *é-rcit*=without rest, hence hasty, rapid.)

Fá (fо), prep. under, in, up to, towards, about, at, for: under *fá'n leic*: in *fá* *þriat* *oe* *coircup*, *fá* *þrión*: up to *fá na neultaib*: towards *fá'n t-þléib*: about *fán típi*: at *fá ðeoirò*=at last: for *an* *fát* *fá* *o-tuigair* *þriáò*, the reason *for which* thou hast given love. (Orig. fо with short vowel, Welsh *gwo*, *go*: old Celtic *vo*, Gr. *hypo*, Lat. *sub*, Eng. *up*: *fá*, prob.=fо + *á*, the poss. pron., sometimes fо and the rel. *fá* *o-tuigair* *þriao*, *for which*; cf. *oá*=*vo*-*á*. Often now *faoi*, which is strictly the compd. pron.=under him. Cf. *tþriò*, *leir*, etc.)

Fáðail, inf. of *geibim* and *fáðaim* (=I get) q.v.

Fáðaim, irreg. v. Secondary and depend. form of *geibim*, q.v.

Fáðbaim, v. trans., I leave: *o'fág* *rin* *fa* *þian* *mé*, that has left me in pain: *cionnar* *o'fágþair* *Típ* *na* *nO5*! how didst thou leave: *o'fágþair* *rlán* *ag* *luct* *an* *oúin*, said farewell to the people of the castle, lit. 'left farewell with': only forms in *laoi*, are those of the perfect: inf. *fágþáil*: the þ is retained before a vowel, *o'fágþair*, *fágþáil*, but *fágþao* (fut.) *fágðao* (pres. pass.): (*fágþaim*=O. I. *fácbaim*=fо-аict-заб-аим, from *заб*=*take*, also *put*.)

Féilte, f. (1) orig., joy, rejoicing: (2) a salutation, greeting, as *fáilte an aingil*=the Angel's Salutation, the *Ave Maria*: (3) now generally, welcome *cúiní rí ceo* *fáilte* *nóimann*, she gave or offered us a hundred welcomes: lit. *sent forth* or expressed: *ceo* *mile* *fáilte* *nómat*! a hundred thousand welcomes to thee! (lit. before thee): from old adj. *fáilrō*, bright, cheerful, now *faoilrō*.

Fáinne, m. (1) a ring, *fáinne caoin*, a bright ring: (2) a ringlet, as obviously at 33, 34, *fáinne óir*..... *ar* *gac* *dual* *burðe*, a golden ringlet from each yellow tress: cf. *cúl fáinneac*, 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.)

Fáirring (or *fárraing*, adj. (1) wide, broad: *do bí břat* *fára*, *fáirring*, *piérō*, a wide, long, and smooth covering: (2) abundant, plentiful, *fáirring* *inntē* *mil* *ar* *fion*, abundant. there (are) honey and wine.

Fanaim, v. intr. I wait, stay, remain: *fanam* *go* *piérō* =let us wait (and move) easily, 151: *fan* *ařam*=stay or remain with me: *fan* *liom*=wait for me, inf. *fanmán* and *fanact*: O. Ir. *anaim*—f has been prefixed, as in *feicim*, *forsail*, *fáinne*, etc.

Fann, adj., weak, feeble, faint: *ar* *laociarō* *beit* *go* *fann*, our heroes had been sadly weakened (reduced): *fann-lag*=feeble and faint: *anbřann*, very weak: *anbřainne*, great weakness, faintness, *ouł* (no *tuítim*) in *anbřainne*, to fall in a faint, to faint. (Welsh, *gwan*, Eng., *wan*, *wane*, *want*, Lat. *vánus*.)

faon, adj., empty, exhausted, weakened, powerless, 294

vo bioř-řa břúřote ťag, faon, I was bruised, weak exhausted: doubtless allied to fann.

fáč, m., reason, cause: fáč vo ſcél, the cause or beginning of thy history: ſada liom ſo nočtaři fáč=I long for thee to reveal the cause: esp. the phrase, 261, ſiř ſt fáč a ſcél, the origin and course of her story=her whole story from beginning to end: tá fáč le ſač ní, there is reason for everything: ná h-abaiř ſan fáč é=don't say it without cause.

fáčač, m. a giant: only of ſomop builleač, an fáčač vána, an fáčač třeun, etc., at L 301, ſeap móř is used as synonym. (Sometimes written ačač—may really be the same as ačač or ařeac, a plebeian, boor, clown. See Notes.)

feabř, m., goodness, excellence: ſeabř a ſeapřann the excellence of his person=his bodily excellence: ſeapř o'á ſeabř, a man however good or excellent (lit. a man with [all] his excellence): tá ſé ſt ſeabř, he is excellent, in excellent health, or amongst the best—ſeabř na břeapř, the best or choice of the men. (From the old ſeib=good, a good thing, later as a connective, *like*, *as*, also ſeib man.)

feact, f., a time, turn, occasion: only once, vón třeapř ſeact, 457, for the third time: now fem., but orig. neuter, ſeact n-aon=one time, once ſeact n-ann=a time (there was) *in it*, ſeact n-aill, ſeact n-aile, =another time, a second time: a n-aenſeact=at one time, together. (W. *gwaith*, Lat. *vicis*, Eng. *way*: cf. *always*=all times.)

Feasó, m., a space, length; (1) of place, aír feasó na tíre=through the length of the land, aír feasó na h-Éireann=throughout Ireland: (2) of time, aír feasó an láe=throughout the day, aír feasó trí n-oiríche(aó) ar trí lá, for the space of three nights and three days: an feasó, the time=while: also an fad, an fáid, comhfad.

Feamain, v. trans. I give, offer, pour fourth: fíor-  
caoin fáilte feamain=the kindest of welcomes I offer (thee); now only in the infin., feamáin or feamáinn, lit. a pouring—hence, rain, a shower: tá ré ag feamáinn, it is raining. (Not connected with beílm (give) or Lat. *fero*, but from root VER in Lat. *ver-sor*, Fr. *verser*, to pour: W. *bwrrw*)

Feárrí, adj., better: irreg. comp. of maiç, good: O. Ir. feirí, which appears to have lost a final u, which survives as a in the provincial feárra: cf. “bean duibh an gleanna, an bean duibh do b'feárra”—O'Daly's Munster Poets I. ar feárrí gníom, who is best (of) deed: iñ feárrí óam, it is better for me, I had better: iñ feárrí liom—I like better, I prefer. (The root is fær, strong, found in fear, a man, fíor, true, Lat *vir, virtus*, Eng. *worth*.)

Feamhá, f., a bar, staff: spindle, axle-tree: feamhá  
iárlaínn, a bar of iron: lóig-feamhá, a club bar, a heavy bar, from lóig, stem or stock of a tree, whence lúigá, a leg a shin.

Feárt, m., a grave: only at 302, do cùirteamair an fear  
móir i bfeárt fóid-foimír, we buried the giant in an earth-deep grave: prob. from feamain 1 put, pour, throw: cf. cup, a putting, throwing, burial.

Feor, adj. (or past participle) known: ní feor dám féin (it is) not known to myself: from same root as fior, but not same word for fior is a subst. (gen. feora), but feor is (now) an indeclin. adj., but was orig. a verb passive, meaning *was known*: cf. facar, concar, clof, etc. See féiroir.

Fearta, adv., now, from this forth, at once, immediately: only at 571, fuaercail-re fearta ari mo buiðin, relieve *at once* my workmen: O. Ir. fóereta and bóereta, prob., as Dr. Atkinson suspects, for fo(n)o(f)ectr̄a, at this time or turn.

Feuċam, v. intr. and trans. (1) generally intrans. I look, gaze: o'feuċaġ ɻuaf in a għnij, I looked up into her face: occasionally trans. I look at, see behold, as at 440, o'feuċam fħinn ari a-mόri-ħlόiż, to see Finn and his great host. (A diff. word from feicim, which is from cim, feuċam from O. Ir. fēg=look.)

Feuri, m. grass, herbage: gen. féiři, often (esp. in poetry) feoři, an bájri an ġeoři, on the top of the grass: feuri tijum, 'dry grass,' hay, but often without tijum, as beařt féiři, a bundle of hay.

Feuṛta (féarta) m. a feast: pure Irish flesa, cuijim, cōirij, etc., often with flesa, as at 399, b̄i flesa of feuṛta ann do fioř, feasting and festivity, continuously. [Norm. Fr. *feste*, now *fête*, Span. *fiesta*, Eng. *feast*, all from Lat. *festa*, (n. pl.) feasts, festivities.]

Féiroir, appar. an indeclin. noun, power, ability, possibility: iři féiroir liom=there is power with me=I can; also, iři féiroir dám, it is pos-

sible for me, I may or can: but this is modern, formed on the analogy of *if* *mian* *liom*, *if* *táinéam* *liom*, etc., *féiríp* was really a verb, *feuðaþ* or *feuðaþi*, i.e., a pres. passive of *feuðaím*, I can, therefore, *féiríp*, strictly = it is possible: b' *féiríp*, 238 = *bað* *féiríp* = it might be possible, perhaps.

*Féiróm*, f. (sometimes masc.) use, service, need: effort handling, *le* *féiróm* *na* *leice* *lán-móim*, with handling that full-great flag: gen. *féiróme* and *féiróma*: formerly neuter like *gileim*, *léim*, etc.

*Fiaðó*, m., a deer: 1 *g-croicnib* *fiaðó*, in skins of deer: orig. an adj., meaning *wild*, hence, a wild animal: cf. Eng. *deer*, Germ. *tier*.

*Fiaðáile*, m., a weed, weeds (collect.) only at l. 544; from *fiaðó*, wild, Eng. *weed*, W. *gwydd*.

*Fiaffluigim*, v. trans., I inquire, ask: with *oe*, as at 517, *o'fiaffluigear* *féin* *ann* *rin* *rioð* *ruo*, I then inquired of those: inf. *fiaffluigé* or *fiaffluigé*: orig. the same word as *iaffraið*, to ask, but now the meanings and constructions are different: *iaffri aip*, ask of him, *fiaffluig* *vé*, inquire of him: O. Ir. *iaffraigio*, which in one case lost the *f* and *g* and produced *iaffraið*, in the other prefixed *f* and transp. *pp* and gave *fiaffluigé*.

*Fial*, adj., generous: *fionn* *fial*: genit. and voc. *féil*: a *Oirín* *féil*!

*Fian* (1) masc. (a) orig. *fian* (with one *n*) a hunter: *fian-boð* = a hunter's booth or bothie: *fian-čorcas*, 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* Épíneann, or military forces of the early Irish kings: esp. (as in Laoi), those commanded by Finn, son of Cumhall: in mediæval times *fiannaiò* and *féinniò*, 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 L. 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. *VEN-ARI* to hunt, *VEN-ATOR*, hunter: *vēn-īre=go*, *vēn-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 aŋ fillí*, or whether she returned: fut. 448, *aŋ fillfeao* *rlán*, and I shall return safe: inf. *filleo*; 263, *náŋ b'filleo* *óí*, 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. *fiona*) wine: n. pl. *fionta*, used at 258 as a gen. pl., *iomao* *fionta* *mili*, many sweet wines, perh. for *fionta*, cf. *coillteao*, *baileao*.

*fionn*, adj., fair, white, bright: compar. *finne*. (O. Ir. *finn*, W. *gwyn*, Lat *venus*, orig. beauty.)

*fíor-ċaoim*, f., true kindness: only in *fíor-ċaoim* *páilte* at 95, the true kindness=the very kindest of welcomes.

*fíor*, m. (gen. *fearfá*) (1) infin. of *feao*, I know, orig.

to see, to visit as téiréam aonair rá fíor, let us go now to see (or visit) her: (2) knowledge, fíor ar fáit an rceíl=knowledge and origin of the story=the whole story: gán fíor, without knowledge, unknown to, secretly, sometimes ag gán fíor: go bífíor rám, with my knowledge, in my opinion: peair-feara, a man of knowledge, a seer, wizard: bfuil a fíor agao=have you its knowledge=Do you know? (O. Ir. fír, W. *gwest*, Engl. *wit, wise*, Lat. *video*.)

fitcheall, f., (gen. fitcille, dat. fitcill), chess: only once, in genit. ag imírt fitcille, playing chess. (O. Ir. fitcell, fíocell, for fíocall, lit. the board wisdom or art, from fío, now fío, a wood, tree, board and cíall, wisdom, skill: W., *gwydd-bwyll* from *gwydd*, wood, board, and *pwyll*=Ir. *cíall*.)

flait, m., a prince, great lord, ruler: gen. flata: ionrda mac ní agus ar árho-flait, many a king's son and high prince, 85; 'ra llaeth flait árho, and the number of high princes: gen. plu. for the older and more reg. flat n-árho (W. *gwlad*, a kingdom, a country, A. S. *walda* (in *Bret-walda*) a wielder, ruler, Lat. *validus*.)

pleasó, f. (gen. pleiré, dat. pleiró), a feast, banquet; do seo bair pleasó, imírt ar ól, thou shalt get feasting, playing and drinking: often in later times with feirfta as at 399, bí pleasó ar feirfta ann, there was feasting and festivity: O. Ir. fíeo, W. *gwledd*, Eng. *wealth*.

plearc, f. (a), a branch, wreath, garland: plearc aingir,

a silvery wreath (*b*), a rod, wand, *flearc* *voilbte*  
=a transforming wand=þlat *vráoríðeðta*: esp.  
*flearc* *þlata*, a prince's rod, *i.e.*, a sceptre=þlat  
*muðða*.

*þlios*, m., chickweed: W. *gwlydd*, Eng. *wild*.

*þlúippe*, f., plenty, abundance: *þlúippe* *ven* *apán*: cf.  
*þlúippeac* *gac* *éirc* *ap* *an* *toinn*, abundance of all  
fish on the wave, Munster Poets 2nd Series, p. 48.

*þó*, m., the earth, ground: the green sod: *fearc*  
*þó-vóimín*, a grave earth-deep=deep in the earth:  
(2) a piece of earth, of turf or the like: *þó* *móna*  
=a sod of turf.

*þóil*, adj. (also *þóill*) soft, quiet, gentle: *éirt* *liom*  
*go* *þóil*, listen to me gently and quietly: *nó* *éirig*  
[*Gráinne*] *go* *þóil* *þoimionac* *Grainne* arose  
quietly and calmly: *fan* *go* *þóil*=wait easy (not  
'wait a while'). See Notes.

*þóimicin*, inf. of *þóimim*, I relieve, assist: with *ap* (=  
for)—*ag* *þóimicin* *oim* *féin*=to relieve me.  
(*þóimim* is prob. for *þóimic-im* and contains the root  
*mic*=to run: cf., *suc-currere*=succour, to *run up*—  
with help.)

*þóimicart*, m. great strength, might: *þoim-neairt*=over-  
strength.

*þolac*, inf. of *þolusigim*=I cover: twice, 32 *ag* *þolac*  
a *briða*, covering her shoes, and 42, *ag* *þolac* *an*  
*þtéiro-eic* *þón*, covering the white steed.

*þolláin*, adj. (1) of the body, sound healthy: (2) of  
food and other things, wholesome, good, healthful.  
(Prob. for *þo-þlán*, very healthy or sound, *þo*=  
well: the *i* in the last syll. seems a mistake.)

Þolt m. hair of the head: (O. Ir. *þalt*, W. *gwallt*., genit. *þuilt*.)

Þonn, m., (1) pleasure, delight: *μάστος λε πονν* *σο τ.* n. O. I will go with delight: (2) melody, music, song: *ζαθάιλ* *þuinn*=to sing a song: esp. the *air* or *tune* of a song.

Þriath, m., a shower: in *λαοι*, always a shower of tears: *þriathra* *τεορ* or *τευη*=showers of tears. (O. Ir. *þriath*, *þriath*=*versus*, an overturning, a pouring out, from *þer*—root of *þearfaim*, *þearfcaim*, q.v.)

Þuaghraim, v. trans., I call out, proclaim: 213, *ο'þuaghraim* *cat* *af* *comhrac*, he proclaimed contest and conflict =challenged to battle: *comhrac* *ο'þuaghriað*=to offer battle, challenge: O. Ir. *þuacraim* *þocraim* =*fo-act-ðair-im*=I call out to.

Þuaim, f. a sound: gen. *þuame* and *þuama*: anctly. neuter.

Þuarað, v. irreg. perf. 1st sing. of *ȝeiðim*, I get, find: =I found, gained, won: *vo* *þuarað* *bláð*, I gained praise (or fame). See *ȝeiðim*.

Þuil, f. (gen. *þola*) blood: *as* *þileað* *þola*, 295, dropping or losing blood.

Þulangaim, v. trans. (1) I suffer, bear, endure: (2) I let pass, I disregard: in this sense, once with *ȝeara*, 101, *ȝeara* *nac* *þþulangair* *þioi-laoic*, a request that true heroes do not disregard. (Also *þulaingim*, *þuilingim* :=*fo-ling-im*=I run under, undergo.)

Þabaim, v. trans. and intr. (a) I take, seize; twice in 3rd S. perf. *vo* *ȝabiongantar* *þionn*, wonder seized Finn, Finn was amazed: *vo* *ȝab.* 1. *gac* *n-aon* *þioð* wonder

s. each (one) of them, 514: this is the true Irish idiom for such ideas: so also with *eagla*, *feair*, *brión*, etc. (b) I take (leave)—with *le* or *ne*: *vo* *gáthamair* *ári* *g-ceao* *mu* *an* *óig*=we took our leave of the maid: (c) I take to (a person), therefore, give, offer: *vo* *gáthar* *buirdeacar* *leir* *an* *mu**g*=I gave thanks to the king: (2) intrans. I take myself=I go, pass: as at 553, *ári* *ngátháil* *oam* *tríe* *gheann-ná-ymol*, on (my) passing through Glenasmole. This verb is regular making its fut. and cond. *gáthar* and *gáthainn*, but it sometimes borrows these tenses (in all meanings of *gátham*) from the allied form *greibim* (I get) making *g eoθar* (I shall take or go) and *g eoθainn* (I shd. take or go).

*gáthar*, m., a hunting dog, beagle: *ári* *ngáthair* *béil*-*binne*=our sweet voiced hounds.

*gáir*, f. (gen. s. *gáire*, n. pl. *gáirta*) a shout, a cry: *gáir* *guit*, a cry of wailing, a loud wail: a cheer, *gáir* *maoiríom*, a cheer or shout of exultation: mostly here in pl. *gáirta*: esp. with *trí* as *trí* *gáirta* *griann*=three shouts of joy, *trí* *gáirta* *cumairí*=three cries of sorrow. (Connected with *gair* in *gairim*, I call, now *goirim*: *gáire*, laughter: Welsh *gair*, a word, Eng. *cheer*.)

*gaircead*, m. valour, heroism: deeds of valour; *gníom* *gairció*=a deed of valour: *tréig* *ce* *vo* *gaircead*, leave off (speaking of) thy deeds of valour: also *gairce*, *gairse*.

*gaircióeac*, *gairceadac*, m., a champion, knight, warrior: always implies distinction; only at 570,

where Oírin is addressed as a **muīt-čaīrciōtīt óīt-**  
**O noble young champion !**

**gaoit**, f., a wind : **gaoit mhaīta=a** March wind : gen.  
**gaoitē**, dat. **gaoit**.

**gáir**, m., a short distance, or a short while ; **gáir beag**  
 'na deoró=a little distance behind her : also  
 nearness, i n gáir óam=near me, also, a'm gáir, in  
 my neighbourhood=near me. (Allied to **gáirto**  
 and **geárr**, *short*.)

**gáirb**, adj., rough, fierce : coarse : of the touch,  
 appearance, voice, etc., only in the phrase 183,  
 i n gáirb-čléic=in rough conflict.

**gáirta**, pl. of **gáir**, a cry, shout, q.v.

**geall**, m. (1) a word, promise, pledge : (2) the equal,  
 equivalent, the worth : bao gáll le ceuo  
 (cloróeam) which would be the equal of a hundred  
 (swords).

**geallaim**, v. tr., I promise, pledge : 447 vo ġeallaf ri  
 gac ní, I promised her everything : inf. **geallamain**.

**gean**, m., (1) love, affection : grial aghur gean vo čabairt,  
 to give love and affection : (2) lovable, amiability,  
 a bean ar mó gean=O woman most  
 amiable : hence **geanamail**, amiable.

**gearf**, pl. of **geir**, q.v.

**geibim**, irreg. v. I get, find : man vo ġeibinn a lán,  
 as I used to get plenty of it : indirect pres. **faġaim** :  
 perf. **fuġamaf** from a different root : fut. **ġeoħba**,  
 cond. **ġeoħba** : indirect **fuġeaw** and **fuġiñn** :  
 inf. **fáġaīl** for **fo-ġab-áīl**, from **gab**=take : imperat.  
**fáġ**. (Weaker form of **gabam**=I take, seize.)

receive: but some of the tenses interchange: See  
§αβαὶμ.)

Γεῖρ, f. (gen. s. Γεῖρε, n. pl. Γεῖρα, gen. pl. Γεῖρ): (1) a prayer, request, Γεῖρα τοῦ ἀντιπομ πο' ἀνταῖρ=a request I put before thee, I make of thee: (2) a command, order, strict injunction: Γεῖρα τοῦ ἀντιπομ ποιεῖ απο την, commands she imposed on the giant: (3) a solemn pledge, bond—the breaking of which brought punishment, τοῦ ἀντιπομ ποιεῖ μετα Γεῖραῖς ἀνταῖο(ε), she placed me under strict bonds: (4) a prohibition, a prohibited thing, οὐ Γεῖρ ναμ τοῦ=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. Γεῖρ does not occur in the Λαοι, but the pl. three times, at 101, 229, 471—the meaning and construction being different in each case. (The root is γιοιο—of γιοιοι=I pray, request: O. Ir. γειρ a prayer, request: cf. γειρ from γεο—μειρ (now μεαρ) from μειο (think) whence μιθεαῖον=meditation.)

Γευς, f. (1), a branch, γο βάλη να γευς: (2) a limb of the body, esp. an arm, λε φοιρηεαῖτ Γευς, by might of his arms.

Γιό, conj., though, although: γιό νοιλε λιον α λιαο, though sad to me to speak of it. (Also κιό, O. Ir. κιο, orig. a neuter pron., what? then *what though*, *what if*: cf. Lat. *quod*=what and though, *quid*=what and why? with the neuter pron. εαο, γιό εαο, or in one word γιόεαο, though (it be) that, even so, however, nevertheless: μαρι γιόεαο, as though, indeed! forsooth! anglicised ‘moryah’!)

Σιορτα, m., a girth, a horse's girth: only once, το θητηριορτα οιη, the golden girth broke, 586: (From the Eng. *girth*: pure Irish *cmor*, or *cmorla*.)

Σλασαιμ, v., trans., I take, receive, accept: (2) in 3rd pers. sing. to seize, affect: Σλασ ιασμαν αν τ-εαс βαν,—fear seized the white steed=the white steed took fright: see Σλασαιμ: Σλασαιμ ματσεαμ (ράρούν) αξασ=let me receive your pardon=I beg your pardon: (3) I take, feel, am affected by: το Σλασαρ ταιηρε, I took weariness=I felt weary or sad: late for the more idiomatic το Σλασ (or το Σλαс) ταιηρε με=weariness seized me.

Σλαν, adj. (a) clean, pure: often of gold, ορ Σλαν=pure gold: ορ θυριε βα Σλαινε ραιλ, yellow gold of the purest quality—(lit. shade or hue): (b) clear, bright, unclouded, as of the sky, the eyes, gems, etc., α μορσα Σορμα, Σλανα, Σλαν ρμυιτ=her blue eyes clear without a cloud. (W. *glen*, Eng. *clean*.)

Σлеанн, m., a glen, a deep valley: any vale or valley: ι ιγλεαννταιб mine=in smooth or pleasant vales: (O. Ir. Σлено, genit. Σлинде, Σлинне: Ριοιη αν Σлеанна=the Knight of the Glen or 'Glyn' in co. Limerick: W. *glyn*, whence Eng. *glen*.)

Σлеic, f., turmoil, conflict: 183, 232: the e is long though often unmarked: in both places in ιαοι, assonates with ιαοс, which contains a long diphthong: and generally assonates with a long vowel in poetry: prob. not connected with Σλαс=hold, but with Σлиσα and Σлео, of which it is perhaps a dimin. for Σлиσа-αс or Σлис. See Σлео.

Σлеiηе, f. (1), brightness, purity: (2) the purest part,

choice, or best of anything: گleipe na ғluas̄=the choice of troops, picked troops: گléipe laoč, the choicest hero: cf. ғeab̄ar na ғluas̄, ғeab̄ar na ғfeas̄: often considered a different word from گléile, but prob. identical: گléile=گlé-گile

گleo, m. (1) noise, roar, tumult: (2) battle, conflict: ceuo eac̄ ar mire i ۱gleo, 119, گniom گaiſciō aցur گliað, 2; (genit. گliað, dat. گliaið: but also nom. گliað, gen. گliaið.)

گleuſam, v. trans. and intr. (1) trans. (a) I dress, equip: (b) I furnish, ټeac̄ گleuſta, ټeomra گleuſta: (2) intrans. with ar on, 485, ټo گleuſar ojm, I prepared, got ready, dressed myself.

گliað, see گleo.

گlic, adj. (a) prudent, shrewd, ټuine گlic: (b) in bad sense, cunning, artful, ғeap̄ گlic ټiğe=a cunning lawyer: (c) of arms, strokes—cunning, sure, Oiřin na n-اپni ۱glic.

گlóriən, adj. (1) lit., bright, splendid, glorious, ټá گlóriən, a splendid or glorious day (O'Begley) from گlóri, brightness, radiance: ټoill̄eac̄ گlóriən məj̄ an ۱griéin, splendid, glorious as the sun: (2) fig. glorious, renowned, famous.

گnaoī, f., the look, countenance, aspect: ar ټeje گnaoī =of the fairest countenance. See گnē (1).

گnáč, adj. (or past partle.) 1 (a) orig., known, recognised, from root گne or گen, cf. ټične=اč-گne: ټuine گnáč, a known, familiar person: (b) well-known, usual, customary, məj̄ ar گnáč, məj̄ ba گnáč, as is (or was) customary. (2) m., a known thing, practice, custom, wont: ټo گnáč liom, it is my

custom, my way : *oē ȝnáč*, as a habit, usually, W. *gnawd*.

ȝnē, (1) m., the look, face, countenance : allied to ȝnāoi q. v. & ȝeil-ȝne=his bright countenance. (From ȝen- W. *gne*, Eng. *ken*.)

ȝnē (2), m., kind, sort, species : diff. word from preceding : allied to Lat. *genus*, Eng., *kin*, *kind*, root, ȝen=produce.

ȝním (or ȝnrióm), irreg. verb, I make or do : from root ȝni (ȝen) come pres. ȝním, imperf. ȝnrióinn, perf. ȝunneaf=ȝunneaf=ȝo-ȝní-af: sec. and dep. forms ȝéanaim, ȝéanainn, ȝeárnaf: fut. and cond. ȝéanfar and ȝéanfarinn, *double* forms from the older ȝénas. ȝénainn: sec. and dep. ȝiongna, ȝiongnainn: the unusual náč ȝnái (for náč ȝnái), found at 424. Forms found in ȝaoi are very few: pres. at 424, condl. at 478, perf. ȝinn' (for ȝunne) 488, inf. ȝéanam, once: p. partle. ȝéanta, once.

ȝníom, m., deed, act: orig. inf. of ȝním: *oē břeáliř* ȝníom ȝaiſciř, who was best for deed of valour: gen. ȝníomá and ȝním, pl. ȝníomá, collect. ȝníomrař, less correctly ȝníomarčá.

ȝnúř, f., the face look, countenance: ȝ'řeučaf ȝuaf in a ȝnúř, I looked up into her face: connected with ȝnāoi, ȝnē (1) *ken*, etc.

ȝnúř, m. (pl. ȝnúřa and ȝnúř): the neigh of a horse: *oē léiř tří ȝnúřa af óř óřo*, gave forth three neighs aloud: otherwise ȝeitřeac.

ȝo, prep., to, towards: of place and time (*a*) of place, ȝ Lúimneac ȝo Cojcařiř=from Limerick to Cork.

takes h before vowels, go h-éigunn glair=to green Erin; with the art. the latter resumes the orig. r, as go ran áit, usually written gur an áit=to the place, gur an mbaile=to the town: (b) of time, go ceann bliadóna, to the end of a year, for a year: ó thír go neireadó=from beginning to end. (O. Ir. co, a diff. word from the following.)

50 (Gon), prep., with, along with: rare now, but in such phrases as mile go leit, a mile *with* a half=a mile and a half: rlat go o-tuam, a yard and a third: before vowels, resumes the older form gon, (often written go n-), éire gon ionaoi reuo: ceuo caoia(c) gon a lomraib óiri=with their fleeces of gold. (O. Ir. con, co, Lat. *con*, *cum*, W. *can*, *gan*.)

Grádó, m., love, affection: often with words more or less synonymous, grádó agur gean, reanc agur grádó, etc., grádó do tábairt do óvine=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, r gráin liom é; (b) ugliness, hideousness: (c) terror, an object of terror: an fatac ba mó gráin, the giant most terrible (or most hateful): hence adj., gráonan or gráonna=ugly, deformed, hideous, hateful.

Grárcar, m., encounter, contest, conflict: only once, 286, 'ra ngrárcar teann, in the stiff encounter:

cf. گلایر=a mob, گارگ=rough, گلاد=a shout, roar.

گلئان, m., (1) pleasure, joy: genit: گلئن: گلی گلئتا  
گلئن=three shouts of joy: (2) a pleasant word, joke, witticism.

گلئانتا, p. part. of گلئاننام, I carve, cut: گلئلارو  
گلئانتا ڈے ڈیارگ ڈی, carved out of red gold: a  
mala چاول ہا گلئانتا ڈیو, her fine eyebrow  
(that) was clear cut in shape.

گلیان, f., the sun: the nom. does not occur only as an  
adj. in the word گلیان-بیان, 316, the sunny  
maid: the genit. گلیم(e), at 328: the dat. گلیم,  
often, ماری ان ٹیلیم=like the sun, ٹاں ٹیلیم,  
under the sun, etc.

گلیانان, m. (a), a sunny bower, sun-lit room or balcony:  
(b) a sun-lit palace, any palace: at 196 joined with  
پالار: گلیانان ٹوننیاچا ڈیس پالار, splendid  
bowers and palaces.

گلیان-بیان: See گلیان.

گلیانیار, adj., sunny, sun-lit, splendid: پالار گلیان-  
میار, sunny palace.

گلئن, adj., pleasant, loving, ا ڈیفین گلئن! prob.  
however, always the genit. of گلئان, pleasure, joy,  
q.v.

گلیاڑ, f., the cheek: ڈو ڈیل نا ڈیپا ڈے ن-ا گلیاڑ,  
the tears flowed down (by) her cheek: the dual at  
248, 'رہ ڈا گلیاڑ ڈی اپ ڈاٹ ان ڈیو', and her two  
cheeks were of the colour of the rose.

گول, m., crying, weeping: genit. گولہ and گول: گلی  
گلئتا گول, three wailing cries.

گلیان, m., iron: only once—of Fovor's club, ٹوننگ

ᚠോപ്പറ ଯାରାନ୍ନ=a heavy club of iron: O. Ir. ଯାରି, ଏରି, ଏରନ୍: as ଏଅନ୍ବାର='iron-death'=death by the sword: W. *haiarn* for *uiharn*, Eng., *iron*, Germ., *eisen*.

କାର୍ଯ୍ୟାନ୍ତିମ, v. tr., I ask, demand, request: to ask a thing of a person, to ask a person for a thing=nି(୍ୟ) ନୀଯାର୍ଯ୍ୟାନ୍ତିମ ଅର ନେବ୍ରେ: ନୀଯାର୍ଯ୍ୟାନ୍ତିମ କୋର ଅର ଅନ ମିତ୍ତ=I asked leave of the king. See ଫାର୍ମୁନିତ୍ତିମ.

ଶ୍ରୀତ, f., balm, a healing draught, a healing ointment: only once, with ବାଲ୍ମୀକିରି: ଚାରି ଶ୍ରୀତ ଅର ବାଲ୍ମୀକିରି ମୋ ଚ୍ନେଅଦ୍ଦାନ୍ତିମ=poured healing and balsam into my wounds: W., *iach*=well, sound. See Notes.

ମୀଳ, ମିଳ, m., a border, edge, brink: hem or border of a garment: only in phrase, ମିଳ-ଭୋରାଇବ ଲୋକା ଲେଇନ=on the circling (or surrounding) shores of Loch Lein. (From prep. ମି, ମିମ, about, around: O. Ir. ମିମ୍ମେ, ମିମ୍ବେ, prob. for ମିମ୍ମିଲ୍ଲେ from ମିମ୍ମ ଅର ଫେଲ୍=turn, ଫେଲ୍=a ring: W. *ymyl*, Eng., *hem*.)

ମିଳିତ, inf., and verbal of ମିଳିମ, I play: only in ଏହି ମିଳିତ ଫିଚ୍‌ଚିଲେ (at) playing chess, and ଶେବାରି ଫ୍ଲେଆଦ୍, ମିଳିତ, ଅର ଓଲ, feasting, playing and drinking: (For ମିମ୍ବିତ: compd. of ବେରି=give, put.)

ମିତ୍ତେବାଟ୍, f. (1), a going away, departure: (2) proceeding, transaction, event: (3) adventure, experience: from ତେବାଟ୍, going or coming, and ମିମ୍=complete, thorough: hence, a going away, departure.

ମିତ୍ତିତ୍ତିମ, v. intr. (1) I go away, depart: ଅନ ଏ ଦୋ ଚେଇଲେ ଓ ମିତ୍ତିତ୍ତ ବାଇତ, is it thy husband has gone away from thee? (2) in 3rd sing. often equals *to happen*, to *become of*: କାହେ ଓ'ମିତ୍ତିତ୍ତ ଅର? What happened

to him? *cadé díméig aí an aigéan*, what became of the money?

*ingéan*, f. (gen. *ingéine*, dat. *ingéin*, nom. pl. *ingéana*): (1) a daughter eight times, as at 60, 225, 297, 31 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 rēo*, *iomao ríonta*, (many wines). (O. Ir. *immat*, prob.=*im mét*=great number or bulk.)

*iomóða*, adj., many: generally now only predicative with *if*, *ba*, etc., *if iomóða lá aoiþinn*=many is the delightful day.

*ionao*, m., a place, site: *ní paib 'na h-ionao*=there was not in its place (or on its site): *fearf-ionao*=a deputy, vice, lieutenant: *fearf-ionao an m̄s*=the king's deputy, viceroy.

*ionann*, adj., equal, same: *if ionann r̄in aður*=that is the same as—*oo b'ionann deallrað ói 'r voo* *Spéin*, her brilliancy was equal to the sun's.

*iongantar*, m., wonder, amazement: abstract from *iongnað*=wonder, a strange thing: *oo ðað iongantar é*=wonder seized him.

*if*, copula verb, is: relat. pres., *aí*: perf. *ba*: perf. 1st pl., *bámaí*, 286, used in sense of *bíomaí*: cond. *bað*, fut. *buð*: rel. fut. *buð*: opt. *go mba*, *náí* *ba*, no imperat., no infin.

*írlisim*, verb. trans and intrans.=I lower, let down abate: here only intrans. *o'írlis* *an t-anfað*=the

storm abated : from *íreal* =low, inferior, from old, prep. *íf*, found in *riof* and *aníof*.

**Lá**, m., day, a day : *tá Lá ann* =‘the day is in it’=it is day : gen. *læé*, as *fáinne an læé*=the dawn of day : often *laoi* in poetry, as at 309, *oí amairic laoi* =on the appearance of day : dat. generally *lá*, but sometimes *ló*, as *i ló an ńhrácta*, or *i lo an ńhréitceamhnaí*=in the day of judgment : *levo ló*=during your day=in your lifetime. (O. Ir, *láte*, *láite*: perh. allied to *laf*=kindle, Eng. *light*.)

**Labhráim**, v. trans. and intrans. I speak ; generally intrans. as *oo labhair go caoin cneafra*=she spoke gently, earnestly : W. *llafar*=speech, L. *labrum*=lip.

**Lag**, adj., weak, faint : *ńhrúitde*, *lag*, *raon*=bruised, weak and exhausted : W. *llach*, Lat. *lax-us*, Eng. *slack*, and *lag* (verb).

**Laoč**, m., a warrior, hero, champion : *riof-laoč*=a true knight. [Orig. a *laic* or layman, as in phrase *ooír laoč agus cléirpeac*=both layman and cleric, and prob. therefore a loan word like *cléirpeac* (*clericus*) : pure Irish *cuiaid*, *milió*, *gaircimdeac*, *tréun*, *tréinfeair*, *riann*, *féinnid*, etc.]

**Laočiaró**=warriors, heroes: now an indeclin. collective, but formerly *laeč-riao*, a collect. of *laoč* (*laeč*) declined as a fem., sing : so also *mac-riaró*, *giollan-riaró*, etc.

**Laoč**, m., a calf : only once, *ceuo laoč*: orig. any young animal, cf. a *laoč* *liom*=my pet (*pet* from Fr. *petit*, a little one) : allied to *lu*, *luč*=small, root of *luča*=less : W. *llio*, a calf.

Laor, 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 Laor Oisín, Laor na Seilge, Laor na Con Duibhe, Laor Mheanais, etc. Formerly Láis and Láro: now generally in-declinable in sing., pl. Laorite. See Notes.

Láir, m. (1), the middle, the centre, ceart-láir=the very centre: Láir an Læ=meadóon-læ, midday: (2) the floor, the ground: ar Láir, on the ground, down, fallen: W. llawr.

Laorim, v. trans. and intrans., I light up, kindle: vo laor an móri-muir mear=the great mad sea kindled (or was lit up).

Láctair, f. (gen. Láctraic, Láctreas) (1), a flat place, open space: Láctair an čača, the field of battle: (2) genly. presence, with vo (to) as 49, vo čainis rí vo Láctair Fhinn, she came into the presence of Finn: without a genit. at 561, čainis mé ann ríin vo Láctair, I then arrived on the spot: i (or a)=in, into, as at 512, čángasaoř am' Láctair péin=they came into my own presence.

Le, 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, let, lat (side) hence beside, by, near is the orig. idea: a diff. word from ne, which was anct., ppe, ppi, ppit: but they became confounded at an early date: in sense of to, towards, against, ne is prob. always the right word. See Notes.)

Leaba, f., a bed: genit. leapta or leapa: pl. leaptača or leapača: leaptača clúir=warm-covered beds:

[O. Ir. *lepa*, perh. allied to Eng., *sleep*: for loss of a possible initial *r*, cf., Ir. *lóg* and *rlog* (a hollow) *leamhan* and *rleamhan* (elm).]

*Leabhar*, m., a book: only once 525, *is iomoda leabhar*, many is the book: W., *llyfr*: O. Ir. *lebær*, *libur*, perhaps from Latin *liber*: pure Irish *oul*, *bær*, *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 *vear*, (instead of *leic*): also *liaȝ*, an allied form. (W., *llech*, Gr. *plax* and *pelekys* [orig. a stone-hatchet], Eng. *flag*.)

*Leaċt*, m., a grave: only in phrase *Δ lia óf a leaċt* =his stone over his grave: prob. not connected with *leac*, a stone, but with *luȝe*, a lying, O. Ir. *luȝe*, and with Lat. *lectus*, a lying down, a bed.

*Leaȝaím*, v. tr., I lay down, put down, place: *leaȝað* *ċuȝainn mórián břo*, much food was laid down before us, 255: allied to *luȝe*, Eng., *lay*, L., *lego*.

*Leanaim*, v. trans. and intrans. (1), trans. I follow: *lean miȝe*=follow me: *oo leananðar an lóig*=they followed the track: (2) intrans., sometimes with *ap*=follow up, pursue, continue, *lean ap oo ȝceul*=continue thy story: sometimes with *oo* (to) with little diff. of meaning: *lean oo' ȝceul*=keep to thy story, stick to thy story, do not wander: sometimes apparently with *o* (of or off), but this is doubtful: inf. *leanamain*, to follow, *luċt-leanamain*=followers.

*Leap*, m. (gen. *liri*), the sea: only in phrase, *tar leap*

=over sea. Hence, **Manannán mac Líp** Manannán, the fabled Son of the Sea. (O. Ir. **lēip**: prob. means the *full*, the wide or great, allied to **léip** fulness, entirety, **leor**, sufficiency, W., *ller*=fullness.)

**Leatán**, adj., wide, broad: only in **Leatán-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 **laoi**: **vo** **léig** **trí** **gáuár** **ar**, he gave forth three neighs: **vo** **léigeadar** **trí** **gártá** **gáunn**=they gave three shouts of joy.

**Léim**, f., a leap, bound: leaping, bounding: **ar** **léim** **lúč(a)** in swift bounding: **gán** **muč**, **gán** **léim** without (power to) run or bound: orig. neuter. infin. of **leng-im**=I leap, bound: W., *llam*.

**Léine**, f., a shirt, an inner garment of linen, wool, or silk.

**Léip**, adj. (1), clear, open, visible: (2) easy, obvious, náč **léip** **linn** **aréip** **ouit**, 527, that we should not find easy to tell thee of—hence **goilleip** (for **go-léip**) clear, bright, open: manifest, easy.

**Leitéro**, f., an equal, a match: only once, **a** **leitéro** **ar** **típ** **ní** **facair** **réin**, its like thou hast not seen on land: **a** **leitéro** **re** **ouine**, or **ouine** **a** **leitéro**=a man of his like=such a man: not from **leitceas**, breadth, but is a dim. of **leit**, a half: **leitéro**=another half, a counterpart.

**Leor**, m., enough, sufficiency: also plenty, abundance, **airgeas** **go** **leor**, money in plenty: generally now with **go**, but formerly could take any possessive

pron. as *mo lēor* (=my sufficiency) *oo lēor*, & *lēor*, etc. (O. Ir. *lóir*, *lóor*, perh. for *p-lóir*, cf. Lat. *plur-us*.)

*leun*, m., woe, misfortune, disaster: *cneus* (é) *an leun* *oo bain* *oísb*, what disaster had befallen them: *mo leun*=my woe!

*lia*, m., a stone: in the phrase *a lia ór a leac*=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 *Fáil* (without *Lia*) See Notes.

*liaig*, f., a stone, esp. a flag or flat stone: gen. *liaige*, dat. *liaig*: pl., *liaig*: occurs three times, 562, 576, 578: *leice* (from *leac*) is however used as genit.: *liaig liogmair* (or *liaclomair*)=*cloch buaóra*, a precious stone. (Allied to *leac*, but prob. a diff. word altogether from *lia*.)

*liacht*, f., a number, multitude: *ca liacht?* How many, what number? *a liacht plair* *árho*=their number of high princes: from *lia*=more, compar. irreg. of *mór* and *iomóra*: connected with *lion*, *lán*, *lucht*, etc.

*Cionam*, v. trans. and intrans., I fill: (1) trans., *lion* *oo glome*=fill your glass, *lionta ve* *þeoir*=filled with liquor: (2) intr. *oo lion* *ri o'a* *þráv*, she became full of love for him: *oo lion* *'na* *þroinntib*, which filled up in billows: connected with *lán*, W. *lawn*, Lat. *plen-us*.

*locht*, m. (1) defect. want: (2) a fault, failing, error, *apán* *ar* *veoc* *gan* *aon* *locht*, food and drink with-

out any stint: allied to ლუჯა, ლაჯა, Eng. *light* and *lit-tle*.

ლომარ (also ლომართ, ლომარი), m., a fleece: ცეუთ ცაორა (c) ჯონ ა ლომარს օირ, a hundred sheep with (their) fleeces of gold: more usually ლომარი, from ლომ=bare, stripped.

ლონერაც, adj., brilliant, splendid: გრიანარ ლონერაცა, splendid bowers: From ლონერ, ლინერ=brightness, splendour.

ლორჯ, m., a stock or stem of a tree: a stump, log: only in phrase, ლორჯ-წეალერთ იარაინ=a heavy club of iron: O. Ir. ლორc, W. *llorþ*, a beam, a leg, a shank: Ir. ლურგა, a leg, shank, shin.

ლუაც, m., price, value: ა ლუაც ვი ჯური კეილ, to explain or convey its value.

ლუართ, inf., cf. ლუართიმ, q. v.

ლუართიმ, v. tr., I mention, speak of: ან ლაოც ათარ ანირ ვი ლუართ, the hero I am now speaking of= ან ლაოც ვი ლუართიმ: რიპ ლუართეარ მე ლე წეარ, I was never spoken of as any man's.

ლუართ, adj., swift, quick; early: allied to ლუტ: q. v.

ლუტ, m., (collective), people, class, folk: ვ' წაგნეარ ქალან აჯ ლუტ ან ვუნ, I said farewell to ქალან people of the castle: often used as plu. of წეარ: as წეარ-ცეოილ, man of music, ლუტ-ცეოილ=musicians: წეარ-ოლიჯე, man of law, ლუტ-ოლიჯე=lawyers: another form of ლართ, and therefore connected with ლა, ლია, etc.

ლუსკიმ, v. intr., I lie: ვი ლუსკეარ აკ მი ცლალან ვეარ, I lay (or bent) on my right side: O. Ir. ლისკიმ, Eng. *lie*, Scot. *lig*.

Лúи́реас, f. (1), a corslet, breastplate: (2), in later times, a coat of mail: (3), armour, defence protection: τὸ γεοθαῖρι λúи́реас ἐντραῖσ, thou shalt get a corslet of defence: λúи́реас Ριάριας, the Corslet of St. Patrick—the famous Hymn of St. Patrick, composed on going to Tara. (From Lat. *lorica*; W., *llurug*, a coat of mail.)

Лúт, m. (1), orig. movement, motion, activity: ὁ ἐιρῆσαι λúт, arose with activity: (2), strength, might, cleaſa λúča=feats of strength, athletic feats: allied to O. Ir., λυρο=he went, λόσαι, they went, from root, λу=go, found in οὐλ=oo-lo, é-loo, com-la, tári-la.

Лúčáip, f., joy, rejoicing: 292, τε μόη-μαοιόεαν ἀγαντ λúčáip, with great triumph and joy: from λúт and γάιп (shout): less correctly, λυαčжáip, though λυаč and λúт, are allied.

Лúčmáip, adj., swift, active: vigorous: only once, γαόσαι λуčmáip, an active hound, from λúт, q. v.

Мáсаом, m., a youth, young man or woman: in latter case, generally followed by мná (genit. of bean), to denote the gender, as at l. 23, αον μáсаом мná =a youthful maid: cf. céile բip=a husband, мalriac բip, a boy, լeanb mic=a young son: also written macáim. (O. Ir. maccæm=mac-æm=a youthful fair, a fair youth.)

Мáж, m., a plain, a field: маѓа мајреаса=beautiful plains: genit. маѓе or мuѓе, dat, маѓ or мuѓ: pl. маѓе as well as маѓа: orig. neuter, later sometimes fem., as, բuబal na маѓе, walking (over) the plain (Cl. Ըսլeաnn): anglicised 'Ma' as in

‘Macroom’ for *Maġ-ciom̊ta*, sometimes ‘May’ as in ‘Mayo’ for *Maġ-eo*, ‘Maynooth’ for *Maġ-nuaðao*, but mostly ‘Moy’ as in ‘Moycullen’ for *Maġ-cuillinn*, ‘Moy-bray’ for *Maġ-brieadġ* (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*.)

*Marión*, f., morning: gen. *marióne*, as *neult na marióne* = morning star, *marión* *ceoðaċċ* = a misty morning: *marión anóé* = yesterday morning, *marión anóiu* = this morning: *ap marión*, in the morning or this morning: (O. Ir. *matan*, *matan*: Lat., *māne* for *mat-ne*, *matu-tinus*, Fr., *matin*.)

*Maiġvean*, f., a maiden, a girl, a virgin: only once, at l. 125, *Geoðaip ceuro maiġvean*, *merōreac*, óṄ, thou shalt have a hundred handmaids merry and young: Eng., *maiden*, Germ., *mädchen*: a loan-word in Irish, though not very recent. See Notes.

*Maiġ*, f., grief, lamentation: *aiṭħuż tħu inn* *għan tħaiġ*: tell us without grieving: *għan tħaiġ* *għan tħoill*, without grief or hindrance: allied prob. to Lat., *maer-or* (grief), Eng. *mourn*: more remotely to *mor-bus*, *morb*, *mor-tuus*, etc.

*Maiżum*, v. intr., I live: *cionnaj* *do tħaiġ*, how hast thou lived? *go tħaiju tħu!* long may you live, thank you! infin. *mařčain*; *ap tħaiġain* = alive, living, also in *taħbi* *ħaiġ*.

*Maiġe*, f. (1), beauty, loveliness: *ve buarō a maiġe*, 431, by virtue of her beauty: (2) an ornament, honour, credit: *if mόr ar maiġe* *ħu u* é, it is a

great honour, credit to you. (O. I. *maiſſe*, from adj. *maiſſ*=fair, lovely, bright.)

Maſſeac, adj., lovely, beautiful: *maſſa* *maſſeacā*.

Maſſa, f., eyebrow: a *maſſa* *ċaoſ*=her slender (fine) eyebrow.

Maſſoróeam, m., triumph, exultation: really inf. of *maſſoróim*=I boast. *gáim* *maſſoróim* (or *maſſoróte*) a shout of triumph.

Maſſol, adj. (1) smooth, bare, bald: (2) of animals, hornless—the only meaning in *Laoi*: *eilt* *maſſol*, *bó* *maſſol*: W. *maſſl*, *moel*, Eng. *bald*.

Maſſor, m., an officer, superintendent, steward: *oūine* *oe* *na* *maſſor* (for *oe* *na* *maſſoraiſb*), one of the officers, overseers: O. Ir. *maer*, *moeſ*, W. *maer*: said to be from *major*, but doubtful.

Maſſi (1) prep. (a) as, like: *maſſi* *an* *n̄gřéin*=like the sun, (b) as, for, *maſſi* *ṁnaſor*, as a wife, for wife (c) in—before the rel. pron. a: *maſſi* a *ṛaib* *črainn* *ba* *čum̄ra* *blaſt*, in which (=where) there were trees most fragrant of blossom: (2) adverb, (a) of manner, as, *maſſi* *ṛunn'* *ré* *liom*, as he had done with me; also, as indirect interrog., *ṛin* *maſſi* *čuaðóar* *go* *Típ* *na* *n̄-Óg*=that is how I went to *Típ na n̄-Óg*: (b) of time, when, *maſſi* *oo* *chonnaíic* *Óiaſſimaiſ* *ṛin*=when D. saw that—but this meaning does not occur in *Laoi*.

Maſſoráč, m., the morrow, next day: generally govd. by some prep., as, 309, *apí* *n-a* *maſſoráč*, on its morrow, on the next day: often *lá* *apí* *n-a* *maſſoráč*, or, *an* *lá* *apí* *n-a* *m.*=the day on its morrow, the next or following day: *tiucraio* *ré* *amárač*, he will come to-

morrow, where *αμάρας* is either for *τάμιας*=in the morning, or more prob. for *αν-αμάρας*=the morrow: *ef.* *αντιον*=*αν-τιον*, the day, to-day: *ανοχτ*=*αν-νοχτ*, the night, to-night. (O. Ir. *βάρας* and *βαρας*, 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.)

**Μαρβασό**, verb. trans., was killed: perfect passive of *μαρβαίμ*=I kill or slay: 'ναρ *μαρβασό* μονιαρ *αν τ-* Ορσαρ *άς*, where alas was slain the valiant Oscar: from adj. *μαρβ*, dead, W. *marw*.

**Μαριασάς**, m., a horseman, rider, cavalier: *αν μαριασάς τιαν*=a swift rider. (From O. Ir. *μαρις*, a horse, found also in *μαριστριό*, a cavalcade, *μαρις-τίλιας*, a horse-host, cavalry: W. *marth*, Eng. *mare*.)

**Μαρις-τίλιας**, m., a horse-host, cavalry: *μαρις-τίλιας μόρι*=a great cavalcade, 511.

**Μαρμαρή**, m., marble: W. *marmor*, Fr. *marbre*, Eng. *marble*, all from the Latin *marmor*, which may be from the Grk. *marmaros*.

**Μεαδόασαν**, m., weight, burden: *μεαδόασαν να λεισε*=the weight of the flag: strictly inf. of *μεαδουίσιμ*=I weigh from *μεαδό*, a balance, O. Ir. *meo*, which is identical with the *μιο*, in *μιοιμ*=I think, measure, allied to Lat. *metior*, Eng. *mete*, to measure.

**Μεαμαρή**, f., memory: mental powers, senses, wits: ου ςαιλεαναρ *α μεαμαρή*, they lost their senses; *ρογλαίμ νε ςταιν-μεαμαρή νό νε ρηντ-μεαμαρή*, to learn by memory, by heart, by rote: also

written meáðair: prob. a loan-word from *memoria*: pure Irish, *cumhine*.

Meanmnaċ, adj., high-spirited, high-minded, noble: Oīrín meanmnaċ: adj., from *meanma* or *meanmán*, =the mind, the spirit.

Meaṛ, adj. (1) swift, active: ceuṛ eac ḥar tige i ngleo, a hundred steeds most active in battle: (2), wild, mad, raging, 327, oo lar an tóir-tuisir meaṛ=the great mad sea lit up.

Méiro, f., size, bulk: méiro mo ḥearrann, the bulk or size of my body: O. Ir., méit, fem., W., *maint* from some orig. \**magnit-* as in *magnit-udo*: sometimes now meuṛ (masc.).

Meaċ, m., failure, decay: meaċ ná eus ní ḥeicfrió tú, failure (of powers or senses), or death thou shalt not see.

Meiðreac, meaðraċ, adj., merry, mirthful, pleasant: ceuṛ maiðrean meiðreac, a hundred merry maidens: also meaðraċ—ba meaðraċ tún, it was merry to us=we were merry: from *meiðri* or *meaðair*, mirth, gladness, jollity.

Méin, f., the mind, the intelligence: feaðar a ḥearrann aġur a méin', his excellence of body and mind. (Another *méin*, which appears to signify *mien, face, look*, does not occur here.)

Meiħb, adj., slow, faltering; weak, feeble: go meiħb, tħreit, weak and overcome.

Mian, m., wish, desire, genit. méin, pl. miana, mianta: ġur ġmuain mé go mb'ē mo mian=I thought it would be my desire, I thought I should like: allied to *méin*, *meanma*, etc.

ミル, f., honey (gen. meala): milge na mil o'a h-ól  
tpe ðeiliȝ-ȝion, sweeter than honey drunk in red  
wine.

ミン, adj., fine, smooth: bright, pleasant: ȝleannta  
mine.

ミオナ, m., a diadem, crown: mionn ȝioȝða, a kingly  
diadem (O. Ir. mino).

ミチオ, adj., meet, fit, right, timely: iþ mičio ðam, it  
is meet or timely for me. (Also mičig: latterly  
often used as a noun—*a fitting time*), so at 311;  
also iþ mičio liom, I think it fitting.

モðアーダル, adj., gracious, courteous: a neultain  
moðaðað, O gracious star! from moð, a manner,  
honour, respect, grace.

モイリ, f., delay, halting: ȝan moiil, without delay,  
forthwith, at once.

モヌアリ, interj., alas! comparing with mo ȝeion, mo  
leun, mo ȝreac, etc., monuari prob.=mo-nu-ári=  
my new misfortune! my new ruin!

ムーニム, v., trans., I teach, show, point out: müinrið  
an ȝ-eolur ðam=he will show me the way.

ムイリ, f., (gen. maða), the sea: ari muiri 'rari tiri, on sea  
and land: orig. neuter, then masc., as at 152, ȝo  
ȝeam beul an maða móir, till we reach the  
mouth of the great sea: now fem., beul na maða  
móir.

ナーリアス, adj., shameful: iþ náriæs an ȝeasit arioi le  
jaðo, 'tis a shameful word now to say: from nári,  
nári, a shame.

ナオミ, (1) adj., holy: an ȝriɔjnað naomí, the Holy Ghost:  
naomí-ȝeasian=a holy virgin, naomí-ȝeasiancar=

sacred history ; (2), noun masc., a saint, a holy man or woman : *rluaigte naom*, hosts of saints.

**neantóς**, f., a nettle : but once, at l. 544, in nom. sing. *act* *rlaodale*, *rlío* *agur* *neantóς* : dim. of *neanta* or *neannta* : W. *danadl*, nettles, *dant*, a tooth, with which compare O'Reilly's other form, *reantóς*.

**neimní** (or *neimníó*), m., nothing : genit. *neimneit* ; *níl ionnta uile act* *neimní*, there is not in them all but nothing, they are all as nothing : *véanta ar* *neimní* = made out of nothing : *uul* i *neimní* = to become nothing.

**neul**, m. (1), a cloud, 329 *ag amairc na neul* = gazing at the clouds : (2) a sleep, slumber, 310, *oo* *ónuirigseamair ar ápi* *neul* we awoke from our slumber. (O. I. *nél*, W. *niwl*, Lat. *nebula*).

**niam-þrat**, m., a splendid or shining mantle : from *niam*, splendour, and *þrat*, a cloak, mantle. See Notes.

**níp** (níor) neg. adv. (1) not : generally of past time with the indic. : asp. verbs active but not passive : 281, *níp* *þeannur* *’rníp* *umluig* *ónunn* : about a dozen times, 28, 87, 281, etc. (2) with cond. asp. *níp* *þ’feroip* *leip*, he would not be able, he could not, *níp* *maic* *liom* = I should not like, not found in *laoi*, with cond. From *ní-po* with loss of final o : otherwise *níor*, but unnecessarily, for every i has not become io : cf. *cíp*, *míp*, *rpíp* (ask), etc.

**noctaím**, v., trans., I reveal, disclose : *rlaod liom* *go* *noctaip* *ráct*, I long for you to reveal the cause : *claróeam* *oo* *noctaó*, to bare or unsheathe a sword : *þriatac* *oo* *noctaó*, to display a flag : *rlún* *oo*

noctæð, to reveal a secret: from noct=bare, naked.

Nuað, 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*.

Oȝam, 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. *oȝam*: Gr. *ogmos*, a furrow, straight line, path: W. *ðf*, 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: aip̄ feað t̄m̄ n-oiðce (for oíðceæð) œiðc n-oiðce(æð): not connected with W. *nos*, Lat. *nox*, Eng. *night*, which is our word noct found in aноct, to night. Oiðce=O. Ir. aïðce, aðce, prob. for að-ce, from að, intensive and ce allied to ceo, mist, darkness.

Óið, f., a maid, a virgin: genit. sing. óiðe, gen. pl. óið: O. Ir. óȝ, uaȝ, holy, pure, entire: a diff. word from óȝ=young, O. Ir. óc, oac for \*eoanc, W., *ieuanc*, Lat., *juvenc-us*, Eng., *young*.

Óiðbean, f. (gen. óiðm̄ná), a young woman, maiden: also bean óȝ, óið, aṇṇiȝ, b̄iūinneall, etc.

Οιρόεαρc, adj., illustrious, famous, remarkable: twice, once of the king of *Tír na nÓg*—μί οιρόεαρc, comāctac, an illustrious and mighty king: and once of Finn—βίον οιρόεαρc, ἀιχ, ceann na ἥλός, the victorious, illustrious Finn, head of the hosts: O. Ir. αιροαρc, αιροαρc, αιροαρc, αιροαρc, W., *arddyrch*, lit., *over the sight*, in view, eminent, notable from αρ=over and οεαρc=the sight, the look.

Ól, m., drink, drinking: strictly infin, of ólaim, I drink, ιμιρτ, φλεάσ αρ ól, playing, feasting, and drinking.

Óri, m., gold, αιργεασ αζυρ ór: οεαρις ór, red gold: ór buröe, yellow gold: (2) the brightness or colour of gold, as, φολτ ἀν óri=hair of gold: ceann-óri, head (or hair) of gold. W. *aur*, Lat. *aurum*, Fr. *or*, Span. *oro*.

Óriða, adj., golden, of gold: gilded: ηιαμ-θρατ óriða, a bright mantle adorned with gold, 368.

Órið, m., order (in every sense): in órið αιβξιτρεαc, in alphabetical order: órið θεαννυιξc=holy orders: αταρα órið, fathers of (religious) orders: órið San θροινιαρ=the order of St. Francis.

Þáláj, m., a palace: loan word from *palatium*, or from *palace*, W. *palas*: cf., ȝrār, from *gratia*: pure Irish ȝiȝteac, ȝiȝlior, ȝioȝón, ȝrūs, ȝrūs-ȝiȝ, ȝioȝ-ȝrūs, ȝrūs-ȝeán, ȝrūanán, etc., etc.

Þealjra, f. (1), a person, individual, gen. þealjraann: aon Τία: ο-τηί ȝealjraannaið: (2) the body, person, or figure: méið mo ȝealjraann, the size of my

body, my stature: Lat. *persona*, W. and Engl. *person*.

Þéimhre, m., an Irish perch of seven yards' length: *reacht b-þéimhre* (for *b-þéimhri*) seven perches: Fr. *perche*, Eng. *perch*, Lat. *pertica*.

Þiat, f., pain: grief, sorrow: punishment: genit. *péine*, dat. *péin*, nom. pl., *þiana* and *þianta*: at 548, *fa þian*, for assonance with *þiann*=instead of *fa þéin*.

Þioláit, f., a palace: from older form *peláit* from *palatium*: *paláit* and *palír*, are both very modern: See *paláit*.

Þlúp, m. (1), a flower, blossom: (2) figuratively, the flower, prime or best of any number of things or persons: *þlúp na mbán*, the flower of all women: *þlúp na ńfeair*, the flower, the chief of men: (3) the flower or best part of meal, i.e. *flour*: *þlúp cnuicneaccta*=wheaten flour. (From *þlúp*, Norm. Fr. *fleur*, Eng. *flower* and *flour*: Mac Firbis used Ir. *bláit*, in both senses.)

Þógs, f., a kiss: once at 467, *geo óuit mo þógs*, here is my kiss to thee.

Þógsaim, v. trans. I kiss: twice, at 173, 481.

Þógrað, m., marriage: inf. and also perf. pass. of *þógraím*, I marry: *vo þógrað mé le Niam cinn-óir*, I was married then to Niamh C.O. (For *þógrað*=*sponsatus*: for loss of *r*, compare Fr. *épouser* for *espousier*=*sponsare*, to pledge oneself, to marry.)

Þróinn, f., a meal, a dinner: O. Ir. *þraíno*, from Lat. *prandium*.

Þuðar, m., woe, misfortune: *ar mire fa þuðarí to lags*,

tlá̄t, 592, and I in woe, weak and powerless: O. Ir. *pudor*, from Lat. *pudor*, with change of meaning. [Note: Rarely a pure Irish word begins with p: all the foregoing eleven are loan words.]

**Racar**, v. intr., I will go: fut. of *térim*, I go (q.v.) but from root of *mūsím* or *mūsím*=I come or go: sometimes written 'mūscaró,' but the f does not belong to the word—the future being formed without it in this case: O. Ir. *mūsagat* *mūsagá*, found yet in Co. Cork, *mūsagá*, *mūsagá* mé: ní *mūscaró* *caitseam* *oīt*=decay shall not come upon thee.

**Raðairc**, m., the sight: *cailleach* *raðairc* mo *ſúl*: I lost the sight of my eyes: O. Ir. *raðairc*, no doubt for *ri-oðairc*=fore-sight.

**Re**, prep., to, towards, against: often confounded in use with *le*, which is a different word: in 1aoi, of some ten instances of *re*, a few are corruptions of *le*, as *re h-aonta niam*: a few doubtless represent an ancient *re*, as, *buaint re bán*=to touch the ground: of forty instances of *le*, several represent an ancient *re*, as, *aoeirum leat* (for *riot*). *le* expresses nearness, accompaniment, possession, agency, manner, opinion, feeling: *re* 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. *re*, *ri*, *ri**re*, *ri**ri*, *ri**ri**re*—(in compos.): W. *gwrth*, Eng. -wards, Lat. *red-* in *red-eo* (for *vred-eo*), etc., and *vers-* in *vers-us*.

**Ré** (*riæ*), f., time, period, life-time: found with *le* twice,

at ll. 111 and 548, *le mo* (oo) *né*, during my (thy) life-time: once with *ne*, 443, *ne o' né*: in this sense prob. *ne* is the right prep. (Also *nae*, O. Ir. *né* and *nee*: prob. means *course* and allied to *néim* and *niút* (*neatá*): W., *rhe*, a run, *rhed*, a course, a race.)

**Réiò**, adj. (1), smooth, clear: *mágsa* *maißeacá*, *néiòe*=lovely, smooth plains: (2) smooth, bright, glossy: *inßean* *an fhiúlt* *néiò*, the maid of the glossy hair: (3) easy, quiet, slow, as *fánam* *go* *néiò*=let us wait (and go) easily: (4) ready, prepared—but not in this sense, in *laoi*. (Prob. for *p-néo*=L., *paratus*, Fr., *prét*: so *néiò*, a field=*pratum*=*paratum*.)

**Réim**, f. (1) course, career: *ári pteuv* *fúinn* *fá* *lám-néim*, our steed under us in full career: (2) power, sway, array: *'fán fhiann* *'nári* *scionn* *fá* *lán-néim*, and the Fenians with us in full array. W. *rham*.

**Réip**, f., agreement: will, control: *an t-eac* *bán* *fá'm* *néip*, the white steed under my control: strictly dat. of *niap*, the will, choice, agreement; *oo* *réip*, to the will or agreement of=according to: *oo* *réip* *na* *þpileadò*, according to the poets.

**Neubaò**, m., tearing, to tear: inf. of *neubaim*, I tear: *as* *neubaò* *olaoi* *a* *caoin-cinn* *óip*=tearing the tresses of her fair head of gold. (Otherwise *naobao*: O. Ir. *nébao*, *népao*: perh. allied to Lat. *rapio*, Eng. *rob.*)

**Reult**, m., a star: *as* *amarc* *ap* *na* *neultaiòb*, gazing at the stars: *buailte* *ne* *neultaiòb*=stamped with stars, studded with spangles. O. Ir. *nél* *néall*,

nevala—the final *t* is modern : prob. allied to *nae* or *né*, the moon.

Reultan, m., a star : dim. of *neult*: at l. 100, used figuratively : a *neultain* *moðamail*, O gracious star!

Ri, m., a king: genit. and dat., *rið*: nom. pl. *riðte*, gen. pl. *riðs*: *ri na nÓg*, King of Youth, *ri na mheo*, King of the Living : often of Finn, a *ri na bFiann*, O King of the Fianna : a *Oisín uafail*, a *mic an rið*, O noble Oisín, son of the King ! See Notes.

Riam, 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, *na c bfacadair riama bean comh brieag*, who had never seen a woman so lovely : *ní brieus ar roual tam riama do riád*, no lie is it customary for me ever to say : prob. an old superl. from *ri*, *rið* (before), cf. *primus* from *prae*. (Sometimes *amaiam* but there is no necessity for the *a*.)

Riðbean, f., a royal or queenly woman=queen, great lady : at 26 in genit. *ar amairc veilbe na riðma*, seeing the face of the queenly lady : “ *Súo i fíor an riðbean alainn, óg*,” down there below is the young and lovely queen—Old Song.

Riðim, irreg. verb., trans and intrans. : generally intrans., with *go* (to) : (1), intrans., arrive, come, go: *go riðeam tarí air go Tir na nÓg*, till we go back, to *Tir na nÓg*: *nuairi riðeamaír go ciuimair na tpiád*, when we arrived at: (2) trans. reach, arrive at: *go riðeam beul an mairia móir*, till we reach the opening (into) the great sea. Generally

μίσιμ (with  $\zeta$  pure): O. Ir. μιcim and μίσιμ=μίσ-ιcim.

Μίσην, f., a queen: the oldest word for *queen*, (now generally βαίνυμίσην) genit. μίσην: very frequent in Λαοι: where the Queen of *Tir na nOg* is called μίσην once, 394, but βαίνυμίσην twice, 370, 389: (2) a princess, a great lady: in this sense often applied to Ήλιαν, 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. μίσην, W., *rhiain*, Lat., *regina*: the  $\zeta$  is often still pron. pure in Munster, and must be so pron. often in the poem.)

Μίσθρος, m., a king's palace or mansion: otherwise βημάτ-μίσθ: the final  $\zeta$  (of θρος) is often still pron. pure, but not in genit. μίσθ-θρος.

Μίσθια, adj., kingly, queenly, royal: ούν μίσθια, a royal castle or palace: κορών μίσθια, a kingly or royal crown, κατάστημα μίσθια, a royal seat or throne: O. Ir. μίσθια, adj. from μί (μίσ) a king.

Μίσ-ζαΐρσιοεάς, m., a noble or distinguished champion: so μίσ-λαος, μίσ-φεαρ, μίσ-εαΐρθος, etc. See ζαΐρσιοεάς.

Μίσ-λαος, m., a noble or distinguished hero: See λαος.

Μίστη, v. intr., I run: οο μίστη αν τ-εας δο h-eυρσαν, the horse ran swiftly: inf. μίστη, gen. μεστα: W., *rhyd* and *rhed*.

Μίσαιη, f., choice, preference: genit. μίσαιη: ιψ το μίσαιη ταρι μηνάιθ αη νομαιη, 99, thou art my choice above all the women of the world: also at 147, where this line is repeated. (Deriv. of μίση)

for O. Ir. *μο-γυ*=*μο-γυ*, of which the root *γυ* is all'el to Lat., *gustus*, and Eng., *choose*.)

**Rópc**, m., the eye: genit. *μοίρε* and *μοίρε*: now only poetical, *ρύλ* being the ordinary word: *μοίρα γορίμα, γλάνα*, cl. ar blue eycs.

**Rugaf**, irreg. v., I took or seized: perf., 1st sing. of *beipim*, I take (q.v.)

**Sáit**, f., enough, plenty, one's fill: *άπι γάιτε βρό*, our fill of food, *τά μο γάιτε αγαμ*=I have enough: cf. Lat., *sat, satis*.

**Sáim**, adj. (1), soft, sweet, mild: (2) easy, *μύινφρό* an *τ-εολυρ* *ταμ* *γο γάιν*, he will easily show me the way. (Prob. identical with the O. Ir. *γαμ*=summer, hence, warm, mild, soft, W., *haf*: Germ., *sanft*, Eng., *soft*.)

**Sáimail**, f., an equal a match: gen. *γαμίλα*: a *γαμίλ...* *νί γαμαίρ*, its like thou hast not seen: also *μαργαμίλ*, f., an equal, a peer, a copy: W. *hafal*, Lat. *simil-is*, Gr., *homalos*, Eng., *same*.

**Sáimailt**, f., a comparison: a *γαμίλτ* *ρύο*, 523, his compeer.

**Saoğal**, m. (1) the world, *άπι γυρο* *αντ-γαοğal*, throughout the world, in all the world: once *γαοğeal* at 48, for assonance: (2) life, *γαοğal* *γαδα*, a long life, *άπι γεαδ μο γαοğal*, during (or throughout) my life: (3) an age, *τιέ γαοğal* *na γαοğal* (or *le γ. na γ.*), through an age of ages, for ever and ever =*per saecula saeculorum*: perh. from *sæculum*.

**Saoi**, m. (1) orig. a man of science, of knowledge: at 344, *νέαντα* *le lámaib* *γεαδ* (gen. pl.) made by the hands of *distinguished artists*: (2) any man dis-

tinguished for learning or science, *raoi* *reanċair*, 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*: (2), a man of rank, a gentleman. (O. I. *rái*, *rúi*, gen. pl. *rúaoi*.)

**Saoi**, adj., (1) free (2) noble: only in the phrase, *le lámairib* *rúaoi* *agur* *raoirí-ċeárt*, by the hands of artists and noble craftsmen.

**Scáil**, f. (1) shade, shadow: (2), hue, tinge, ór ba *ȝlaine* *ṛcáil*, gold of the purest hue or tinge: (3) brightness, colour *vo* *ċaillear* *mo* *ȝnúi* *agur* *mo* *ṛcáil*, I lost my natural appearance and my bloom: “*bhi* *ṛcáil* *na* *ȝ-caorí* ‘*na* *leacain*’,” the colour of the berries was in her cheek. (Shorter form of *ṛcáile*, dim. of *ṛcát*, q. v.)

**Scapaim**, v. intrans and trans: (1), intrans.—always so in *laoi*: I go away from, part with, leave: with *le* and *ne*—now generally with *le*: 319, *ón lá* *co* *ṛcapaimai*-*ne* *léi*, from the day we parted with her, left her: twice with *ne*, 170, 171, *ári* *ṛcapaimain* *ne* *ċéile*, *ṛcap*. *an* *atári* *ne* *n-a* *mac*: (2), trans. *an* *ċlann* *vo* *ṛcapaimain* *le* *n-a* *n-atáir*=to part or take away the children from the father: inf., *ṛcapaimain*, *ṛcapao*, and also *ṛcapċain*, of which two occur in *laoi*, W. *ysgar*—same root as Eng., *scar*, *score*, *share*, *shear*, etc.

**Scáit**, m., shade, shadow: *rá* *ṛcát* *na* *ȝcpánn*, under the shade of the trees: (2), cover defence, protection, *óri* *vo* *ṛcát*=in thy defence: (3), sake, good, *óri* *ṛcát* *cájroe*, for the sake of credit. Allied to

ṛciāt, shield, Lat. *scutum*, Eng. *shade*, W. *sgod* in *cy-sgod*=(shadow).

Scáctmār, adj., from ṛcāt, shade, darkness—later, fear, dread: hence, dreaded, to be feared, terrible: náč ṛcáctmār liom a ṭéac̄t am' óáil, that his coming against me is not terrible to me.

Sceul, (ṛzeul) m. (1), a tale, a story: (2) a piece of news, matter, event, pl. ṛceula, news, tidings; ṛceulta, tales, stories: Ṅiō doilb oubac̄ ápi ṛceul, though sad and sorrowful the tale we had to tell: lean ari do ṛceul,=continue thy story: (W. *chwedl*, O. Ir. ṛcél.)

Sciām, f. (gen. ṛcēimē, dat. ṛcēim), beauty, loveliness: jí do b'feárrí ṛciām, a king of the noblest beauty, often ṛcēim is used as nom, or accus. but this is not allowable except for assonance sake: (Allied to Grk. *schéma*, form, shape, dignity.)

Scít, f., rest, stopping, delay: ṭhiall liom gan ṛcít, to set out without (further) delay.

Scréioθaim, v. trans., I write: only the past partl., at 525, ɪomða 1eab̄ar tā ṛcřioθča ṛioř, many a book there is written: inf. ṛcřioθaō, past part. ṛcřioθča.

Scuijum, v. intr., I cease, desist, leave off: foll. by oe., off, from: only in imper., ṛcuij oe do Ṅiōn, cease from thy mourning, inf. ṛcuij: allied to ṛcariaim, I leave, part, divide.

Seac̄ař, prep., beyond, besides, in comparison with: only once, ṛeac̄ař cáč, 79, beyond all others: used as a fuller form of ṛeac̄, beside, beyond: but most prob. a compound of ṛeac̄ óř: cf. óř cáč (above all

others: and ταρος βάρη, ταρος βάρη=ταρ ορ βάρη  
=over and above.

Sealao, m., a while, a time, a turn: as at 183, τεαλαο  
ειτε ούινν, another while to us=we were another  
while: same constr. at 329, τεαλαο ούινν ας  
απορη να νειλ, we were awhile gazing at the  
clouds. (Dim. of τεαλ, a while, a turn.)

Sealȝ, f., a hunt, a chase: gen. τειλȝe, -dat. τειλȝ, ας  
τειλȝ ούινν, at a hunt by us, whilst we were hunt-  
ing. (O. Ir. *relȝ*, W. *hely*.)

Sealȝαιլεαϲt, f., hunting: only once, 181, ας τεαլզαιլ-  
լեաϲt և ուլեննալի mine, hunting in the pleasant  
glens: abstr. from τεալզαιլ, a hunter, huntsman,  
from τειլȝ.

Seanóir, m. (gen. ορα), an old man: twice, τεαնօր  
ըրոնա, 459, a decrepid old man, and at 595,  
τεանօր ծո՛վ ռալ: W., *henwr*.

Seapc, m. (gen. τειρc): love, intense passionate love:  
generally with չլաօ in the Լաօ: τεարc ար չլաօ  
ու էսցար ռօօ' մաց intense love and affection I  
have given to thy son: W., *serch*, Gk., *sterg-o*, I  
love.

Seapmóč' for τεարմօčաօ or τεարմօչաօ: trans. v., who  
would stand or maintain: cond. of τεարմսւչիմ, I  
stand or maintain.

Séim, adj., mild, gentle: a Թհաօրաւ թեմ, O gentle  
Patrick! allied to թամ, q.v.

Seoo, τευօ, m. generally, a jewel or gem: O. Ir. τέτ,  
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.

**Sz**—See under *zc*.

**Siaři**, adv., westwards, to the west, back: 'r áři n-ařaiř  
go ſlān ſiaři, and our face direct to the west: ſiaři  
is modern for ſiaři=oo-iři=to the west or in the  
west: so with all this class of words, ſuař, ſioř,  
řioř,—the ſ is a corrup. of t which is an abbrev.  
of oo=to or at: tall and tall retain the t: ſuař  
tiř (now ſuař, ſioř) were not anc. disting. from  
ſuař, ſioř, though we now distinguish ſuař, ſioř  
from ſuař, ſioř.

**Silim**, v. trans. and intrans., I shed, drop, generally of  
tears or blood: (1) trans., ař ſileař ſola=dropping  
or losing blood: (2) more gen. intrans., to drop,  
drip, fall: 176, oo ſil na ſeujia lem' ſjuaiřo, the  
tears fell down my cheek: inf. ſileař and ſilt.

**Siořa**, m., silk: oe ſiořa ſdaj, of costly silk: culaj  
ſiořa, a silk dress: O. Ir. ſita, W., *sidan*, Span.,  
*seda*, all from Latin *seta*, orig. *hair*, afterwards *silk*.  
See Notes.

**Sioři** (1), adj., long, lasting: (2) m., duration, continuity:  
ſleař ař ſeujta onn oo ſioř, continuously, without  
interruption: (b) eternity; 352, oo ſioř=for ever.  
— (O. Ir. ſip, W., *hir*, Lat., *sér-us*.)

**Sioř**, adv., down, downwards; O. Ir. ſip and tiř=oo-iř  
to below, to or at the bottom: orig. of motion or  
rest, now generally of motion only. See ſiař.

**Siuňal**, m., going, moving, walking: ař ſiuňal ař ſařiř  
na vtonn, moving or going over the waves: (2,  
the chase, the run: go vluč 'na věřo ſan t-ſiuňal.

close behind her in the chase: *an riubhal*=going in motion, in operation. (Prob. for *riul*: cf. *riubáilce*, for O. Ir. *riúilce*: *riul*=*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'fágðar rlán*, I said farewell: *rlán leat*, farewell to you, good bye!

Sláibh, m. (gen. *rléibhe*, dat. *rléib*), a mountain—only once *o'muim rléibhe*, 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 mairicácl rlím*=the graceful rider: (2), smooth, fine: “*Biðeann bápp bog rlím an cãoin-éneoic Éripleann*,” (Donncaoth Ruaidh.) *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, *þionn t'reun na móri-rlóð*, *ceann na rlóð*, etc.: (2), a hunting party: (3), a crowd, gathering, multitude: *liað móri mairmuiri að an t-rlóð*, a great flag of marble with the crowd: *tari an rluað*, right over the crowd: for the fluctuation between *o* and *ua*, cf. *rluað* and *rlóð-cáipe*, *ó* and *ua* (a grandson), *ó* from and pron. *uaim*=from me, etc.

Smaoinim, *rmuaoinim*, v., trans. and intr. (1), I think of, imagine, fancy: *níl aoiðnearf ann t'ári rmaoim an c'riðre*, no delight of all those the heart has ever imagined: *gup rmuaoin mé réin go mb'eo mo*

man, that I thought or fancied: (2), think reflect, consider (does not occur in Laoi).

Smól, m., a thrush, throstle, or mavis: now generally fmólað and fmólin.

Smúit, ( fmuíto), f., a cloud or mist: μογα γλανα γαν fmuít, clear, cloudless eyes: sometimes also, a cloud of dust or of smoke. (Allied to múc, W. *mwg*, and Eng. *s-moke*.)

Snoð, fnuð, m., complexion, colour of the face: ba gíle a fnoð ná eala ari tuinn, fairer her complexion than the (plumage of) swan upon the wave: generally in the accus. after adjectives, as vó b'áilne fnoð, who was most beautiful (as to=) of complexion: For the double form, cf. flið and fliuð.

Soilléip, adj., clear, manifest, to be seen: níl ní.....nac b'fuił fóilléip aðað vó fíor, there is nought, that is not clear before thee for ever: fóilléip=fó-leip (=easily seen or very clear): the double l is prob. due to a supposed connection with fóillífe=light.

Soillíreac, adj., bright, splendid, shining: copón vnuðleannað fóillíreac, a bright, glittering crown: ceuo maiðvean fóillíreac mar an ngréin, a hundred maidens radiant as the sun.

Soillírigim. v. intr., shine, be bright, or brilliant: vó fóillírig phoebur ór ari g-cionn and Phœbus shone above our heads.

Speup, f., the sky: óriéuig an fpeup=the sky darkened: gen. fpréip, dat. fpréip, pl. fpeupiða. (Grk sphaira: Milton's "starry sphere.")

Spið, m., a bridle: only once, fpiðan hél-ón, a gold-

mouthing (i.e. bitted) bridle, 44: gen. ፩፻፻ or ፩፻፻, pl. ፩፻፻፻: Lat. *froenum*, W. *ffrwyn*.

ጥról, m., usually translated *satin*: prob. (O'Curry and O'Connellan) some very fine kind of *linen* of ancient times: ceuo ፩፻፻ ጥról, a hundred satin mantles: ፩፻፻-ጥról=red satin, 207: and at 365, ፩፻፻ ጥról, must be for some very fine kind of silk, the finest. [Sometimes written ጥróll: prob. —unlike ፩፻፻—a pure Irish word, identical with the O. Ir. ጥról, ጥróll, light (Corm. Gloss.), hence any bright or gorgeous material: with ጥról, lig'ut, cf. *stella* for *ster-la*, and Germ. *strahl*, a ray.]

ጥteuo, m., a steed, a spirited horse: from the Eng. word: prob. originally used only for an English or British horse: the Irish eac, is used in ፩፻፻, sixteen times, ጥteuo twice, and the compd. ጥtéeo-eac, twice, at 42, 202. [Connected with *stud* (of horses) and Germ. *stute*, a mare.]

Suaijc, adj., pleasant: a Oírin τ-ሩaijc, O pleasant Oisín!

Suðaċ, adj., bright, cheerful, merry, 305: opp. of ፩፻፻-eac.

Suróim, v. intr., I sit: 150, ፩ mo ፩eula oo ፩uiú an óiᬁ, before me sat the maid: perf. pl. 253, oo ፩uiúeamaṛ ann ፩in ፩ioṛ, we then sat down: int. ፩uiúe. (Allied to ፩ioṛ, peace, Lat. *sedeo*, Eng. *sit*, W. *hedd*, peace, calm.)

Suim, f., heed, care, interest: ná cuij oo ፩uiim, pay no regard. (To be pron. long 'seem,' as generally in Munster.)

Tarainn, f. (1), driving, hunting, chasing: 'ᬁá τarainn.

50 **oána**, chasing it boldly: (2) the barking or baying of a hound: O'Brien (Ir. Dict.) thought the word in this sense was from the sound, as if from 'təf'; but it is doubtless but a secondary meaning of *hunting*—inseparable from hunting with a hound: **təfainn**=**oo-ət-fain** or **oo-ət-ṛəfain** from the same root as **riən**, **riann**, a hunter.

**čáipe**, adj., worse, weaker: comp. of **táip** (or **táp**). weak, poor, worthless: **níp čáipe** von **čriamhéan**, not worse (to) the sunny maid, i.e., she was not behind us, she was not less sad.

**Taip**, adj. (a), moist, damp, soft: (b) weak, feeble: (c) gentle, mild: **a riogán taip**, O gentle princess!

**Tánzai**, irreg. v., I came, perf. of **tigim** (or **tazaim**), q.v.

**Táplá**, (**čáplá**), v. intr., defective: happened: perf. of defect. verb **táplurím**, I go, meet, happen, 318, cao **oo čáplá** von **riogán óis**, what happened to the young princess: **mar čáplá** **čam réim**, as (things) happened to me: inf. **táploo**: rarely used now but in perf. formerly **táplá** now **čáplá**: **táplá**=O. Ir. **oo-riála**=**oo-ro-la**, root **lo**, **luro**, found in **eu-lov**, **com-la**, etc.

**Teacáit**, f., coming, arrival: **as teacáit** **oíb uile**=on the coming of all=all having come, 373: **ráit** **oo teacáit**(a) the cause of thy coming: sometimes **téacáit** is used as at 274, 277, but not merely for assonance, but prob. a diff. word, another form of **tiaacáit**=coming: **teacáit**=O. I. **tect** from **tic**=**oo-ic**: see **tigim**.

**Teangmúiġim**, v., intr., generally in 3rd pers. sing. or plu: happen, occur: **gáct** **ní** **oáip** **teangmúiġ** **liom**,

everything that happened to me: inf. *teangmáil* and *teagmáil*.

**Téann**, adj., tight, pressed: (2), fig. hard, stiff, stout: *fan ngráigear teann*, in the stiff encounter: W. *tan*, *teneu*, O. Ir. *tento*, Lat. *tentus*, *tensus*.

**Téiröm**, irreg. verb, I go: *téiröeam aoiř von vún*, let us go now to the castle: inf. *vul*, *völ* (from root *lo*): perf., *čuaðoarf*, I went, indirect and depend. *væðoarf*, fut. *raðoarf*, from *ra-ac*: cond. *raðaimn*.

**Teuo**, m., a string, chord: *ȝeoðbař ceol ař teuo*, thou shalt have music on harp-strings: O. Ir. *tét* (for *tent*), W. *tant*, allied to *teann*, tight, and L. *tentus*, stretched.

**Tigim**, irreg. v., I come: *má tigir liom*=if thou comest with me: imper. *tař*, perf., *tángr*, O. Ir. *tánac* fut. *tiucfao*, inf. *teac̄t*.

**Tír**, f., the land, as opposed to the sea: *ař muir 'ř ař tír* on sea and land: *ař v-teac̄t vam...* *vtiř*=on coming to land, on landing, 505: (2), a land or country: *Tír na nOř*=the land of the (ever) Young, the Land of Youth: (Also W. *tir*, Latin *terra*, root *tír-im*; dry).

**Tláč**, adj., feeble, cut down, reduced: *ař mire go lāg*, *tláč*, and I left weak and enfeebled: prob. a past participle. from *tall-*, cut off: W. *tlawd*, poor.

**Tógbáim**, trans. verb, I take up, raise, lift, take away: *vo tógbarf a lia*, I set up his head-stone, 303: *an liař vo vo tógbáil go láin-teann*, to lift that flag full stoutly: imperat. *tóř*, perf. *vo tóř ſe*, inf. *tógbáil*.

**Tonn**, f., a wave: gen. *tonne*, *tuinne*: dat. *tonn*

τυίνν: μαρι εάλα ἀρι τυίνν, as a swan upon the wave: ἀρι ӯáppi να ῥ-tonn, o'er the top of the waves: W. *ton*, Eng. *Don*—the name of many rivers, for Brit. *Ton*.

Τομάσ, m., fruit: φά τομάσ ἀρι ӯlat, under fruit and blossom.

Τορτ, m., silence, being silent: bi 'oo τορτ=(bi in oo τορτ), 'be in thy silence,' be quiet: also ροτ and τοct and ροct (doubtful if they are all identical).

Τηάct, (1), m., treating of, discourse: éuálamari τηάct ἀρι ӯionnn, we have heard discourse about Finn, we have heard F. treated of: W. *traeth*.

Τηάct (2), the foot: má leagair τηάct ἀρι ταλam pérí, if thou layest foot to smooth earth: now τηοις, W. *troed*.

Τηάis, f., the strand, the shore: go ciúmair να τηάis, to the edge or verge of the strand: Τηάis-ṁóri= 'Great-strand,' 'Tramore:' ӯionntηάis, 'White-strand' 'Ventry,' in Co. Kerry.

Τηάisim, v. intr., of the sea: to ebb, retire, flow back: oo τηάis an mán-muin ӯomáinn, the smooth sea ebbed before us.

Τηάct, m., a time an hour, a division of the day: an τηάct, the time=when: an τηάct ὅο ӯonndairc ӯionnn, when Finn saw: να τηάcta, the Canonical hours: i τηάct, in time, in οντηάct, at a wrong time.

Τηεαρcairt, f., a cutting down, slaying, slaughtering: ἀρι τηεαρcairt ӯaoč, cutting down warriors: τηεαρcairt=τηε-γcairt, cf. co-γcairt, root, γcair.

Τηέis, v. intr., imperat. of τηέisim, I leave, leave off,

desist: τρέισ *go* *fóit* *ve* *vo* *χαιρεαό*, kindly leave off treating of thy valiant deeds.

Τρέινε, (1) adj., comp. (and superl.) of τρευν, mighty, valiant: *ceuo laoč ap* τρέινε: *ŋgleo*, a hundred heroes most valiant in fight: See τρευν.

Τρέινε, (2), f. (abstract), valour, might: *oá* τρέινε *cáil* (a doubtful idiom) however great his fame for valour: See Notes.

Τρέιτ, adj., weak, worn out: Lat. *tritus*, worn down.

Τρευνο, m., generally, a flock of sheep: hence τρευνοι, a shepherd, pastor: at 557, in contempt, like *herd* in English: *ouine oen* τρευνο, one of the herd.

Τρευν (1) adj., strong, mighty, valiant: *Fionn* τρευν, *an* *ραταč* τρευν, *complac* τρευν, etc. (2) noun masc. a strong one, a giant, champion: *geařa* *vo* *čuip* *ri* *ap* *an* τρευν, pledges she exacted from this giant: O. Ir. τρέν, W. *trén*, Lat. *strén-uus*, Eng. strong.

Τριαλλ, m., a setting out, departure: inf. of τριαλλαι, I set out, depart: τριαλλ *liom* *gán* *rcit*, to set out without delay.

Τριοπαλλ, m. (1) a bunch, a cluster, as of berries, grapes, etc. (2) a thick tress of hair, a *inğean* *na* ο-τριοπαλλ *n-óip*, O maid of the tresses of gold!

Τριασ, adj. (1) lean, poor, thin: (2) pitiful, sad: *baó* τριασ *leat* *i*, she would be pitiful to you, i.e. you would pity her: W. *tru*.

Τριασ, f. (for τριασε) pity: *o'peučar* *le* τριασ, I looked with pity.

Τριυιμε, f., weight: *le* τριυιμε *an* *ualois*, with the weight of the load: from τρομ, weighty, W. *trym*.

Τυαραιγ, τυαριγ, f. an account, tidings: τυαραιγ  
Finn, any tidings of Finn: sometimes means a  
search for tidings, ορ τυαραιγ μηνα, in search of a  
wife: the γ in τυαραιγ, is prob. the γ of  
τυαριγβαιλ, an account, description, but the  
latter is more definite than τυαραιγ, (Cf. τόγ,  
ράγ, from τόγβαιλ, ράγβαιλ.)

Τυαριγβαιλ, f., an account, description.

Τύηιλινγιμ, v. intr., I descend, come down: of a rider,  
dismount, alight: only once, μα τύηιλινγιρ οεν  
εαč bán, if thou alighted, etc., 454.

Τυιρρε, f., fatigue, weariness: sadness, grief: οο  
ξλασαρ τυιρρε=I felt weariness=grief seized me:  
cf. τύρ=fatigue and Eng. *tire*.

Τύιρce, adv., sooner, quicker: νι τύιρce τάινιg me,  
589, no sooner did I come: used as comp. of ιυαč,  
quick, soon, but really from ταοιρεαč, τύιρεαč,  
formerly adjectives from τύρ, beginning.

Τυιτιμ, v. intr., I fall: μυν(α) οτυιτριό ιιομ, if he will  
not fall 'by me' (i.e. at my hands) inf. τυιτιμ, to  
fall.

Μαίне, Μαίτне, (1) adj., green: (2), m., green, as a  
colour: νι μαίb ναč νά ہ-ραсa γуіl, νе ξοριm,  
ν'уаіne, etc. (Spelt also with č, but this is prob.  
a mistake.)

Μαірle, m., pl. of οαραł: nobles, chiefs, grandes: or  
may be the abstract οаірle, used collect. like  
nobility, gentry in Engl.: τάініg οаірle νа саčјiač  
in οр γ-combóail.

Μαіаč. m. (1) a load, burden: τριуіme on οаіaіg, the

weight of the load: (2) 'fig. a charge, duty, *tá*  
 'ualač opm, I am bound.

**Uamán**, f., fear, fright: ȝlac 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 *umán*.

**Ubáll**, m., an apple: very often also a *ball*: ubáll óip,  
 perhaps a golden *ball*, rather than a golden *apple*:  
 O. Ir. *aball*, W. *afall* and *afal*: Lat. *málum* for  
 \*āmāl-um: Eng. *apple*.

**Uct-bláč**, adj., smooth-fronted, (or warm-fronted?)  
 pálár ȝmánmári uct-bláč, a sunny warm-fronted  
 palace: See *bláč*.

**Umál**, adj. (a) humble: obedient, submissive: (b)  
 gentle, willing: (From Lat. *humil-is*, with loss of  
 initial: W. *ufel*.)

**Um̄luigim**, v. intr., I bow to, salute: níp um̄luig  
 óúinn, he did not bow to us: o'um̄luigear péin  
 von ȝiogán cónip, I bowed to the virtuous queen.

## CRÍOČ.





