

Society for the Preservation of
the Irish Language

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THE PURSUIT OF DIARMUID

AND

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THE

PURSUIT OF DIARMUID

AND

GRAINNE.

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With power to add.

INTRODUCTION.*

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

To the reader who has ever asked from a real desire for information that question which

* The Council have decided on publishing, with Part II., Mr. O'Grady's Introduction, omitting, however, some portions of comparative unimportance, in order that the size of the volume may not be further increased, it having already attained dimensions considerably greater than was originally contemplated.

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

The Fenian compositions, then, consist of prose tales and of poems. It is lawful to call them collectively “Fenian,” since the deeds and adventures of the Fenian warriors are equally the theme of the tales and of the poems; but to these latter alone belongs the name “Ossianic,” for Oisín is traditionally regarded as their author, whereas the prose tales are not attributed to him. The poems are known among the peasantry of the Irish districts as “*Stéuileá Fíannuiǵeáctá*,” Stories of the Fenians; and, moreover, as “*Áḡá-
lám Oírin áḡur íáóruis*,” The dialogue of Oisín and Patrick; for Oisín is said to have recited them to the Saint in the latter days, when, the glory of the Fenians having departed for ever, he alone of them survived;

infirm, blind, and dependent upon the bounty of the first Christian missionaries to Ireland. We do not learn whether those pious men eventually succeeded in thoroughly converting the old warrior-poet; but it is plain that at the time when he yielded to the Saint's frequent requests that he would tell him of the deeds of his lost comrades, and accordingly embodied his recollections in the poems which have descended to us, the discipline of Christianity sat most uneasily upon him, causing him many times to sigh and wearily to lament for the harp and the feast, the battle and the chase, which had been the delight and the pride of the vanished years of his strength. These indications of a still untamed spirit of paganism St. Patrick did not allow to pass uncorrected, and we find his reproofs, exhortations, and threats interspersed throughout the poems, as also his questions touching the exploits of the Fenians* (vid. the Battle of Gabhra); and whatever period or author be assigned to the Ossianic poems, certainly no-

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

thing can be better or more naturally expressed than the objections and repinings which the aged desolate heathen opposes to the arguments of the holy man.

The total number of stanzas in these poems is 2,594 ; and as each stanza is a quatrain, we have 10,376 lines or verses.

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

Of these and many other tales a number probably never were committed to writing, but lived in the mouth of the bards ; whilst the manuscripts which contained others are no longer to be found, having either already perished utterly, or being even now in

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

process of decay in some dusty corner of one or other of the vast continental libraries.* Some stories, again,† are as yet known only to the reader of the Book of Leinster, the Book of Lismore, the Leabhar na h-Uidhre

* In the story of the Battle of Magh Rath, Congal Claen, in his metrical conversation with Ferdoman, boasting of the prowess of the Ultonians, mentions the following battles and triumphs, viz., The Battle of Rathain, of Ros na righ, of Dumha Beinne, of Edar, of Finncharadh: the first day which Concobhar gave his sons, the taking of the three Maels of Meath by Fergus, the seven battles around Cathair Conrui, the plundering of Fiamuin mac Forui, the plundering of Curoi with the seventeen sons of Deaghaidh, the breach of Magh Muchruime, the bloody defeat of Conall Cearnach. Of the greater part of these events Dr. O'Donovan says that there is no record extant, and of one or two a short mention is made in the Book of Leinster; but as the two last named battles form the subject of separate romances which are well known at the present day, we may conclude that similar accounts at one time existed of all the others, the loss of which is to be accounted for as above.

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

(Book of the Dun Cow), and other rare and unique manuscripts ; which, after many vicissitudes and narrow escapes, have at last found a safe and dignified resting-place for their venerable age in the Libraries of Trinity College, Dublin, of the Royal Irish Academy, of the British Museum, and in the Bodleian.

The history of Ireland may be roughly, but for our purpose conveniently, divided into three periods : the pre-historic or mythic, in which we are lost and bewildered in the maze of legends of the Firbolgs, Tuatha de Danann, and Milesians, and which may be said to extend to the Christian era ;* the elder historic,

* Far be it to deprive of all claim to truth such parts of our history as profess to record what happened in Ireland before the birth of our Lord ; because, from the singular continuity, accuracy, and minuteness, with which annals, genealogies, and historical poems are known to have been compiled by monks and the hereditary historians of the great native chiefs, even from the fifth century until the early part of the seventeenth, thus testifying to the natural bent of the Gael to preserve their own history ; it is probable that the primitive Irish did not neglect to transmit true records of some kind to their posterity ; whether they were acquainted with the art of writing, as some maintain ; or whether by the Ogham, and poems orally preserved. Yet, who shall thoroughly discern the truth from the fiction with which it is everywhere entwined, and in many places altogether over-

from the Christian era to the English invasion, A.D. 1170; and the later historic, from 1170 to the present time. And it is curious that the two first periods furnish all the legends which universally and most vividly prevail at this day, whilst the third is only, so to speak, locally remembered. Thus, in connection with the castles and passes of Thomond, there abound amongst the natives of that district stories of the O'Briens and Mac Namaras; but out of their own country, who remembers

laid? The word *mythic* also applies in great measure to the earlier portion of the elder historic period. This note is appended to soothe the indignant feelings of those (if such there be at this day) who stickle for the truth of every the most ancient particle of Irish history, and who may not relish any doubts thrown upon the reasonableness of their cherished dreams of the past. There was at one time a vast amount of zeal, ingenuity, and research expended on the elucidation and confirming of these fables; which, if properly applied, would have done Irish History and Archæology good service, instead of making their very names synonymous among strangers with fancy and delusion. The Irish Annalists confined themselves to bare statements of facts, never digressing; hence we find fable set down as gravely as truth. What trouble would have been saved to their modern readers had they done as Herodotus, who, in relating a more than usually great marvel, is wont significantly to tell us that he only gives it as he heard it. It may grieve some that so many of us now hesitate to receive as

them? The peasants of Innis Eoghain (Innishowen) and Tir Chonnaill (Tirconnell) have by no means forgotten the O'Donnells and O'Neills; but who hears of them in Munster? And about Glengarriff, O'Sullivan Beare is yet spoken of; whilst in Leinster, you will hear the praises of the O'Byrnes, O'Mores, and O'Tooles, the Butlers, Fitzgeralds, and Fitzpatricks. But even such legends as we have of all these, of Cromwell, and of the Revolutionary war of 1688, besides being localised, are mere vague and isolated anecdotes,

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

compared to the accurate and circumstantial reminiscences which survive of those far more remote ages. How is this? It is not that these men's deeds were confined to their own localities, for the Irish chiefs were accustomed to visit their neighbours without regard to distance. O'Donnell marched from Donegal to Kinsale to fight Queen Elizabeth's forces, besides other expeditions into Munster; Red Owen O'Neill defeated the English in a general action of great importance at Benburb, in 1646, as Hugh O'Neill had done before, in 1597, at Druimfliuch; and O'Sullivan Beare cut his way, with a small number of men, from Glengarriff to a friendly chief in Leitrim, in 1602.* It is not that the knowledge of these

* This feat is commemorated in Munster by a wild and well known pipe-tune, called "ΜΑΥΡΕΔΙΣ ΥΙ ΣΗΥΙΛΛΙΟΒΑΝ ΖΟ ΛΙΔΤΟΡΥΜ,"—O'Sullivan's march to Leitrim. Perhaps no chief of the latter ages enjoys a clearer or more widespread traditionary fame than Murrough O'Brien, Baron of Inchiquin, who sided with Queen Elizabeth in what Philip O'Sullivan calls the *Bellum quindecim annorum*. His severity and ravages earned him the name of "ΜΥΡΕΔΩ ΔΗ ΤΟΙ-ΤΕΔΗ," or Murrough of the conflagration; and throughout Munster they still commonly say of a man who is or appears to be frightened or amazed, "Το όονηαιρε γε ΜΥΡΕΔΩ ΝΟ ΔΗ ΤΟΥ ΤΟ Β'ΦΟΙΖΡΕ ΟΟ," i.e., he has seen Murrough or the bush next him.

deeds was not diffused throughout the country ; for Annals were kept in Irish down to 1636, when the Four Masters wrote in the Convent of Donegal ; to which place was conveyed to them, by some means, accurate intelligence of all that happened in the most remote parts of Ireland. Poets also continued for many years later to sing loudly in praise of their patron warriors. Perhaps it may be accounted for by the events of the later historic period not having been embodied in romances, like those of the other two. Yet still we have ‘ *Caiteimein Tóirneadlúdaigh*,’ or The Triumphs of Turlough O’Brien, being a narrative of the wars of Thomond, written by John Mac Rory Mac Grath, in 1459 ; perfectly authentic indeed, but in number of epithets and bombast of expression far outdoing any of the romances, being in fact the most florid production in the language ; and it has not become popular, nor is it comparatively known. This cannot be attributed to the antiquity of the language ; for, in the first place, the language of 1459, written without pedantry,*

* Keating, who was born in 1570, and wrote shortly after 1600, is perfectly intelligible at this day to a vernacular speaker, his work being the standard of modern Irish in or-

would be intelligible to Irish speakers of the present day, with the exception of a few forms and words which have become obsolete; and in the next place old inflexions, as they fell into disuse, would have been replaced by newer, and words which from the obsolescence of the things which they related might have become obscure, would have been explained by tradition. All this has taken place in the case of the Ossianic poems,* and of the romances now popular; many of which are undoubtedly very old,† such as

thography and the forms of words; whereas the Four Masters, who wrote in 1636, and Duaid Mac Firbis, who wrote in 1650—1666, employ so many constructions and words which even in their day had been long obsolete, that a modern Irish speaker must make a special study of the Grammar and of glossaries before he can understand them.

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

† It is a pity that O'Flanagan, when he published what he calls "The Historic tale of the death of the sons of Usnach," did not mention the manuscript from which he took it, and its date. However, the best authorities agree in referring the story itself to the twelfth century. The Romantic tale on the same subject, which he gives also, is the version now current; nor does he say where he got it. Some forms are in a trifling degree more old-fashioned than

“The Three Sorrows of Story,” the Battle of Maghmuirthemne, and the Battle of Clontarf, which is attributed to Mac Liag, the bard of Brian Borumha. In these, indeed, as in all the stories, there are abundance of words no longer used in conversation; but which are understood by the context, or which in districts where such pieces are read, there is always some *Irishian* sufficiently learned to explain.* Hence, the reader who speaks Irish, may have often heard a labourer in the fields discoursing *ex cathedra* of the laws and the weapons of the Fenians, and detailing to his admiring and credulous hearers the seven

those of the very modern copies: the orthography very much more so than that of the oldest copies of Keating: but that may be attributed to O’Flanagan’s desire to abolish the rule of “caol le caol agus leatán le leatán” (for the last three centuries the great canon of Gaelic orthography), which may have led him to spell according to his own system.

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

qualifications required by them in a newly-admitted comrade. But the customs of the later chiefs ; their tanistry, their coigny, and livery, &c., are but dimly remembered here and there, and the terms of their art have resumed their primary sense, their technical meaning being forgotten. Thus *Caoruigh-eacht* at present simply means cattle, but at one time denoted those particular cattle which a chief drove from his neighbour in a *creach* or foray, together with the staff of followers, who were retained and armed in a peculiar manner for the driving of them,* and *Ceatharnach*, which meant a light-armed soldier (as distinguished from the *Galloglach*, gallow-glass, or heavy-armed man), now signifies merely a bold, reckless fellow, and as a term of reproach, or in jest, a robber and vagabond †

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

† The English style a light Irish soldier a *kern*, pl. *kerne* ; which they have taken wrongly from *ceithern*, pl. *ceitheirne*, which is a noun of multitude. In Scotland it has been better rendered by *catteran*. Cormac says that the original

To end this digression, whatever it may be that has given vitality to the traditions of the mythic and elder historic periods, they have survived to modern times; when they have been formed into large manuscript collections, of which the commonest title is “*Ḃολῆς ἂν τ-ῤαλεῦται*,” answering to “a comprehensive miscellany.” These were, for the most part, written by professional scribes and schoolmasters, and being then lent to or bought by those who could read but had no leisure to write, used to be read aloud in farmers’ houses on occasions when numbers were collected at some employment, such as wool-carding in the evenings, but especially at wakes. Thus the people became familiar with all these tales. The writer has heard a man who never possessed a manuscript, nor heard of O’Flanagan’s publication, relate at the fireside the death of Uisneach, without omitting one adventure, and in great part retaining the very words of the written versions. Nor is it to be supposed that these manuscripts, though written in modern Irish, are in the mere colloquial dialect—any more than an English

meaning is, *one who plunders in war* (O’Reilly *sub voce*) and that certainly was their employment—and in peace too.

author now writes exactly as he converses. The term modern may be applied to the language of the last three centuries, when certain inflections and orthographical rules obtained, which have since held their ground and the manuscripts we speak of, though admitting some provincialisms, many of which are differences of pronunciation* (especially in the

* Thus a Munster manuscript will have $\acute{c}u\zeta\Delta m$ (to me) where a northern one will have $\acute{c}u\zeta\Delta m$, the latter being the correct form; and, again, $\text{oo } \tau\zeta\Delta\zeta$ (was given) for the northern $\text{oo } \tau\zeta\Delta m$; the literate form being $\text{oo } \tau\zeta\Delta\acute{o}$. But this is a mere idiosyncrasy of pronunciation, which is reproduced in manuscript from want of a knowledge of orthography in the scribe; for northern and southern will, each in his own way, read off the literate form in the above and all other cases, as easily as if he saw his peculiar pronunciation indicated; just as two Englishmen equally understand the words *said* and *plaid* when written, though one sound the *ai* as *ay* in *day*, in both words, and the other as *e* in *red* in the first, and as *a* in *lad* in the second. These peculiarities, however, are always discarded in Irish printed works of the most modern date, e.g., *The Irish Thomas à Kempis*; except where it is desired to give a specimen of provincialism, as is partly done in "The Poets and Poetry of Munster," by John O'Daly (Dublin, 1851). But it is to be regretted that the Highlanders are, even in print, regulating their orthography by the peculiarities of their pronunciation, to a much greater extent than is done in the most recent Irish manuscripts—we mean such as may be written in this very year. Thus the Scotch print *Oran*

terminations of verbs), more than anything else, have retained the forms proper to the modern literate language, as distinguished from the colloquial, such as the prepositions $\text{f}\mu$ and $\text{f}\epsilon$ (by or with) μo $\text{b}\Delta$ $\text{f}\epsilon$, for vo bi $\text{f}\epsilon$ (he was), &c. In some manuscripts, certainly, these distinctions have not been observed; but we here speak of good ones, among which we class the two from which has been derived the text published in the present volume. The first is a book containing a number of legends or Ossianic poems, and entitled “ $\text{b}\text{o}\text{l}\zeta$ Δn $\tau\text{-}\text{f}\Delta\text{l}\Delta\text{t}\Delta\text{i}\mu$;” written in 1780, at Cooleen, near Portlaw, in the county of Waterford, by Labhras O’Fuarain, or Lawrence Foran, a schoolmaster: and he apologises in a note for the imperfections of his manuscript, alleging in excuse the constant noise and many interruptions of his pupils.* The second is a closely written quarto, of 881 pages, from the pen of Martin O’Griobhtha,

for Abhran (a song). Some remarks will be made on Gaelic orthography in the additional notes at the end of the volume.

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

or Martin Griffin of Kilrush, in the county of Clare, 1842-3. This manuscript, which a few years ago came into the Editor's possession, is called by the scribe, "Δη γζευλιριόε," i.e., The Story-teller, and is entirely devoted to Fenian and other legends, of which it contains thirty-eight; some having been transcribed from manuscripts of 1749.*

From what has been said before, it will be understood that the language of these tales in their popular form, though not by any means ancient, is yet, when edited with a knowledge of orthography and a due attention to the mere errors of transcribers, extremely correct and classical; being, in fact, the same as that of Keating. Nor is it wise to undervalue the publication of them on the score of the newness of their language, and because there exist more ancient versions of some: that is, providing always that the text printed be good and correct of its kind. On the contrary, it

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

seemed on this account most desirable to publish them, that there have hitherto been, we may say, no text-books of the modern language,* whilst there still are, at home and abroad, many Irishmen well able to read and enjoy such, were they to be had. The Fenian romances are not, it is true, of so great an interest to those philologists whose special pursuit it is to analyse and compare languages in their oldest phase, as the ancient Irish remains which have been edited with so much learning and industry during the last twenty years;† but they will delight those who lack

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

† Not only in Ireland, by the Rev. Dr. Todd, and by Dr. O'Donovan, but on the Continent. To Zeuss belongs the honour of having exhumed and printed the oldest known specimens of our language. It is true that he was, in a measure, indebted for this to his more favourable situation for visiting the monasteries of Austria and of Switzerland, and the library of Milan, where these treasures lie. But for his masterly interpretation of them, and the splendid system

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

of critical and philosophical grammar which he has built of these materials [*Grammatica Celtica*, Lips., 1853], we have only to thank his own great science and patience. The unique philological training of Germany alone could produce such a work.

the other most probably three hundred years old.

The style of the Irish romantic stories will doubtless strike as very peculiar those to whom it is new, and it is to be hoped that no educated Irishman will be found so enthusiastic as to set them up for models of composition—howbeit, there is much to be considered in explanation of their defects. The first thing that will astonish an English reader is the number of epithets;* but we must remember that these stories were composed and recited not to please the mind only, but also the ear. Hence, adjectives, which in a translation appear to be heaped together in a mere chaos, are found in the original to be arranged upon principles of alliteration. Nor will the number alone, but also the incongruity of epithets frequently be notorious, so that they appear to cancel each other like + and — quantities in an algebraical expression. Here is an example; being the exordium of “the Complaint of the daughter of Gol of Athlioch” :—

“An Arch-king, noble, honourable, wise, just-spoken, abundant, strong, full-valiant, knowledgeable, righteous,

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

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

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

“There reigned over Munster an arch-king, who as a warrior was mighty, brave, fierce, &c., who as a ruler was equal, just, wise in counsel, &c., and who to his friends and to the weak was mild, gentle, &c.”

But, then, the writer would have been compelled to break up his long chain of adjectives which fell so imposingly in the native tongue on the listener's ear, and to forego the allite-

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

rative arrangement of them, which is this:—
 The first three words in the above sentence (a noun and two adjectives) begin with vowels; the next two adjectives with *c*; the following three beginning with *l*; five with *f*; three with *c*; three with *s*; three with *m*; three with *r*; four with *c*; three with *g*; four with *m*; two with vowels; and four with *b*.

Alliteration was practised in poetry by the Anglo-Saxons, but this seems attributable rather to the embryo state of taste amongst them, and to an ignorance of what really constitutes poetic beauty, than to the genius of their language; hence the usage did not obtain in the English, and at the present day alliteration, whether in prose or poetry, is offensive and inadmissible; except when most sparingly and skilfully used to produce a certain effect. It was, doubtless, the same want of taste which introduced, and a want of cultivation which perpetuated the abuse of alliteration amongst the Celtic nations, and prevented the bards of Ireland and Wales from throwing off the extraordinary fetters of their prosody* in this respect; and it is a great

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

evidence of the power and copiousness of the Celtic tongues, that even thus cramped they should have been able to move freely in poetry. Impose the rules of prosody by which the mediæval and later Celtic poets wrote upon any other modern European language, and your nearest approach to poetry will be *nonsense verses*; as the first attempts of school-boys in Latin verse are called, where their object is merely to arrange a number of words in a given metre, without regard to sense.* Alliteration was not only abused in poetry, but also in prose; and, indeed, it may be asked whether the introduction of it at all into the latter is not of itself an abuse. But, differently from many other languages, the genius of the Gaelic, apart from external causes, seems to impel to alliteration, and its numerous synonyms invite to repetitions which, properly used, strengthen, and being abused, degenerate into jingle and tautology. The

* The Spanish use assonant rhymes, but in a far more confined sense than the Irish. We believe that Mr. Ticknor states in the Preface to his "Spanish Literature," that Spanish is the only European language which employs these rhymes. But those who will read "Cuirt an mheadhoín oidhche," will not readily allow this.

Irish speakers of the present day very commonly, for emphasis sake, use two synonymous adjectives without a conjunction, instead of one with an adverb, and these they almost invariably choose so that there shall be an alliteration. Thus a very mournful piece of news will be called “Sgeul rubeac roboruac,” or “Sgeul rubeac roilgiorac,” or “Sgeul buairdearic bhoruac,” in preference to “Sgeul rubeac bhoruac,” and other arrangements; all the epithets having, in the above sentences at least, exactly the same meaning. An obstinate man that refuses to be persuaded will be called “Duine rui rual,” and not “Duine rui caoc;” “rual” and “caoc” alike meaning blind. Besides the alliteration, the words are always placed so as to secure a euphonic cadence. And this would denote that the alliteration of the Irish and further proofs of their regard for sound, have other sources than a vitiated taste; but that it is to this latter that we must attribute the perversion of the euphonic capabilities of the language, and of the euphonic appreciation of its hearers, which led to the sacrifice of sense and strength to sound; and this taste never having been corrected, the Irish peasantry, albeit they

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

Had these peculiar qualifications of ear and mind, joined to the mastery over such a copious and sonorous language as the Gaelic, been guided by a correct taste, the result would doubtless have been many strikingly beautiful productions both in prose and verse.

As it is, the writings of Keating are the only specimens we have of Irish composition under these conditions. Of these, two, being theological, do not allow any great scope for a display of style; but his history is remarkably pleasing and simple, being altogether free from bombast or redundancy of expression, and reminding the reader forcibly of Herodotus. In poetry, perhaps the most tasteful piece in the language is, with all its defects, “Cuirte an meadóim oíóce,” or the Midnight Court, written in 1781 by Bryan Merryman, a country schoolmaster of Clare, who had evidently some general acquaintance with literature. This is mentioned to show by an example that alliteration, when merely an accessory, and not the primary object of the poet, is an ornament. These lines are from the exordium of his poem—a passage of pure poetry:—

ʙa ʒnaç me aʒ ruʙʙal le ciuṁaɪ na h-aʙʙann,
 aɪ ʙaɪnɪʒ uɪ ʀ an ʔnuçt ʒo tɪom;
 anaice na ʒ-coillteað, a ʒ-cuim an t-ʀleib,
 ʒan maɪʒ, ʒan moill, aɪ ʒoillɪe an lae.*

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

How much the last two lines would suffer, if written :

Δηδῖκε νὰ β-ῖουὐβδὸ, Δ ζ-cuim ἀν τ-ῖεῖβ,
 ζδν ἀῖρε ζδν μοῖλλ, ἀῖ ῖοῖλλε ἀν λδε.

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

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

It may be a matter of surprise to some that the taste of the Irish writers should never have refined itself, the more so that the classics were known in Ireland. But though we find, indeed, many men spoken of in the *Annals* as learned in Latin, there is but small mention of Greek scholars: thus it may be supposed that their acquaintance was chiefly with me-

diæval latinity. Fynes Moryson mentions the students in the native schools as “conning over the maxims of Galen and Hippocrates;” the latter most likely in some Latin version of the schoolmen; but we do not hear that they studied Thucydides and Tacitus, Homer and Virgil, who would have been more likely to elevate their taste and style. Nor is the mere study of the classics sufficient to purify the literature of a nation; much else is required, such as encouragement, and acquaintance and comparison with the contemporary writings of other countries. These advantages the Irish authors did not enjoy. Their only patrons were their chiefs, and this fact, together with the reverence of the Celts for prescription, united with other causes to confine their efforts to the composition of panegyrical and genealogical poems, and of bare annals; the very kinds of writing, perhaps, which admit of the least variety of style, and which are most apt to fall into a beaten track. Of nature and of love our poets* did not comparatively write much, and such remains as we have of this kind cause us to wish for more. Of the effect of study of the classics, without other

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

advantages, we have an example in the effusions of the poets of the last two centuries, numbers of whom were schoolmasters, and well read in Homer, Virgil, and Horace. The effect has been merely that innumerable poems, otherwise beautiful, have been marred by the pedantic use of classical names and allusions, *otio et negotio*.

But how can we wonder, considering all adverse influences, at the defects of Irish literature, more especially in works of fiction, when we look abroad. In the last century the French were delighted with the romances of Scuderi, and England was content to read them in translations until Fielding appeared. Slavish imitations of the classics abounded, pastorals and idyls; and until the time of Addison* the most wretched conceits passed for poetry, and bombast, which but for the nature of the language would, perhaps, have equalled that of the Irish romances in diction, and which many times does so in idea, for grandeur. True, this was an age of decadence; still if with learning, patronage, and opportunity, stuff can be written and admired,

* See Macaulay's *Essay on Addison*.

there is excuse for many defects where all these aids are wanting.

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

Throughout the Fenian literature the characters of the various warriors are very strictly preserved, and are the same in one tale and poem as in the other. Fionn Mac Cumhaill, like many men in power, is variable; he is at times magnanimous, at other times tyrannical and petty, and the following story does not show him in a favourable light. Diarmuid, Oisín, Oscar, and Caoilte Mac Ronain, are everywhere the *καλοὶ κάγαθοὶ* of the Fenians; of these we never hear anything bad. There are several graphic scenes in our tale, and the death of Diarmuid and his reproaches to Fionn are very well told. Some notice of the race

to which Diarmuid belonged, and of one or two other matters besides, which might reasonably have found a place in this Introduction, are unavoidably postponed to the additional notes at the end of the volume.

S. H. O'G.

ΤΟΡΥΙΣΘΕΑΧΤ ΘΗΙΑΚΜΥΘΑ ΔΣΥΣ
ΣΗΡΑΪΝΝΕ.

ARGUMENT.

PART II.

1. Aodh and Aonghus discover Diarmuid; they relate their mission. 2. Diarmuid instances Fionn's duplicity towards Conan. 3. He tells the story of Cian and the worm. 4. Resolve of Cian to be avenged on Scanlan for the treatment of his Eaclach. 5. The worm is released by Scathan cutting the binding on Cian's head. 6. Measures taken to guard the worm. 7. Its growth and strength. 8. King of Ciarriadh Luachra is killed by it; its death determined on; escapes; its destructive powers. 9. Conan resolves to seek the worm. 10. Diarmuid relates Conan's good fortune in killing it by the ga-dearg. 11. Diarmuid draws a conclusion of the dangers to which a compliance with Fionn's demand will subject them. 12. They resolve to combat with Diarmuid himself as less dangerous. 13. They are vanquished by him. 14. At Grainne's request Diarmuid seeks the berries of the quicken tree, accompanied by Aodh and Aonghus. 15. The giant youth of one eye refuses the berries. 16. Successful combat of Diarmuid with the Shearbhan-Lochlanach, whom he kills. 17. Aodh and Aonghus bury the giant and partake with Grainne of the berries. 18. Departure of Aodh and Aonghus. Diarmuid with Grainne ascends the quicken tree. 19. Fionn, rejecting the eric of berries tendered by Aodh and Aonghus, proceeds to the quicken tree. 20. Encamps with his battalions under its shade. 21. The game of chess between Fionn and Oisin. 22. Diarmuid thrice assists Oisin, who was being worsted, and makes himself known to Fionn. 23. Garbh, to obtain rewards offered by Fionn, essays to climb the quicken tree, but is slain by Diarmuid. 24. A like result meets eight succeeding attempts. 25. Names of the slain. 26. Aonghus departs with Grainne. 27. Diarmuid pleads with Fionn. 28. Oscar takes Diarmuid under his protection. 29. Oscar vows his determination to see Diarmuid safely depart. Contention between Oscar and the friends of Fionn respecting Diarmuid. Diarmuid descends from the quicken tree and with Oscar deals slaughter and havoc amongst his enemies. Diarmuid and Oscar leave together. 30. They rejoin Aonghus and Grainne. 31. Fionn seeks, and receives aid against Diarmuid from the King of Alba. 32. Diarmuid and Oscar take counsel, and resolve to fight their new enemies. 33. The people of Alba, coming ashore, are completely cut to pieces. Fionn in dismay returns back to sea. He seeks advice from a sorceress, who promises her assistance against Diarmuid. 34. She assails Diarmuid with darts. She is killed and her head taken to Aonghus. 35. Aonghus acts as

mediator between Diarmuid on the one hand, and King Cormac and Fionn on the other. A treaty ensues. Diarmuid in retirement. 36. At Grainne's desire Diarmuid invites Cormac, Fionn, and the Fenians to a banquet. 37. Diarmuid goes in search of a hound whose voice aroused him in the night. 38. Meets with Fionn. The wild boar of Beann-Gulban. Diarmuid informed that he is under restrictions not to hunt. 39. Fionn adduces proof in support of the truth of his statements. 40. Fionn makes known to Diarmuid the dangerous position in which he stands towards the boar of Beann-Gulbain. Diarmuid rejects the story, and alone awaits the animal's onset. 41. Struggle between Diarmuid and the boar. Diarmuid slays it, but is himself mortally wounded. 42. Fionn, coming-up, chaffs Diarmuid on his condition, and is deaf to his entreaties for succour. 43. Diarmuid recalls to mind past proofs of his good-will towards Fionn. 44. He gives an instance of having saved Fionn's life. 45. Oscar demands that Fionn shall give a drink to Diarmuid. 46. Fionn feigns that he is ignorant whence to procure water. Diarmuid reminds him of a well in the vicinity. 47. Fionn designedly lets the water fall through his hands twice. He goes a third time; meanwhile Diarmuid dies. 48. Fionn, in fear of Aonghus, and the Tuatha De Danaan departs with the Fenians. He is followed by the friends of Diarmuid, Oisín, Oscar, Caoilte, and the son of Lughaidh, who cover the body of Diarmuid with their mantles. 49. Their meeting with Grainne. 50. She is made acquainted with Diarmuid's death. Her grief and that of her people. 51. Arrival of Diarmuid's people at the scene of his death. 52. Aonghus mourns his lost friend. 53. The body is borne to the Brugh on the Boyne. 54. Grainne sends for her children. 55. Her reception of them. She distributes amongst them the legacy left by Diarmuid. They learn from her Fionn's treachery to their father. 56. Their departure to learn the art-of-war. 57. They comply with all Grainne's instructions. 58. Fionn, alarmed at these preparations by the sons of Diarmuid, calls together his men-at-arms. Oscar upbraids him with his conduct towards Diarmuid. He reminds him that he is but now reaping the fruits of his heartless enmity. 59. Abandoned by his own followers Fionn craftily makes advances to secure Grainne's favour. She repulses him at first; at length he prevails. Their departure together. 60. Return of the children of Diarmuid. Informed of Grainne's flight, they declare war against Fionn. They slaughter one hundred of Fionn's followers. Fionn and Grainne decide to make peace with them. 61. Terms of peace. Conclusion.

ΤΟΡΟΥΣΗΕΔΧΤ ΘΗΙΑΡΙΝΟΥΔ ΔΣΥΣ
ΣΗΡΑΪΝΝΕ.

ΑΝ ΘΑΡΑ ΡΟΙΝΝ.



1. Ρο λαβδαρη Δοσ μαε Ανοδα μιε Μήοινα,
ΔΣΥΡ 1Ρ Ε ΜΟ ΜΑΪΘ, ΣΟ Μ-Β'ΦΕΔΡΗ ΛΕΙΡ ΒΔΡ
Θ'ΡΑΪΔΑΙ ΔΣ ΙΔΡΡΑΪΘ ΝΑ Σ-ΕΔΟΡ ΡΙΝ ΙΝΔ ΘΥΛ
ΤΑΡ Δ ΔΙΡ ΔΡ ΘΥΤΤΑΡ Δ ΜΑΤΑΡ, ΔΣΥΡ Δ
ΘΥΒΔΗΡΤ ΜΕ Η-ΟΙΡΪΝ Δ ΜΟΥΝΤΗΡ ΘΟ ΕΟΜΕΥΘ ΣΟ
ΤΕΔΕΤ ΤΑΡ Δ Η-ΔΙΡ ΘΟΪΒ, ΔΣΥΡ ΘΔ Θ-ΤΥΙΤΡΕΔΘ
ΡΕΪΝ ΔΣΥΡ Δ ΘΕΑΡΒ-ΒΗΔΑΤΑΡ ΡΑΗ ΤΥΡΥΡ ΡΙΝ,
Δ ΜΟΥΝΤΗΡ ΘΟ ΤΙΟΘΛΑΕΔΘ ΣΟ ΤΪΡ ΤΑΙΡΗΣΗΡ.
ΔΣΥΡ ΜΟ ΤΙΟΜΝΑΘΑΡ ΔΗ ΘΙΑΡ ΘΕΔΪ-ΛΑΘ ΡΙΝ
ΕΔΘ ΔΣΥΡ ΕΪΛΕΔΒΗΔΘ ΘΟ ΟΙΡΪΝ ΔΣΥΡ ΘΟ
ΗΔΑΪΤΙΒ ΝΑ ΡΕΪΝΝΕ, ΔΣΥΡ ΜΟ ΪΛΥΔΗΡΕΔΘΑΡ
ΝΟΜΡΑ, ΣΟ ΝΑΕ Η-ΔΙΤΗΡΤΕΔΑΡ Δ Η-ΙΜΤΕΔΕΤΑ
ΝΘ ΣΟ ΜΑΝΣΑΘΑΡ ΡΟΡ ΘΔ ΡΟΙΛΕΔΕ, ΜΥΡ Δ ΜΑΪΘ-
ΤΕΔΑΡ ΛΥΜΝΕΔΕ ΔΗ ΤΑΗ ΡΟ ; ΔΣΥΡ ΝΪ Η-ΔΙΤΗΡ-
ΤΕΔΑΡ Δ Η-ΔΟΙΘΕΔΕΤ ΔΗ ΟΙΘΕ ΡΙΝ. ΡΟ ΕΪΡΪΞΕΔΘΑΡ
ΣΟ ΜΟΕ ΔΡ Η-Δ ΜΑΡΔΕ, ΔΣΥΡ ΝΪΟΡ ΡΣΥΡΕΔΘΑΡ
ΝΘ ΣΟ ΜΑΝΣΑΘΑΡ ΘΥΒΗΟΡ Ο Β-ΡΙΑΕΜΑΕ, ΔΣΥΡ

Δξουλο λεατ-ταοιβ̄ να ριοῦβα ὀοίβ̄ το ρυαρι-
 δοαρι λοιγ̄ Όθιαριμουα Δξυρ Ξηριάννε Δνη,
 Δξυρ πο λεαηδοαρι Δη λοιγ̄ ζο ὀοιυρ να
 ριανῖοιτε ινα ριαίβ̄ Όθιαριμουα Δξυρ Ξηριάννε.
 Ρο ἰνοῦιγ̄ Όθιαριμουα ιαορην Δξ τεαῖτ̄ cum
 να ριανῖοιτε, Δξυρ τυγ̄ λάμ̄ ἔαπα λαοῦδα ταρι
 Δ λεαῖτη-αριμαίβ̄, Δξυρ πο ριαρριυιγ̄ ρια h-ιαο Δ
 β̄ά ραν ὀοιυρ. “Ὅο ἔλανηαίβ̄ Μόιρνε ριηη,”
 Δρι ριαο. “ϐια το ἔλανηαίβ̄ Μόιρνε ριβ̄?”
 Δρι Όθιαριμουα. “Δοῦ μαε Δηοαλα ἰηιϐ
 Μηόρηα, Δξυρ Δονξυρ μαε Διητ̄ οίγ̄ ἰηιϐ
 Μηόρηα,” Δρι ριαο. “ϐιευο ρά ὀ-τάηγ̄αβ̄αρι
 ὀον ριοῦβα ρο?” Δρι Όθιαριμουα. “ϐιονη μαε
 Chuḿαιλλ̄ το ἔιηι Δξ ιαριμαίῶ το ἔιηηρε
 ριηη,” Δρι ριαο, “μάρ̄ ἔη Όθιαριμουα Ο
 Όυιῖνε.” “Ιρ̄ μέ ζο ὀειἰηηη,” Δρι Όθιαριμουα.
 “Μαιρεαῶ,” Δρι ριαο, “νί h-άιλ̄ le ϐιονη ζαν
 ὀο ἔεανηρα νό λάν̄ Δ ὀυιηηηη ὀο ἔαορμαίβ̄
 εαοριῖαηηη Όυῖρριυιρ̄ ὀ’ῥάξ̄αίλ̄ υαηηηε Δ η-ἔιηιϐ
 Δ αῖαρι.” “Νί ρυρριγ̄ρα ὀίβ̄ρε ρεαῖταρι Δο
 ρη ὀ’ῥάξ̄αίλ̄,” Δρι Όθιαριμουα, “Δξυρ ιρ̄ μαριγ̄
 Δρι Δ η-βιαῶ ηεαρι Δη ρηρ̄ ρηη; Δξυρ ιρ̄
 αῖτηηη ὀαἰηρα ζυρμαβ̄ ἔ μαρ̄βαῶ β̄αρι η-αῖτηρεαῖ
 ὀο ηιγ̄ηε, Δξυρ ἰοιρ̄ β̄εαγ̄ ὀο ρηη μαρι ἔιηιϐ
 ἡαίβ̄ρε.” “ἰοιρ̄ β̄εαγ̄ ὀυιηηρε,” Δρι Δοῦ μαε
 Δηοαλα ἰηιϐ Μηόρηα, “Δ β̄εαν̄ ὀο β̄ρ̄ειῖ ὀ
 ϐιονηη, Δξυρ ζαν̄ ὀο β̄ειῖ Δξ ὀευνΔἰη̄ τριηηη

αιρ.” “Νί μαρι έπιom α ρείμμερε γύο,” αιρ
 Οιδιρμμοιο, “αέτ το έονναριε α γάμιαιλ διζε
 οά έευναδμ αι Chonán mac Fhinn Λιαέλυαέρια
 μοιμέ ρο, μαρι ιννεορδο οίβρε ανοιρ.”

2. “Λάοάριαιβ Fionn α ο-Τεαίμριαζέ Λυαέρια,
 αζυρ μαίτε αζυρ μόρι υαιρλε Fhianh Έπιμοιη
 ιηα ρόοαιρ, νίορι έιαη το βάοδαι ηη ταν αο
 έονκαοδαι αον όζλαέ μόρι μίλεαότα μεαρι-
 έαλμα α ζ-εειριτ-μέοοδη αιμ αζυρ έιοιό οά
 η-ιοηηρδαιζιό, αζυρ μο ριαρρμυιζέ Fionn ο’Fhian-
 ηαιβ Έπιμοιη ηη ο-τυζαοδαι αιτνε αιρ. Α
 ουβηραοδαι κάέ α ζ-κοιτέinne ηάρι έυζαοδαι.
 ‘Νί μαρι ρηη οαίμρα,’ αιρ Fionn, ‘αιτνιζιμ
 ζυρ ηαίμα οάμ ρέηη έ.’ Τάιηιζ ηη τ-όζλαέ
 το λάτδαιρ ιαι ρηη, αζυρ βεανηυιζεαρ οόιβ.
 Fhoéταρ Fionn ρζευλα οε, εια η-έ ρέηη, ηό κά
 έιρ ηό κά έαλαίη οο. ‘Conán mac Fhinn
 Λιαέλυαέρια μ’αιημ,’ αιρ ρέ, αζυρ μο βά
 μ’αέταρρε αζ μαρβδάο τ’αέταρρα α ζ-καέ
 Chnuéα, αζυρ το έυιτ ρέηη ραν ηζίοιη ρηη,
 αζυρ το ιαριμαιο α ιοναιο α β-Fiannuyζ-
 eaéτ τάνζαμδαι οον ουλ ρο.’ ‘Οο ζευβδαιρ
 ρηη,’ αιρ Fionn, αέτ ζο ο-τυζδαιρ έιμιο οαίμρα
 αμ αέταρρ.’ ‘Νά η-ιαρρ έιμιο αιρ,’ αιρ Οιρην,
 ‘αέτ α αέταρρ οο έυιτμ λεατρα.’ ‘Νί ζευβδατ
 ρηη υαιό,’ αιρ Fionn, ‘όιρ ηί ρυλάρρ οάμ τυιλλε
 έιμιο ο’ρ’άζαιλ υαιό.’ ‘Cpeuo ηη έιμιο αέταοι

αξ ιαμμιατό ?' αρι Conán. 'Ni fúil áct cnuim
 céann-μεαίμαρι Chém ínic Oíliollá Oluim, á
 ceann do éabδαιτ λεατ á n-éιμic m'áτaρι
 éυζαμρα,' αρι Fionn. 'Do βειμim κοίμαιλε
 íμαίτ óυιτ, á Chonáin,' αρι Oírín, '·ι· ουί μαρι
 αρι h-οίλεαó τu, αξυρ ζαν ρίοτcάιν σ'ιαρ-
 μιατό αρι Fhionn an fáio íμαιμριορ ρé.'"

3. " 'Cpeuo í an énuim úo,' αρι Conán,
 'μαρι naé m-βαιμρινηρε á ceann σι ?' 'Ατά,'
 αρι Oírín, 'υαρι σaρι éριζ Oílioll Oluim áμαc
 ó 'Ohún Eocáριμυίγε, αξυρ Sαóβ mζιον Chuimn
 éευcάτaίζ, á βean αξυρ á βαιn-céile, á
 μαίλλε ρυρ, αξυρ ιασ αμασon αρι αon éαριβασ ;
 ηo βá Sαóβ τaοβéριom τοιμιαc an ταν ριν,
 αξυρ do éonμαιc ρί eμαóβ σμαοιζιν óρ á
 ειονn á n-áιρσε αξυρ á λán áιρνεαó υιμμε.
 Τάιμζ μιαν na n-áιρνεαó αρι Shaióβ, αξυρ
 do éμοτ Oílioll an éμαoβ ρορ éλáρι υαcταρι
 an éαριβαio, ζυρ ιc Sαóβ á λeοιτόóιτιn σίοβ.
 Ro íλλεασαρι ταρι á n-áιρ á βaίλε, αξυρ do
 μυζ ρί ζιν ímín áλυιnn íμυλλác-λεαcαν ínic
 σon τριom-τοιμcεαρ ριν .ι. Cían mac Oíliollá
 Oluim, αξυρ μυζ μζ Chíαριμυιόe λυαcία λειρ
 σά αλτριom é. Áct céana, ιρ ámλaίó ηo βá
 an mac ριν αξυρ σμυιm-ιαλλ ταρι á céann αρι,
 αξυρ ζαc βιρεαc σά m-βειμεαó an mac ριν
 do βειμεαó an σμυιm-ιαλλ βιρεαc λειρ.'"

4. “Ro fár aḡur no foibairi Cidan ḡur flánuiḡ a fitee bliadóain, aḡur no bá oiaf mác oile aḡ Oilioll, aḡur no bá an triair nḡníomá an tan rin. Ro báodar triair eadláć .i. ḡiollaióe, aco, aḡur no cúadódar na ḡiollaióe aimirí áimḡte ḡo tead Sḡatáin mic Sḡannláin ar doiréadć. Ro bá Sḡatán ḡo maic mu an oirće rin, aḡur a tubairt, ‘atá fleadó anaf an teadḡ ro anoć fá cómaidí fhinn mic Chumáill, aḡur do ḡeubćaió bá n-óóitín do bíadó maic oile a n-euḡmair na fleióe rin.’ Ro cáiteadodar a ḡ-cuir do an oirće rin, aḡur o’éimḡeodar ḡo moć ar n-a máidć, aḡur do cúadódar tar a n-air ḡo Óún Eoćair-muirḡe, aḡur tárladodar triair mác Oiliolla ar an b-faitće pompa .i. Eoḡan móir, Cormac Cár, aḡur Cidan, aḡur no fíafmuḡ Eoḡan oá ḡiolla cá maib ré aréir. ‘Ro báómar a o-teadḡ Sḡatáin mic Sḡannláin,’ ar an ḡiolla. ‘Cionnur do bíoóćur aḡuib anaf?’ ar Eoḡan. ‘Do bíoóćur ḡo maic,’ ar an ḡiolla. Ro fíafmuḡ Cormac. ‘ḡo maic,’ ar an ḡiolla. Ro fíafmuḡ Cidan an ceudna oá ḡiolla. ‘Do bíoóćur ḡo h-olc,’ ar ḡiolla Chéin, ‘óir do máoió ré oimuirn ḡo maib fleadó aḡe fá cómaidí fhinn mic Chumáill, aḡur ní ćuḡ ré a bldaróimne.” ‘Ná crieró é,’

Δι να ζιλλαιθε οίλε, ‘όιη το βί ρέ ζο μαίτ
 λινν με céile.’ ‘Όο βευηραιό ρέ οίολ υαήηα
 ρά ζαν Δ βειτ ζο μαίτ lem ζιλλα ρέιν,’ Δι
 Cιαν. ‘Να h-αβαιη ρην,’ Δι Coημαc Cαρ,
 ‘όιη ιη ρεαρ ριονηηα υαήηα έ, Δζυρ Δτά Δ
 ράιτ το τιζεαρηα Διζε .ι. ριονη μαc Chu-
 ηαίλλ.’ ‘Νί μηρθε λιom,’ Δι Cιαν; ‘μαc ραο
 υcm βεαρηαό cυιζε.’ Ιη Δήλαιο το βί Δη
 Cιαν ρην, νίοη βεάηη Δοη υοιηe Δηιαή έ ηαc
 η-βαιηηεαό Δ cεαηη υe; Δζυρ το ζλυαιη
 Cιαν ηοιηe ζο υύν Σζαcάηη ηηc Σζαηηλáiη.
 Ρο cάηηα Σζαcάηη Δη Δη β-ραιcέe ηοιηe,
 Δζυρ ηο ριαρρυιζ Cιαν Δη Δ βεαρηαό. ‘Όο
 υέν,’ Δη Σζαcάηη, ‘όιη ιη έ ιη cεάηηο υαήηα
 βεαρηαό το υευηαή, Δζυρ Δηη ρύο Δη ηεαζ
 ηα η-υειηηη έ Δζυρ έηηηζε ηοιηαη Δηη:’
 Δζυρ το ζλυαιη Cιαν υ’ιοηηηαίζιό Δη τιζε.
 Όο cυαίό Σζαcάηη υ’ιοηηηαίζιό Δ τιζε co-
 υαλτα, Δζυρ το cυη Δ Δηηη Δζυρ Δ έηοεαό
 Δηη, Δζυρ Δηη ρηη τυζ ρζιαν Δζυρ υηζε λειη
 ηα λáiηη, Δζυρ το cυαίό μαη Δ ηαιβ Cιαν
 ‘Cηευο ρά υ-τυζαιη ηα h-Δηηη ρηη λeατ?’ Δη
 Cιαν. ‘Όο cλυηηηη,’ Δη Σζαcάηη, ‘ζο μαη-
 βΔηη τυρα ζαc ηεαc υά η-βεαρηαηη cυ,
 Δζυρ το υέν cυρα το βεαρηαό ρεαρυα.’”

5. “‘Ιαη ρηη το ρζαοίλ Σζαcάηη Δη cεαη-
 ζαλ ηο βά Δη cεαηη Chéηη, Δζυρ το ρυαηη

ὀρυμ-ιάλλ ἰόρι ὄν ὕ-cluair ὅο céile airi.
 ‘An é ro aóðari fá a maibðann tuḡa ὅóí
 neac óá m-beairiann tu?’ ari Sḡaḡán. ‘Ir
 é ὅο veimín,’ ari Cian, ‘aḡur ní baogáil ouitpe
 mé.’ ‘Óo beirimpe mo briaḡari,’ ari Sḡann-
 lán, ‘ὅο n-óéḡa aóðari mo ἰmaibḡa leat
 aḡoir nó ὅο m-biaió a fíoir aḡam ceuo an
 fáḡ aḡá aḡao an ro.’ Iari rin tuḡ rḡoir
 oon rḡein tair an ὀρυμείλλ ḡur rḡinn
 cnuim airoe, aḡur mo éiriḡ óo léim lúḡmairi
 láineuoḡryim ὅο ḡáinḡ fíoirmullaḡ ná
 bḡuighe, aḡur aḡ túirliḡ aḡuar oi tárla
 cḡaiopeac Chéin moimpe, aḡur mo cúir cḡuad-
 ḡnaóḡanna cóḡóaiḡhe oḡḡaóilte uirpe
 féin fá céann ná cḡaioirḡe. Tair éir ceann
 Chéin óo beairiáó mo ḡóḡairi Sḡaḡán an
 cnuim óo ἰmaibḡa, aḡḡ a ouðairḡ Cian ḡan
 a maibḡa ὅο m-beuirḡaó féin ḡouirḡe Sáióḡ
 inḡion Chuinn céuo-ḡaḡaiḡ í, ‘óiri ir ina
 bḡuinn óo ḡeineaó an cnuim rin.’”

6. “‘A h-aicḡe rin mo cúiri Sḡaḡán luiḡe-
 anna íce aḡur leiḡir ḡe cneáóaiḡ Chéin,
 aḡur mo ḡluair Cian moimpe ὅο Óúin Eoḡari-
 míḡe, aḡur a cḡaiopeac ḡor a beulaib aḡe,
 aḡur an cnuim ceanḡailte ói. Tárla Oilioll
 Oluim aḡur Sáoḡ moimpe ari an ḡ-ḡaiḡce, aḡur
 mo inḡir Cian rḡeula ná cnuimpe óóib ó túir

ζο θεμελιό. Δ ουβδιρε Οιλιόλλ αν ένουμ το
 ηδριβδό, δέτ δ ουβδιρε Σαόβ ηαέ μαριεοβ-
 ταιόε, ‘όρι ηί ριορ,’ αρι ρί, ‘ηαέ ιοηδην ηαε
 όι αζυρ το Chian;’ αζυρ ιρ ί κομδιριε αρι αρι
 έιην Οιλιόλλ αζυρ Σαόβ .1. ροηηαέ οδιηζεαν
 ελάρι το έυι ηα τιμείολλ, αζυρ λεαρυζάο
 αζυρ λάνκόριυζάο βιό αζυρ οιζε το έυι έύίε
 ζαέ λά.’”

7. “‘Ro ράρ αζυρ ηο ροιρβδιρι αν ένουμ
 ρην ιοηηυρ ζο η-βαό έιζεαν αν ροηηαέ το
 ρζαοιλεάο ηα τιμείολλ, αζυρ τεαέ κοηόλύε
 το όευνδαι όι. Ro ράρ αζυρ ηο ροιρβδιρι αρ
 ρην ζο εεαν ηβιαόηα, ιοηηυρ ζο ηαιβ εεο
 εεαν υιριε, αζυρ ζο η-βαό έυηα λέι εια αν
 εεαν ηα ο-τεηηζεοηάο αν βιαό το ευιτί
 έύίε, αζυρ το ρλοηζεαό ευηαό ηό λαοό ζο
 η-α αριηαιβ αζυρ α έιρεαό ανη ζαέ εεαν
 έριδορκόζαηταέ οά ηαιβ υιριε.’”

8. “‘Ιρ ί ρην υδιρι αζυρ αιηριηι ρά α ο-τάηιη
 ηιζ Chianριυόε λυαέηα ο’ριορ α έοηόαλτα .1
 ειαη ηαε Οιλιόλλα, αζυρ ηαηι έυαλαιό τυαηυρ-
 ζαβάιλ ηα εηυηιε ρην, ηο έυαιό το όευνδαι
 ιοηζαητυρ οι, αζυρ ο’έιηιζ ηα ρεαηαι αρι
 βάηη αν τ-ροηηαιζ. Μαηι ρυαηι αν ένουμ
 ηαόαηιε αηι, τυζ ριέ ραηηταέ ηοηηηεαέ ηαηη-
 οεαιηαιλ αηι, ζυη βαιη αν έορ όη ζ-εοηρα
 ριορ οε; αζυρ ηαηι έοηεαοαη ηηά αζυρ

mionnadaime an baile an t-úinéirín, mo t-éite-
 adair uile agus mo fáilbhadair an t-úin ina
 fáilc fáilc ina n-úinéir. Mar eadair
 Oileallín, a t-úinéir an t-úinéir do mairbh
 t'eagla do n-úinéir do euct fáilc ina n-úinéir,
 agus mo donúir Sáb a mairbh. Agus
 mar fudair an t-eagla an ceo n-úinéir
 eadair an t-úinéir t-úinéir t-úinéir-úinéir
 t-úinéir-úinéir ina t-úinéir. An n-úinéir an
 uair t-úinéir an t-úinéir na t-úinéir agus
 buair n-úinéir, agus an t-úinéir agus t-úinéir
 mo éirir do t-úinéir eadair t-úinéir
 an t-úinéir, agus do t-úinéir n-úinéir agus
 an t-eagla ina n-úinéir, do t-úinéir uair t-úinéir
 fudair a n-úinéir Chonán Uí Thuibne.
 Ro eadair ar eadair n-úinéir, agus do t-úinéir
 fáilc t-úinéir t-úinéir ceo n-úinéir, do
 na t-úinéir fionn ina fionn Eirionn fudair
 ina fudair do t-úinéir an t-úinéir na eadair
 n-úinéir, agus n-úinéir n-úinéir fionn
 úinéir, a Chonán, a Oirín."

9. "Mairbh, a Conán, 'n-úinéir liom-
 ra báilc t-úinéir agus úinéir na h-úinéir n-úinéir,
 na t-úinéir m'úinéir mar a n-úinéir mé.'"

10. "A n-úinéir mo t-úinéir ceo agus céile-
 eadair agus Oirín agus agus mairbh na fionn,
 agus do t-úinéir úinéir do t-úinéir an t-úinéir

ραίβ δα ἐνούμ. Δι ν-α φαίειν το Chonán
 πο κύρι α μέυρι α ρυαίτητο ρίσοα δα ζάοι
 όειρζ, αζυρ μηρε φέιν τυζ ιαράτ δα ζάοι
 όειρζ το,” δι Οιδιμυιο, “μαρ ζλάσαρ con-
 αιλβε αζυρ βάιό ρυρ; όρι το βί α ριορ αζαμ
 ναό ραίβ α μαρβδó ιρ δα ζ-κυιννε μνα
 μαρμεοβδó δα ζα θεαριζ í. Αζυρ τυζ ποζά
 δα υιόδαρ τε ζυρ κύρι τρέ ν-α h-ιμλιocán é,
 αζυρ πο ιμαρβ ό’αιτεαρζ δα υιόδαρ ριν í,
 αζυρ τυζ ceann όά ceannaib το λάταρ
 φhinn; αζυρ δι ν-αιτέιν δα έινν ό’φhionn, α
 ουβδαιτ ναό ηγεοβδó ζαη τυille έιρce
 ό’ράζαιλ ινα ατάρι ό Chonán. Ιρ í ριν υαρ
 αζυρ αιμρρι τάινιζ ριαό φατάό ρολυαιμνεαό
 ό’ιονηραζιό να τυλά μαρ α ραβδαμαιρνε
 υιλε δα ταν ριν; αζυρ πο leannaμαρ υιλε δα
 ριαό. Οο έονηαιρce Conán ριν, τυζ ρζιαό
 ταρ λοιζ ρυρ δα β-φέινν, αζυρ πο lean φέιν
 αζυρ φionn δα ριαό; αζυρ ní ραίότεαρ
 ρζευλυιζεαότ ορριόα ζο ράνζαοδαρ έυζαιννε
 υιμ έρμάτένόνα το λό, αζυρ θερμεαό ρeol-
 ιμαίζ δα ριαίό δι Chonán α ν-οιαίό φhinn,
 αζυρ νίορ ιαρρ φionn έιρce δι βιό δι Chonán
 ό ροιν αλέ: αζυρ οαρ βαρ λάμδαίβρε, α
 έλanna Mhóirne,” δι Οιδιμυιο, “ní φeαοαρ-
 μαρ δα όά όeοιν nó όά αιμóeοιν πο βαιη
 Conán ριό ό’φhionn δα λά ριν, αζυρ οαρ λιom

νίονι μόνον αν ευζωόνι ριν ινά έημε α ατάρι
 ο'ιδιματό ορηυίβρε, αζυρ νάρι βεαζ το μαρι
 έημε ζυρ α m-βηυιωνν βαρι μάιτρεαδ α βάβαιρ
 αρι ο-τυιτιμ βαρι n-αιτρεαδ ριρ φέιν, ζαν βαρι
 ζ-συρ ο'ιδιματό αορι αοριτάινην Ουβ-μοιρ νό
 μο έινηρε, όρι ιρ έ αν αεανν αυριαιό ιαριυρ
 φιονν ορηυίβρε έ ; αζυρ ζιό βέ αα βευι-
 φαιό ριβ έυιζε, νί βιαió ρίτ αζυιβ φά όεοιζ.”

II. “ Ορευο ιαο να αορια ύο ιαριυρ
 φιονν,” το μάιό ζριάννε, “ μαρι ναδ β-φείοιρ
 α β-φάζαιλ το?” “ Ατά,” αρι Οιδιμαυο, “ αριανν
 αοριτάινην ο'φάζαιβ Τυατά Οέ Οανανν α
 ο-τριυά αευο Ο β-φιαάμαδ; αζυρ ζαδ αορι
 οά ο-τιζ αρι αν ζ-αριανν ριν βίο βυαόα ιομόα
 αοο .ι. βιονν μειρζε ρίονα αζυρ ράραμ ρειν-
 ιμιο άνη ζαδ αορι οίοβ; αζυρ ζιό βέ έαιτ-
 ρεαρ τρι αορια οίοβ, οά m-βαό ρλάν α έευο
 βλιαόαιν το, το μαάφαό α n-αοιρ α όειδ
 m-βλιαόαν ριτέαο. Ζιόεαό, ατά ατάδ ρίοι-
 ζριάνα οφάιαιριονα αζ αόιμευο αν έαοριτάινην
 ριν, ζαδ λά αζά βυν αζυρ ζαδ n-οιόε αζά
 βάρι ινα έοολα. Αζυρ το ριζνε ρέ ράραδ
 οον τριυά αευο ριν ινα έιμείοιι, αζυρ νί
 φείοιρ α m-ββαό νό ζο m-βυαίλτεαρ τρι
 λευρα λάναιόμείλε το λυιρζφεαριφαιο ιαρι-
 ραινην ατά αιζε φέιν αρι, αζυρ ιρ αμλαιοό ατά
 αν λυιρζ-φεαριφαιο ριν, αζυρ ριό ιμρεαίμαρ

ιαριμαῖον τρέ n-α ceann, aḡur an fíò τρέ n-α cóip. Ró b̄ain ré ionomho do cónnrad̄o o'fhionn aḡur o'fhiannaib̄ Eimionn ḡan fealḡ an triuc̄a ceuo rin do óeunadh̄, aḡur an uair do b̄áóarr̄a fá coil̄l aḡur fá ḡruaim̄ aḡ fionn do fudair̄ ceao feilge uair̄, ac̄t ḡan b̄ain m̄r na caorib̄ ḡo b̄r̄át. Aḡur a clanna Mhóinne," ar̄ Oidrimuro, "bíóó b̄air moḡa aḡuib̄re; cóimrac̄ liomra fá mo ceann, nó uil̄ o'iairiad̄o na ḡ-caor̄ ar̄ an̄ ac̄t̄c̄." "Oar̄ luíóe mo t̄uaḡa a b̄-fiannuiḡeac̄t," ar̄ clanna Mhóinne, "do óenra cóimrac̄ m̄oira ar̄ o-túir."

12. Iar̄ rin mo ḡab̄ad̄ar na veaḡl̄aoic̄ rin. i. clanna Mhóinne aḡur Oidrimuro, a ḡ-caom̄-cóipra ina ḡ-culaíó̄c̄ib̄ ar̄m̄ ḡairge aḡur cóimrac̄, aḡur ir̄ é cóimrac̄ ar̄ ar̄ c̄innead̄ar, cóimrac̄ c̄ioib̄-near̄t̄mar̄ do óeunadh̄.

13. Ac̄t̄ ceana, mo ceanḡal̄ Oidrimuro iad̄ ar̄idon ar̄ an̄ láḡair̄ rin. "Ir̄ maíḡ an̄ cóimrac̄ do m̄ḡoir̄," ar̄ ḡráinne, "aḡur ir̄ b̄ria-tar̄ oadh̄ra oá m-bad̄ nac̄ m̄ac̄f̄ad̄o clanna Mhóinne o'iairiad̄o na ḡ-caor̄ rin, nac̄ luiḡ-rinnre do leab̄air̄o ḡo b̄r̄át̄ muna b̄-fuiḡinn cuir̄ do na caorib̄ rin, ḡion ḡur̄ ceáir̄o m̄n̄á an̄ níó rin ar̄ a beir̄ toir̄ac̄; aḡur ac̄t̄air̄e anoir̄ taob̄éiom̄ toir̄ac̄, aḡur ni

βιασ ἀμ βεατὰιὸ μუნδ μ-βλαίρφεαδ νδ
 αορα ριν.”

14. “Νά cuiρρε ὄ’ριαὶαὶβ ορμ ρίτ το
 ὀμρεαδὸ ἀμ ἀν Σεαριβάν λοκλανναδ,” ἀμ
 Οἰαρμυιο, “ἀζυρ ναὶ μόιουε το λέιζρεαδὸ ρέ
 λιομ ιαο.” “Σζαοιλε νδ cuiβμιζε ρο ὀinne,”
 ἀμ κλαννα Μόιρνε, “ἀζυρ μαὶφραμοιο λεατ
 ἀζυρ βευρφραμ inn ρέιν ἀμ το ρον.” “Νί
 ἑιορφαὶὸ ρίβ λιομρα,” ἀμ Οἰαρμυιο, “ὀρι
 οά β-ρειαρφαδὸ ρίβ λάν βδρι ρύλ οον ἀτὰὶ ὕο
 βυὸ ὀόαίουε βδρι μ-βάρ ινά βδρι μ-βεατὰ
 ἐ.” “Μαίρεαδὸ, οειν ζριάρα ορμυινη,” ἀμ
 ριασ, “ἀν cuiβρεαὶὸ το βοζαδὸ ορμυινη, ἀζυρ
 ρινη οε λέιζιον λεατ δ η-υαίζνεαρ ζο β-ρειαρ-
 ριμίρ το ἑομῆραδ ριρ ἀν ἀτὰὶ ρυλ βδριρρι νδ
 οινη οάρι μεῖουε:” ἀζυρ το μιζνε Οἰαρμυιο
 ἀμλαὶὸ ριν.

15. Ἀνη ριν ῖο ζῆλυαιρ Οἰαρμυιο ροιῆε
 ὀ’ιοηηραίζιὸ ἀν τ-Σεαριβάν λοκλανναίζ,
 ἀζυρ τάρλα ἀν τ-ἀτὰὶ ινα ἑοοιλα ροιῆε.
 Τυζ buille οά ἑοιρ ἀνη ζυρ ἑόζ ἀν τ-ἀτὰὶ
 δ ἑεαηη, ἀζυρ ὄ’ρειαὶ ρυαρ ἀμ Οἰαρμυιο,
 ἀζυρ ιρ ἐ ῖο ράιὸ; “ἀν ρίτ το β’άιλλ ριοτ
 το βῆρρεαδὸ, δ ῖιουε ὕι Οἰαυίβνε?” “Νί
 η-εαδὸ,” ἀμ Οἰαρμυιο, “ἀὶτ ζριάinne ιηζιον
 Χορμυιου ἀτὰ τδὸβῆρμιομ τορριαὶ, ἀζυρ το
 ζῆλαρ ρί μιαν το νδ αοραὶβ ρο ἀζαοιρα, ἀζυρ

ιρ ὀϊαριμιαὶὸ λάνι ρυιριν ὄο να ραοριαιβ ριν
οριτρα τάνζαργα.” “Ὅο βειριμπε μο βιι-
ατάρ,” αρι αν τ-ατάρ, “ὄά m-βαὸ ναὸ
m-βιαὸ ὄο ἔλοινν αζαοργα αὸτ αν ζειν ριν
ινα βριινν, αζυρ ναὸ m-βιαὸ αρι ρλιοὸτ
Chorimuiο imο Διιτ αὸτ Ζηρίinne, αζυρ α
ὄειμιν αζαμργα ζο μιὰρὰὸ αν τοιηιὸεαρ τιέ
ἔαοβ Ζηρίinne αμαὸ, ναὸ m-βλαιρρεαὸ ρί
αον ἔαοι ὄο να ραοριαιβ ρο ζο βιάτ.” “Ἴ-
κόιι ὄαμργα ρεαλλ ὄο ὄευνδαμ οριτ,” αρι Ὀιαρι-
μυιο, “ὄοι ιρ ὄά n-ιαριμιαὶὸ αρι αιρ νό αρι
είγεαν τάναζργα ὄον ἔοι ρο.”

16. Αρι n-α ἔλορ ριν ὄον ατάρ, μο εριιζ
ινα ρεαρὰμ αζυρ μο ἔυιρ α λυιρζ-ρεαρργαο αρι
α ζυαλαινν, αζυρ μο βυαιλ τρι λάνλευρα
μόρια αρι Ὀηιαριμυιο, ζο n-ὄεάρρινα ρέ ὄίοζ-
βάιλ ρειρροιλ αρι ρζάτ α ρζείτε ὄε. Αζυρ
αν υαρι ναὸ β-ρεαααὶὸ Ὀιαριμυιο αν τ-ατάρ
αζά ρεαὸναὸ μο λέιζ α αιρμ αρι λάν, αζυρ
τυζ ριὲ ρανηταὸ ράριλάιοιρ αρι αν ατάρ, ζο
μιάνιζ λάν α ὄά λάν ὄον λυιρζ-ρεαρργαιο
ἔυιζε. Ανν ριν μο ἔόζ αν τ-ατάρ ὄ ἔαλαμ
αζυρ μο ἔυιρ ινα ἔιμὸιολλ ἐ, αζυρ μο ρίν αν
ρὶὸ ιαριμιαινν μο βά ρά ἔεανν αν ατὰιζ αζυρ
τιέ ἔεανν να λυιρζ-ρεαρργαιοε, αζυρ αν υαρι
ρὰ μιάνιζ αν λορζ ἐ ὄο βυαιλ τρι λευρα
λάναιὸμέιλε αρι αν ατάρ; ζυρ ἔυιρ α ινὸιρ

εσοριαίβ γο, αζυρ αβριαὸ le Fionn ζυρ ριβ
 ρέιν το μαρβ αν Σεαριβάν Λοκλανναε.”
 “Το βειμίο άρι m-βριαεταρι,” άρι ριασ, “ναε
 βεαζ λινν α m-βευραμ ζο Fionn οιοβ;” αζυρ
 μο βαιν Οιαρμυιο υαλαε το να εσοριαίβ
 οοίβ. Ανν ριν τυζασθαρ ελanna Μόιρνε
 βυιθεαεευρ αζυρ αλτυζαο με Οιαρμυιο ταρ
 ειρ να ο-τιοθλαίεεαο το ρυαριασθαρ υαιο,
 αζυρ μο ζλυαίρεασθαρ μοπρα μαρ α ραίβ
 Fionn αζυρ Fianna Ειρionn. Το ευαιο
 Οιαρμυιο αζυρ Ξριαίννε ιομορμιο ζο βάρι
 αν εσοριεταίνν, αζυρ το λυιζεασθαρ α λεαβαιο
 αν τ-Σεαριβάν Λοκλανναίζ, αζυρ νί ραίβ αετ
 εσορια ρεαριβα ανηρ να εσοριαίβ ριορ ο’ρευ-
 εαιν να ζ-εσορ το βί ρυαρ άρι αν ζ-ερινν.

19. Το ράνζασθαρ ελanna Μόιρνε ζο Fionn,
 αζυρ μο ριαρρυιζ Fionn ρζευλα οιοβ ο εύιρ ζο
 οειρεαο. “Ro μαρβαμαριαν Σεαριβάν Λοκλαν-
 ναε,” άρι ριασ, “αζυρ τυζαμαρι εσορια εσορι-
 εταίνν Ουβριοιρ ευζασθρα α n-εειμε τ’αεταρ,
 μά τά ρίε αζυρινν οά ζ-ερινν.” Τυζοθαρ να
 εσορια αν ταν ριν α λάιν Fhinn, αζυρ μο αιετιζ
 ρέ να εσορια, αζυρ μο ευιρ ρά n-α ριόιν ιασ,
 ζο n-ουβαιιτ με ελannaίβ Μhόιρνε, “το
 βειμυι μο βριαεταρι,” άρι Fionn, “ζυρ αβ ε
 Οιαρμυιο Ο Ουιβνε το βαιν να εσορια γο,
 οίρ αιετιζιμ βολαο ενιρ ιιuc υι Ουιβνε

οριτά; αζυρ ιρ ρειμήν λιον ζυρι αβ έ το
 μάριβ αν σεαριβάν λοκλανναδ, αζυρ μαδ-
 ραορα το ριορ αν μαριεανν ρέ αζ αν
 ζ-καοριτάνν. Ζιόεαδ, νί ρέιρρρε οίβρε να
 καορια το έαβδαιρτ έυζαμρα,, αζυρ νί
 β-ρρριζιό ριβ ιοναδ βδρι η-αιτρεαδ α β-ρριαν-
 νριζεαδτ ζο ο-τυζαιό ριβ έριρ ραίμρα αμ
 ατάρι.”

20. Ιαρι ριν ρο έυρι τιονόλ αζυρ τιομρρζαδ
 αρι ρεαδτ ζ-κατάιβ να Ζηάιτρείννε αρι δον
 λάταρι, αζυρ ρο ζλυαιρ ροίμε ζο ράιριζ
 ουβριορ Ο β-ρριαδριαδ; αζυρ το λεαν λορζ
 Οηιαρμυρα ζο bun αν έαοριτάνν, αζυρ
 ρυαιρ να καορια ζαν έοίμευο οριτά, ζυρι
 ιτεαοαρι α η-οόιτιν οίοβ. Οο ρυζ αν τεαρ-
 βαδ μόρι οριτά αν ταν ριν, αζυρ α ουβδαιρτ
 ριονν ζο η-ανραδ αζ bun αν έαοριτάνν ζο
 η-ιμτεοάδ αν τεαρβαδ ριν; “ όρι ατά α
 ριορ αζαμ ζο β-ρριυλ Οιαρμυρο α η-βάρρι αν
 έαοριτάνν.” “ Ιρ μόρι αν κοίμαρτα ευοα
 ουιτρε, α ρηιαν, α ίμεαρ, ζο β-ρραηραδ Οιαρ-
 μυρο α η-βάρρι αν έαοριτάνν, αζυρ α ριορ
 αιζε τυρα βειτ αρι τί α μάριβτά,” αρι Οιρίν.

21. Α η-οιαδζ αν έοίμριάιό ριν το οευνάιη
 οίοβ, ρο ιαρι ριονν ριτέοιλλ ρά η-ιμριτ;
 αζυρ α ουβδαιρτ ρε η-Οιρίν, “ το ιμεορμινν
 ρέιν κλιττέ λεατρα υιρρε ρο,” αρι ρέ. Σριζιο

Δι ζαὸ τὰοῖ ὄον ριτὲλλ .1. Οἰρῖν, Δζυρ
 Οἰζαρι, Δζυρ μαε Λυιζὸεαὸ, Δζυρ Ὀιορμυιγ
 μαε Ὀοῖδαιρ ἡί Ὀηλοοιρζνε ὄο ἔαοῖ, Δζυρ
 ριονν ὄον τὰοῖ οἰε.

22. Ζιὸ τριὰ ἀττ, ρο ἔαοδαι Δζ ιμριτ να
 ριτὲλλε ζο ράτὰὸ ριρζλιε Δζυρ ρο εἰρι ριονν
 ἀη ελυιττὲ Δρι Οἰρῖν Δ ζ-αοι ναὸ ραῖῖ ὄο
 ἔβριτ ὄο ἀττ ἀον ἔβριτ ἀμῖαιν, Δζυρ ἱρ ἔ ρο
 μῖαῖο ριονν ; “ Ἀτὰ ἀον ἔβριτ Δζ ἔβριτ ἀη
 ελυιττὲ ὄοιτ, Δ Οἰρῖν ; Δζυρ βῖοῖ Δ ἱλῖν ρά
 Δ ἔ-ρῖν ἀο ροῖδαιρ ἀη ἔβριτ ριν ὄο ἔαῖδαιρ
 οἰτ.” Ἀη ριν Δ οἰδαιρτ Ὀιαρμυο Δ
 ζ-αοι Ζηρῖννε, “ ἱρ τριὰζ λιομ ἀη ἀρ
 οἰτε ριν οἰτ, Δ Οἰρῖν, Δζυρ ζαν μέ ρέιν
 Δζ τὰῖδαιρτ τεαζαοιρζ να ἔβριτε ριν οἰτ.”
 “ ἱρ μεαρὰ ὄοιτ ἔυ ρέιν,” Δρι Ζηρῖννε, “ ὄο
 ἔβριτ Δ λεαδαιὸ ἀη τ-Σεαριῖδαιν Λοῖλῖννε
 Δ ι-βῖν ἀη ἀοοιτῖννε, Δζυρ ρεαὸτ ζ-ατὰ
 να Ζηρῖννε ἀο ἔμῖοιλλ Δρι ἔἱ ὄο ἱαριῖ-
 ἔα. ἱνὰ ζαν ἀη ἔβριτ ριν Δζ Οἰρῖν.” ἱαρ
 ριν ρο ἔδαιρ Ὀιαρμυο ἀοοι ὄο να ἀοοιῖῖ,
 Δζυρ ὄ’αοοιρζ ἀη ρεαρι βυὸ ἀοοι ἔὸζῖῖ;
 Δζυρ ρο ἔὸζ Οἰρῖν ἀη ρεαρι ριν, Δζυρ ρο εἰρι
 ἀη ελυιττὲ Δρι ριονν ραν ροῖο ζ-αοοι.
 ἱοοι ἔ-ρῖν ζο ραῖῖ ἀη ελυιττὲ ραν ζ-
 αοοι ἀη ὄαρι ἡ-υαρι, Δζυρ ἀη υαρι ὄο
 ἀοοοοιρτ Ὀιαρμυο ριν ρο ἔβριτ ἀη ὄαρι

εδορ δρ αν β-φεαρ βυό όοιρ το όόγβάιλ,
 αζυρ μο όόγ Οιρίν αν φεαρ ριν ζυρ όυιρ αν
 ελυιόε εευοηα δρ φηιονη. Ρο όυιρ φιονη
 αν ελυιόε αν τρεαρ υαιρ δρ Οιρίν, αζυρ
 μο βυαίλ Όιαρμυο αν τρεαρ όδορ δρ αν
 β-φεαρ-οο βευρφοό αν ελυιόε ο'Οιρίν, αζυρ οο
 όόγβδοαρ αν φηιαηη ζάιρ μόρ ράν ζ-ελυιόε
 ριν. Όο λαβαιρ φιονη, αζυρ ιρ έ α ουβαιρ
 “ Νί η-ιοηζηα λιοη αν ελυιόε οο βρειό όυιτ
 α Οιρίν,” δρ ρέ, “ αζυρ α όίόόιολλ αζ Ορζαρ
 οά όευνδαμ όυιτ, αζυρ ουόρδαότ Όηιορμιαηζ,
 αζυρ ράιόβεαιρ ηιόε λυιζόεαό, αζυρ τεαζαρζ
 ηιόε υί Όηυιόηε αζαο.” “Ιρ μο μόρ αν
 τ-ευο ουιτρε, α φηιηη,” δρ Ορζαρ, “ α όυιζ-
 ριν ζο β-ρηνφοό Όιαρμυο Ο Όυιόηε α
 η-βάρμιαη όμιοηηρο, αζυρ τυραρράν-α όομιαρ.”
 “ Οια αζυιηηε αζ α β-ρυιλ αν φίρμηηε, α ηιόε
 υί Όηυιόηε,” δρ φιονη, “ ηιρε ηό Ορζαη?”
 ‘ Νίορ όαίλλιρρε τ'αίόηε ημιαίτ ηιαμ, α φηιηη,”
 δρ Όιαρμυο, “ αζυρ ατάιμρε αζυρ ζηιάηηηε
 αηη ρο, α λεαβαιό αν τ-ζεαρβάιη λοόλαν-
 ηυιζ.” Αηη ριν οο ηυζ Όιαρμυο δρ
 ζηιιάηηηε, αζυρ τυζ τρι ρόζα όι όρ κομιαρ
 φηιηη αζυρ ηα φέηηηε. “Ιρ μεαρα λιοη
 ρεαότ ζ-αόα ηα ζηαίόφέηηηε αζυρ ρη
 έρμιοηη ο'φαιρηέιρ οητ αν οιόε ηυζαιρ
 ζηιιάηηηε ηιοτ ό Θεαμρμιαίζ, αζυρ ζυρ όυ

féin ba fēar cōimeuota ódān an oioce rin
féin, iná a b-fuil ann ro o'fāirnéir oir;
azur vo beurfair vo ceann ar ron na b-póz
rin," ar fionn.

23. Iar rin mo éirigi fionn azur na ceit me ceuo
amār vo bí aize ar tuillioim azur ar tuarar-
oal, fá cōmaidir Uhiarmuota vo mairbāó; azur
mo cūir fionn a lámā a lámāib a céile tim-
cioll an cāorēdāinn rin, azur o'fuaazair oóib
a b-péinn a z-ceann azur a z-cōimeuota
beaēāó zan Uhiarmuio vo léizion tárra
amaē. Ro zēall oóib maille, zio bé ouine
o'fhianndāib Éirionn vo macfāó ruar azur
vo beurfāó ceann Uhiarmuota Uí Uhuibne
cūize, zo o-tioēbāó a airm azur a éioeāó
óo, azur ionāo a aēar azur a fēan-aēar a
b-fiannuizeaēt rāor vo. Vo fpeazair
zairb fléibe Cua, azur ir é mo máio, zur ab
é aēair Uhiarmuota Uí Uhuibne, Donn O
Donnchuōa, mo mairb a aēair féin, azur
oā mōtin rin vo macfāó oā oiozāal ar Uhiar-
muio, azur mo zluair moime ruar. Vo foill-
rižeāó tria o'āonzur an bhozā an t-éizion
ina maib Uhiarmuio, azur tiz oā fupraēē
zan fior zan airmužāó don fhéinn; azur
mar máioiz zairb fléibe Cua ruar a m-bāiri
an cāorēdāinn tuz Uhiarmuio buille ná cōir

ann, aḡur mo éaiṯ ríor a mearḡ na Féinne é, ionnur ḡur báiniosḡai amair Fhinn an ceann oe, óir do éuir Donḡur vealḡ Ohiarimusḡai. O'éir a mairḡḡa táinig a éruṯ féin air, aḡur mo aiṯnig Fionn aḡur Fianna Éirionn é, ḡo n-ouḡriḡḡai ḡur ab é ḡairḡ do tuir ann.

24. Ann rin a ouḡairṯ ḡairḡ íléibe Criot ḡo maḡḡḡo do óioḡal a aṯair féin air mac Uí Ohuibne, aḡur mo ḡluair ruar aḡur tuḡ Donḡur buille ḡá cóir ann ḡur éaiṯ ríor a mearḡ na Féinne é, aḡur vealḡ Ohiarimusḡai, ḡur báiniosḡai muintir Fhinn an ceann oe. Aḡur a ouḡairṯ Fionn naḡ é Oiarimusḡo mo bá ann aḡṯ ḡairḡ, aḡur o'fíarḡuig an tmear uair cia maḡḡḡo ruar. A ouḡairṯ ḡairḡ íléibe ḡuairḡ ḡo maḡḡḡo féin ann, aḡur ḡur ab é Donn O Donnchuḡa mo mairḡ a aṯair, aḡur ḡá mairḡin ḡo maḡḡḡo ḡá óioḡal air mac Uí Ohuibne, aḡur mo ḡluair moime a m-báir an éarḡḡainn. Tuḡ Oiarimusḡo buille ḡá cóir ann ḡur éuir ríor é, aḡur mo éuir Donḡur vealḡ Ohiarimusḡai, ionnur ḡur mairḡḡḡai an Fhian é. Aḡṯ ceana, do mairḡḡḡo naoi nḡairḡ na Féinne air an moḡ rin a m-briḡḡmoḡo me muintir Fhinn.

25. Iomṡáirḡ Fhinn, tar éir naoin nḡairḡ

na Féinne do túitim, mar a bí Ṣaib̄ íléibe
 Cua, aṣur Ṣaib̄ íléibe Crot, aṣur Ṣaib̄
 íléibe Ṣuaire, aṣur Ṣaib̄ íléibe Muice,
 aṣur Ṣaib̄ Shléibe móir, aṣur Ṣaib̄ íléibe
 Luṣa, aṣur Ṣaib̄ áta ffaoić, aṣur Ṣaib̄
 íléibe Mh, aṣur Ṣaib̄ ōhromā móir, do bí
 lán do ōṣṣainn aṣur do ōroić-mēanmāin
 aṣur do ōobrión.

26. Áct ceana, a ouḃairt aonṣur ṣo
 m-beurfaḃ ré féin, Ṣiáinne, mh. “Ṣeir,”
 ar ōairmuio, “aṣur má bimir am beátaio
 uim tíatnóna leaḃaḃ ríb; aṣur má mair-
 baio fionn mé, ṣiḃ bé clann do biaḃ aṣ
 Ṣiáinne, oil aṣur leaḃuis ṣo maic̄ iá, aṣur
 Ṣiáinne do cū cum a h-átaí féin ṣo Team-
 maiz̄.” Ro tíomāin aonṣur ceao aṣur céil-
 iobriáḃ aṣ ōairmuio, aṣur do buail a briaḃ
 oiraioḃeaćta timcioll Ṣhíáinne aṣur ma
 timcioll féin, aṣur ō’imtiṣeadaí a muinṣir
 an bhuic ṣan fíor ṣan airmuṣaḃ ōon fhéinn,
 aṣur ní h-aitirtear rṣeuluisēaćt oir̄ta
 ṣo moćḃaín an brioṣa ór ḃóinn ḃóib̄.

27. Ann rín do labairi ōairmuio ō
 ōuibne, aṣur ir é mo máio: “Raćfaḃ ríor
 do ceann, a fhinn, aṣur a ṣ-ceann na
 Féinne; aṣur do ōén éirleac̄ aṣur áćcumáḃ
 oir̄t féin aṣur ar do muinṣir, ór deair̄b̄ liom

ζυρ ἰνῆν λεατρα ζαν ἀνακαίλ το ἐαβδαίτε
 οαῖν, ἀέτ μο βάρ το ἐαβδαίτε α n-άιτ έίζιν;
 αζυρ φόρ ό ναέ λιομ ουλ όν ζ-constabδαίτε πο
 αm έεανη, το βηιζ ναέ β-φυιλ εαηα ἰνά com-
 πάναέ αζαm α ζ-εηίοέάιβ ἰνέιαηα αη το-
 ἰάηη ἰόηη, ηοέ ηαέφαηηη αη α ἀνακαίλ ἰνά
 αη α έοηηηεαέ, ηαη ζυρ ἰηηιε το έυζαη α
 n-άη αζυρ α n-εαηέα τοο έοιζεηε. Οηη ηί
 ηαίβ εαέ ἰνά comλανη, ουαέ ἰνά τοέαη
 οηηηα ηεη ληηη, ηαέ ηαέφαηηη ταη το έεανη
 ηα αζυρ ταη έεανη ηα φέηηηε αηη, αζυρ φόρ
 ζο n-οεηηηηη comηαε ηοἰάο αζυρ αο όιαίζ;
 αζυρ ηη βηηαέαη οαῖηηα, α φηηηη, ζο n-οιζέο-
 λαοηα ηέ φέηη ζο ηαίέ ηυλ ζέυβδαίηηε α
 n-αιηζε ηέ.”

28. “Ἴη φίοη το Όηηαηηηο ηύο,” αη Οηηζαη,
 “αζυρ ταβδαίη ἀνακαίλ α ἰάηιέηη ὄο.” “Ἠί έηη-
 βαη,” αη φηοηη, “ζο βηηηηη αη βηάέα; αζυρ
 ηί β-φυιζιέ ηυαἰηηεαη ἰνά comηηηοέ έοηοέε,
 ηό ζο ο-τυζαίό οίοζάλ οαῖηηα άηη ζαέ ηαη-
 λαέ οά ο-τυζ οαῖη.” “Ἴη ἰόηη αη οηιέ αζυρ
 αη comαηέα ευοα όηηηε ηηη το ηάό,” αη
 Οηηζαη; “αζυρ το βεηηηηε βηηαέαη φίοη-
 λαοιέ,” αη ηέ, “ηηηα ο-τυηιηο ηα φηοηηα-
 ηεηηε αηηαη οηηη, ηό αη ταλαῖη ο’οηηαίλ
 φάη έοηαίβ, ηαέ λείηηεαο οηηη φέηη ἰνά
 ο’φηηαηηαίβ έηηοηηη ηυλ ηηηζαέ ἰνά φοηη-

òεαριζαò το òευναδῆν αἰρ; αζυρ ζάβδαιμ δ
 òορρ αζυρ δ ανδαν αἰ òοιμιρεαò μο ζοιλε
 αζυρ μο ζαίρζε, ζο m-beυρρδò ρλάν λιον
 é τ'αἰνòεοιν β-ρεαρ n-Éιμιονν. Αζυρ, δ
 Όθιαρμυιο, ταρ ανυαρ λρ αν m-bile, ó ηδò
 αἰρ με ϑιονν ανδαν αἰρ το ταναιρτ ουιτ, αζυρ
 ζαβδαιμρε αρ μο òορρ αζυρ αρ m'ανδαν τυ,
 αρ μεαβδαι το òευναδῆν ορτ ανυ."

29. Ανη ριν τ'έιμιζ Όθιαρμυιο ινα ϑεαρδῆν
 αρ υίρζέιζ το ζευζαἰβ αν βίλε, αζυρ τ'έιμιζ
 το βδοιτλέιμ ευοτρμυιμ ευηδῆναιλ τ'ύρλαν-
 ηαἰβ δ òιμοιρεαò, ζυρ ζαβ λειτιοò δ τ'ά
 βονν τον ϑεαρδῆν ϑευρμυαἰτνε ιοννυρ ζο
 n-οεαòαιò ιμòιαν ταρ ϑιονν αζυρ ταρ
 ϑηανηαἰβ Éιμιονν ανδαν; μαρ ιρ λείρ ανηρ
 αν λαιò ρο ρίορ ζαò ιμρεαρδῆν αζυρ ζαò
 βρμιαταρ τ'ά ηαἰβ εατορμια ó τεαòτ ζυρ αν
 m-bile τ'οἰβ νό ζυρ ρζαριαναρ ϑέιν αζυρ
 Όθιαρμυιο με n-α céιλε, μαρ λεαναρ:

Ιρ κυἰαν λιον αν ιμιρτ
 το βά αζ ρλαιτ να β-ϑιανν;
 αζ ϑιονν αζυρ αζά ἠαν, αζ
 αζ βυν Ιηρε ϑιαρ.

Το ϑυτòεαρ ϑέιν òυμ κλάρ,
 μέ ϑέιν αζυρ μο τ'οιαρ ἠαν;
 λε ζυαλαινν ϑηινν υἰ βηαοιρζνε,
 och! ιρ λινν τ'οβ αιτ.

Το λέιζεαὸ εαορμυιου ἀνη ριτσίλλ,
 ιορι τριατ ἀζυρ λαοὸ;
 το βάοαρι να ριρ ἀζ ιμιριτ,
 ἀ'ρ νίορι β'ί ρύο ἀη ιμιριτ βδοτ.

Λέιζιορ Οιαρμυιο νέισζεαλ
 αορι ἀνουαρ ἀη ἀη ζ-ελάρι;
 τόςβαρ Οιρίη ἐ ζο ταραιοῦ,
 ἀ'ρ λέιζιορ ρεαρι ινα ἀιτ.

Ριονη. Το ράιο Ριονη ζο νέιζεαηαὸ,
 “ἀτά νεαὸ εἴζην ραν ζ-αηαηη;
 ἀζυρ βυρ η-ί ἀη ἔορζαρι ἀηβδ
 το βιαρ ἀζαηηη ινα ἔεαηηη.”

Ορζαρι. Ἀνη ρηη λαβῆαρ Ορζαρι,
 μαα Οιρίη αιομέιλ ὑρι;
 “ἀ ριζ, αια το να ρεαριαιβ
 νεαὸ ινα β-ρuiλ το ὀύιλ?”

Ριονη. “Νά αυηρε μέ αη μεαριβδλ,
 ἀ ρηρ, ζιὸ μαιτ το λάη;
 ζυρ αβ ί ἀη ἔορζαρι ἀηβδ
 το βιαρ ἀζαηηη ρά ελάρι.”

Ορζαρι. “Νά η-αβαρι ρηη, ἀ ριζ,
 ἀ'ρ νά βίοὸ ραλα ζηάτ αο ζηύηρ;
 τὰ η-βδὸ βεαζ οητ Οιαρμυιο,
 βυὸ ἔοιη ἀ λέιζιοη ούηηηη.”

Φαολάν. Δην ρην λαβηαρ Φαολάν,
 Δζυρ é Δζ βιορρουζάο να ζαιρζε ;
 “ ní léιζρμίο Όιαρμυιο
 le neac óá β-ρuil na βεατάιο.”

Νάρ ραιβ μαίτ Δζαορα, Δ Ορζαιρ,
 Δ ρίρ βιορρουιζτέ ζαάα αάα ;
 Δ ρειρ ζο m-beυρρά λαοό leac,
 σ'αιμóεοιν υαιμ ρέιν 'ρόμ αάαιρ.”

Ορζαιρ. “ Ταρ ανυαρ, Δ Όιαρμυιο,
 ζαβαιμ ρόρ έυ οο λάιμ ;
 ζο m-beυρρασ έυρα ρλάν
 σ'αιμóεοιν ό ρηιανναιβ έίμιοιιι.”

Ζολλ. “ 1ρ μόρ Δ λαβηαιρ, Δ Ορζαιρ,”
 οο ριάό Ζολλ τυρρραάμαιλ να
 m-béιμιοιιι ;
 “ Δ ριάό ζο m-beυρρά λαοό leac
 σ'αιμóεοιν Δ τιονόλ β-ρφαρ n-
 έίμιοιιι.”

Ορζαιρ. “ Νί τυ βιορρουιζεαρ ορμ, Δ Ζηοιλλ,
 να αλanna μεαρα μόρζήοιιι ;
 αλanna οόιόιν αρ Όιαρμυιο,
 αλanna ταζαριάα τρευνλαοιό.”

Ζολλ “ Μάρ μαρ ρην Δ ρειρρ é,
 Δ λαοιό να ζ-coιλλανν οεαααιρ ;
 οεαρβάαρ ούιιιιι τ'ύρλιυιόε
 ραν ζ-coιμρριζε ρην οο ζλάααιρ.”

Coimhioll. Ann rin a labhair Coimhioll
 do gúit móir le h-Ogthar;
 “An cóimhiúige rin do glacair,
 caitéirí uil dá corradáin.”

Ogthar. Annerin mo labhair Ogthar,
 a gúir uob é rin an rreathraíó
 boirb;
 “Seárrifadóra báir g-cnámá,
 ioir mác a gúir a táir.”

Léimear mac Uí Thuibne
 anuar ar báir an bíle;
 a cóir ceandailte da cáit-
 éireadó,
 uob é an torradann iongantad.

Cúig ceuo, a bháiruis,
 gúo líonmáir dáir maidtib;
 do cóirg mac Uí Thuibne
 rúil máiruis Ogthar.

Ro táirraduis Ogthar a óiradiread,
 máir fúaim gáoirte a’r gleadna;
 nó máir fúaim lice a’r uirge,
 a’r é a g rradáirleadó na gáirge.

Conán. Ann rin labhair Conán,
 a’r é a g-coimhaidóe ina fáil;
 “Léigúo do clannaidb bháoirghe
 cuir a céile do seárradó.”

Fionn. Ró ladbair Fionn go déiseadac,
 “cuirid corz ar bair n-armaidb;
 ná bíod clanna Móinne in bair
 n-oidiḡ,
 go u-téiróci go h-Almuin.”

O'imtiḡ uainne me céile
 Oidmuio déisead O Duibne,
 azur Orzair na móimḡnion
 o'fúiz rinn go crioilóic.

30. A h-aitle an coimaidic rin, vo máimiz
 Orzair azur Oidmuio mompá zan fuiluzad
 zan foirdearizad ar neac dca, azur ní
 h-aicirtear rzeuluzeadt oirca nó go
 mángadair zur an m-bruzh ór bóinn, azur
 ba luḡáimeac lánimeanmnaḡ a bá ḡrámne
 azur donzur mompá. Ann rin vo inuir
 Oidmuio a rzeula oóib ó túir go veimead,
 azur ní mói nári tuir ḡrámne a u-táimneu-
 laib buanmairbca báir le h-uaiman azur le
 h-uacbdár an rzeil rin.

31. lomtúra Fhinn, iar n-imteadct imc
 Uí Oduibne azur Orzair, vo fudair naonbair
 taoireac azur veic ḡ-ceuo laoc ina ḡ-cor-
 zair éró, azur mo cúir zac don vo bí inleizir
 go h-aic a leizirte, azur mo tocail fearc
 fóofairrinz, azur mo cúir zac don vo bí

μαριβ̄ ανη. Ὑδ̄ τ̄υιρεαδ̄ ρ̄ειριζ̄τε δῑο̄μευλαδ̄
 μο̄ β̄ά̄ ρ̄ιονη̄ δ̄ h-αῑτ̄λε̄ νᾱ h-ῡαιρε̄ ρ̄ην, δ̄ζυρ
 το̄ μ̄ιονη̄νυιζ̄ δ̄ζυρ̄ το̄ μ̄ό̄ιοιζ̄ ναδ̄ n-ο̄ιονη̄ναδ̄
 μ̄ό̄ρῑαν̄ κο̄μ̄νη̄ῡο̄τε̄ ζ̄ο̄ n-ο̄ιζ̄εο̄λαδ̄ δ̄ρῑ Ὅ̄θ̄ιαρ̄-
 μη̄ῡο̄ ζ̄αδ̄ δ̄ n-ο̄ε̄ά̄ρ̄η̄νᾱ δ̄ρῑ. Ἀ̄νη̄ ρ̄ην̄ δ̄
 ο̄υβ̄δ̄αιρ̄τ̄ με̄ n-δ̄ λῡδ̄τ̄ ρ̄εαδ̄ο̄μᾱ δ̄ λο̄νη̄ το̄ ἔ̄ῡι
 δ̄ β̄-ρ̄ειρ̄ο̄ε, δ̄ζυρ̄ λ̄ον̄ β̄ῑο̄ δ̄ζυρ̄ ο̄ιζ̄ε̄ το̄ ἔ̄ῡι
 ῑνη̄τε. Ὅ̄ο̄ ρ̄ιζ̄η̄εαδ̄ᾱρῑ δ̄ῑμ̄λᾱῑο̄ ρ̄ην, δ̄ζυρ̄ δ̄ρῑ
 m-β̄εῑτ̄ ο̄λλ̄ᾱμ̄̄ ο̄ον̄ λῡῑνη̄ μο̄ ζ̄̄λῡαιρ̄ ρ̄έ̄ιν̄ δ̄ζυρ̄
 μ̄ί̄λε̄ λαο̄δ̄ ο̄ά̄ μ̄ῑῡῑτη̄ρ̄ῑ μᾱρῑ δ̄ον̄ ρ̄ῑρ̄ ο̄'ιο̄νη̄ρ̄ᾱῑ-
 ζ̄ῑο̄ νᾱ λῡῑνη̄ε. Ὅ̄ο̄ τ̄ό̄ζ̄β̄αδ̄ᾱρῑ δ̄ h-δ̄αν̄η̄κῡῑ-
 μ̄ῑο̄ε̄ ρ̄ά̄ ἔ̄ῡο̄ό̄ῑρ̄ι, δ̄ζυρ̄ μο̄ ἔ̄ῡιρεαδ̄ᾱρῑ ῑο̄μ̄η̄ά̄μ̄
 τ̄ρη̄ῡν̄ τ̄ῑνη̄εᾱρ̄η̄ναδ̄ δ̄ρῑ δ̄η̄ λῡῑνη̄ε, ῑο̄νη̄ῡρ̄ ζ̄υρ̄
 ἔ̄ῡιρεαδ̄ᾱρῑ δ̄ρῑ ρ̄ά̄ῑο̄ ναο̄ῑ ο̄-το̄νη̄ ρ̄αν̄ β̄-ρ̄ᾱῑρ̄η̄ῑζε̄
 n-ζ̄ο̄ρ̄ῑm-τ̄ρ̄η̄ο̄τ̄ᾱῑζ̄ δ̄ῑμ̄αδ̄̄ ῑ; δ̄ζυρ̄ μο̄ λ̄έ̄ῑζ̄ῑο̄ο̄ᾱρῑ
 δ̄η̄ ζ̄̄αο̄τ̄ δ̄ η̄ζ̄λο̄τ̄ᾱῑη̄ δ̄η̄ τ̄-ρ̄εο̄λ̄έ̄ρ̄ιο̄ῑνη̄, ζ̄ο̄ ναδ̄
 n-δ̄ῑτ̄η̄ῑρ̄τεᾱρῑ δ̄ n-ῑm̄τ̄εαδ̄̄τ̄ᾱ ζ̄υρ̄ ζ̄̄αβ̄αδ̄ᾱρῑ
 κῡᾱη̄δ̄ζυρ̄ ε̄ᾱλαδ̄-ρ̄ο̄ρ̄ῑτ̄ δ̄ ο̄-τ̄ῡαιρ̄εᾱρ̄ῑτ̄ ᾱλ̄β̄αν̄.
 Ὅ̄ο̄ ἔ̄ε̄ᾱη̄ζ̄λαδ̄ᾱρῑ δ̄η̄ λο̄νη̄ε̄ το̄ ἔ̄ῡᾱῑλλ̄ῑο̄ῑβ̄̄ κο̄νη̄-
 β̄ά̄λᾱ δ̄η̄ ἔ̄ῡᾱῑη̄, δ̄ζυρ̄ το̄ ἔ̄ῡᾱῑο̄ ρ̄ιονη̄ δ̄ζυρ̄
 ἔ̄ῡιζ̄ιο̄ρ̄ῑ ο̄ά̄ μ̄ῑῡῑτη̄ρ̄ῑ ζ̄ο̄ ο̄ύ̄ν̄ ρ̄ῑζ̄̄ ᾱλ̄β̄αν̄, δ̄ζυρ̄
 μο̄ β̄ῡᾱῑλ̄ ρ̄ιονη̄ β̄ᾱρ̄-ἔ̄ρ̄η̄αν̄ ρ̄αν̄ ο̄ο̄ρ̄ῡρ̄ ζ̄υρ̄
 ρ̄ῑᾱρ̄η̄ῡῑζ̄ δ̄η̄ ο̄ό̄ῑρ̄η̄εο̄ῑρ̄ῑ κῡᾱ μο̄ β̄ά̄ ανη, δ̄ζυρ̄
 το̄ h-ῑνη̄ρ̄εαδ̄̄ ζ̄υρ̄ δ̄β̄ é̄ ρ̄ιονη̄ μᾱε̄ Chum̄ᾱῑλλ̄
 μο̄ β̄ά̄ ανη. “Λ̄έ̄ῑζ̄τεᾱρῑ δ̄ρ̄τεαδ̄̄ é̄,” δ̄ρῑ δ̄η̄
 ρ̄ῑζ̄. Ῥ̄ο̄ λ̄έ̄ῑζεαδ̄̄ ρ̄ιονη̄ δ̄ρ̄τεαδ̄̄ δ̄ρῑ ρ̄ην, δ̄ζυρ̄
 τ̄έ̄ῑο̄ ρ̄έ̄ιν̄ δ̄ζυρ̄ δ̄ μ̄ῑῡῑτη̄ρ̄ῑ το̄ λ̄ά̄τ̄ᾱῑρ̄ῑ δ̄η̄ ρ̄ῑζ̄.

Ro φερμαὸ φάιλτε ἡιοὸδαρι μοιῖν Φιονν Δζ
 Δη μῖζ, Δζυρ το κύρι Φιονν ἰνα ρυῖθε ἰνα
 ἰοναὸ φέιν. Ἰαριρην μο ὁάιλεαὸ μεαὸα φέιμε
 ροὸδαίτμε, Δζυρ θεοὸα ζαριζα ζαβδατα ὀοίβ,
 Δζυρ το κύρι Δη μῖζ ριορ Δρ Δη ζ-κυρο οίλε το
 ἡυιτιρ Φηιν, Δζυρ ὀ'φειρ φάιλτε ρομπα
 ραν ὀύν. Δηη ρην μο ἰηηιρ Φιονν Δ τοιρζ
 Δζυρ Δ κύριρ ὀον μῖζ ὀ κύρι ζο ὀειμεαὸ,
 Δζυρ ζυρ Δβ ὀ'ἰαριμαὸ κοῖδαρλε Δζυρ con-
 ζαντα τάιηιζ ρέ φέιν ὀον ὀορ ρην Δ η-Δζαὸ
 ἡιο Ἰί Ὀηυῖβνε. “Δζυρ ἰρ μαίτ το ὀλιζεαὸ
 ὀυιτρε ρλυαζ ὀ ὀαβδαρτ ὀαῖρρα, ὀρη ἰρ ἔ
 Ὀιαριμυρο Ὀ Ὀυῖβνε το ἡαριβ τ'αὸδαρ Δζυρ
 το ὀἰαρ ὀεαριβραῖτμεαὸ, Δζυρ μόρἰαν ὀοῖ
 ἡαίτῖβ Δρ ὀευθηα.” “Ἰρ ριορ ρῖν,” Δρ Δη
 μῖζ, “Δζυρ το βέριρα μο ὀἰαρ ἡἰα φέιν Δζυρ
 ἡίλε το ρλυαζ τῖμὸιὸλλ ζαὸ ρη ὀἰὸβ ὀυιτ.”
 Βα λυτζάριμεαὸ Φιονν ὀον τ-ροὸμἰαυε ρην τυζ
 μῖζ Δλβαν το, Δζυρ ὀέιλεαβραρ Φιονν Δζυρ
 Δ ἡυιτιρ ὀον μῖζ Δζυρ ὀά τεαζλάὸ, Δζυρ
 ράζβἰο ἰομὸοιμῖρκεαὸ βεατὰὸ Δζυρ ρλάιντε
 Δο, Δζυρ μο κύριμεαυαρ Δη ὀευθηα leo.
 Ζηλυαριεαρ Φιονν Δζυρ Δ κύριμεαὸτα, Δζυρ ἡί
 η-δαίτμῖρτεαρ ρζευλυιζεαὸτ ὀρητὰ ζο ράηζα-
 ὀαρ ζυρ Δη η-βηυζ ὀρ ὀόηηη, Δζυρ τάιηιζ
 φέιν Δζυρ Δ ἡυιτιρ Δ ὀ-τίρ. Ἰαρι ρην
 κύριεαρ Φιονν τεαὸτα ζο τεαζ Δονζυρα Δη

ἔμοσθα ὄψυδσῆμαὸ κατὰ ἀπὶ Ὀθιαρμυιο Ο
 Ὀθιυῖνε.

32. “Cρευο ἀ ὀευηφασφα υιμε ρύτο, ἀ
 Ορζαπ?” ἀπὶ Ὀθιαρμυιο. “Ὁ ὀευηφασ
 ἀμαον κατ̄ ροζαίλτε ρεολρζαοίλτε το ἔαβδαιτ
 ὀοίβ, ἀζυρ ζαν εαέλαδ̄ βεατ̄αὸ το λέιζιον ἀρ
 ὀιοβ̄ ζαν ἡαριβ̄αὸ,” ἀπὶ Ορζαπ.

33. Ἀπὶ ἡαρισθ ἀπὶ η-α ἡάριαδ̄ ἡο ἐηιζ̄
 Ὀθιαρμυιο ἀζυρ Ορζαπ, ἀζυρ το ζ̄αβ̄αοαπ ἀ
 ζ-αοιῖκορπα ἡα ζ-αυλαῖοῖτ̄ιβ̄ ἀπὶ ζαίρζε
 ἀζυρ κοῖηαιε, ἀζυρ το ζ̄λυαιρεαοαπ ἀη ὀά
 ἔρεινῆίλεαὸ ρῖη το λάτ̄αιπ ἀη κοῖηλαιηη ρῖη,
 ἀζυρ ἡρ μαίρζ βεαζ ἡά ἡόριάν βυιῖοηε ἀζ ἀ
 ὀ-τάιηιζ ἀη ὀιαρ ὀεαζ-λαοὸ ρῖη ρά ρ̄ειρζ.
 Ἀηη ρῖη ἡο ἔεαηζαίλ Ὀθιαρμυιο ἀζυρ Ορζαπ
 τεορῆαηα ἀ ρζιατ̄ ἡα ἔέιλε ζο ηαδ̄ η-ὀείλεο-
 ἔαιοίρ ἡε ἔέιλε ραη ζ-κατ̄. Ἰαρ ρῖη ὄψυδ-
 σῆμαὸαπ κατ̄ ἀπὶ ρ̄ηιοηη, ἀζυρ ἀηη ρῖη ἀ
 ὀυβ̄ηαοαπ ελαηα ἡιζ̄ Ἀλβαν ζο ἡαδ̄ραοαοιρ
 ρ̄έηη ἀζυρ ἀ μυιητιρ ὀο κοῖηαιαδ̄ ἡιυ ἀπὶ ὀ-τ̄ύιρ.
 Τάηζαοαπ ἀ ὀ-τίρ ἀ ζ-αευοόιρ, ἀζυρ το
 ζ̄λυαιρεαοαπ ἀ ζ-κοιηηε ἀζυρ ἀ ζ-κοῖηὸάίλ
 ἀ ἔέιλε, ἀζυρ ἡο ζ̄αβ̄ Ὀθιαρμυιο Ο Ὀθιυῖνε
 ρύτ̄α, τρῖοτ̄α, ἀζυρ τάρρα, ἀἡαίλ ὀο ἡαδ̄ραὸ
 ρεαβ̄αε ρά ἡῖη-ευηαίβ, ἡό ἡιολ ἡόρῖ ρά ἡῖη-
 ἡαρζαίβ, ἡό ἡαε τίηε τρ̄έ ἡόηητ̄ρ̄έυο αοορ̄αδ̄;
 ζυρ̄αβ̄ ἐ ρῖη ρζαοίλεαὸ ἀζυρ ρζαηηηαὸ ἀζυρ

ρζαιρεαὸ τυζ αν οιαρ θεαζ-λαοὸ ριν αν να
 h-αλλμυρὰαιβ, ζο ναὸ n-θεαὸαιὸ φεαρ ινηρτε
 ρζεὶλ ινὰ μαοιὸτε μὸιρζήοιὸν αρ οιοβ ζαν
 τυιτιμ με Θιαρμυιο αζυρ με h-Ορζαρ ρυλ
 τάοιγ αν οιοὸε, αζυρ οο βάοαρ φέιν ζο
 ρλεαίμαιν ρλάνὸρευὸτὰὸ ζαν ρυλιυζὰὸ ινὰ
 φοιρὸεαρζαὸ ορητὰ. Οο ὀονηαιρ ριονν να
 μὸιρευὸτὰ ριν, ο'ρὶλλ φέιν αζυρ α μυντιρ
 beul να ραιρρζε αμαὸ, αζυρ νί h-αιτμρτεαρ
 ρζευλιυζεαὸτ ορητὰ. ζο ροὸταιν ζο Τιρ ταιρρ-
 ζιρ μαρ α ραιβ buime φηιιν. Οο ὀυαὸ
 ριονν οὰ λάταιρ ιαρ ριν, αζυρ βα λύτζάιρεαὸ
 ροιμε ί. Ρο ινηρ ριονν ράτ α ταιρζ αζυρ ο
 τυρμυρ οον ὀαιλλιζ ὀ τυρ ζο οειρεαὸ, αζυρ
 αὸβδαι α ιμρεαράιν με Θιαρμυιο Ο Θηυίβνε,
 αζυρ ζυρμαβ ο'ιαρμαιοὸ κοίηαιρλε υιρρηρ τάι-
 οιγ ρέ φέιν οον ὀορ ριν, αζυρ νάι β-φείοιρ
 le νεαρτ ρλυαίζ ινὰ ροὸραιοε buaὸ οο
 βρειτ αιρ muna m-beυρρὰὸ οραιοιὸεαὸτ
 αίμáιν αιρ. “Ραὸρὰορὰ leaτ,” αρ αν ὀαι-
 λεαὸ, “αζυρ ιμεοριαὸ οραιοιὸεαὸτ αιρ.” Βα
 λύτζάιρεαὸ ριονν οε ριν, αζυρ φαναρ ο
 β-ρὸὀαιρ να ὀαιλλιζε αν οιοὸε ριν, αζυρ
 ὀιννεαὸοαρ ιμτειαὸτ αρ n-α ιμάρὰ.

34. Νί h-αιτμρτεαρ α n-ιμτειαὸτὰ, ιομορ-
 ρο, νό ζο ράηζαοοαρ βρυζ να βόιinne; αζυρ
 οο ὀυιρ αν ὀαιλλεαὸ βραιοὸτ οραιοιὸεαὸτὰ

timcioll fhinn aghur na Féinne, go nac maid
 fior ag fearaidh Éimionn a m-beit ann. Dob
 é an lá moime rin do rghar Orghar le Diai-
 muio, aghur tárla do Thiamuio beit ag
 reilz aghur ag fiadac an lá ceutha. Ro
 foillrigead rin don cáilliz, aghur mo cuir
 foluadain thioideadca fúite .i. uilleoz
 báioce, aghur poll ina lári, a g-cormuilead
 bhón muilinn, gur éiriz me gludiread
 na gaoite glan-fudime go n-veadaió ór cionn
 Thiamuio, aghur gádar agá dimriuad
 trér an b-poll do beairaidh nime, go n-veárr-
 na oiozbdail mo móri don cúrad a mearz a
 arin aghur a éioio, go nac maidh uil ar aize
 me méio an anrórlainn rin; aghur ba beaz
 zac olc dá o-táioiz maidh ar o'feucain an
 uilc rin. Ir é mo rmuadinead ina imeanmoin
 do, muna o-tigead gur an cáillead o'amar
 trér an b-poll mo bá ar an uilleoiz, go
 o-tiobhadh rí a bá ar an látdair rin; aghur
 mo luio Thiamuio ar a óruim aghur an za
 vearz ina láim aize, aghur mo cáit urcari
 áturad úrimhairioz don gá, gur amar trér
 an b-poll an cáillead gur cuic marb ar an
 látdair. Ro oitceannuiz Thiamuio ar an
 látdair rin í, aghur beirear a ceann gur
 o'ionnraioz do donghar an bhioza.

35. Ro éμιζ Όιαμμυο ζο μοδ άμ η-α
 μάραδ, άζυρ πο έμιζ Δονζυρ, άζυρ πο έυαιό
 μαρ α μαιβ Φιονν, άζυρ ο'φιαρμυιζ όε
 αν η-οιονζηαδό ρίτ le Όιαμμυο. Δ ουβαιρ
 Φιονν ζο η-οιονζηαδό ζιό βέ νόρ α η-οιονζ-
 ηαδό Όιαμμυο ί. Ανν ρην πο έυαιό Δονζυρ
 μαρ α μαιβ μιζ Έμιοιην ο'ιαρμυαιό ρίτε οο
 Όηιαμμυο, άζυρ α ουβαιρτ Κορμαδ ζο
 ο-τιοβμαδό ρην οο. Ro έυαιό Δονζυρ άμρ
 μαρ α μαιβ Όιαμμυο άζυρ Ξράηηηε, άζυρ
 ο'φιαρμυιζ οο Όηιαμμυο αν η-οιονζηαδό ρέ
 ρίτ με Κορμαδ άζυρ με Φιονν. Δ ουβαιρτ
 Όιαμμυο ζο η-οιονζηαδό οά β-φαιζεαδό ρέ ηα
 κομήτα ο'ιαρμυαδό ομρτα. “Ορμυο ιαο ηα
 κομήτα?” άμ Δονζυρ. “Αη τμυαδα ceυο,
 άμ Όιαμμυο, “πο βά άζ μ'ατδαιρ .ι. τμυαδ
 ceυο υί Όηυιβηε, ζαν ρεαλζ ιμά ριαδδά οο
 όευνδαιη ο'φηιοιην ανη, άζυρ ζαν έιορ ιηα
 έάηη οο μιζ Έμιοιηη; άζυρ τμυαδα ceυο
 βεηηηε Όαμμυρ .ι. Ουβάδαιρη α Λαιζηοιβ μαρ
 κομήτα όδαιη ρέηη ό φηιοιηη, όμρ ιρ ιαο ηα
 τμυαδαιόε ceυο ιρ ρεάμρ α η-Έμιοιηη : άζυρ
 τμυαδα ceυο Ceρe Χορμυαιηη ό μίζ Έμιοιηη
 μαρ ρρρié με η-α ηηζηη, άζυρ ιρ ιαο ηα κομήτα
 le η-α η-οευνφαιηη ρίτ μμυ.” “Αη η-βιαδόρ
 ρίτεαδ leρ ηα κομήταιβ ρην οά β-φαιζτεά
 ιαο?” αν Δονζυρ. “Οο βυό υρδαιοε λιοη

ρίτ το θεუნδῆν ἰατ ρύο σ'ἰάξαιλ," ἀπὶ Ὀδιμμοῦ. Ῥο ἕλυαιρ Δονζυρ λειρ να ρζευλαῖβ ρην μαρ ἁ ραιβ ριζ Ἐπιμονν ἄζυρ φιονν, ἄζυρ ρυαιρ ρέ να κοῖτᾶ ρην υατᾶ ζο h-uile, ἄζυρ οο ἡδιτεδουαρ το ἀν μέρο το ριζνε ἀν ἴαιο το βί ρέ ἴά ἔειλτ ἀρ ρεαὸ ρέ βλιαῶδαν δευζ, ἄζυρ τυζ Κορμαδ ἁ ινζιον οἰλε μαρ ἡνδοι ἄζυρ μαρ βαινκέιλε σ'ἴφιονν το ἔιονν λείζιον το Ὀδιμμοῦ, ἄζυρ το ριζνιοσδρ ριοτῆάν εατορρα ἀἡλαιο ρην; ἄζυρ ἰρ ἔιονδσ ινδρ ἴαιὸ Ὀδιμμοῦ ἄζυρ Ζηδῖννε, ἁ Ῥάτ Ζηδῖννε ἁ σ-τριυῆδ ceυσ Cheire Chorrδαινν ἁ β-ἴαδ ὁ φιονν ἄζυρ ὁ Chorrμαδ. Ἀνν ρην το ρυζ Ζηδῖννε ceδῆρρῖν ἡδ ἄζυρ δον ινζιον το Ὀδιμμοῦ .ι. Ὀοννχαδὸ, Εοχαδὸ, Κολληδ, Σεἰλβῆεαρῖαδ, ἄζυρ Ὀρμυμε; ἄζυρ τυζ τριυῆδ ceυσ βειννε σδἡμυρ .ι. Ουβῆδρην ἁ Λαιζνῖβ, σον ινζιν, ἄζυρ ρο ἔμυρ βρυζδαιὸ, βιαῶτᾶδ, ἄζυρ βαν-όζλαδ ἄζ ροζνδἡν ὀι ἀνν. Ῥο βᾶσδρ ἄζ κοῖτᾶλ να ριοτῆάνδ δῆδ ἴασδ ρε ἔειλε, ἄζυρ ἁ σειρεαὸ σδαινε ναδ ραιβ ἁ ζ-κοῖδαιρρην ρυρ ρεαρ βδ ἡὸ ὀρ ἄζυρ ἀρρζεαδ, βυαρ ἄζυρ βότᾶιντε, σρὸ ἄζυρ σρεαδᾶ, ἡνᾶ Ὀδιμμοῦ.

36. Ἀνν ρην το λαβδρην Ζηδῖννε λε Ὀδιμμοῦ δον το λαετῖβ, ἄζυρ ἰρ ἔ ρο ρᾶιὸ, ζο m-βδὸ ἡδρην σόῖβ μέρο ἁ μυντιρρε ἄζυρ

τριμμε δ ο-τεδζλδλζ, δζυρ ζδλν δοιηδλμιοιη
 δρ δ ζ-δαίτεδλν, δζυρ ζδλν δλ οιδρ το
 β'ρεδρρ δ η-έριμνν το βειτ ινα ο-τεδζ .ι.
 Κομμαδ μαδ Διρτ δζυρ φιονν μαδ Chuιδλλλ.
 “Cρευο φά η-δβριδνν τυρδ ριν, δ Ζηιάννε,”
 δρ Οιδρμυιο, “δζυρ ιδο ριν ινα ηδλννοιβ
 δζαμρδ?” “βυο ιηδλτ λιομρδ,” δρ Ζηιάννε,
 “φλεδò το δδβδλρτ οοίβ δρ δορ ζο η-βδò
 η-δληρδλρε leo τυρδ έ.” “Ιρ ceδò λιομ
 ρδ ριν,” δρ Οιδρμυιο. “Μαίρεδò,” δρ
 Ζηιάννε, “cuιρε ριορ δζυρ τεδòτδ δ
 ζ-ceδνν τ'ινζινε οά ηάò λεί φλεδò οιλε το
 δομòρδò δρ ηοò ζο η-βευρρδμδοιρ ηιζ
 έριμνν δζυρ φιονν μαδ Chuιδλλλ οά τεδζ,
 δζυρ ηί ρεδρ ηδò δνν το ζευβδò δ οιοηζ-
 ηδλν ο'ρεδρ-δέιλε.” Ro cιννεδò δλν δοι-
 δλρλε ριν leo, δζυρ το βί δλν οά φλειò κομòρ-
 ταιρ ριν δζ Ζηιάννε δζυρ δζά η-ινζιν οά
 η-οεδρυζδò δ ζ-ceδνν βλιδòηδ; δζυρ δ
 ζ-ceδνν ηδ ηδεδ δζυρ ηδ η-δλμρρε ριν ηο
 cuιρεδò ριορ δζυρ τεδòτδ δρ ηιζ έριμνν
 δζυρ δρ φιονν ηδδ Chuιδλλλ, δζυρ δρ
 ρεδòτ ζ-δατδλβ ηδ Ζηδλτ'ρειννε, δζυρ δρ
 ηηδλτλβ ηδ η-έριμνν δρ δευοηδ, δζυρ ηο
 βάοδρ βλιδòδλν óη λó ζο δέιλε δζ δαίτεδλν
 ηδ φλειòδ ριν.

37. Ζιò τρδ δòτ, δλν οιοòδε οέιζεδλνδò οον

ἔλιαθῶαι, πο βὰ Ὀδαρμυρο Δ Ράτ Σηρίννε
 ινα ἄοολα; Δζυρ το ἄυαλα Ὀδαρμυρο ζυτ
 ζαῶαι τρέ η-α ἄοολα ραν οἰῶε, Δζυρ πο
 βῖοῶ ριν Ὀδαρμυρο Δρ Δ ἄοολα, ζυρ μυζ
 Σηρίννε Διρ Δζυρ ζυρ ἄυιρ Δ τὰ λῶιη ινα
 ἄιμῶιλλ, Δζυρ πο ρῖαρρῖυῖζ ὅε ερευο το ἄον-
 ναιρ. “ζυτ ζαῶαι το ἄυαλαρ,” Δρ Ὀδαρ-
 μυρο, “Δζυρ ιρ ιοηζηα λιομ Δ ἄλορ ραν οἰῶε.”
 “Σλῶν ἄοῖμευοτα οἰτ,” Δρ Σηρίννε, “Δζυρ
 ιρ ιαο τυαῶα Ὀέ Ὀδανη το ζῆνί ριν οἰτρα
 ταρ ἄεανη Δονζυρα Δη ἔμοζα, Δζυρ λυῖζ Δρ
 η-ιομῶαιῶ Δρῖρ.” Σῖῶεαῶ νῖορ ἄυιτ ἄοολα
 ρυαη Δρ Ὀηδαρμυρο Δη τῖαῶ ριν, Δζυρ το
 ἄυαλα ζυτ Δη ζαῶαιρ Δρῖρ. Ὀο ζῖορῖυῖζ ριν
 Ὀδαρμυρο, Δζυρ τοβ ἄιλ λειρ ουλ ρά ἄεανη
 Δη ζαῶαιρ. Ὀο μυζ Σηρίννε Διρ ζυρ ἄυιρ
 ινα λυῖῶ Δη τοαηα η-υαη ἔ, Δζυρ Δ ουῆαιρτ
 ναρ ἄυιῆε ὅο ουλ ρά ζυτ ζαῶαιρ ραν οἰῶε.
 Ὀο λυῖζ Ὀδαρμυρο Δρ Δ ιομῶαιῶ, Δζυρ πο
 ἄυιτ Δ ἄοιρῶιμ ρυαη Δζυρ ράμῶῶοοαλτα Διρ,
 Δζυρ ιρ ἔ ζυτ Δη ζαῶαιρ το ὀύιρῖζ Δη τῖεαρ
 υαη ἔ. Τάιμῖζ Δη λά ζο η-α λάντρωιλλρε Δη
 ταν ριν, Δζυρ Δ ουῆαιρτ, “μῶῶραο ρά ζυτ
 Δη ζαῶαιρ ὀ τὰ Δη λά Δηη.” “Μαιρεαῶ,”
 Δρ Σηρίννε, “ῆειρ Δη Μόρμλλταῶ.ι. ἄλοῖῶεαῖη
 Μηδανηάη, μιοτ, Δζυρ Δη ζα ὀεαρζ.” “Νι
 ῆευρραο,” Δρ ρέ, “ἄῶτ ῆευρραο Δη ῆεαζ-

ΔΙΛΤΑΔΕ ΔΖΥΡ ΔΝ ΞΑ ΒΥΙΘΕ ΔΜ ΛΑΙΜ ΛΙΟΜ,
 ΔΖΥΡ ΜΑΘ ΔΝ ΟΥΙΛΛ ΔΡ ΪΛΑΒΗΡΑ ΔΜ ΛΑΙΜ ΟΙΛΕ.”

38. ΔΝΝ ΪΝ ΜΟ ΞΛΥΔΡ ΘΙΔΡΜΥΙΟ Ο ΚΑΤ
 ΞΗΡΑΙΝΝΕ ΔΜΑΔΕ, ΔΖΥΡ ΝΙ ΘΕΔΡΜΝΑΘ ΟΙΜΥΡΕΔΙΗ
 ΙΝΑ ΟΜΥΝΙΘΕ ΪΡ ΞΟ ΜΑΙΝΙΞ ΞΟ ΜΥΛΛΑΔΕ ΘΕΙΝΝΕ
 ΞΥΛΒΑΙΝ, ΔΖΥΡ ΘΟ ΪΥΔΡ ΪΦΙΟΝΝ ΜΟΙΜΕ ΔΝΝ ΞΑΝ
 ΔΟΝ ΘΥΙΝΕ ΙΝΑ ΪΔΡΜΝΑΘ ΙΝΑ ΝΑ ΟΥΙΘΕΔΕΤΑ.
 ΝΙ ΘΕΔΡΜΝΑ ΘΙΔΡΜΥΙΟ ΒΕΔΝΝΑΔΕΘ ΔΡ ΒΙΤ ΘΟ,
 ΔΕΤ ΜΟ ΪΔΡΜΥΙΞ ΘΕ ΔΝ Ε ΜΘ ΒΑ ΔΞ ΘΕΥΝΔΙΗ
 ΝΑ ΪΕΙΛΞΕ ΪΝ. Δ ΘΥΒΔΙΡΤ ΪΦΙΟΝΝ ΝΑΡ Β'Ε,
 ΔΘΘ ΒΥΙΘΕΔΝΤΡΛΥΔΞ Θ'ΕΙΜΙΞ ΔΜΑΔΕ ΤΑΡ ΕΙΡ
 ΜΕΔΘΔΙΗ ΟΙΘΘΕ, “ΔΖΥΡ ΤΑΡΛΑ ΛΟΡΞ ΜΥΙΘΕ
 ΔΙΛΤΑ ΔΡ ΞΑΘΔΡ ΘΑΡ ΝΞΑΘΡΑΙΒΗΝΕ, ΔΖΥΡ Ε
 ΪΞΑΟΙΛΤΕ ΜΕ Ν-ΔΡ Ξ-ΟΙΡ, ΞΟ ΝΑΡ ΪΕΥΘΡΑΘ Δ
 ΞΑΒΔΑΙΛ Ο ΪΟΙΗ ΙΛΕ. ΪΡ Ε ΤΟΡΘ ΒΕΙΝΝΕ ΞΥΛ-
 ΒΑΙΝ, ΙΟΜΟΪΜΟ, ΤΑΡΛΑ ΜΟΙΜ ΔΝ ΝΞΑΘΔΡ, ΔΖΥΡ
 ΪΡ ΘΙΟΜΔΟΙΗ ΤΟΙΡΞ ΝΑ ΪΕΙΝΝΕ ΘΑ ΛΕΔΝΔΜΔΙΗ;
 ΟΙΡ ΪΡ ΜΙΝΙΘ ΜΟΙΜΕ ΪΟ ΜΟ ΟΥΔΙΘ ΪΕ ΥΔΤΑ, ΔΖΥΡ
 ΜΟ ΜΑΡΒΑΘ ΟΑΘΞΑΘ ΟΞΛΑΔΕ ΘΟΝ ΪΘΕΙΝΝ ΜΥΡ ΔΡ
 ΜΑΙΘΙΗ ΔΝΙΥ. ΔΤΑ ΪΕ Δ Ν-ΔΞΔΙΘ ΝΑ ΒΕΙΝΝΕ
 ΔΝΟΙΡ ΟΥΞΔΙΝΝ ΔΖΥΡ ΔΝ ΪΘΙΔΝΝ ΔΡ ΤΕΙΤΕΔΘ
 ΜΟΙΜΕ, ΔΖΥΡ ΪΔΞΒΑΜΔΟΙΡΝΕ ΔΝ ΤΥΛΑΔΕ ΪΟ ΘΟ.”
 Δ ΘΥΒΔΙΡΤ ΘΙΔΡΜΥΙΟ ΝΑΔΕ ΜΑΔΕΡΑΘ ΪΕ ΟΝ
 ΤΥΛΑΙΞ ΜΕ Η-ΕΔΞΛΑ ΜΟΙΜΕ. “ΝΙ ΟΙΡ ΘΥΙΤΡΕ
 ΪΝ ΘΟ ΘΕΥΝΔΙΗ, Δ ΘΗΙΔΡΜΥΙΟ,” ΔΡ ΪΦΙΟΝΝ,
 “ΟΙΡ ΔΤΑΘΙ ΪΑ ΞΕΔΡΑΙΒ ΞΑΝ ΪΕΔΛΞ ΜΥΙΘΕ ΘΟ
 ΘΕΥΝΔΙΗ.” “ΟΝΕΥΘ ΔΝ ΪΑΤ ΪΑΡ ΟΥΙΡΕΔΘ ΝΑ

ζεαρὰ ριν ορημ?” ἀρ Όιαρμυρο. “Inneo-
ραορα ριν ουιτ,” ἀρ Φιονν.

39. “Λά n-αnn οά ο-τάριλα οάm βειτ Δ
n-Δλμυιν λεατάνmόιρ Λαιζεαnn, Δζυρ ρεαότ
ζ-αάτa na ζηάιτφείnne αm τίmόιoll, τάιnιζ
βpαn βeaζ O βυαόάiν αpτεαó, Δζυρ
ο'φιαρρuiζ όiοmρα nάp έuiμiν λιom ζυρ oom
ζεαραιβ ζαn βειτ οειó n-oióέαóα Δ n-oiαιζ
Δ céile Δ n-Δλμυιν ζαn βειτ oióέ ina h-euζ-
mυιp; Δζυρ ní έάpιλαοαp na ζεαρὰ ριν άp
αon ουine oon φήiνn αóτ oρημ φέiν αm
αonαρ. Oo έυαóοαp an φηiαnn αpτεαó oon
píoζ-halla an oióέ ρiν, Δζυρ níοp φαν αon
ουine αm φoάiρpε αóτ τ'άάiρ Δζυρ βeaζán
ο'έiζpιβ Δζυρ ο'ollάiνnαιβ na φέiνne, Δζυρ
άp ζ-coiνte Δζυρ άp nζαóοiρ. Ro φιαρρui-
ζεαρ φέiν οά pιαιβ αm φoάiρ an pάάτ τpιν cá
pαóφamαoiρ άp αoióέαóτ na h-oióέ ρiν. Δ
ουβαιpτ τ'άάiρpε .1. Oonn O Oonnehuóα,
ζo ο-τιoβpαó αoióέαóτ na h-oióέ ρiν οάm.
'Oά m-βαó έuiμiν λεατpα, Δ φηiνn,' άp
Oonn, ' an uαιp oo βάóαppa άp φoζάιλ Δζυρ
άp φopφuaζpιαó uαιτ φέiν Δζυρ όn β-φέiνn,
έάpιλα Cpóónuιt iηζiοn Chυppaiζ λιpe uαιm
τοpπιαó, Δζυρ pυζ pί ζειn mίn άλuiνn mίc oon
tpom-έoiρpíέαρ ρiν, Δζυρ pio ζλάc Δonζυρ an
βpοζα άp mac ρiν οά oiλεάmáiν uαιm. Oo

ριγζ Cιόρνιτ μαc οίλε ινα όιδιζ ριν το Roc
 ιίac Όθίocαιν, αζυρ μο ιαριι Roc οριμρα αν
 μαc ριν το ζλαcαό, αζυρ μο ιίac ρέιν αζ
 Δονζυρ, αζυρ ζο ο-τιοβριαό ριόινν ναονβαιρ
 ζαάc νεοιν αζ τεαζ Δονζυρα. Δ ουβαριρα
 ναάcαρ άιυβε λιom μαc αν ιιόζαιό το ζλαcαό,
 αζυρ μο άιυρεαρ ιμριόε αρ Δονζυρ αν μαc
 ριν το ζλαcαό αρ όαλταάυρ. Ro ζλαc
 Δονζυρ ιίac αν ιιόζαιό, αζυρ ιί ρυιλ τριάτ ό
 ροιν ιλέ ναc ζ-άιυρεαό ριόινν ναονβαιρ ζο
 τεαζ Δονζυρα ράm άομαιιρε. Δάτ άεana,
 ιί ρεαcαρ le βλιαόαιν e, αζυρ το ζευβam-
 αοιο Δ β-ρυιλμίο άnn ρο Δοιόεάτ να
 h-οιόάε άnoάτ άnn.'”

40. “Ro ζλυαιρεαρ ρέιν,” το ιιάιό ριονν,
 “αζυρ Όonn Δ h-αιάλε ριν ζο τεαζ Δονζυρα
 αν βροζα, αζυρ μο βάόαιιρε άριτιζ αν οιοάε
 ριν, Δ Όηιαριμυιο,” αρ ριονν, “αζυρ μο βά
 cιον μόρι αζ Δονζυρ οριτ. Ro βά μαc αν
 ιιεάάταιιε Δ ζ-άοιιλυαοαρ leατ αν οιοάε ριν,
 αζυρ ιί μό αν cιον μο βά αζ Δονζυρ οριρα
 ιιά αν cιον μο βά αζ μυιιτιρ Δονζυρα αρ
 ιίac αν ιιεάάταιιε, ζο ιιαιβ ροιμαο μόρι αρ
 τ'άάαιρ ρά n-Δ άιονν ριν. Νίοι β-ραοα ινα
 όιδιζ ριν ζυρι έιιιζ βρυιζεαν ιοιρ όά άοιν
 οοιν άοναιβρε τιμάοιιι βιο βρυιρε μο cαιάεαό
 άυca, αζυρ μο άειάιοαρι ιιιά αζυρ ιιον-

οδοινη μομπρα, ζυρι έιριζιοσδαρι κάτ τά ζ-συρι
 ό έείλε. Το έυαιό μας αν μεαότταιη ιοιη
 όά ζλίυν τ'αόταηρα αζ τειτέαό μοιήν να
 conαιβ, αζυρ τυζ ιέ φάρζαό φοιριτλ φειόμ-
 λάιοιη τά όά ζλίυν αη αν λεαηβ, ιοννουρ ζυρι
 ήαηβ το λάτταη έ, άζυρ το τειλζ φά έοηαιβ
 να ζ-con έ. Ιαη ρην τάιηιζ αν μεαότταιη,
 αζυρ το ρυαη α ήαε μαηβ, ζυρι λέιζ έιζεαήν
 φάσα φιοηέημαζ άρ. Τάιηιζ τομ λάτταη φέη
 ανη ρην, αζυρ ιρ έ ηο ηάιό; 'Νί φηιλ ραν
 τεαζ ρο αηοότ ουιη ιρ μεαηα το ρζαη ηηρ
 αν η-βηηιζην ρο ηά μέ φέη, όηη ηί ηαιβ
 το έλοηηη αζαη αότ αση ήαε αηήαηη, αζυρ το
 μαηβάό έ; αζυρ ειοηνουρ το ζεηβάσ έηηε
 ηαηηε, α φηηηη;" Α ουβαηηηα ηηρ α ήαε
 σ'φευέαηη, αζυρ τά β-φηηζεαό ηηαη ηηαεαίλ
 ηά ισηζαη con αηη ζο σ-τιοβηαηηηη φέη έηηε
 το ανη. Ρο φευέαό αν λεαηβ, αζυρ ηίοη
 φηίτ ηηαη ηηαεαίλ ηά ισηζαη con αηη. Αν
 ηηη ηο έυηη αν μεαότταιη ηηηε φά ζεαηαιβ
 αόα αζυρ αηόηηιλλτε σηηοηα σηηαοηόεαότα
 ηηηα σ-τυζαηηηη ηιοη το εια ήαηβ α ήαε
 σ'ιαηηηαη φέη ηηέέιολλ αζυρ ηηηηε το έαβαηηη
 έηηαη, αζυρ σ'ιοηηηαη ηο λάηηα, αζυρ ηο
 έυηηεαη η'όηηοόζ φάη όέηο φηηε, ζυρι φοιλλ-
 ηηζεαό φηρ φηηεολάέ όαηη .ι. τ'αόταηηηε το
 ήαηβάό ηηηε αν μεαότταιη ιοιη α όά ζλίυν.

Ro tairgear féin éiric uaim ann an uair ro
 foillriúeasó rin uaim, agus ro óiult an meac-
 tairie rin; gurab éirgean uaim a innrin ro
 gurab é t'atairre ro mairb a mac. A uib-
 airc an meactairie nac maib ran teagó uime
 uairab ura éiric ro tairc iná t'atairre;
 úir go maib mac airge féin arciú, agus nac
 ngeobasó éiric ar bit acó turra ro tairc
 uair a óa óoir agus a óa glúin ro, agus go
 maicreosó ré a mac óa léirreosó ré turra
 rlan uair. Fhearrgur dongur tair an úir-
 uair ro leir an meactairie, agus ro bmeac-
 airc t'atair an ceann ro bain ve nó gur
 uairreara óa úirum é. Ann rin táirge an
 meactairie air agus rlat uairbte uairre-
 eacó a airge, agus ro buair a mac uon t-ruir
 rin go n-uairreara muc maol glair gan éuar
 gan eairball ve, agus a uairc; 'Cuirre
 fá gearraib tu gurab ionann ma rairge
 uairre agus ro Uairreara O Uairre, agus
 gur leat a uairreara fá uairre.' Ann rin
 o'uirge an uair ina gearra agus buairre
 beul an uairre ara. An uair ro éuar
 dongur na gearra rin óa gur oirra, ro
 uair tu fá gearraib gan rairre uair ro
 uairreara go bair, agus ir é an uair ro uair
 beinne gurra, agus ní óoir uairre ara

Δι αν τυλαϊζ ρο ριρ.” “Νί ραιβ ριορ να
 ηζεαρ ριν Δζαμρα ζουηζε ρο,” Δι Όιαρμυιο,
 “Δζυρ νί ρύιζρτό μέ αν τυλαό ρο Δι Δ εαζλα
 νό ζο σ-τιζιό ρέ σομ ιοηηραϊζιό, Δζυρ ράζρα
 θρην Δζαμ Δ β-ρσόαιρ μιο αν έυιλλ.” “Νί
 ράζρασ,” Δι ριονη, “όιρ ιρ μιοι ρο έυαιό
 αν τοιρ ρο όι ροιμε ρο.” Ρο ζλυαιρ ριονη
 ροιμε Δ η-αιόλε ριν Δζυρ ράζβαρ Όιαρμυιο
 να υαόα Δζυρ ινα Δοηαι Δι μυλλάό να
 τυλά. “Όο βειρμ μο βρμαόαιρ,” Δι Όιαρ-
 μυιο, “ζυρ σομ μαρβαόρα σο ριζοιρ αν
 τ-ρεαλζ ρο, Δ ριονη; Δζυρ μαρ ανη ατά Δ
 η-σάν σάμ βάρ σ’ράζαι, νί ρυι ρειόμ Δζαμ
 Δ ρεαόηαό σον έοι ρο.”

41. Τάιηιζ αν τοιρ ράν αμ ριν Δ η-Δζαιό
 να βειηηε ανίορ, Δζυρ αν ρηιανη ινα όιαζ.
 Ρο ρζαοιλ Όιαρμυιο μαό αν έυιλλ σά η-έιλλ
 ινα έοιηηε, Δζυρ νί όεάρηνα ριν ταρβε όο,
 όιρ νίορ ραν ρί ριρ αν τοιρ, Δζυρ ρο ιμόιζ
 ροιμε. Δ συβαρτ Όιαρμυιο, “Ιρ μαρηζ
 ηαό η-σειηεανη κοιμαρλε σεαζ-ιηηά, όιρ Δ
 συβαρτ ζράιηηε ριομ Δ μοό-όάιλ να μαρση
 ανη αν Μόραλλταό Δζυρ αν ζα σεαρηζ σο
 έαβαρτ ριομ.” Ιαρ ρηη ρο έυιρ Όιαρμυιο
 Δ βιζ-ιηευρ σαιό-ζεαλ σοιηη-ιοηηαηαό Δ
 ρυαιόηιο ρίσοα αν ζαοι βυιόε, Δζυρ τυζ ροζα
 αν υρέαιρ σον μιοι, ζυρ βυαι Δ ζ-σεαρτ-ιάρ

Δ h-αιζτε Δζυρ Δ h-ευοαιν ι; ζιόεαδò νίοι
 ζεάρι δον ρυιβε ινντε, Δζυρ ní òεάρινα
 ρυιλυζαδò ινά φοιηòεαριζαδò υιρηε. Βα ιηιρòε
 μεαημα Θηιαριμουα ρη, Δζυρ Δ h-αιτλε ρη
 ριο τάρηαιηζ αν θεαζ-αλλταδò Δρ Δ τρυαλλ
 ταιρζε, Δζυρ το βυαίλ λάνβυιλλε òε Δ η-οριυιη
 αν τυιρς ζο míλεαδòτα μεαριάλμα, ζο νάρι
 ζεάρι δον ρυιβε ανη, Δζυρ το ριζνε òά ευιò
 τον ελοιοεαίη. Ανη ρηη τυζ αν τοιρς ριτ
 ηειηεαζλαδò Δρ Θηιαριμυιο ζυρ βαιη αν ρόò
 ριο βά ρά η-α εοραιβ, Δζυρ τάρηα μυλλαδò Δ
 εηηη ραοι, Δζυρ Δ η-έιριζιò òο τάρηα εορ Δρ
 ζαδò ταοβò τον τοιρς οε, Δζυρ Δ αζαιò ριαρ Δρ
 òειρηεαδò αν τυιρς. Ρο ζλυαίρ αν τοιρς λε
 ράηαδò αν εηυιρ ρίορ, Δζυρ νίοι ρευò Θιαρ-
 μυιο το ευιρ οι ηυρ αν ηαε ρηη. Ρο ζλυαίρ
 ροιηηε Δ h-αιτλε ρηη, νό ζο ράιηηζ Εαρ ηυαιò
 ηιρς βηαδòαιηη, Δζυρ μαρ ηάιηηζ αν ρηυτ
 ηυαδò τυζ τηι λέιηεαηηα λυτìηαηα ταηρ αν εαρ
 ανοηηη Δζυρ αναλλ, Δετ νίοι ρευò Θιαρμυιο
 το ευιρ οά οηοη ηυρ αν ηαε ρηη; Δζυρ τάιηηζ
 Δ β-ρηιτìηηζ ηα εοηαηε εευòηα ζο ηαιηηζ ζο
 η-άηο ηα βειηηε ρυαρ Δρìρ. Δζυρ Δρ ο-τεαδòτ
 ζο μυλλαδò αν εηυιρ οι το ευιρ Θιαρμυιο οά
 οηοη, Δζυρ Δρ ο-τυιτìη ηυμ λάηη το τυζ αν
 τοιρς ριτ ραηηηαε ράηηλαιοηη Δρ, ζυρ λέιηζ Δ
 Δβδò Δζυρ Δ ιοηαδòαι ηε η-α εοραιβ. Δετ

Δὲτ ἔεδνα, ἀρ ἕ-φάστῆδῆλ να τυλῆδ ὄι τυζ
 Ὀιδαρμυο υρῆδρῆ ἀτῆρδρ ὄο ἔυλ ἀν ἔλοιοῖν
 πο ἔάρηδ να λῆῖν ἀίγε, ζῆρ λῆίε δ ἡ-ἰννῆῖν
 μῆδ ζῆρ φάστῆδῆδ μαρῆδ ζδν ἀναμ ἰ, ζῆρ Ῥάτ
 να ἡ-Δῆμῆδαν ἀρμ να ἡ-ἀίτε ἀτῆδ ἀρ μῆλλῆδ
 να βεῖννε ὄ ῆοῖν ἰλέ.

42. Νῖορ ἔῖαν δ ἡ-ἀίτῆρ ρῖν ζο ὄ-τῆῖν
 φῖοῖν ἀζῆρ φῖαννα Ἐῖμῖοῖν ὄο λῆτῆρ, ἀζῆρ
 πο ἕδῆδρ ἀρῖζεδαννα ἕδῆρ ἀζῆρ βυδῖνευζδ
 ἀζ τεδῆτ ἀρ Ὀἠδαρμυο ἀν τδν ρῖν. “ἰρ
 μαῖτ ἰοῖν τυ φῆῖρῖν ρδν μῖοῖτ ρῖν, δ Ὀἠδαρ-
 μυο,” ἀρ φῖοῖν; “ἀζῆρ ἰρ τῖμῆδ ἰοῖν ζδν
 μῆδ Ἐῖμῖοῖν ὄο φῆῖδῖν ἀνοῖρ: ὄῖρ τυζδῖρ
 μαῖρ ἰμαῖτ ἀρ ἰῖοῖνδῖρ, ἀζῆρ μῖοζδ ὄεῖλῆ
 ἀρ ὄμοῖδ-ὄεῖλῆ.” “Μαῖρδῆδ, ἀτῆδ ἀρ ζ-
 κυμῆρ ὄυῖτῆρ μῖρ ὄο λῆίγεδρ, δ φῖοῖν,” ἀρ
 Ὀιδαρμυο, “ὄδ μ-ἕδῆδ ἕλ μῖοτ φῆῖν ἔ.”
 “Ἐῖοῖνδῖρ ὄο λῆίζῖρφῖοῖν ἔῖ?” ἀρ φῖοῖν. “ζο
 μαῖτ,” ἀρ Ὀιδαρμυο; “ὄῖρ ἀν τδν ζῆδῆδῖρ
 ἀν τ-ρῆοῖο ὑδρῆλ ρῖρ ρῖρ ἕῖοῖν, ζῖδ βῆ
 νεδῆ ὄδ ὄ-τῖοῖνῖδ ὄεῖδ ὄο ἕδρῆδῖν ὄο ἕῖδῆ
 ρῆ ὄζ ρῆδν ὄν ὑῖρ ζῆδῆρ ὄδ ἔῖρ.” “Νῖορ
 ἔῖλλῖρ ὑδῖν ἀν ὄεῖδ ρῖν ὄο ἔδῆδῖρ ὄυῖτ,”
 ἀρ φῖοῖν. “Νῖ ρῖορ ρῖν,” ἀρ Ὀιδαρμυο, “ἰρ
 μαῖτ ὄο ἔῖλλῆδρ ὑδῖτ ἰ; ὄῖρ ἀν τδν ἔῖδ-
 ὄδῖρ ζο τεδῆδ Ὀἠῖρ ἰῖοῖν Ὀἠοῖνδῖρ,
 ἀζῆρ μαῖτε ἀζῆρ μῖοῖνδῖρ Ἐῖμῖοῖν ὄο

ῥοδαίη, το δαίτεδαιή ῥλειθε δζυρ ῥευρα,
 τάνιζ Cαιηβηε ῤῥεαδαίη μαc Chοημαic ιήic
 Διητ, δζυρ ῥη ῤηηεαζήμυιζε, δζυρ Mηιθε,
 δζυρ Cheαημνα, δζυρ colαίηηα τεαηηα τιν-
 ηεαῖηαδα ηα Teαήηαc τιμciολλ ηα ηηυιζηε
 οηηρα, δζυρ τυζαυαη ηηί τηοη-ζάηηα όρ
 άηο αο τιμciολλ, δζυρ ηο cυηηεαυαη τεηηε
 δζυρ τεαηοαλα ιηηηε. Ro έηηυζηηηε αο
 ῥεαῖαη ιαη ῥηη, δζυρ ηοb άη ηηοτ ουλ αμαc;
 αcτ α ουβαηηηρα ηηοτ ῥαηαίηαηη αῖηηζ δζ όλ
 δζυρ δζ αοιβηεαῖ δζυρ ζο ηαcῖῥαηηη ῥέηη
 αηηαc υά υόιοζαλ οηηηα. Δηη ηηη υο cυαυαῖ
 αηηαc δζυρ υο βάcαῖ ηα τεηηηηε, δζυρ τυζαῖ
 ηηί υεαηζ-ηυαcαῖηη τιμciολλ ηα ηηυιζηε, ζυη
 ηηαῖβαῖ cαοζαο υο ζαc ηυαcαῖ υίοb, ζο
 η-υεαcαῖ αῖηηαc ζαη ῥυιηυζαυ ζαη ῥοηη-
 υεαηζαυ οηη υά η-υέη. Δζυρ ηῖ λυηηηεαc,
 λυcζάηηεαc, λάηηηεαηηηηαc, ηο βά τυῖα
 ηοηηαη αη οηcε ῥηη, α ῥηηηηη,” αῖ ῤιαῖημυηο;
 “δζυρ υά η-βαυ ί αη οηcε ῥηη υ’ιαῖηῖῥαηηηηηε
 υεοc οηη υο βεηηῖά υάηη ί, δζυρ ηίοη cόηα
 υυητ αη υαη ηηη ηηά αηοηῖ.” “Nί ῥίοη ηηη,”
 αῖ ῥηηηηη, “ηῖ ολc υο cυιηηηῖ υαηη υεοc υο
 cαβαηηητ υυητ ηηά αοη ηηc μαηc υο υευηαηη
 υυητ; όηη αη οηcε ηο cυαυαῖηῖ ληοη ζο
 Teαήηηυιζ, υο ηυζαῖηῖ ζῖάηηηηη ηηοτ υαηη
 α β-ῖαυαυηηηηε β-ῖεαῖ η-έηηηοηηηηη, δζυρ ζυη

tu féin ba féarí cóimeuota ódám uirre a
o-Teamhaidí an oíche rin.”

43. “Níorí éionntadé mire mur rin, a Fhinn,”
arí Oidhmuio; “áct zeara do éuirí Zráinne
oim, a zup ní cáillrinne mo zeara arí ór na
cruinne, a zup ní fíorí uirtre, a Fhinn, don
nó ó á n-abhair; óir ir maic mo túillearra
uait deoé do tábhairt ódám, ó á m-baó éuiríon
muot an oíche do muíne Míodadé mac Cholzáin
féadó bhuígne an éaróidáinn fáó cómaidire.
Ro bá bhuígean arí tír a zup bhuígean arí
éuiríon aize, a zup mo éaríadainz ré muí an
oimáin a zup tír muíte Inne tuile zup an
m-bhuígin mo bá arí éuiríon aize, fá cómaidir
do éinn do báin oíotra. Ro bá an féadó
ó á tábhairt amadé ar an m-bhuígin mo bá arí
tír aize, a zup tuz ré cuireadó uirtre a zup
do féadé z-caéidé na Znáitféinne uul a z
caiteam fleioe zo bhuígin an éaróidáinn.
Ro éuadáirre, tíra, a zup buioean do máitib
na féinne maile muot, do cáiteam na fleioe
rin zo bhuígin an éaróidáinn, a zup mo éuirí
Míodadé fá n-deara úir Inne tuile do éuirí
fúib, ionnuir zup leanaodar báir z-cora a zup
báir láimá don talám; a zup marí fuairí muí
an oimáin a fíorí turá beic ceangailte marí
rin, do éuirí ré taoireadé ceuo ó á muinuir

ὀϊαριαιὸ ὅο ἔινηρε. Ἀνη ριν ὅο ἔινηρε
 ἡ-ὀρῶσῶ ράο ὀέιο ριρε, Ἀζυρ ῖο ροιλλῖρῖεαὸ
 ρίρ Ἀζυρ ρίρεολυρ ὅυιτ. Ἰρ ἰ ριν υαίρ τάν-
 Ἀζυρ ρέιν ἀο ὀιαῖζ ῶο ἡρῖιζῖν ἀη ἔδορῖῖαινη,
 Ἀζυρ τυζαίρρε ἀίτνε ορῖμ Ἀζ τεαῖῖ ἔυμ ἡα
 ἡρῖιζῖνε ὀαῖη, Ἀζυρ ὀ'ρῖοιλλῖρῖιζῖρ ὀαῖη Ἰηοὸαῖ
 ῖαῖ Cholῖζαῖν Ἀζυρ ῖιζῖ ἀη ὀοῖηαιη Ἀζυρ τῖῖ
 ῖιζῖῖε Ἰηηρε τυίλε ὅο ἡεῖῖ Ἀ ῖ-ἡρῖιζῖν ἀη
 οίλεαῖν ρορ ῖηοηαιηη, Ἀζυρ ἡαῖ ἡ-ρῖαῖ ῶο
 ὀ-τιοῖρῖαὸ ὅυιηε ἔιζῖν υαῖῖ Ἀζ ἰαριαιὸ ὅο
 ἔινηρε, Ἀζυρ ὀά ἡρῖεῖῖ ῶο ῖιζῖ ἀη ὀοῖηαιη.
 Ἰαῖ ἔυαῖλαρῖα ριν ὅο ῖῖαῖβαρ ῖοῖαῖρῖεαὸ
 ἡ-ἀηηα Ἀζυρ ὅο ἔινηρ ορῖμ ῶο ἡ-ἔῖρῖιζῖὸ ὀοη
 ἰὸ ἀρ ἡ-α ῖῖαῖαῖ, Ἀζυρ ὅο ἔυαῖὸαῖρῖα ἀρ ἀη
 ἔῖ ὅο ἡῖ ἡε τῖαῖῖ ἡα ἡρῖιζῖνε ὀά ἔορῖηαιη."

44. "Ἰῖ ῖιαη ὅο ἡάῖὸαῖρῖα ἀρ ἀη ἔῖ ῶο ὀ-
 τῖαιηῖ τῖαῖρῖεαῖ ῖευῖ ὅο ῖῖηιητῖρ ῖιζῖ ἀη ὀο-
 ῖηαιη ἔυζαῖη ἀηη, Ἀζυρ ὅο ῖοῖηῖαῖαῖαῖ ἡε
 ἔέῖλε, ῶρῖ ἡαῖηεαῖρῖα ἀη ῖεαηη ὀε; Ἀζυρ ὅο
 ἔῖρῖεαῖ ἄρ Ἀ ῖῖηιητῖρῖε, Ἀζυρ τυζαῖ ἔ ῶο ἡρῖι-
 ζῖν ἀη οίλεαῖν ῖαῖ Ἀ ῖαῖῖ ῖιζῖ ἀη ὀοῖηαιη Ἀ ἡ-
 ὀάῖ ὀῖῖ Ἀζυρ ἀοῖῖῖηεαῖρῖα Ἀζυρ τῖῖ ῖιζῖῖε Ἰηηρε
 τυίλε ἡα ρῖῖαῖρῖ. Ὅο ἡαῖηεαῖ Ἀ ῖ-ῖοῖη ὀῖοῖ,
 Ἀζυρ ῖο ἔῖρῖεαῖ Ἀ ῖ-ῖοῖηῖαιηη ῖο ρῖῖεῖῖε ἰαῖ,
 Ἀζυρ τυζαῖ ἀη ῖορῖη ῖῖοῖ-ὀρῖὸα ῖῖῖηῖρῖεῖῖε
 ῶο ἡῖ ὅο ρῖηῖηεαὸ ρῖὸ-ὀῖῖα ὅο ἡῖ Ἀ ἡ-
 ρῖαῖῖηαιρῖε ἀη ῖιζῖ, ἀη ἡῖῖη ἔῖῖ. Ἀηη ριν ὅο

μιζνεαρ φαοβδιρ-έλεαρ lem έλοιόεαιη άμ
 έιμείοιλλ, άζυρ τάναζ υο έοραό μο ματα
 άζυρ μο ζοίλε ζο βρμυζην άη έαοριτάιηη,
 άζυρ τυζαρ ηα cιηη ηηη λιοη. Τυζαρ υοιτρε
 άη cοηη μαρ έοηηαριτα cορζαριτα άζυρ cόηη-
 ηηαοιότε, άζυρ υο έυημίλεαρ φυιλ ηα υ-τρι
 ηίοζ ηηη φύτ άζυρ φάν β-φείηη, άη μέτο υίοβ
 υο βί cεαηζαίλτε, ιοηηυρ ζυη λέιζεαρ λυαό-
 αιλ βαρ λάηη άζυρ cέιηεαηηα βαρ ζ-cορ άρ
 βαρ ζ-cυηυρ; άζυρ υά η-βαό ί άη οιοέε ηηη
 υ'ιαηηηφαιηηηε υεοό οητρα, α φηηηη, υο ζευβ-
 αηηη ί! ηρ ιοηηόα έιζεαη ηηρ ηηη υο βά οητρα
 άζυρ άρ φηιαηηηαίβ έηηηοηηη όηη ζ-cευο λό
 τάναζηα α β-φιαηηηυιζεαέτ ζυρ άηηυ, ηαη
 έυηηεαηηα μο cοηη άζυρ η'άηηαη α ζ-cοητα-
 βαιητ άρ υο ηοηηα, άζυρ ζαη ηεαλλ ηίοη-
 ζηάηα ηαη ηο υο υέυηαηη οηηη. ηαη άη
 ζ-cευοηα, ηρ ιοηηόα λαοό λέηοηηεαό άζυρ
 ζαηηηυόεαό ζαλλαό ζηηηευέτταό υο έυητ
 λεατηα, άζυρ ηί υά υέηηεαό υόοιβ φόρ; άζυρ
 ηρ ζεάηηη ζο υ-τιοcφαιό ηυαταρ έιζην άρ άη
 β-φείηη υοο έοηηζ, ηαό β-φάζηφαιό ηόηηάη
 ηηεαέτα άρ α λοιηζ. άζυρ ηί έυ φείη, α
 φηηηη, ηρ ηυόαηη λιοη; αέτ Οηηίη, άζυρ
 Οηηαη, άζυρ μο cοηηάηαάα υίηηε ταηηηε άρ
 έευοηα. άζυρ βιαηηηε φείη, α Οηηίη, αο

ἐάλλαιμε οὐεῖρ να φέιννε, ἀγυρ ιρ μόρι μο
 οἰτρε οἰτ φόρ, ἀ φήινν.”

45. Ἀνν ριν ἀ οὐβδαιτ Οἰζδαι, “ἀ φήινν,”
 ἀι ρέ, “ζιον ζυρ φοιζρε μο ζῆοι οὐιτρε ινά
 το Οἰδαιμυο Ο Οἰυιῖνε, νί λέιζφεδσ λεατ
 ζαν θεοὸ το ἐὰβδαιτ το Οἰδαιμυο; ἀγυρ
 το βειμυο μο βηιδάτδαι λειρ, τὰ m-βαὸ δον
 ῖρηονηρα ραν νοιῖδαν το ὀευηφὰ ἀ λειτέρο
 ριν ο’φελλ ἀι Οἰδαιμυο Ο Οἰυιῖνε, ναὸ
 ιαὸφὰδ ἀρ δατ ζιὸ βέ ἀγυinne βυὸ ἐμειρε
 λάιη, ἀγυρ ταβδαιρ θεοὸ ἐμειρε ζαν μοιλλ.”

46. “Νί h-αιτνιὸ ὀδαιηρα τοβδαι ἀι βιτ ἀι
 δαν m-βεινν ρο,” ιο ιάιὸ φιονν. “Νί ρίοι
 ριν,” ἀι Οἰδαιμυο, “ὀιη νί ρυιλ δατ ναοι
 ζ-ἐμειδαννα υαιτ δαν τοβδαι ιρ φεάρι ρίοι-
 υιρζε ἀι βιτ.”

47. Ιδαι ριν τέιὸ φιονν ο’ιονηραζιὸ δαι
 τοβδαιρ, ἀγυρ ιο ἐόζδαιβ λάν ἀ τὰ βδαι λειρ
 οον υιρζε; δατ νί μό ινά λεατ ρηιζε οε
 ιάιηιζ δαν υαιρ το λέιζ ρέ δαν τ-υιρζε τρέ n-δ
 βδαιβ ρίοι, ἀγυρ ιο ιηηιρ νάι ρευσ δαν
 τ-υιρζε το ἐὰβδαιτ ιιρ. “Οο βειμυρε μο
 βηιδάτδαι,” ἀι Οἰδαιμυο, “ζυρ οοσ ὀεοιη
 ρέιν το λέιζιρ υαιτ ἐ.” Οο ἐυαὶὸ φιονν ἀρ
 ἐδαν δαν υιρζε δαν ἀτυδαιρ, ἀγυρ νί μό ινά
 δαν ῖαισ ἐευσνα τάιηιζ δαν ταν το λέιζ τρέ

n-Δ βάραιβ έ, Δι ρμυΔινεΔό όο Δι Ξημιάννε.
 Δnn ριν μο έΔρμιαινξ Όιαρμυιο ορηΔό βοέτ
 ευζοομλαινν Δξά ράιερην ριν νο. “Όο
 βειμυρε μο βμιατάρι Δ β-ριΔόνΔιρε μ’Διμ,”
 νο μιάό ΟρξΔι, “μυηΔ υ-τυξΔιρ Δ λυΔρ Δη
 τ-υιρξε μοοτ, Δ ρηιην, ηΔέ β-ράζξφαιό Δη
 τυλΔέ ρο Δέτ τυρΔ νό μιρε.” Ό’ρill ριονη
 Δη τηεΔρ ρεΔέτ Δι Δη τοβΔι νο βίτιη Δη
 έοημιάό ριν νο μιξηε ΟρξΔι λειρ, Δξυρ τυξ
 Δη τ-υιρξε μιρ ξο Όιαρμυιο, Δξυρ Δξ τεΔέτ
 νο λάτΔιρ νο μο ρξΔι Δη τ-ΔηΔη με εολαινν
 ΌηιαρμυοΔ. Δnn ριν μο έόξβΔοΔι Δη
 ορηηξ ριν υ’ρηιαηηΔιβ έιμιοηη νο βί νο
 λάτΔιρ τηί τηοη-ξάριτά ΔόβΔλμόρη Δρ Δρ
 Δξ εΔοιηεΔό ΌηιαρμυοΔ υί Όηυιβηε, Δξυρ
 υ’ρευέ ΟρξΔι ξο ρίοέηΔι ρεΔιξΔέ Δι ρηιοηη,
 Δξυρ ιρ έ μο μιάό, ξο η-βΔό ηό Δη ρξέιε
 Όιαρμυιο νο βειέ μαριβ ηηά ειρεΔη, Δξυρ
 ξυρ έΔιλλεΔοΔι ριΔηηΔ έιμιοηη Δ ξ-εοιηξ
 εΔά υά έοιρξ.

48. Δ υυβΔιητ ριονη, “ράζβΔη Δη τυλΔέ
 ρο Δι εΔξλα ξο η-βευιρΔό Δοηξυρ Δη
 βροξΔ Δξυρ ΤυΔά Δέ ΌΔηΔηη ορημην;
 Δξυρ ξιοη ξο β-ρυιλ εοιο Δξυηη νο ηΔριβΔό
 ΌηιαρμυοΔ, ηί μοίηε νο ξευβΔό Δη ρίμηνε
 υΔηη.” “Ιρ βμιατάρι υΔήρΔ,” Δι ΟρξΔι,
 “υά β-ρεΔρρΔιηηρε ξυριΔβ με η-Δξάιό

Ὀθιαρμυσα ὅο μῆνι γεαλζ βειννε Ἕυλβαιν,
 ναὸ ν-οιονζαντά ἰ ζο βράτ." Ἄνν ριν πο
 ḡλυαιρ φιονν αζυρ φιαννά Ἐπιονν ὄν τυλαιζ
 αμαὸ, αζυρ cú Ὀθιαρμυσα .1. Μαϸ αν Chuill
 Δ λάιμ φηινν ; αζυρ ο'φίλλ Οἰρín, αζυρ
 Ορζαρι, αζυρ Cαοίλτε, αζυρ μαϸ λυιζῶεαὸ
 ταρι Δ ν-αιρ, αζυρ πο cúιρεαῶαρι Δ ζ-ceitpe
 βρυιτ Δ ο-τιμcioll Ὀθιαρμυσα, αζυρ πο
 ḡλυαιρεαῶαρι πομπα Δ η-άιτλε ριν Δ ν-οιαιζ
 φηινν.

49. Νί η-αιτμυρτεαρι Δ ν-ιμτεαὸτα ζο μάν-
 ζαῶαρι Ράτ Ἕηράιννε, αζυρ πο βά Ἕηράιννε
 αμυιζ πομπα αρι μύριτδαιβ αν μάτα αζ ρυι-
 μεαὸ με ρḡευλαιβ Ὀθιαρμυσα, ο'φάζδαιλ, ζο
 β-φεαϸαιὸ φιονν αζυρ φιαννά Ἐπιονν αζ
 τεαὸτ cúiçe. Ἄνν ριν Δ ουβδαιρτ Ἕηράιννε,
 οά μαυρεαὸ Ὀθιαρμυρο ναὸ Δ λάιμ φηινν ὅο
 βιαὸ Μαϸ αν Chuill αζ τεαὸτ ὅον βαιλε πο
 αζυρ ιρ αίμλαιὸ πο βά Ἕηράιννε αν τράτ ριν,
 ταοβέριον τορμιαὸ, αζυρ πο túιτ ρί ταρι μύρι-
 τδαιβ αν μάτα αμαὸ, αζυρ ὅο μυζ ρί τμιαρι
 μιαϸ μαριβ αρι αν λάτδαιρ ριν. Ἄν υαιρ ὅο
 cονναυρε Οἰρín Ἕηράιννε αρι αν μοὸ ριν, πο
 cúιρ ρέφιονν αζυρ φιαννά Ἐπιονν ὄν λάτδαιρ;
 αζυρ αζ ράζβάιλ να λάιτμεαὸ ο'φηιονν αζυρ
 ο'φηιανναιβ Ἐπιονν πο τόζδαιβ Ἕηράιννε Δ
 ceann ρυαρ αζυρ πο ιαρι αρι φηιονν Μαϸ αν

Chuil u'fázbáil aice féin. A oubdairt nac
 o-tioðmadò, azyr nar móri leir an méio rin
 o'oiðmeacò mic Uí Thuibne vo beic aize
 féin. Ar n-a élor rin vo Oirín, no bain an
 cú ar láim fhinn azyr tuz vo Shíainne í,
 azyr no lean féin a múintir.

50. Ann rin no ba óearib le Shíainne bár
 Thiamusa, azyr no léiz rí éiðeam fada
 fíorémasá aise, zo m-badò élor fá iméian
 an baile í; azyr táinig a banntraóc azyr
 a múintir oile vo látar, azyr o'fíarfuiz ói
 creud vo cúir anar na h-antraócraib rin í.
 O'innir Shíainne óoib zyraib é Thiamuso vo
 cailleacò me toic beinne Sulbain vo toirz
 feilze fhinn mic Chumáil, "Azyr ir truaá
 nem éioíde féin," ar Shíainne, "zan mé ion-
 cóimnac me fionn, azyr dá m-biainn nac
 léizrin rlan ar an látar é." Ar n-a élor
 ran vo múintir Shíainne bár Thiamusa,
 no léizeadar mar an z-ceudna trí trom-
 zára diaoméile tintiòe arda mar don me
 Shíainne, zyri élor neulaib nime, azyr a
 b-fíuicib na fíormaimente na trom-loirzne
 rin; azyr ann rin a oubdairt Shíainne rir na
 cúiz ceud vo teázlacò no bá aice, uil zo
 beinn Sulbain azyr corp Thiamusa vo
 éadbairt cúice.

51. 1r1 r1n uδ1r1 δζ1r1 δ1m1r1r1 vο ρο1ll1r1ζεαδὸ
 v'δονζ1r1 δn β1ροζδ Ὀδ1r1m1r1v1r1 vο βε1t mαr1b
 δ m-be1nn ζ1υlβδ1n, όr1 n1 r1δ1b cό1m1e1v1r1 δ1ζε
 δ1r1 δn ο1rόce ρο1m1e r1n ; δζ1r1 vο ζ1υδ1r1 δ
 ζ-comδο1n nδ ζδο1tε ζ1δn-ρ1υδ1r1e ζο r1δ1n1ζ
 βeδn1 ζ1υlβδ1n δ n-έ1n1ρeδc1t ρe m1m1t1r1
 ζ1r1δ1nne ; δζ1r1 mαr1 v'δ1t1n1ζeδvδ1r1 tεδζ1δc
 ζ1r1δ1nne δονζ1r1, ρο c1r1ρeδvδ1r1 eδr1ζcδο1n
 δ ρζ1δc δmδc mαr1 cόmδ1r1tδ ρ1o1t1cδnδ, δζ1r1
 v'δ1t1n1ζ δονζ1r1 1δvδrδn. δnn r1n, mαr1 r1δn-
 ζδvδ1r1 δr1 δon λc1tδ1r1 δζ be1nn ζ1υlβδ1n, ρο
 tόζβδvδ1r1 ρé1n δζ1r1 m1m1t1r1 δονζ1r1δ tρ1
 tρ1om-ζδr1tδ δvβδl-mόr1δ υδc1bδr1δcδ όr cο1r1ρ
 Ὀθ1δ1r1m1r1vδ, 1onnuρζ1r1 c1oρ δ neuλδ1b nε1m1e,
 δζ1r1 δ b-ρ1r1t1b nδ b-ρ1oρmδ1mε1n1t n-δeρ1tδ,
 δζ1r1 δ m-beδn1nδ1b ρ1é1b1e, δζ1r1 δ n-ο1leδnδ1b
 mδr1δ, δζ1r1 δ ζ-cό1ζεαδvδ1b θ1r1m1on1nδr1 cé1v1onδ.

52. δnn r1n vο λδβδ1r1 δονζ1r1, δζ1r1 1r é
 ρο r1δ1v: “ N1 r1δβδr δon ο1rόce ρ1δm ό ρ1υζδr
 λ1om t1 ζο βρ1υζ nδ Ὑό1nne δ ζ-ceδn1 vο
 nδο1 m1oρ, nδc m-b1δ1nn vοv ρδ1r1e δζ1r1 vοv
 ρ1oρcό1m1e1v1r1 δr1 t'εδr1ζcδ1r1vο1b ζ1r1 δr1é1r1, δ
 Ὀθ1δ1r1m1r1v1r1 Ὑ1 Ὀθ1υ1bne! δζ1r1 1r tρ1υδζ δn
 ρeδll vο ρ1υζne ρ1onn οr1t tδr1 cεδn1 ρ1o1t-
 cδnδ ρ1r.” ζο n-ouβδ1r1t δn λδο1v ρο ρ1oρ:—

“ Tρ1υδζ, δ Ὀθ1δ1r1m1r1v1r1 Ὑ1 Ὀθ1υ1bne,
 δ vέ1v-ζ1o1n ζeδl-bδ1n ;

τριμαζ̄ το̄ ἐνὶ φάσ̄ ἐάλ̄,
το̄ εἰορβὰὸ ἐνὶ το̄ ἐορράιν̄.”

“Τριμαζ̄ φιασαίλ̄ νιμ̄ε τειρην̄ τειριε,
φιαρβιρ̄ ρζατὰὸ ζευρ̄ τριον̄ τριε;
ὄν̄ μεανζαδ̄, μαλαριταδ̄, μεαβλαδ̄,
* * * *

“ Ἰρ̄ τλάιτ̄νιμ̄ μο̄ ἐυαίὸ̄ νᾱ ἐνεαὸ̄δαιβ̄,
ὄρ̄ μὰτ̄ φ̄ηιν̄ φιαρ̄ι ἀβριαν̄ναιζ̄;
τοριε̄ βειννε̄ ζυλβαιν̄ ζο̄ ηζαλ̄,
μο̄ ἐλάτ̄νιζ̄ Ὀιαριμυο̄ οεαίβ̄-ζ̄λαν̄.

“Τάρ̄ιτ̄α ριζε̄ ζαν̄ τ-ραλ̄,
τόζτ̄αρ̄ λιβ̄ Ὀιαριμυο̄ αριμ̄-ζ̄λαν̄;
ζυρ̄ αν̄ m-βριυζ̄ μίν̄ m-βοιρην̄ m-βυαν̄
νί̄ λιν̄ ναδ̄ κυμ̄νεαδ̄ κομ̄τ̄ριμαζ̄.” Τριμαζ̄.

53. Δ̄ h-αιτ̄λε̄ νᾱ λαοιὸ̄ε ριν̄ μο̄ φιαρ̄νιζ̄
Δονζυρ̄ το̄ τεαζ̄λαδ̄ ζ̄ηριάν̄νε̄ κυευσ̄ ἐ̄ αν̄
τοιρ̄ζ̄ φά̄ ᾱ ο-τάν̄ζαοδ̄αρῑ αν̄ αν̄ λάτ̄αρῑ ριν̄.
Δ̄ ουβ̄ριαοδ̄αρῑ ζυριαβ̄ί̄ ζ̄ηριάν̄νε̄ μο̄ ἐυιρ̄ αν̄
ἐεαν̄ κυρηρ̄ Ὀηιαριμυοδ̄ᾱ ιαο̄, οά̄ β̄ριετ̄ ἐυί̄ο̄ε
ζο̄ Ράτ̄ ζ̄ηριάν̄νε̄. Δ̄ ουβ̄δ̄αριτ̄ Δονζυρ̄ ναδ̄
λείζ̄φραδ̄ ρέ̄ φέιν̄ κορηρ̄ Ὀηιαριμυοδ̄ᾱ leo, αζυρ̄
ζο̄ m-βευρηφὰὸ̄ λειρ̄ ζυρ̄ αν̄ m-βριυζ̄ ὄρ̄ Ὀόιν̄
ε: “Αζυρ̄ ὄ̄ ναδ̄ ὕ-ρέῑοῑν̄ λιον̄ ᾱ αἰτ̄βεο-

ὁ δὲ ἀπὶρ, κυριφεαθ ἀηαη ἀηη ἀπὶ ἔοπὶ ζο
 η-βιαῖὸ ἀζ λαβδαητ λιοη ζαὲ λά.” Ἀ η-αιτλε
 ρηη κύριεαρ ἀοηζυρ ιοηῶαρὶ φάν ζ-οοηρ Ἀ
 η-ειλιοτρηοη ὀηῶα, ἀζυρ Ἀ ῖλεαζα ὀρ Ἀ ἔιοηη
 ἀηάηρθε, ἀζυρ ηο ζῆλυαιρ ηοηηηε ζο ηάηηηζ
 βηυζ ηα ὅοηηηε.

54. Ιοηῶύρα τεαζῆλαιζ ζηηάηηηηε, ὀῖη-
 λεαθαη ταη Ἀ η-αιρ ζο Ῥάτ ζηηάηηηηε, ἀζυρ
 ηο ηηηηεαθαη ηαὲ λείηηηεαὸ ἀοηζυρ οοηρ
 Ὅηηαηηηηηα ηηη, ἀζυρ ζο ηηηζ φέηη λειρ ἔ ζυρ
 ἀη η-βηυζ ὀρ ὅοηηηη; ἀζυρ Ἀ ὀυβδαητ
 ζηηάηηηηε ηαὲ ηαιβ ηεαητ ἀηε φέηη ἀη. Ἀ
 η-αιτλε ρηη κύριη ζηηάηηηηε φεαηα ἀζυρ τεαῶτα
 ἀη ἔεαηη Ἀ ἔλοηηηε ζο τρηυῶα ἔεηη Ὀηοηα
 Ἠί Ὅηηηβηηε, ηαη Ἀ ηαβδαθαη ὀά λεαηυζαὸ
 ἀζυρ ὀά λάηηῶαοηηηαὸ; ἀζυρ ἱρ ἀηῆλαιὸ ηο
 βά ἀη ἔλαηηη ρηη Ὅηηαηηηηηα ἀζυρ βιαῶταῶ
 ἀζ ζαὲ ηαῶ ὀίοβ, ἀζυρ ηηε ὀζῆλαὲ ἀζυρ βηυζ-
 ἀηῶτῆαὸ ἀζ φῶζηαηη ὀόηβ, ἀζυρ ηο βά τρηυῶα
 ἔεηη ἀζ ζαὲ ηαῶ ὀίοβ. Ὅοηηηαὸ ηαῶ
 Ὅηηαηηηηηα Ἠί Ὅηηηβηηε, ιοηοηηηο, ἀη ηαῶ
 βα φέηηηη ὀίοβ, ἀζυρ ἱρ ὀο ὀο ζέηηηηοῖρ ηα
 ηαῶα οηηε .η. Ἐοῶαιὸ, Ὀοηηηα, Σεηῆβηηεαηηαῶ,
 ἀζυρ Ὀηηαηη ὑῆ-φῶα ηαῶ Ὅηηαηηηηηα .η.
 ηαῶ ηηζηηηε ηηηζ Ἤαιζῆεαη; ἀζυρ ηίοηη ηῶ φεαηε
 ἀζυρ ιοηηηηηηηε ζηηάηηηηε ὀ’αοη ὀηηηε ὀά
 ἔλοηηη φέηη ηῶ Ὀηηαηη. Ῥο ζῆλυαιρηοθαη

na teac̃ta iari rin zo máñg̃ad̃ari an áit ina
 maib̃ na mac̃a rin, ãg̃ur iññĩo a o-toĩr̃g̃
 ãg̃ur a o-tũĩur oóib̃ ó tú̃ĩr zo vẽĩeac̃ó;
 ãg̃ur ãg̃ gl̃ũãĩreac̃t oóib̃ mãĩlle me líon a
 o-teãg̃l̃ãĩg̃ ãg̃ur a o-tionó̃l̃ta, mõfĩãr̃r̃ũĩg̃ea-
 õari a n-aor̃ g̃r̃ĩá̃õ oóib̃ creũo oo õeuñf̃ãĩõĩr̃
 féin ó b̃á̃õãĩr̃an ãg̃ uul a g̃-cẽanñ cõg̃ãĩõ
 ãg̃ur cõĩm̃r̃g̃leo me f̃ionñ mãc̃ Chũm̃ãĩll̃
 ãg̃ur me f̃ĩãñnaib̃ é̃ĩm̃onñ. A oũb̃ãĩr̃t̃
 Ooñchãõ mãc̃ Ohĩãĩmũõã Uí Ohĩũib̃ne mũ
 añãm̃oiñ ari a n-áitib̃ féin, ãg̃ur õá n-oeuñ-
 f̃ãĩõĩr̃ féin r̃ĩt̃ me f̃ionñ ná̃r̃ b̃ãõg̃al̃ oóib̃-
 reañ doñ ñĩõ; ãg̃ur muna n-oeuñf̃ãĩõĩr̃, a
 mõg̃ã tĩg̃eãr̃inã oo bẽĩt̃ aca.

55. Ro gl̃ũãĩr̃iõõari na mac̃a rin ãg̃ur a
 mũĩñtĩr̃ mõmp̃a a n-ãt̃g̃ãĩr̃iõ g̃ãc̃a coñãĩre,
 ãg̃ur ní h-ãĩt̃ĩr̃tẽari r̃g̃eul̃ũĩg̃eãc̃t õr̃ĩt̃ã
 zo máñg̃ad̃ari Rá̃t̃ g̃h̃ĩá̃inne, ãg̃ur mõ fé̃ari
 g̃h̃ĩá̃inne f̃iõr̃ĩc̃ãoiñ f̃áil̃te mõmp̃a, ãg̃ur tũg̃
 ró̃g̃ ãg̃ur f̃áil̃te oo mãc̃ iñg̃ine mĩg̃ l̃ãĩg̃eañ:
 ãg̃ur mõ cũãõõari le céile ãr̃teac̃ zo Rá̃t̃
 g̃h̃ĩá̃inne, ãg̃ur mõ f̃ũĩg̃eãõari ari f̃lẽãr̃aib̃
 na r̃ĩõg̃b̃r̃ũĩg̃ne oo r̃é̃ĩr̃ a n-ũãĩr̃le, ãg̃ur a
 n-ãt̃ãr̃õã, ãg̃ur aoĩre g̃ãc̃ n-aoñ oóib̃; ãg̃ur
 mõ õáileac̃õ meac̃õã r̃é̃ĩme r̃õc̃ãĩt̃me, ãg̃ur
 lẽanñta r̃é̃ĩõe mõ m̃ĩl̃re oóib̃, ãg̃ur õeoc̃ã
 g̃ãr̃ib̃ã g̃ãb̃al̃ta a g̃-cõr̃inaib̃ caõmã cũm̃-

ουιζτε, ζυρ βα μειρζε μειόρι-ζλόριαδ' ιαο αν
 τριάτ ριν. Δζυρ ανη ριν το λαβαρι ζριάννε
 το ζυτ άρομόρι ρολυρ-ζλαν, Δζυρ ιρ έ πο
 ριάτ: “ Δ έλανη ιονηιυη, πο μαριβαδ' βαρ
 η-ατδρι λε ριονη ιμας Chuηδαιλ τδρι έεανη
 κορι Δζυρ κοηζιαλλ Δ ριότ'άνα ριρ, Δζυρ
 υιοζλαιορε ζο μαιτ' δρι έ; Δζυρ Δζ ρύο βαρ
 ζ-cu. ο υ'οιζμεαδ' βαρ η-ατδρι,” δρι ρί, “.ι. Δ
 δριηη, Δζυρ Δ έιθεαδ', Δζυρ Δ ιολ'αοβαρ, Δζυρ Δ
 έλεαφα ζοιλε Δζυρ ζαιρζε δρι έευθηα. Κοηη-
 ρεαορα ρέηη εαοηυιβ' ιαο, Δζυρ ζο η-βαδ'
 ρευν αατ'ά υίβρε Δ β-ράζδαιλ. Δζυρ βιαιό
 Δζαη ρέηη ηα αυαδ'ά, Δζυρ ηα αυιηη, Δζυρ
 ηα η-εαριάριόε άιηηε όριαυηουιζτε, Δζυρ ηα
 βυδρι, Δζυρ ηα βότ'άηηε ζαη ροηηη.” ζο
 η-θεάριηηα δη λαοιό ρο ρίορ:—

“ Ειηζιό, Δ έλανη Όηιαρμυοα,
 υειηιό βαρ β-ροζλυηη β-ρειαηη;
 ζο η-βαδ' ροηα υίβ' βαρ η-εαδ'ηηα,
 τ'άηηηζ έυζδαιβ' ρζευηα υειζ'ηηη.”

“ Δη αλοιόεαηη το Όηοηηαδ',
 δη ηαο ιρ ρεάριη Δζ Όιαρμυοο;
 Δζυρ δη ζα υεαριηζ Δζ Εοδ'άδ',
 Δ ζ-εεανη ζαδ'ά ροδ'άριη τ'ιαζ'δαιο.”

“ Երբ ձ Լիւրեճ սում յՕլլան,
 րլն չճճ յայր րն յճճ ;
 ճչսր ձ րչիճճ յօ ՇոննԼ,
 յօն ճի ճօնչճճ րն ճճճ .”

“ Ոճ ճճճ ճչսր րն ճիւր,
 րն ճօրճն ճչսր րն հ-ճարճճ ;
 ճիւրչ ճնճ չճն ճիւր,
 ճիւր ճչճմ սիլ ճմ ճօնճր .”

“ Մճրճճ ճնճ ճչսր ճիօնճճօնե,
 ճի ճլճսր ճի ճար ճ-ճիօճճիճ ;
 ճճ յօնիօ ճլլ ճնճ ճեճճԼ,
 յօնիօ յեճճճ ճչսր ճմճեճճ .” Երչիօ.

56. ձ հ-ճիլլ ճն ճճօնճ ճի ձ յօճճիւր
 Չիճնն ճիւ ճմճեճճ ճչսր ձ ճ-ճօլլսիւ չօ
 ճճիճ ձ չ-ճեճրճիճ չօիլլ ճչսր չճիւրչ չօ
 ճ-ճճ ճիւրճճ ճճ, ճչսր ճլլ ճճ ճ-ճիւրիւ
 յօ ճճիլլ ձ ճ-ճօճիւր Յօլլճն .i. չճճ
 ճիւրն.

57. Ռօ չլլսիւրիօճար ճն յեճճնճճ ճի ճիւ
 ձ ճ-ճիւրիւ, ճչսր ճիլլճճիւր յօ Չիճնն
 ճչսր ճճ ճեճլլճճ, ճչսր ճճճիւր ճօճօճիւր
 ճեճճճ ճչսր ճլլնճ ճիլլ, ճչսր ճօ ճիւրճճ
 ճն ճիւրն ճօ : ճչսր ճիւր ճճճիւր ճիւր,
 չճիւրչիւրճճ, ճնճ ճն-չճիւրչիւրճճ ձ չ-ճիւրճիւր

imcianna an t-omáin, náir caitheadar feall dá n-aimhir iná b-foóairi aḡ veunaim a b-foḡ-lumtá ḡo m-badó inḡeodóma idó, aḡur vo báodar tḡí bliadónna a b-foóairi bholcáin.

58. Iomtúra Fhinn, idir m-beit dearbáta ḡur imtḡeadar an cḡann rin Thiamusa ar an eadḡra rin, mo líon fé dá b-ḡud aḡur dá n-imeadḡla ḡo móir; aḡur mur rin mo cúir tiorḡudó ar ḡeacḡ ḡ-caḡaib ná ḡnáiḡ-téinne ar ḡac áiró a maḡadar, aḡur ar o-teacḡ ar don láḡairi doib mo inuir Fionn vo ḡuḡ áiró ḡolur-ḡlan doib dáil an eadḡra rin cḡoinne Thiamusa Uí Thuibne ó túir ḡo veireadó, aḡur o'ḡairḡuiz doib cḡeud vo veunḡadó uime rin; “Oir ir ar tí oibḡeirḡe vo veunaim oimḡra mo cuadódar ar an eadḡra úo.” Ro labáir Oirín, aḡur ir é mo máidó: “Ní cionntac don duine mur rin acḡ tu féin, aḡur ní maḡramaoirne aḡ reardaim an ḡníim nac n-veáirḡnamair, aḡur ir olc an feall vo ḡuḡuir ar Thiamuso O Thuibne táir cḡann ḡioḡcána, aḡur Corḡmac aḡ tabáirḡ a inḡine oile doir tar cḡann ḡan ḡala iná miorḡair vo beit aḡadḡra ḡá cḡomáir Thiamusa—vo méir mair cúir ar an dair ḡreanc féin í.” Bá túirḡeac Fionn ó ná bḡuadḡraib rin Oirín, ḡiḡeadó níoir b-ḡéoiri leir corḡ vo cúir air.

59. Oo connaic Fionn gur éirí Oirín
 agus Oráir, agus clanna Bdoirgne ar
 ceonra é, no rmuadh ina meannmáin féin naó
 o-tiocfaó gur an t-imhíonm rin do corz muna
 o-tigeaó gur Sháinne do bneuzao, agus a
 h-aiéle rin no cúaidé gan fíor gan céileab-
 maó o'fhianndiá Éimonn zo Ráé Sháinne,
 agus beannuigeaí zo céillíoe clíoe mílir-
 bmaétraó oí. Ní túz Sháinne doí maí aipe
 oó, agus a duáirte gur a maóaire o'fázbáil,
 agus no léiz a teanaza líomta láinzeurí faoi
 uim an am rin. Aóé ceana, no bá Fionn az
 zaabáil do mílir-bmaétraíó agus do cómháio-
 tíb caoine caireannaóa uirre, zo o-tuz ar a
 toil féin í; A h-aiéle rin no gluaí Fionn
 agus Sháinne pompa, agus ní h-aiéirtear
 rzeulúigeaóé oiréa zo mánzaoarí Fianna
 Éimonn; agus ar b-faicirín Fhinn agus
 Sháinne fáin toicim rin oá n-ionnraizíó, no
 léizeaoarí don záirí rziže agus fonamáié
 fúite, gur éiom Sháinne a ceann me náire
 “Oar linne, a Fhinn,” ar Oirín, “cóimeuo-
 fairí féin Sháinne zo maíé ar ío ruar.”

60. Iomtúra éloinne Ohiarimusa, tar éir
 reaóé m-bliadóanna do cáiteam az fogluim
 a nzaírže, tánzaoarí ar érióáió iméiana an
 oomáin móirí, agus ní h-aiéirtear a n-imtéaó-

τὰ ζοριάνζαυαυαί Ράτ Ζηράιννε. Οο έυαλαυαυαί
 ζυρ ευλυιζ Ζηράιννε με Φιονν μάσ Chumáιλ
 ζαν έείλεαβραδύ οόίβ φέιν ινά οο μιζ Ειμιονν,
 α ουβραυαυαί ηαέ ηαιβ ιμάιτ ανη. Οο έυαδύαυαί
 α η-αιτέλε ρην ζο η-Αλίμυιν Λαιζεαν α ζ-σεανη
 φηιην αζυρ ηα φέιννε, αζυρ ο'φυαζυραυαυαί
 κατ αη φηιηονν. “Ειμιζ, α Όηιορρυιηζ, αζυρ
 ηιαφρυιζ όίοβ ερευο αν ηέιο ιαηηφαιο ηιαο.”
 Τέιο Όιορρυιηζ ανη ρην αζυρ ο'φιαφρυιζ
 όίοβραη. “Ceυο φεαη α η-αζαίο αν φηη
 αζυιηη, νό κοηηαε αοιηφηη.” Ρο έυηη Φιονν
 ceυο οο κοηηαε ηηυ, αζυρ ηαη ηάηζαυαυαί ζο
 λάταηη αν έοιηλαηηη ρην τέιοίο ηα ηαεα ρηη
 φύτα, ηηίοτα, αζυρ τάρηα, αζυρ ηιζηεαυαυαί
 ηηί εαηηη οίοβ .ι. εαηηη οά ζ-σεανηαιβ, εαηηη
 οά ζ-κοηηαηβ, αζυρ εαηηη οά ζ-ευηο αηηη αζυρ
 έηιοίο. “Νί βυαη αη η'λυαηιζτε,” “αη Φιονν,
 “μά ηάηηβτέαη ceυο ραν λό όίοβ, αζυρ ερευο
 οο όευηφαη ηηυ ρύο, α Ζηράιννε?” “Ραέ-
 φαυαυαί οά η-ιηηηαηιζιό,” αη Ζηράιννε, “ο'φευ
 έαιη αν ο-ηιοεφαιό όαηη ηίοτέέαιη οο έαηηαηηζ
 εαυοηηηβ.” “Ουο ιμάιτ ληοηηα ρην,” αη Φιονν,
 “αζυρ οο βευηφαιηη ηαοηηηε όίοβ αζυρ οά
 ηηιοέτ ζο βηάτ, αζυρ ιηηαυαί α η-ατέαη α
 β-φιαηηηηηζεαέτ, αζυρ ευηηη αζυρ ηεαηηηα
 ηηη ρην οο έοιηαίηη οόίβ ηηέ βηέ ηίοηη.”

61. Τέιο Ζηράιννε οά η-ιηηηαηιζιό, αζυρ

ῥάιλτιζεαρ πομπα, αζυρ το ταιριζ να ταιριζ-
 ριοννα μευηιρίοτε οόιβ. Δέτ έεαα, πο
 έαριμαιηζ Σηάιννε ριοτέέαιη εατοριμα ρά
 οεοιζ, αζυρ το μαοαο να κυρ αζυρ να
 τεαηητα ρηη οόιβ, αζυρ το ρυαμαοαρι ιοηαο
 α η-ατέαρι α β-βιαηηυιζυριέτ ό ρηιονη ηάε
 Chumiaill. Ιαη ρηη πο οάιλεαο ρλεαο αζυρ
 ρευρτα οόιβ ζυρ βα ηειρζε μειόηι-ζλόηαέ
 ιαο, αζυρ ο'ρην ριονη αζυρ Σηάιννε α
 β-ροέαιη α έέιλε ζο β-ρυαμαοαρι βάρ.

62. Ζοηα ί ρηη τόηυιζεαέτ Όηιαρμυοα
 αζυρ Σηηάιννε ζοηυιζε ρηη.

TRANSLATION.

THE PURSUIT OF DIARMUID AND GRAINNE.

PART SECOND.

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

they found the track of Diarmuid and Grainne there, and they followed the track to the door of the hunting booth in which were Diarmuid and Grainne. Diarmuid heard them coming to the hunting booth, and stretched an active warrior hand over his broad weapons, and asked who they were that were at the door. "We [are] of the Clanna Moirne," said they. "Which of the Clanna Moirne [are] ye?" said Diarmuid. "Aodh the son of Andala Mac Morna, and Aonghus the son of Art og Mac Morna," said they. "Wherefore are ye come to this forest?" said Diarmuid. "Fionn Mac Cumhaill hath sent us to seek thy head, [that is,] if thou be Diarmuid O'Duibhne." "I am he, indeed," quoth Diarmuid. "Well then," said they, "Fionn will not choose but get thy head, or the full of his fist of the berries of the quicken of Dubhros from us in eric of his father." "It is no easy matter for you to get either of those things," said Diarmuid, "and woe to him that may fall under the power of that man. I also know that he it was that slew your fathers, and surely that should suffice him as eric from you." "Truly it should suffice thee," said Aodh the son of Andala Mac Morna, "to have taken his wife from Fionn

without reviling him." "It is not to revile him I say that," quoth Diarmuid, "but I [once] before saw him do the like to Conan the son of Fionn of Liathluachra, as I will relate to you now."

2. "Of a day that Fionn was in Teamhair Luachra¹ and the chiefs and great nobles of the Fenians of Erin by him, they were not long before they saw a tall, warriorlike, actively valiant youth [coming] towards them, completely arrayed in weapons and armour; and Fionn enquired of the Fenians of Erin whether they knew him. They all and every one said that they knew him not. 'Not so I,' quoth Fionn, 'I perceive that he is an enemy to me.' The youth came before them after that, and greets them. Fionn asks tidings of him, who he was, or of what country or what region he came. 'Conan the son of Fionn of Liathluachra is my name,' said he, 'and my father was at the slaying of thy father at the battle of Cnucha, and he perished himself for that act, and it is to ask for his place among the Fenians that we are now come.'² 'Thou shalt obtain that,' quoth Fionn, 'but thou must give me eric for my father.' 'Ask no further eric of him,' said Oisín, 'since his

father fell by thee.’³ ‘I will not take that from him,’ said Fionn, ‘for I must needs have more eric from him.’ ‘What eric dost thou ask?’ said Conan. ‘It is but the large-headed worm of Cian the son of Oilioll Oluim, to bring its head to me in eric of my father,’ said Fionn. ‘I give thee a good counsel, O Conan,’ said Oisín, ‘to depart where thou wast reared, and to ask no peace of Fionn so long as he shall live.’”

3. “‘What is that worm,’ asked Conan, ‘that I should not cut off its head?’ ‘It is [this],’ quoth Oisín: ‘of a time that Oilioll Oluim went forth out of Dun Eocharmhuighe, with Sadhbh the daughter of Conn of the hundred battles, his wife and his mate, along with him, and they both in one chariot, and she saw a blackthorn branch over her head covered with sloes. A desire for those sloes came upon Sadhbh, and Oilioll shook the branch over the upper board of the chariot, so that Sadhbh ate her fill of them. They returned home again, and Sadhbh bore a smooth fair lusty son, that is, Cian the son of Oilioll Oluim; and the king of Ciarruidhe Luachra⁴ took him with him to rear him. Now that boy was so with a caul across his head,

and according as the boy increased so also the caul increased.’”

4. “‘Cian grew and enlarged until he had completed twenty years, and Oilioll had two other sons, and those three were then of full strength.⁵ They had three eachlachs, that is, servants,⁶ and of a certain time the servants went to the house of Sgathan the son of Scannlan to be entertained. Sgathan used them well that night, and said, ‘There is a feast to-night in this house [prepared] for Fionn Mac Cumhaill, and ye shall be well and plentifully fed elsewhere, albeit ye come not to that feast.’ They ate their food that night, and arose early on the morrow, and returned back to Dun Eocharmhuighe, and the three sons of Oilioll Oluim were before them on the plain; that is, Eoghan mor, Cormac Cas, and Cian; Eoghan enquired of his servant where he had been the last night. ‘We were in the house of Sgathan the son of Scannlan.’ ‘How did ye fare there?’ asked Eoghan. ‘We fared well,’ said the servant. Cormac asked. ‘Well,’ said the servant. Cian asked his servant the same thing. ‘We fared ill,’ said Cian’s servant, ‘for he boasted to us that he had a feast [prepared] for Fionn Mac

Cumhaill, and he never suffered us to taste it.' 'Believe him not,' said the other servants, 'for we were all used well.' 'He shall pay me for not using my servant well,' said Cian.

Say not that,' said Cormac Cas, 'for he is my fencing-master, and he has a sufficient lord,' that is Fionn Mac Cumhaill.' 'I care not said Cian, 'I will go to him to be shaved.' Now Cian was so that no man ever shaved him but he would take his head from him, and Cian went his ways until he came to the Dun of Sgathan the son of Scannlan. Sgathan chanced to be on the plain before him, and Cian asked him to shave him. 'I will do so,' said Scannlan, [Sgathan] for that is my trade, to shave; and yonder is the house where I do it, do thou go on before me to it;' and Cian went to the house. Scathan went to his sleeping house, and put on himself his arms and his armour, and then he brought a knife and water in his hand, and went where Cian was. 'Wherefore hast thou brought those weapons with thee?' said Cian. 'I hear,' quoth Scannlan, [Sgathan] 'that thou art wont to slay every one that shaves thee, and [nevertheless] I will shave thee for the future.'"

5. "Thereafter Sgathan loosed the bind-

ing which was upon the head of Cian, and found a large caul from ear to ear upon him. 'Is this the reason that thou killest every one that shaves thee?' asked Sgathan. 'It surely is,' said Cian, 'and⁸ thou needest not fear me.' 'I pledge my word,' said Scannlan, 'that I will now do what would cause thee to slay me, that I may know what reason thou hast here.' Upon that he gave a rip of the knife across the caul, so that a worm sprang out of it, and rose with a swift very light bound until it reached the very top of the dwelling; and as it descended from above it met the spear of Cian, and twisted itself in hard firm indissoluble knots about the head of the spear. After Cian's head was shaved Sgathan would fain have killed the worm, but Cian said not to kill it until he himself should have taken it to Sadhbh, the daughter of Conn of the hundred battles, 'for in her womb that worm was generated.' "

6. "After that, Sgathan applied balsams and healing herbs to the wounds of Cian, and Cian went his ways to Dun Eocharmhuighe bearing his spear before him, and the worm knotted to it. Oilioll Oluim and Sadhbh chanced to be before him upon the plain, and

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

7. " "That worm grew and increased so that it was needful to open the enclosure round it, and to build for it a very fast [and larger] house. Thence it grew and increased [yet] to the end of a year, so that there were a hundred heads⁹ upon it, and that it mattered not into which head came the food that was sent to it, and it would swallow a hero or a warrior with his arms and his armour in each of its greedy ravening heads.' " ¹⁰

8. " "Now at that very time and season the king of Ciarruidhe Luachra came to see his foster-son, that is, Cian the son of Oilioll; and when he had heard the account of that worm he went to gaze and marvel at it, and rose and stood upon the top of the wall. When the worm got sight of him it gave an

eager, deadly, hostile spring upon him, so that it lopped off his leg from the thigh down ; and when the women and the small people¹¹ of the place saw that deed, they all fled and left the Dun desert and empty after them. When Oilioll heard that, he said that the worm should be slain lest it might do some greater horror than [even] that, and Sadhbh consented that it should be slain. When the household had gotten that leave, they kindled the Dun into a dusky-red crimson-flaming blaze of fire around it [i.e. the worm]. Then when the worm perceived¹² the heat of the fire touching it and the house falling upon it, it rose upwards with an airy exceeding light spring through the roof of the house, and went its way westward with the household after it, until it reached the dark cave of Fearná in the cantred of Corca Uí Dhuibne.¹³ It entered into the cave and made a wilderness of that cantred round about it, so that Fionn and the Fenians of Ireland dare not either chase or hunt there during the life of that worm : and its head it is that Fionn asks of thee, O Conan' said Oisín."

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

10. "Thereat he took leave and farewell of Oisín and of the chiefs of the Fenians, and went his ways to the place where the worm was. When Conan beheld it he put his finger into the silken loop of the Ga dearg, and it was I myself that had lent him the Ga dearg," said Diarmuid, "for I had conceived an attachment and affection for him; for I knew that nothing in the world could slay it unless the Ga dearg did. And he made a careful cast of it, so that he put it through the navel of the worm, and killed it by virtue of that cast, and took one of its heads into the presence of Fionn; and when Fionn knew the head, he said that he would not be content without getting further éric from Conan for his father. Now at that very time and season there came towards the tulach where we all were then, a mighty very swift stag; and we all followed the stag. When Conan saw that he covered the retreat of the Fenians,¹⁴ and he himself and Fionn followeth the stag; and no tidings are told of them until they reached us at evening time, and a hind quarter of the stag upon Conan following Fionn, and Fionn never required éric from Conan from that time to this: and by your

hands, O children of Moirne," quoth Diarmuid, "we know not whether it was fairly or by force that Conan made Fionn grant him peace that day, and methinks that was not more unjust than to require of you too eric for his father, seeing it should suffice him that ye were [yet] in your mothers' wombs when your fathers fell by him, without sending you to seek the quicken berries of Dubhros or my head, for that is the warrior's head that Fionn requires of you; and which ever of these things ye shall take him, yet shall ye not get peace after all."

11. "What berries are those that Fionn requires," asked Grainne, "that they cannot be got for him?" "They are these," said Diarmuid: "the Tuatha De Danaan left a quicken tree in the cantred of Ui Fhiachrach, and in all berries that grow upon that tree there are many virtues, that is, there is in every berry of them the exhilaration of wine and the satisfying of old mead; and whoever should eat three berries of them, had he completed a hundred years, he would return to the age of thirty years. Nevertheless, there is a giant, hideous and foul to behold, keeping that quicken tree; [he is wont to be] every day at

the foot of it, and to sleep every night at the top. Moreover he has made a desert of that cantred round about him, and he cannot be slain until three terrible strokes be struck upon him of an iron club that he has, and that club is thus; it has a thick ring of iron through its end, and the ring around his [i.e. the giant's] body; he has moreover taken as a covenant from Fionn and from the Fenians of Erin not to hunt that cantred, and when Fionn outlawed me and became my enemy,¹⁵ I got of him leave to hunt, but that I should never meddle with the berries. And, O children of Moirne," quoth Diarmuid, "choose ye between combat with me for my head, and going to seek the berries from the giant." "I swear by the rank of my tribe among the Fenians," said [each of] the children of Moirne, "that I will do battle with thee first."

12. Thereupon those good warriors, that is, the children of Moirne and Diarmuid, harnessed their comely bodies in their array of weapons of valour and battle, and the combat that they resolved upon was to fight by the strength of their hands.¹⁶

13. Howbeit Diarmuid bound them both upon that spot. "Thou hast fought that strife

well," said Grainne, "and I vow that [even] if the children of Moirne go not to seek those berries, I will never lie in thy bed unless I get a portion of them, although¹⁷ that is no fit thing¹⁸ for a woman to do; and I shall not live if I taste not those berries."

14. "Force me not to break peace with the Searbhan Lochlannach," said Diarmuid, "for he would none the more readily let me take them." "Loose these bonds from us," said the children of Moirne "and we will go with thee, and we will give ourselves for thy sake." "Ye shall not come with me," said Diarmuid, "for were ye to see one glimpse¹⁹ of the giant, ye would more likely die than live after it." "Then do us the grace," said they, "to slacken the bonds on us, and to let us [go] with thee privately that we may see thy battle with the giant before thou hew the heads from our bodies;" and Diarmuid did so.

15. Then Diarmuid went his ways to the Searbhan Lochlannach, and the giant chanced to be asleep before him. He dealt him a stroke of his foot, so that the giant raised his head and gazed up at Diarmuid, and what he said was, "Is it that thou would stfain break peace, O son of O'Duibhne?" "It is not that,"

said Diarmuid, "but that Grainne the daughter of Cormac has conceived a desire for those berries which thou hast, and it is to ask the full of a fist of those berries from thee that I am now come." "I swear," quoth the giant, "were it [even] that thou shouldst have no children but that birth [now] in her womb, and were there but Grainne of the race of Cormac the son of Art, and were I sure that she should perish in bearing that child, that she should never taste one berry of those berries." "I may not do thee treachery," said Diarmuid, "therefore [I now tell thee] it is to seek them by fair means or foul that I am come upon this visit."

16. The giant, having heard that, rose up and stood, and put his club over his shoulder, and dealt Diarmuid three mighty strokes, so that he wrought him some little hurt in spite of the shelter of his shield. And when Diarmuid marked the giant off his guard²⁰ he cast his weapons upon the ground, and made an eager exceeding strong spring upon the giant, so that he was able with his two hands to grasp the club. Then he hove the giant from the earth and hurled him round him, and he stretched the iron ring that was about the

giant's head²¹ [and] through the end of the club, and when the club reached him [Diarmuid] he struck three mighty strokes upon the giant, so that he dashed his brains out through the openings of his head and of his ears, and left him dead without life ;²² and those two of the Clanna Moirne were looking at Diarmuid as he fought that strife.

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

18. When they were filled Diarmuid spoke, and said: "O children of Moirne, take as many as ye can of these berries, and tell Fionn that it was ye yourselves that slew the Searbhan Lochlannach." "We swear," quoth they, "that we grudge²³ what we shall take to Fionn of them;" and Diarmuid plucked them a load of the berries. Then the children of Moirne spoke their gratitude and thanks to Diarmuid after the boons they had received from him, and went their ways where Fionn and the Fenians of Erin were. Now Diarmuid and Grainne went into the top of the quicken tree, and laid them in the bed of the Searbhan Lochlannach, and the berries below were but bitter berries compared to the berries that were above upon the tree.

19. The children of Moirne reached Fionn, and Fionn asked their tidings of them from first to last. "We have slain the Searbhan Lochlannach," quoth they, "and have brought the berries of Dubhros in eric of thy father, if perchance we may get peace for them." Then they gave the berries into the hand of Fionn, and he knew the berries, and put them under his nose, and said to the children of Moirne, "I swear," quoth Fionn, "that it

was Diarmuid O'Duibhne that gathered these berries, for I know the smell of the son of O'Duibhne's skin on them, and full sure I am that he it was that slew the Searbhan Lochlannach; and I will go to learn whether he is alive at the quicken tree. Howbeit, it shall profit you nothing to have brought the berries to me, and ye shall not get your fathers' place among the Fenians until ye give me eric for my father.

20. After that he caused the seven battalions of the standing Fenians to assemble to one place, and he went his ways to Dubhros of Ui Fhiachrach; and followed Diarmuid's track to the foot of the quicken tree, and found the berries without any watch upon them, so that they [all] ate their fill of them. The great heat [i.e. the heat of the noon day] then overtook them, and Fionn said that he would stay at the foot of the quicken till that heat should be past; "for I know that Diarmuid is in the top of the quicken." "It is a great sign of envy²⁴ in thee, O Fionn, to suppose that Diarmuid would abide in the top of the quicken and he knowing that thou art intent on slaying him," said Oisin.

21. After they had made this speech Fionn

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

22. Howbeit they were playing that [game of] chess²⁵ with skill and exceeding cunning, and Fionn so played the game against Oisín that he had but one move alone [to make], and what Fionn said was: "One move there is to win thee the game, O Oisín, and I dare all that are by thee to shew thee that move." Then said Diarmuid in the hearing of Grainne "I grieve that thou art thus in a strait about a move, O Oisín, and that I am not there to teach thee that move." "It is worse for thee that thou art thyself," said Grainne, "in the bed of the Searbhan Lochlannach, in the top of the quicken, with the seven battalions of the standing Fenians round about thee intent upon thy destruction, than that Oisín should lack that move." Then Diarmuid plucked one of the berries, and aimed at the man that should be moved; and Oisín moved that man and turned the game against Fionn in like

manner. It was not long before the game was in the same state the second time, [i.e. they began to play again, and Oisín was again worsted], and when Diarmuid beheld that, he struck the second berry upon the man that should be moved; and Oisín moved that man and turned the game against Fionn in like manner. Fionn was carrying the game against Oisín the third time, and Diarmuid struck the third berry upon the man that would give Oisín the game, and the Fenians raised a mighty shout at that game. Fionn spoke, and what he said was: "I marvel not at thy winning that game, O Oisín, seeing that Oscar is doing his best for thee, and that thou hast [with thee] the zeal of Diorrúing, and the skilled knowledge of the son of Lughaidh, and the prompting of the son of O'Duibhne." "It is [i.e. shews] great envy in thee, O Fionn," quoth Oscar, "to think that Diarmuid O'Duibhne would stay in the top of this tree with thee in wait for him." "With which of us is the truth, O son of O'Duibhne," said Fionn, "with me or with Oscar?" "Thou didst never err in thy good judgment, O Fionn," said Diarmuid, "and I indeed and Grainne are here in the bed of the

Searbhan Lochlannach.” Then Diarmuid caught Grainne, and gave her three kisses in presence of Fionn and the Fenians. “It grieves me more that the seven battalions of the standing Fenians and [all] the men of Erin should have witnessed thee the night thou didst take Grainne from Teamhair, seeing that thou wast my guard that night, than that these that are here should witness thee; and thou shalt give thy head for those kisses,” said Fionn.

23. Thereupon Fionn arose with the four hundred hirelings that he had on wages and on stipend, with intent to kill Diarmuid; and Fionn put their hands into each others’ hands round about that quicken, and warned them on pain [of losing] their heads, and as they would preserve their life, not to let Diarmuid pass out by them. Moreover, he promised them that to whatever man of the Fenians of Erin should go up and bring him the head of Diarmuid O’Duibhne, he would give his arms and his armour, with his father’s and his grandfather’s place [rank] among the Fenians freely. Garbh of Sliabh Cua²⁶ answered, and what he said was, that it was Diarmuid O’Duibhne’s father, Donn O’Donnchudha,

that had slain his father ; and to requite that he would go to avenge him upon Diarmuid, and he went his way up. Now it was shown to Aonghus an bhrogha what a strait Diarmuid was in, and he came to succour him without knowledge or perception of the Fenians ; and when Garbh of Sliabh Cua had got up into the top of the quicken, Diarmuid gave him a stroke of his foot and flung him down into the midst of the Fenians, so that Fionn's hirelings took off his head, for Aonghus had put the form of Diarmuid upon him. After he was slain his own shape came upon him [again], and Fionn and the Fenians of Erin knew him, so that they said that it was Garbh who fell there.

24. Then said Garbh of Sliabh Crot²⁷ that he would go to avenge his father also upon the son of O'Duibhne, and he went up, and Aonghus gave him a stroke of his foot, so that he flung him down in the midst of the Fenians with the form of Diarmuid upon him, and Fionn's people took off his head ; and Fionn said that that was not Diarmuid but Garbh, [for he took his own form again] and he asked the third time who would go up. Garbh of Sliabh Guaire²⁸ said that he would go, and

that it was Donn O'Donnchudha that had slain his father, and that therefore he would go to avenge him upon the son of O'Duibhne, and he got him up into the top of the quicken. Diarmuid gave him a stroke of his foot so that he flung him down, and Aonghus put the form of Diarmuid upon him, so that the Fenians slew him. Now the nine Garbhs of the Fenians were thus slain under a false appearance by the people of Fionn.

25. As for Fionn, after the fall of the nine Garbhs²⁹ of the Fenians, namely, Garbh of Sliabh Cua, and Garbh of Sliabh Crot, and Garbh of Sliabh Guaire, and Garbh of Sliabh muice,³⁰ and Garbe of Sliabh mor,³¹ and Garbh of Sliabh Lugha,³² and Garbh of Ath fraoich,³³ and Garbh of Sliabh Mis,³⁴ and Garbh of Drom mor,³⁵ he was full of anguish and of faint-heartedness and of grief.

26. Howbeit Aonghus said that he would take Grainne with him. "Take her," said Diarmuid, "and if I be alive at evening I will follow you; and if Fionn kills me, whatever children Grainne may have, rear and bring them up well, and send Grainne to her own father to Teamhair." Aonghus took leave and farewell of Diarmuid, and flung his magic

mantle round about Grainne and about himself, and they departed, trusting in the mantle, without knowledge or perception of the Fenians, and no tidings are told of them until they reached the Brugh over the Boyne.

27. Then Diarmuid O'Duibhne spoke, and what he said was : " I will go down to thee, O Fionn, and to the Fenians ; and I will deal slaughter and discomfiture upon thee and upon thy people, seeing that I am certain thy wish is to allow me no deliverance, but to work my death in some place : and moreover, seeing that it is not mine to escape from this danger which is before me, since I have no friend nor companion in the far regions of the great world³⁶ under whose safeguard or protection³⁷ I might go, since full often have I wrought them [i.e., the warriors of the world] death and desolation for love of thee. For there never came upon thee battle nor combat, strait nor extremity in my time, but I would adventure myself into it for thy sake and for the sake of the Fenians, and moreover I used to do battle before thee and after thee.³⁸ And I swear, O Fionn, that I will well avenge myself, and that thou shalt not get me for nothing.'

28. "Therein speaks Diarmuid truth," said Osgar, "and give him mercy and forgiveness." "I will not," said Fionn, "to all eternity; and he shall not get peace nor rest for ever till he give me satisfaction for every slight that he hath put upon me." "It is a foul shame and sign of jealousy in thee to say that," quoth Oscar; "and I pledge the word of a true warrior," quoth he, "that unless the firmament fall down upon me, or the earth open beneath my feet, I will not suffer thee nor the Fenians of Erin to give him cut nor wound: and I take his body and his life under the protection of my bravery and my valour, [vowing] that I will take him safe in spite of the men of Erin. And, O Diarmuid, come down out of the tree, since Fionn will not grant thee mercy; and I take thee, pledging my body and my life that no evil shall be done thee to-day."

29. Then Diarmuid rose and stood upon a high bough of the boughs of the tree, and rose up with an airy bound, light, bird-like, by the shafts of his spear, so that he got the breadth of his two soles of the grass-green earth, and he passed out far beyond Fionn and the Fenians of Erin; and here in this lay is fully

set down every dispute and every word that came to pass between them [the Fenians] from their [first] coming to the tree until they and Diarmuid parted from one another, namely :³⁹

I remember the play

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

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

The chess-board was put betwixt us,
Both chief and warrior ;⁴⁰
The men were playing,
And that was no trifling play.

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

Fionn. Fionn said at last,

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

Oscar. Then spoke Oscar,
 The son of the fierce noble Oisín ;
 " O king, which of the men
 Is he for whom thou wishest ?"⁴¹

Fionn. " Set me not astray,
 O man, though good thy hand ;
 For that is the dreadful slaughter
 Which we shall have about the table."

Oscar. " Say not that, O king,
 And let there not be constant dis-
 pleasure in thy face ;
 Were Diarmuid hateful to thee
 It were fitting to leave him to us."

Faolan. Then speaks Faolan,
 And he inciting the heroes ;
 " We will not let Diarmuid go
 With any one that lives."

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

Oscar. " Come down, O Diarmuid,
 I myself take thee in hand ;
 [Vowing] that I will bear thee safe
 By force from the Fenians of Erin."

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

Oscar. "'Tis not thou that incitest against
 me, O Goll,⁴²
 The swift clans of the great deeds;
 The clans hostile to Diarmuid,
 The clans that challenge a mighty
 warrior."

Goll. "If that be thy speech,
 O warrior of the hard fights;
 Let thy blows be proved to us,
 In that combat⁴³ which thou under-
 takest."

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

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

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

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

Oscar drew [and cast] his spear,⁴⁴
 Like the sound of the wind and
 glen ;⁴⁵
 Or like the sound of water [rush-
 ing] over a flagstone,
 Whilst he dispersed the warriors.

Conan. Then speaks Conan,
 Continually abiding in enmity ;⁴⁶
 "Suffer the Clanna Baoisgne
 To hew each other's flesh."

Fionn. Fionn spoke lastly,
 "Restrain your weapons ;
 Let not the Clanna Moirne be after
 you,
 Until ye go to Almhuin."⁴⁷

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

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

31. Touching Fionn, after the departure of the son of O'Duibhne and of Oscar, he found nine chieftains and ten hundred warriors in a mangled mass, and he sent every one that was curable where he might be healed, and [caused to be] dug a broad-sodded grave, and put into it every one that was dead. Heavy, weary, and mournful was Fionn after that time, and he swore and vowed that he would take no great rest until he should have avenged upon Diarmuid all that he had done

to him. Then he told his trusty people to equip his ship, and to put a store of meat and drink into her. Thus did they, and the ship being ready, he himself and a thousand warriors of his people together with him went their ways to the ship. They weighed her anchors forthwith, and urged the ship with a mighty exceeding strong rowing, so that they launched her for the space of nine waves into the blue-streamed ocean, and they caught the wind in the bosom [of the sails] of the mast, and it is not told how they fared until they took haven and harbour in the north of Alba.⁴⁸ They made fast the ship to the mooring posts of the harbour, and Fionn with five of his people went to the Dun of the king of Alba, and Fionn struck the knocker⁴⁹ upon the door, so that the doorkeeper asked who was there; and it was told him that Fionn Mac Cumhail was there. "Let him be admitted," quoth the king. Fionn was thereupon admitted, and he himself and his people go before the king. A kindly welcome was made for Fionn by the king, and he caused Fionn to sit down in his own place. Thereafter were given them mead mild and pleasant to drink, and strong fermented drinks, and the king sent to fetch the

rest of the people of Fionn, and he made them welcome in the Dun. Then Fionn told the king the cause and matter for which he was come from beginning to end, and that it was to seek counsel and aid against the son o O'Duibhne that he was then come. "And truly thou oughtest to give me a host, for Diarmuid O'Duibhne it was that slew thy father and thy two brothers and many of thy chiefs likewise." "That is true," said the king, "and I will give thee my own two sons⁵⁰ and a host of a thousand about each man of them." Joyful was Fionn at that company that the king of Alba had given him, and Fionn with his people took leave and farewell of the king and of his household, and left them wishes for life and health, and they [the king, &c.] sent the same with them [the Fenians]. Fionn and his company went their ways, and no tidings are told of them until they reached the Brugh of the Boyne, and he and his people went ashore. After that Fionn sends messengers to the house of Aonghus an Bhrogha to proclaim battle against Diarmuid O'Duibhne [i.e. to challenge him].

32. "What shall I do touching this, O Oscar?" said Diarmuid. "We will both of us give them

battle, and destroy them, and rend their flesh, and not suffer a servant to escape alive of them, but we will slay them all," said Oscar.

33. Upon the morrow morning Diarmuid and Oscar rose, and harnessed their fair bodies in their suits of arms of valour and battle, and those two mighty heroes went their ways to the place of that combat, and woe to those, or many or few, who might meet those two good warriors when in anger. Then Diarmuid and Oscar bound the rims of their shields together that they might not separate from one another in the fight. After that they proclaimed battle against Fionn, and then the children of the king of Alba said that they and their people would go to strive with them first. They came ashore forthwith, and rushed to meet and to encounter one another, and Diarmuid O'Duibhne passed under them, through them, and over them, as a hawk would go through small birds, or a whale through small fish, or a wolf through a large flock of sheep; and such was the dispersion and terror and scattering that those good warriors wrought upon the strangers, that not a man to tell tidings or to boast of great deeds escaped of them, but all of them fell by Diarmuid and by Oscar before

the night came, and they themselves were smooth and free from hurt, having neither cut nor wound. When Fionn saw that great slaughter he and his people returned back out to sea, and no tidings are told of them until they reached Tir Tairngire where Fionn's nurse was. Fionn went before her after that, and she received him joyfully. Fionn told the cause of his travel and of his journey to the hag from first to last, and the reason of his strife with Diarmuid O'Duibhne, and that it was to seek counsel from her that he was then come; also that no strength of a host or of a multitude could conquer him, if perchance magic alone might not conquer him. 'I will go with thee,' said the hag, "and I will practise magic against him." Fionn was joyful thereat, and he remained by the hag that night, and they resolved to depart on the morrow

34. Now it is not told how they fared until they reached the Brugh of the Boyne, and the hag threw a spell of magic about Fionn and the Fenians, so that the men of Erin knew not that they were there. It was the day before that that Oscar had parted from Diarmuid, and Diarmuid chanced to be hunting and chasing

the same day [i. e. the day the hag concealed the Fenians]. That was shewn to the hag, and she caused herself to fly by magic, namely, upon the leaf of a water lily,⁵¹ having a hole in the middle of it, in the fashion of the quern-stone of a mill, so that she rose with the blast of the pure-cold wind and came over Diarmuid, and began to aim at and strike him through the hole with deadly darts, so that she wrought the hero great hurt in the midst of his weapons and armour [i. e. though covered by them], and that he was unable to escape, so greatly was he oppressed; and every evil that had ever come upon him was little compared to that evil. What he thought in his [own] mind was, that unless he might strike the hag through the hole that was in the leaf she would cause his death upon the spot; and Diarmuid laid him upon his back having the Ga dearg in his hand, and made a triumphant cast of exceeding courage with the javelin, so that he reached the hag through the hole, and she fell dead upon the spot. Diarmuid beheaded her there and then, and takes her head with him to Aonghus an an bhrogha.

35. Diarmuid rose early on the morrow, and

Aonghus rose and went where Fionn was, and asked him whether he would make peace with Diarmuid. Fionn said that he would, in whatever way Diarmuid would make peace. Then Aonghus went where the king of Erin was to ask peace for Diarmuid, and Cormac said that he would grant him that. Again Aonghus went where Diarmuid and Grainne were, and asked Diarmuid whether he would make peace with Cormac and with Fionn. Diarmuid said that he would if he obtained the conditions which he should ask of them. "What be those conditions?" quoth Aonghus. "The cantred," said Diarmuid, "which my father had, that is, the cantred of O'Duibhne,⁵² and that Fionn shall not hunt nor chase therein, and without rent or tribute to the king of Erin; also the cantred of Beann Damhuis, that is, Dubhcharn in Laighean⁵³ as gifts for myself from Fionn, for they are the best cantreds in Erin: and the cantred of Ceis Corrainn⁵⁴ from the king of Erin as dowry with his daughter; and those are the conditions upon which I would make peace with them." "Wouldst thou be peaceable on those conditions if thou wert to get them?" asked Aonghus. "I could better bear to make

peace by getting those [conditions],” said Diarmuid. Aonghus went with those tidings where the king of Erin and Fionn were, and he got those conditions from him everyone, and they forgave him all he had done as long as he had been outlawed, [namely] for the space of sixteen years; and Cormac gave his other daughter for wife and mate to Fionn, that he might let Diarmuid be, and so they made peace with each other; and the place that Diarmuid and Grainne settled in was Rath Ghrainne in the cantred of Ceis Corainn, far from Fionn and from Cormac. Then Grainne bore Diarmuid four sons and one daughter, namely, Donnchadh, Eochaidh, Connla, Seilbhshearcach, and Druime; and he gave the cantred of Beann Damhuis, that is, Dubhcharn in Laighean, to the daughter, and he sent a brughaidh, a biadhach,⁵⁵ and a female attendant to serve her there. They abode a long time fulfilling [the terms of] the peace with each other, and people used to say that there was not living at the same time with him a man richer in gold and silver, in kine and cattle-herds and sheep, and who made more preys,⁵⁶ than Diarmuid.

36. Then Grainne spoke to Diarmuid upon

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

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

is day." "Well, then," said Grainne, "take with thee the Moralltach, that is, the sword of Mananan, and the Ga dearg." "I will not," said Diarmuid, "but I will take the Beagalltach⁵⁷ and the Ga buidhe with me in my hand, and Mac and Chuill⁵⁸ by a chain in my other hand."⁵⁹

38. Then Diarmuid went forth from Rath Ghrainne, and made no halt nor stopping until he reached to the summit of Beann Gulbain,⁶⁰ and he found Fionn before him there without any one by him or in his company. Diarmuid gave him no greeting, but asked him whether it was he that was holding that chase. Fionn said that it was not he, but that a company had risen out⁶¹ after midnight, "and one of our hounds came across the track of a wild pig, being loose by our side, so that they have not hitherto been able to retake him. Now it is the wild boar of Beann Gulbain that the hound has met, and the Fenians do but idly in following him; for oftentimes ere now he has escaped them, and thirty warriors of the Fenians were slain by him this morning. He is even now [coming] up against the mountain towards us, with the Fenians fleeing before him, and let us leave

this tulach to him." Diarmuid said that he would not leave the tulach through fear of him. "It is not meet for thee to do thus," said Fionn, "for thou art under restrictions never to hunt a pig." "Wherefore were those bonds laid upon me?" said Diarmuid. "That I will tell thee," quoth Fionn.

39. "Of a certain day that I chanced to be in Almhuin the broad and great of Laighean, with the seven battalions of the standing Fenians about me, Bran beag O'Buadhchain came in and asked me whether I remembered not that it was [one] of my restrictions not to be ten nights one after the other in Almhuin without being out of it for a single night; now those bonds had not been laid upon any man of the Fenians but upon myself alone. The Fenians went into the royal hall that night, and no man stayed by me but thy father and a small number of the bards and learned men of the Fenians, with our stag hounds and our hounds. Then I asked of them that were by me where we should go to be entertained that night. Thy father, that is, Donn O'Donnchudha, said that he would give me entertainment for that night, '[for] if thou rememberest, O Fionn,' quoth Donn, 'when I was

outlawed and banished from thee and from the Fenians, Crochnuit the daughter of Cur-rach of Life became pregnant by me, and bore a smooth beautiful man-child of that heavy pregnancy, and Aonghus an brogha took that son from me to foster him. Crochnuit bore another son after that to Roc Mac Roc Diocain,⁶² and Roc asked me to take that son to foster [him], seeing that Aonghus had my son, and [said] that he would provide a sufficient meal for nine men at the house of Aonghus every evening. I said that I thought it not fitting to take the plebeian's son, and I sent praying Aonghus to receive that son to foster him. Aonghus received the plebeian's son, and there is not a time thenceforth that he does not send a nine men's meal to the house of Aonghus for me. Howbeit, I have not seen him for a year, and we shall, as many as there are here of us, get entertainment for this night there.' "

40. "I and Donn went our ways after that," said Fionn, "to the house of Aonghus an bhrogha, and thou wast within that night, O Diarmuid, and Aonghus shewed thee great fondness. The son of the Reachtaire⁶³ was thy companion that night, and not greater was

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

no trace of a staghound's tooth or nail was found on him. Then the Reachtair laid me under the fearful perilous bonds of Druim draoidheachta⁶⁴ that I should shew him who had slain his son. I asked for a chess-board⁶⁵ and water to be brought me, and I washed my hands and put my thumb under my tooth of divination,⁶⁶ so that true and exact divination was shewn me, namely, that thy father had slain the son of the Reachtair between his two knees. I offered eric myself when that was shewn me, and the Reachtair refused that; so that I was forced to tell him that it was thy father that had slain his son. The Reachtair said that there was not in the house a man for whom it was more easy to give eric than thy father, for that he himself had a son therein, and that he would not take any eric whatever except that thou shouldst be placed between his two legs and his two knees, and that he would forgive [the death of] his son if he let thee from him safe. Aonghus grew wrath with the Reachtair at that speech, and thy father thought to take off his head, until I put him from him. Then came the Reachtair again having a magic wand of sorcery, and struck his son with that

wand, so that he made of him a cropped green pig, having neither ear or tail, and he said, 'I conjure thee that thou have the same length of life as Diarmuid O'Duibhne, and that it be by thee that he shall fall at last.' Then the wild boar rose and stood, and rushed out by the open door. When Aonghus heard those spells laid upon thee, he conjured thee never to hunt a swine ; and that wild boar is the wild boar of Beann Gulbain, and it is not meet for thee to await him upon this tulach." "I knew not of those conjurations hitherto," said Diarmuid, "nor will I leave the tulach through fear of him before he comes to me, and do thou leave me Bran beside Mac an Chuill." "I will not," said Fionn, "for oftentimes this wild boar hath escaped him before." Fionn went his ways after that, and left Diarmuid alone and solitary upon the summit of the tulach. "By my word," quoth Diarmuid, "it is to slay me that thou hast made this hunt, O Fionn ; and if it be here that I am fated to die I have no power now to shun it."

41. The wild boar then came up the face of the mountain with the Fenians after him. Diarmuid slipped Mac an Chuill from his leash⁶⁷ against him, and that profiteth him

nothing, for he did not await the wild boar but fled before him. Diarmuid said, "woe to him that doeth not the counsel of a good wife, for Grainne bade me at early morn to-day take with me the Moralltach and the Ga dearg." Then Diarmuid put his small white-coloured ruddy-nailed finger into the silken string of the Ga buidhe, and made a careful cast at the pig, so that he smote him in the fair middle of his face and of his forehead; nevertheless he cut not a single bristle upon him, nor did he give him wound or scratch. Diarmuid's courage was lessened at that, and thereupon he drew the Beag-altach from the sheath in which it was kept, and struck a heavy stroke thereof upon the wild boar's back stoutly and full bravely, yet he cut not a single bristle upon him, but made two pieces of his sword. Then the wild boar made a fearless spring upon Diarmuid, so that he tripped him and made him fall headlong,⁶⁸ and when he was risen up again it happened that one of his legs was on either side of the wild boar, and his face [looking] backward toward the hinder part of the wild boar. The wild boar fled down the fall of the hill and was unable to put off Diarmuid during that space. After that

he fled away until he reached Eas [Aodha] ruaidh mhic Bhadhairn,⁶⁹ and having reached the red stream he gave three nimble leaps across the fall hither and thither, yet he could not put off Diarmuid during that space; and he came back by the same path until he reached up to the height of the mountain again.⁷⁰ And when he had reached the top of the hill he put Diarmuid from his back; and when he was fallen to the earth the wild boar made an eager exceeding mighty spring upon him, and ripped out his bowels and his entrails [so that they fell] about his legs. Howbeit, as he [the boar] was leaving the tulach, Diarmuid made a triumphant cast of the hilt of the sword that chanced to be [still] in his hand, so that he dashed out his brains and left him dead without life. Therefore Rath na h-Amhrann⁷¹ is the name of the place that is on the top of the mountain from that time to this.

42. It was not long after that when Fionn and the Fenians of Erin came up, and the agonies of death and of instant dissolution were then coming upon Diarmuid. "It likes me well to see thee in that plight, O Diarmuid," quoth Fionn; "and I grieve that [all]

the women of Erin are not now gazing upon thee: for thy excellent beauty is turned to ugliness, and thy choice form to deformity.” “Nevertheless it is in thy power to heal me, O Fionn,” said Diarmuid, “if it were thine own pleasure to do so.” “How should I heal thee?” said Fionn. “Easily,” quoth Diarmuid; “for when thou didst get the noble precious gift of divining at the Boinn, [it was given thee that] to whomsoever thou shouldst give a drink from the palms of thy hands he should after that be young [i.e. fresh] and sound from any sickness [he might have at the time].” “Thou hast not deserved of me that I should give thee that drink,” quoth Fionn. “That is not true,” said Diarmuid, “well have I deserved it of thee; for when thou wentest to the house of Dearc the son of Donnarthadh, and the chiefs and great nobles of Erin with thee, to enjoy a banquet and feast, Cairbre Liffeachair, the son of Cormac, the son of Art, and the men of Breaghmhagh, and of Midhe, and of Cearmna, and the stout mighty pillars of Teamhair⁷² came around the Bruighean against thee, and uttered three shouts loudly about thee, and threw fire and firebrands into it. Thereupon thou didst rise and stand, and

wouldst fain have gone out ; but I bade thee stay within enjoying drinking and pleasure, and that I would myself go out to avenge it upon them. Then I went out and quenched the flames, and made three deadly courses⁷³ about the Bruighean, so that I slew fifty at each course, and came in having no cut nor wound after them. And thou wast cheerful, joyous, and of good courage before me that night, O Fionn," quoth Diarmuid ; "and had it been that night that I asked thee for a drink thou wouldst have given it to me, and thou wouldst not have done so more justly that night than now." "That is not true," said Fionn, "thou hast ill deserved of me that I should give thee a drink or do thee any good thing ; for the night that thou wentest with me to Teamhair thou didst bear away Grainne from me in presence of [all] the men of Erin when thou wast thyself my guard over her in Teamhair that night."

43. "The guilt of that was not mine, O Fionn," said Diarmuid, "but Grainne conjured me, and I would not have failed to keep my bonds for the gold of the world, and nothing, O Fionn, is true of all that thou sayest, for [thou wouldst own that] I have well deserved

of thee that thou shouldst give me a drink, if thou didst remember the night that Miodhach the son of Colgan⁷⁴ made thee the feast of Bruighean an chaorthainn. He had a Bruighean upon land, and a Bruighean upon the wave [i.e. upon an island], and he brought the king of the World⁷⁵ and the three kings of Innis Tuile⁷⁶ to the Bruighean that he had upon the wave, with intent to take thy head from thee. The feast was being given in the Bruighean that he had on land, and he sent and bade thee and the seven battalions of the standing Fenians to go and enjoy the feast to Bruighean an chaorthainn. Now thou wentest and certain of the chiefs of the Fenians together with thee to enjoy that banquet to Bruighean an chaorthainn, and Miodhach caused [some of] the mould of Innis Tuile to be placed under you, so that your feet and your hands clove to the ground; and when the king of the World heard that ye were thus bound down, he sent a chief of an hundred to seek thy head. Then thou didst put thy thumb under thy tooth of divination, and divination and enlightenment was shewn thee. At that very time I came after thee to Bruighean an chaorthainn, and thou didst

know me as I came to the Bruighean, and didst make known to me that the king of the World and the three kings of Innis Tuile were in the Bruighean of the island upon the Sionna, and that it would not be long ere some one would come from them to seek thy head and take it to the king of the World. When I heard that, I took the protection of thy body and of thy life upon me until the dawning of the day on the morrow, and I went to the ford which was by the Bruighean⁷⁷ to defend it."

44. "I had not been long by the ford before there came a chief of an hundred to me of the people of the king of the World, and we fought together; and I took his head from him, and made slaughter of his people, and brought it [the head] even to the Bruighean of the island, where the king of the World was enjoying drinking and pleasure with the three kings of Innis Tuile by him. I took their heads from them, and put them in the hollow of my shield, and brought the jewelled golden-chased goblet, being full of old mead, pleasant to drink, which was before the king, in my left hand. Then I wrought sharply with my sword around me, and came by virtue of my fortune and of my valour to Bruighean an chaorthainn, and

brought those heads with me. I gave thee the goblet in token of slaughter [i.e. victory] and of triumph, and rubbed the blood of those three kings to thee and to the Fenians, as many of them as were bound, so that I restored you your power over the vigour of your hands and the motion of your feet; and had I asked a drink of thee that night, O Fionn, I would have gotten it! Many is the strait, moreover, that hath overtaken thee and the Fenians of Erin from the first day that I came among the Fenians, in which I have perilled my body and my life for thy sake; and therefore thou shouldst not do me this foul treachery. Moreover, many a brave warrior and valiant hero of great prowess hath fallen by thee,⁷⁸ nor is there an end of them yet; and shortly there will come a dire discomfiture upon the Fenians, which will not leave them many descendants.⁷⁹ Nor is it for thee that I grieve, O Fionn; but for Oisín, and for Oscar, and for the rest of my faithful fond comrades. And as for thee. O Oisín, thou shalt be left to lament⁸⁰ after the Fenians, and thou shalt sorely lack me yet, O Fionn."

45. Then said Oscar, "O Fionn, though⁸¹ I am more nearly akin to thee than to Diarmuid

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

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

47. After that Fionn went to the well, and raised the full of his two hands of the water; but he had not reached more than half way [to Diarmuid] when he let the water run down through his hands, and he said he could not bring the water. "I swear," said Diarmuid, "that of thine own will thou didst let it from thee." Fionn went for the water the second time, and he had not come more than the same distance when he let it through his hands, having thought upon Grainne. Then Diarmuid hove a piteous sigh of anguish when he saw that. "I swear before my arms,"⁸² said Oscar, "that if thou bring not the water speedily, O Fionn, there shall not leave this tulach but [either] thou or I." Fionn returned to the

well the third time because of that speech which Oscar had made to him, and brought the water to Diarmuid, and as he came up the life parted from the body of Diarmuid.⁸³ Then that company of the Fenians of Erin that were present raised three great exceeding loud shouts, wailing for Diarmuid O'Duibhne, and Oscar looked fiercely and wrathfully upon Fionn, and what he said was, that it was a greater pity⁸⁴ that Diarmuid should be dead than [it would have been had] he [perished], and that the Fenians had lost their main-stay in battle⁸⁵ by means of him.

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

back, and threw their four mantles about Diarmuid, and after that they went their ways after Fionn.

49. It is not told how they fared until they reached Rath Ghrainne, and Grainne was before them out upon the ramparts of the Rath, waiting to obtain tidings of Diarmuid, so that she saw Fionn and the Fenians of Erin coming to her. Then said Grainne, that if Diarmuid were alive it was not by Fionn that Mac an Chuill would be held coming to this place, and she fell out over the ramparts of the Rath. When Oisín saw Grainne in that plight he sent away Fionn and the Fenians of Erin; and as Fionn and the Fenians of Erin were leaving the place Grainne lifted up her head and asked Fionn to leave her Mac an Chuill. He said that he would not give him to her, and that he thought it not too much that he himself should inherit so much of the son of O'Duibhne; but when Oisín heard that he took the staghound from the hand of Fionn, gave him to Grainne, and then followed his people.

50. Then Grainne was certified of the death of Diarmuid, and she uttered a long exceedingly piteous cry, so that it was heard in the

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

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

they held out the rough side⁸⁶ of their shields in token of peace, and Aonghus knew them. Then when they were met together upon Beann Gulbain, they and the people of Aonghus raised three exceeding great terrible cries over the body of Diarmuid, so that they were heard in the clouds of the heaven, and in the wastes of the firmament of the air, and on the mountain peaks, and in the islands of the sea, and in the provinces of Erin likewise.

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

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

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

* * * * *

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

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

53. After that lay Aongus asked the household of Grainne wherefore they were come to that spot. They said Grainne had sent them for the body of Diarmuid to bring it to her to Rath Ghrainne. Aonghus said that he would not let them take Diarmuid's body, but that he would himself bear it to the Brugh upon the Boyne ; “ And since I cannot restore him to life I will send a soul into him, so that he may

talk to me each day."⁸⁸ After that Aonghus caused the body to be borne upon a gilded bier with his [Diarmuid's] javelins over him pointed upwards, and he went his ways until he reached the Brugh of the Boyne.

54. As for Grainne's household, they returned back to Rath Ghrainne, and they told how Aonghus would not let them bring the body of Diarmuid, but that he himself had taken it to the Brugh upon the Boyne; and Grainne said that she had no power over him. Afterwards Grainne sent word and messengers for her children to the cantred of Corca Ui Dhuibhne, where they were rearing and protecting; now those children of Diarmuid had a Biadhtach each son of them, and sons of Oglachs⁸⁹ and of Brughaidhs serving them, and each son of them had a cantred. Now Donnchadh the son of Diarmuid O'Duibhne was the eldest son of them, and to him the other sons were subject, that is, Eochaidh, Connla, Seilbhshearcach, and Ollann, the long-bearded, the son of Diarmuid, that is, the son of the daughter of the king of Laighean; and Grainne bore greater love and affection to none of her own children than to Ollann. Those messengers thereupon went their ways

until they reached the place where those youths were, and they tell them the cause of their journey and of their coming from first to last; and as the youths were setting out with the full number of their household and of their gathering, their people of trust asked them what they should do since their lords were now going to encounter war and perilous adventure with [i.e. against] Fionn Mac Cumhail and with the Fenians of Erin. Donnchadh the son of Diarmuid O'Duibhne bade them abide in their own places, and that if they made peace with Fionn their people need fear nothing; and if not, to choose which lord they would have [i.e. to side with Fionn or to adhere to their own chiefs as they pleased].

55. These (her) sons and her people went their way by short routes, and no tidings are told of them until they reached Rath Ghrainne, and Grainne made them a gentle welcome, and gave a kiss and a welcome to the son of the daughter of the king of Laighean: and they entered together into Rath Ghrainne, and sat at the sides of the royal Bruighean according to their rank, and their patrimony, and according to the age of each one of them; and

there were given them mead mild and pleasant to drink, and well prepared very sweet ale, and strong fermented draughts in fair chased drinking horns, so that they became exhilarated and mirthful-sounding. And then Grainne spoke with an exceeding loud and bright-clear voice, and what she said was: "O dear children, your father hath been slain by Fionn Mac Cumhail against his bonds and covenants of peace with him, and avenge ye that upon him well; and there is your portion of the inheritance of your father," quoth she, "that is his arms, and his armour, and his various sharp weapons, and his feats of valour and of bravery likewise. I will myself portion them out among you, and may the getting of them bring you success in battle. And I myself will have the goblets,⁹¹ and the drinking horns, and the beautiful golden-chased cups, and the kine and the cattle-herds undivided." And she sung this lay as follows:—

"Arise ye, O children of Diarmuid,
 [Go forth and] learn that I may see;⁹²
 May your adventure be prosperous to you,
 The tidings of a good man have come to
 you."⁹³

“ The sword for Donnchadh,
 The best son that Diarmuid had ;
 And let Eochaidh have the Ga dearg,
 They lead to every advantage.”

“ Give his armour from me to Ollann,
 Safe every body upon which it may be put ;
 And his shield to Connla,
 To him that keeps the battalions firm.”

“ The goblets and the drinking horns,
 The cups and the bowls ;⁹⁴
 [They are] a woman’s treasure without
 thanks,
 I alone shall have them all.”

“ Slay ye women and children,⁹⁵
 Through hatred to your foes ;
 Do no guile nor treachery,
 Hasten ye and depart.” Arise.

56. After that lay Grainne bade them depart, and learn carefully all practice of bravery and of valour till they should have reached their full strength, and to spend a portion of their time with Bolcan, that is, the smith of hell.⁹⁶

57. Then those good youths betook them to their journey, and they take farewell of

Grainne and of her household, and leave them wishes for life and health, and Grainne and her people sent the same with them : and they left not a warrior, a hero, nor a woman-hero⁹⁷ in the distant regions of the world, with whom they spent not a portion of their time, learning from them until they attained fulness of strength, and they were three years with Bolcan.”

58. Touching Fionn, when it was certified to him that those children of Diarmuid were departed upon that journey, he became filled with hatred and great fear of them ; and forthwith made a mustering of the seven battalions of the standing Fenians from every quarter where they were, and when they were come to one place Fionn told them with a loud bright-clear voice the history of that journey of the children of Diarmuid O’Duibhne from first to last, and asked what he should do in that matter : “ For it is with intent to rebel against me that they are gone upon that journey.” Oisin spoke, and what he said was : “ The guilt of that is no man’s but thine, and we will not go to bear out the deed that we have not done, and foul is the treachery that thou didst shew towards Diarmuid O’Duibhne

though at peace with him, when Cormac also would have given thee his other daughter, that so thou mightest bear Diarmuid no enmity nor malice—according as thou hast planted the oak so bend it thyself.” Fionn was grieved at those words of Oisín, nevertheless he could not hinder him.

59. When Fionn saw that Oisín and Oscar, and all the Clanna Baoisgne had abandoned him, he considered within his own mind that he would be unable to crush that danger if he might not win over Grainne, and thereupon he got him to Rath Ghrainne without the knowledge of the Fenians of Erin, and without bidding them farewell, and greeted her craftily, and cunningly, and with sweet words. Grainne neither heeded nor hearkened to him, but told him to leave her sight, and straightway assailed him with her keen very sharp-pointed tongue. However, Fionn left not plying her with sweet words and with gentle loving discourse, until he brought her to his own will. After that Fionn and Grainne went their ways, and no tidings are told of them until they reached the Fenians of Erin; and when they saw Fionn and Grainne [coming] towards them in that guise,

they gave one shout of derision and mockery at her, so that Grainne bowed her head through shame. "We trow, O Fionn," quoth Oisin, "that thou wilt keep Grainne well from henceforth."

60. As for the children of Diarmuid, after having spent seven years in learning all that beseems a warrior, they came out of the far regions of the great world, and it is not told how they fared until they reached Rath Ghrainne. When they had heard how Grainne had fled with Fionn Mac Cumhaill without taking leave of them or of the king of Erin, they said that they could do nothing. After that they went to Almuin of Laighean to seek Fionn and the Fenians, and they proclaimed battle against Fionn. "Rise, O Diorruing, and ask them how many they require," [said Fionn]. Then Diorruing went and asked them. "[We require] an hundred men against each man of us, or single combat," [said they]. Fionn sent an hundred to fight with them, and when they had reached the place of that strife those youths rushed under them, through them, and over them, and made three heaps of them, namely, a heap of their heads, a heap of their bodies, and a heap of

their arms and armour. "Our hosts will not last," said Fionn, "if a hundred be slain of them each day, and what shall we do concerning those [youths], O Grainne?" "I will go to them," said Grainne, "to try whether I may be able to make peace between you." "I should be well pleased at that," said Fionn, "and I would give them and their posterity freedom for ever, and their father's place among the Fenians, and bonds and securities for the fulfilment thereof to them for ever and ever."

61. Grainne goes to meet them, and gives them a welcome, and makes them the aforesaid offers. Howbeit, Grainne made peace between them at last, and those bonds and securities were given to them, and they got their father's place among the Fenians from Fionn Mac Cumhaill. After that a banquet and feast was prepared for them, so that they were exhilarated and mirthful-sounding, and Fionn and Grainne stayed by one another until they died.

62. Thus far, then, the Pursuit of Djarmuid and Grainne.⁹⁸

NOTES.

NOTES.

¹ Teamhair Luachra was also called Teamhair Earann, being the royal residence of the country of the Earra, or descendants of Oilioll Earann, commonly called in English the Ernans of Munster. It was situated in the district of Sliabh Luachra, whence the name in the text, and though the name Teamhair Luachra no longer exists, the site of the fort is marked by Beul atha na Teamhrach, a ford on a small stream, near Castleisland in the county of Kerry. Dr. O'Donovan considers Teamhair Shubha to be another name of the same place. Vide *Leabhar na g-Ceart*.

² The Irish frequently use the first pers. pl. for emphasis.

³ Literally, Ask of him no eric beyond the fall of his father by thee.

⁴ The ancient name for the territory which is now comprised by the county of Kerry, and which takes its name from Ciar, one of its ancient monarchs.

⁵ ἰνḡníomΔ is of the same meaning as ἰνḡεΔὸmΔ, from ἰν, fit for, and ḡníom, a deed or exploit.

⁶ *Giolla*. The original meaning of this word is a youth, in which sense it occurs in proper names, as *An Giolla dubh*. It also came to signify a servant, as in the proper names *Giolla Brighde*, *Giolla Padruig*, i.e. the servant or devotee of Bridget, of Patrick; but at the present day it denotes a farm servant who drives a cart, commonly called a guide. The Scotch have introduced the word into English, *Gilly*.

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

8 Here the writer should have had but, or, however. Owing to carelessness of style Δζυγ (and) is often used in place of other conjunctions, e.g. μόρδν το μδρβδδ Δζυγ το βδδδδ (4 Mast. A.D. 1543), many were slain and drowned, where it should have been, were slain or drowned.

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

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

11 A frequent expression for women and children.

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

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

14 *Covered the retreat*. Literally, held a shield over the track for the Fenians. This is a technical military phrase which occurs in the Irish Annals, &c. Here either the author has been very careless, or there is something wanting in the manuscript (which, however, the Editor has not been able to supply from any copy of the tale that he has yet seen), as we are not informed what it was that caused the Fenians to retreat. It is evident that this was a charmed stag, sent perhaps by the Tuatha De Danann; and we must suppose that he came to bay and routed the Fenians, whose

flight was protected by Conan, before whom and Fionn the stag fled in his turn, and Diarmuid suspects that when Conan found himself alone with Fionn he made his own terms with him.

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

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

17 Ἐἰον ἔσθη, *although—not*. This expression is no longer used in the spoken language, and requires explanation. It has sometimes a negative meaning; as in the text, and before at p. 2, Part I., and again in the poem on the genealogy of Diarmuid at the end of the volume, where it is equivalent to the present ἔἰο ἡδέ, so that the above sentence would read ἔἰο ἡδέ ἐδάργυσθον μνά ἀν ἡἰο ἡν. Sometimes it is affirmative, of which there is an instance further on in the story.

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

19 *One glimpse*. Literally, the full of your eyes.

20 Literally, when Diarmuid did not see the giant minding himself. The Irish often transpose the negative, even in speaking English, as, "When he did not tell me to go," meaning, since he told me not to go. The use of the negative with ἔἰρηιμ (I say) corresponds exactly to the Greek usage of οὐ and φήμι.

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

22 This is a notable instance of redundancy of language,

ometimes introduced into English by the Irish, viz., *killed dead*. Similar is the expression ὄλλοι ὀπίραδοι, blind without sight, *Four Masters*, A.D. 1541.

²³ *We grudge*. Literally, We think it not little; the converse of which is ní mór linn, we think it not much, i.e., we do not grudge, meaning emphatically that the action expressed by the conjoined verb is done easily, cheerfully, willingly, &c., as ní mór linn a rídó, a óeunadh, &c. Instead of these negative expressions might be used the positive ones, ir mór lioim, I think it much, I grudge; ir beag lioim, I think it little, I grudge not; but these would not be as idiomatic or as strong. The Irish are extremely fond of thus using the negative for emphasis; as in the many similiar phrases to "that will do you no harm," meaning that will do you great good.

²⁴ i.e. Envy and anger have caused you to judge foolishly in supposing that Diarmuid would be in such a place.

²⁵ Chess was the favourite game of the Irish in the most ancient times of which we have any account, as appears from the constant mention of it in almost all romantic tales. Chess-boards very commonly formed part of the gifts given as stipends by the provincial kings to their subordinate chieftains, e.g. "The stipends of the kings of Caiseal [Cashel] to the kings [chiefs] of his territories.—A seat by his side in the first place, and ten steeds and ten dresses and two rings and two chess-boards to the king of Dal Chais; and to go with him in the van to an external country, and follow in the rear of all on his return. Ten steeds and ten drinking-horns and ten swords and ten shields and ten scings [part of the trappings of a horse], and two rings and two chess-boards to the king of Gabhran." See *Leabhar na g-Ceart* [Book of Rights] p. 69. A chess-man was called *fear fithchille*. as in the text; and the set of men, *foirne fithchille*, the

tribe or family of the chess-board. Cormac, in his glossary, assigns a mystical signification to the spots of the board, and derives its name, i. e. *fithcheall*, from *fath*, skill, wisdom; and *ciall*, sense; but this is probably fanciful. For much information and some curious extracts about the chess of the ancient Irish, as well as engravings of their chess-men as discovered in modern days, vide Dr. O'Donovan's introduction to *Leabhar na g-Ceart*.

²⁶ *Sliabh Cua*. In ancient times this name was applied to the mountain now known as *Cnoc Maoldomhnaigh*, Anglice Knockmeledown, on the borders of the counties of Tipperary and Waterford. The name is now pronounced *Sliabh g-Cua*, and belongs to a mountainous district between Dungarvan and Clonmel.

²⁷ *Sliabh Crot*. Now called *Sliabh g-Crot*, and in English Mount Grud, in the barony of Clanwilliam, county of Tipperary. There was a battle fought here in the year 1058 between Diarmuid Mac Mael-na-mbo, and Donnchadh the son of Brian.

²⁸ *Sliabh Guaire*. Now called in English Slieve Gorey, a mountainous district in the barony of Clankee, county of Cavan, part of the territory anciently called Gaileanga, as belonging to the race of Cormac Gaileang, grandson of Cian, son of Oilioll Oluim, who is mentioned in this tale. The Four Masters have this curious entry under A.D. 1054. "Loch Suidhe-Odhraín in Sliabh Guaire migrated in the end of the night of the festival of Michael, and went into the Feabhail, which was a great wonder to all." Loch Suidhe-Odhraín [Lough Syoran] is a townland in Clankee where there is no lough now.

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

²⁹ These names are most probably fictions of the writer. The Irish romancers very commonly introduced long lists of names (vide *Battle of Magh Rath*, pp. 288, 289, where there is a much more lengthened list of slain chiefs.)

³⁰ Now called *Sliabh na muice*, (i.e. the pig's mountain, probably from its shape), and in English Slievenamuck, a long low mountain near the glen of Aherlagh, county of Tipperary.

³¹ Probably by error of transcribers for *Sliabh Modhairn*, the old name of a mountainous tract in the county of Monaghan; or for *Sliabh Mughdhorna*, the Mourn mountains, in the county of Down. The latter, however, were not so called before the 14th century. Vide *Annals of the Four Masters*, A.M. 3579.

³² *Sliabh Lughha* is a mountain district of the county of Mayo, in the barony of Costello.

³³ *Ath fraoich*, i.e. The ford of heather. This is perhaps erroneously written for *Ath Croich*, on the Shannon, near Shannon harbour.

³⁴ *Sliabh Mis*.

³⁵ *Drom mor*. There are many places of this name (anglicised Dromore) in Ireland. That most noted in Munster is Dromore, near Mallow, which was anciently one of the seats of the king of Cashel, according to *Leabhar na g-Ccart*.

³⁶ *The great world*. This a common phrase in the Irish stories. It is sometimes called *An Domhan mor shoir*, the great world in the east, and means the continent of Europe, for which the modern name is *Moirthir na h-Eorpa*, the great-land of Europe. That the ancient Irish had some communication with the continent would certainly appear from various notices, in some of which, however, there may be a large mixture of fiction. *Niall* of the Nine Hostages is

said to have made descents upon the coast of Gaul, on one of which occasions he carried off the young son of a British soldier serving in Gaul, afterwards St. Patrick; and the Annals state that in the year 428 king Dathi was slain by flash of lightning at Sliabh Ealpa (the Alps).

³⁷ *Coimirceadh*. This was the technical word for the protection a chief owed to his tribe in return for coigny and livery, bonnacht and other duties. The English writers rendered it by commerycke.

³⁸ i.e. Diarmuid used to clear the way for Fionn going into battle, and to cover his retreat when leaving it.

³⁹ All genuine Irish stories, and even many historical works, contain poetical accounts of speeches, episodes, &c., which are generally not the composition of the writer, but quotations, and consequently often in much older language than the prose in which they are inserted. This is an Ossianic poem purporting to be an account of this game of chess given to St. Patrick in after times by (most likely), Oisín, and it probably furnished the writer with the story of the chess which he has amplified, but he does not describe the fight. The language has become assimilated to that of the prose.

⁴⁰ i.e. with all the men complete, *chief* denoting a superior piece, and *warrior* a pawn.

⁴¹ Oisín is here taunting Fionn, and asks him which of his pieces he would like to take.

⁴² Oscar means that no one would mind what Goll said to them.

⁴³ *Coimhrighe*, a strife or combat, derived from *comh*, together, and *righe*, the wrist; as *comhrac*, recte *comhbhrac*, a struggle, comes from *comh*, and *brac*, the arm.

⁴⁴ An English writer would have said that he poised and hurled his spear, but the Irish use *tarraingim*, I draw, to

denote a man's placing himself in the attitude for using any weapon or implement to give a blow, and also the delivering of the blow.

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

46 Conan was the surliest of the Fenian warriors ; being, moreover, of the Clanna Moirne, he was glad to see the Clanna Baoisgne destroying each other.

47 Fionn feared that the Clanna Moirne might attack his own tribe unexpectedly if allowed to be in their rear.

48 Alba, i.e. Scotland.

49 *Bas-chrann*, a knocker. Literally, a hand-log, or hand-timber, the primitive knocker probably being a stout stick or log, either chained to the door, or lying by it. *Crann* means a tree, but is sometimes used to denote the material, as *cos chroinn*, a wooden leg, or as in some parts of Great Britain it is provincially called, *a tree leg*.

50 The Irish chiefs were accustomed to have in their service large bodies of Scottish gallowlasses, long after the half-mythic period to which our story refers. The O'Donnells and O'Neills of Ulster and the O'Connors of Connaught retained them in numbers, both for their intestine feuds, and for their wars upon the English ; and in 1533 the Irish Council wrote complaining of the number of Scots who were settling in Ulster, "with thaidis of the kinge's disobeysant Irishe rebelles." Vide *An. Four Mast.* 1590, note.

51 This is the yellow water lily, and the Irish name in the text literally translated is, the drowned leaf. It is also called *caḃann ḃḃan*, and *ḃḃac loḡḡar*.

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

53 There is no barony in Leinster now bearing either of these names ; *Beann Damhuis* means the peak of Damhus, and the district meant is perhaps that part of the county of

Wicklow in which lies the mountain called Dowse, corruptly pronounced Jowse,

⁵⁴ *Ceis Corainn*. i.e. The present barony of Corran, in the county of Sligo. The name is now anglicised Keshcorran, and is applied to a celebrated hill in that barony.

⁵⁵ *Brughaidh, Biadhtach*. These were the two kinds of farmers amongst the ancient Irish. The former, which were the most numerous, held their land subject to a rent, the latter rent free; in return for which they were bound to entertain travellers, and the soldiers of their chief on the march. Hence the name *biadhtach*, which is derived from *biadh*, food. The amount of land held by a Biadhtach was called Baile biadhthaigh (a ballybetagh), and was the thirtieth part of a barony, i.e. four quarters, of 120 acres each. For more information on this subject vide *An. Four Mast.* A.D. 1225, note.

⁵⁶ *Creach*. The English writers on Irish affairs render this word by prey, meaning the foray in which the prey (*caoruiagheacht*) was taken. They also speak of one chief preying the country of another, the verb being *creachaim*. A chief was bound to make a creach into some neighbouring territory as soon as possible after his inauguration, in order that the tribe might judge of his qualities as a leader. This expedition was technically called *sluaigneadh ceannais feadhna*, the hosting of the headship of the tribe; vide *An. Four Mast.* 1539, when Uilliam Odhar O'Carroll is said to have made his first foray against Turlough Mac Murrough Mac-I-Brien of Ara.

⁵⁷ i.e. The small fierce one, a less powerful sword than that given to Diarmuid by Aonghus an bhrogha.

⁵⁸ i.e. The son of the hazel, Diarmuid's favourite hound. This was also the name of one of the Tuatha De Danann chiefs. Vide additional notes.

⁵⁹ For a somewhat similar dream see *the Feast of Dun na ngedh*, pp. 8, 9.

⁶⁰ *Beann Gulbain*, a mountain in the county of Sligo, now corruptly called in English Benbulbin. Here was fostered Conall, son of Niall of the Nine Hostages, whence he was called Conall Gulbain. Vide the romance called *Eachtra Chonaill Gulbain*.

⁶¹ When a chief took the field he was technically said in Irish to rise out, and his forces were called his rising out. Both phrases were literally introduced in English by the Anglo-Irish writers.

⁶² Roc Mac Diocain was the *reachtaire* of Aonghus an phrogha. Vide *Féis Tighe Chonain*.

⁶³ *Reachtaire*. This is a personal noun formed from the word *recht*, right or law, which is derived from the Latin *rectum*. The oldest form of the word appears in the specimens printed by Zeuss of the Continental Irish MSS. of the 8th and 9th centuries, i.e. *rectire* and *rectairiu*, and it is variously glossed by *præpositus*, *villicus*, *præpositus gentis*. It anciently meant a lawgiver and chief manager, e.g. in the *Feast of Dun na ngedh* (p. 33) the king's *Reachtaire* appears as master of the ceremonies marshalling the guests to their seats. In the language of the present day *Reachtaire* denotes a rich dairy farmer.

⁶⁴ Drom draoi was a sacred cave of the Druids near Cruachan in Connaught, O'Connor's *Dissertations*, p. 179.

⁶⁵ We are not told how Fionn used the chess-board to divine, but this shows that in the author's time the chess-board was thought to have formerly had a mystic meaning.

⁶⁶ *Fis*. This word, which is feminine and means a vision (hence, as in the text, the knowledge revealed to a seer or diviner), is to be distinguished from *fios*, the ordinary knowledge of a fact, &c., which is masculine. Two forms occur

in the *Feast of Dun na ngedh* (p. 8.), i. e., $\text{f}\acute{\text{í}}\text{r}$, and $\text{f}\acute{\text{í}}\text{r}\text{í}\text{r}$, or according to modern orthography, $\text{f}\acute{\text{í}}\text{r}\text{í}\text{r}$.

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

68 Literally, so that he took [away] the sod that was under his feet, and the top of his head came under him.

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

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

71 *Rath na h-amhrann*. That is, the Rath or tumulus of the sword-hilt.

72 This expression occurs in the *Feast of Dun na ngedh*, p. 4, viz., $\text{r}\text{u}\text{s}\text{o}\text{i}\text{l}\text{r}\text{e}\ \text{T}\text{e}\text{m}\text{p}\text{a}\acute{\text{c}}\ \text{c}\text{o}\ \text{n}\text{-}\text{a}\ \text{c}\text{o}\text{l}\text{a}\text{m}\text{n}\text{a}\text{b}\ \text{o}\text{c}\text{u}\text{r}\ \text{p}\text{e}\text{n}\text{-}\text{t}\text{u}\text{a}\acute{\text{c}}\text{a}\ \text{T}\text{e}\text{m}\text{p}\text{a}\ \text{o}\text{c}\text{u}\text{r}\ \text{m}\text{i}\text{o}\text{e}\ \text{d}\text{o}\ \text{z}\text{h}\text{e}\text{r}\ \text{o}\text{c}\text{a}\ \text{c}\text{l}\text{o}\text{i}\text{n}\text{o}\text{-}\text{r}\text{i}\text{u}\text{m}\ \text{e}\text{.}\ \text{b}\text{r}\acute{\text{a}}\acute{\text{c}}\text{—}$ “that his progeny should still have the legitimate possession of Tara with its supporting families, and the old Tribes of Meath perpetually and for ever.” These “pillars,” or supporting families, were probably the same as those called $\text{c}\text{e}\acute{\text{t}}\text{r}\text{e}\ \text{r}\text{i}\text{n}\text{e}\ \text{T}\text{e}\text{m}\text{p}\text{a}\text{c}\text{h}$, the four tribes of Tara, at p. 8 of the same story, and who, after the establishment of surnames, were the O'Harts, O'Regans, O'Kellys (of Bregia), and O'Connollys.

73 *Dearg-ruathar*. *Ruathar*, is a rushing, with the notion of violence and destruction. *Dearg* (red) is here used to denote the great slaughter that took place, but it is also used

in composition merely as an intensitive, as *dearg-mheisge*, blind or raging drunkenness.

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

75 This character is frequently introduced in the Irish romances, but who he was it is impossible to say. The title appears to be vaguely applied to some fictitious Continental potentate.

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

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

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

79 Diarmuid prophesied rightly, the Fenians were crushed at the Battle of Gabhra, See *Transactions*, Vol. I.; also *ḄḄḄḄ ḄḄḄḄ Ḅ ḄḄḄḄḄ ḄḄ ḄḄḄḄḄ*.

80 *ḄḄḄḄḄḄ ḄḄḄḄḄḄḄ ḄḄ ḄḄḄḄ ḄḄḄḄḄḄḄ*. P. Connell's *Ir. Dict. MS.* There is also a verb *ḄḄḄḄḄḄḄ*, to call, of which the old form would be *ḄḄḄḄḄḄḄḄ*, probably from the Danish *kjælde*. Many Irish words resemble English words of the same meaning, though clearly not derived from them, e. g. *ḄḄḄḄ*, a road, which is explained in Cormac's glossary.

81 Here *ḄḄḄḄ ḄḄḄḄ* is not negative.

82 Edmund Spenser says of the Irish, "Also they used commonly to swear by their sword."—*View of the State of Ireland*.

for "God knows," or as it is wrongly spelled by novelists who do not understand what they write about, "The dear knows." There are many more curious Gaelicisms in the English spoken by the Irish peasantry, even in districts where the Irish has been longest extinct, which it is well worth while to note and explain while the Irish is yet a living language; for when it dies, much that may be certainly pronounced upon now will be mere conjecture.

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

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

ἵ γ' ἄδριον ἄ ὀυρζεᾶδὸ ρυῖον βυρ ἡ-δριῖ.

ἡὸ ἑῖονηδᾶδὸ τᾶδὸ δριδαῖον βυρ κλεοδα.

Woe to him who should rouse the edge of your enmity,

Or turn out the wrong side of your mantle.

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

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

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

89 *Oglach* originally meant a youth, and then came to signify a retainer or attendant (cf. the meaning of *Giolla*). The word is now pronounced ὄγλαῖῖ, and modern scribes most commonly write it ὄγλαοῖ, considering it to be derived from ὄγ, young, and λαοῖ, a warrior. However, the last syllable would appear rather to be a personal termination, as in *eachlach* (a horseboy), and it is not accented in the spoken language in *Galloglach* (a Gallowglass).

90 *Lionn*. This word now means *ale*, as *beoir* does *beer*; but what drinks they originally stood for it is not easy to say.

Tradition says that the latter was a delicious drink which the Danes brewed from the tops of heather, and that their two last survivors in Ireland, father and son, died rather than reveal the secret of its preparation.

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

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

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

94 The words *cuach*, *corn*, and *copan* are still used, but *earchra* is an obsolete form of εαρτρα, a drinking goblet.

95 Yet the Irish appear to have considered it disgraceful to kill a woman, for a poet says in his panegyric on the Ultonians :—

“ ἡ ἑρηνικὰ βαν-εἶτα βαν,
 ἑλυαῖς εἰμνα, ἀιρεῖτ ὑλαδῶ.”

The host of Emania, the host of Ulster,

Have never committed woman-slaughter. (*B. of Magh Rath.*)

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

97 It is impossible to say whether these female warriors, who are frequently mentioned in our tales, are mere efforts of imagination, or whether in remote times some women really did devote themselves to arms. The romance called *Oileamhain Chongcullainn*, or the rearing of Cuchullainn, tells us that that warrior spent, when a youth, a year under the tuition of Duireann, daughter of Domhnall, King of Alba, or Scotland.

98 Such is the invariable ending of an Irish story, and this closing sentence is very useful in closely written manuscripts where stories are crowded together, often without any heading, for determining where one tract ends and another begins.

ADDITIONAL NOTES.

ON THE RACE OF DIARMUID.

The romance of Diarmuid and Grainne was written in accordance with the southern tradition (apparently a very old one) that Diarmuid was of the tribe known as Earna Mumhan, or the Ernaans of Munster, and that his country was Kerry. Here follows a genealogy of Diarmuid by some Munster poet, in which the same tradition is supported, which appears to be the production of the thirteenth or fourteenth century; but who the author was, and in what manuscript the oldest versions of it exists, the Editor has not had the necessary opportunities for discovering, except that it is also to be found in a MS. of 1706-9 in the R. I. A. The present version, which is certainly a very correct one as far as language is concerned, is derived from a manuscript of varied and interesting contents written in 1814-19 by Tomas O h-Icidhe (Thomas Hickey) of Killenaule, county of Tipperary, Professor of Irish at St. John's College, Waterford, who appears to have transcribed from good manuscripts. This book now belongs to Mrs. Mackesy of Castletown-Kilpatrick, Navan, a Member of this Society, who has kindly lent it for the purpose of making this extract.

SEANCHAS SHINSIOR DHIARMUOA UÍ DHIUBHNE
SUNN.

MÍO DÁIN OUL NE SEANCHAS,
DO D'EARBÁR SÁLTAR CHAIRILL;
NÍ BIU, SION SUP AB OLC M'ÁICNE,
NÍ BUI FÁIOE INA H-AGÁIB.

Σάλταιρ éinnleitreadé Chaiřill,
 beicé na h-áđaió ir áinđar ;
 eolacé mé an t-řalťair řuaiténió,
 eolacé í ar uairlib éir;onn.

Eolacé mé řnáiťe řeanéair,
 (níor b'í an céárto řan moc-céárto ;)
 ar řeinealacé b-řear n-Alban,
 ir b-řear n-árm-řlan n-éirionn.

Oréam níob ar řlioéť na ř-colla,
 řá h-íad níořa řacá buiđne ;
 á'ř oréam ó'uairlib an íairťair.
 ó a b-řuil Óiářmaio Ó Óuibne.

řá mác do Chorc Óiářmaio,
 řuair řé viańair ir oóřřuiniř ;
 Óonn řá mác nic do Chaiřbne,
 řear nár íar cairťe cońlainn.

Corc, níor b'oiréear a óearmao,
 biaió a řeanéar ar cuińne,
 (ir éarńaiťe Muńan ná cáinťear,)
 ó a řáioťear Corca uí Óhuibne.

cuđaió alladéacé nířmár,
 laocé maicé do níóradó oáńa ;
 niř Muńan, řearc a řainuil,
 tob áťair do mhuřa láńa.

ří Muńan na n-óearc ř-caońřlar,
 tob é an řear řaúrřlan řuirřeacé ;
 Chaiřbne cřom-céann na nřeal-řlac
 do ní ba óeářmác luiřóeacé.

mác éioirřřeoil niř řaoóal,
 nár éuir don řear ar cáinťe ;
 Conairc tob řéárř niře,
 řá mác říře Chaiřbne.

Χαίρεινε ριονν-μόρ αν θεαξ-φέαρ,
 νά ρυλιρ δά οινεαδ νάιρε;
 ρί Μυϊμαν αν θέαο θαϊτ-ζεαλ,
 έ τοο δάττιρ το Χαίρεινε.

Χαίρεινε ρά μήαο το Χοναίρε όορν-μόρ,
 ρί Μάιζε αζυρ Μυϊμαν;
 αζ ριν τίβ μαρ το όεαρβδαρ,
 βλοο το ρεανέαρ να ζ-αυραο.

Αζ ριν ρεανέαυ τί Όηυϊβνε,
 λε αρ όοιλζε céim αρ ζ-κύλαιβ;
 Όιαρμαιο τοονν-ρολταδ όείοζεαλ,
 νάρ λέιζ έιζιον να όύιττέ.

Ο ειοιρρζεοι ρυαιρ μιρε,
 (eolur ναδ μιρσε όαμήρα);
 ζαβάλτυρ να β-ρεαρ β-ρλεαοάε,
 ζο h-αίλιν έρεαέαδ έαλμα.

Οειέρε ρί ρο ζαβ Μυϊμα,
 υιμ, αν ρουαζ ηζυρμήαρ η-θεαξόοα;
 αρ τρι ρί το ζαβ ροολα,
 υιμ αίλιν έρρόοα έέαοηα.

Οιζρε αν μήοιρρειρρ ηίλεαο,
 κορβόιρ τίλιορ ζαδ όάιηε;
 το βραϊτ έ αρ ρλιόετ να η-θεαξ-φέαρ
 ειρριον α λειτ α λάιηε.

Μιέιο θαήρα τεαέτ ταρ Όηιαρμαιο,
 α λυαο ζιό οιαάαιρ λιννε;
 μαρ το βί όαηη να έαρραιζ,
 ολιζιμ βειτ ανίλαιο υιμε.

Ρεαρδ μέ αρ βάρ τί Όηυϊβνε,
 ηί τοιλζε λιομ λέαν οίλε;
 το ηαριβ ριρε αν τ-όξ αρημ-ζλαν,
 αρ το ηαριβραν αν ηιuc ηιηε.

Seandár ir uairle a leabraisib,
 crasubfeandár ir leor gile;
 veig-riol eada ar dádaim,
 ruar go máctair riú neime. micio

[TRANSLATION.]

THE HISTORY OF THE FOREFATHERS OF
 DIARMUID O'DUIBHNE DOWN HERE

TIME for me to apply myself to a history
 Which the Psalter of Cashel testifies ;
 I will not be, tho' my knowledge be not bad,
 Any longer opposed to it.

The Psalter of Cashel of the Head-letters,¹
 To oppose it will cause regret :
 I am versed in the speckled Psalter,²
 It is versed in the nobles of Erin.

¹ The Psalter of Cashel was an ancient Irish manuscript in prose and verse, compiled in the end of the ninth century by Cormac Mac Cuileanain, Bishop of Cashel and King of Munster. It was compiled from the Psalter of Tara and other very ancient records, and was said to have been added to, after Cormac's death, down to the eleventh century. O'Reilly states that this valuable work was extant in Limerick in the year 1712, but it is not now known to exist. The greater part of its contents, however, are to be found in the books of Lecan and of Ballymote. *Vide An. Four Mast.* p. 204, n. Connellan's Ed. Dublin, Geraghty, 1846. This book was most probably illuminated in the same splendid manner as the book of Kells, whence the poet calls it "of the head of initial letters."

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

I am versed in the thread of history,
 (That art is no swine [herd's] art ;)³
 In the genealogy of the men of Alba,⁴
 And of the bright-weaponed men of Erin.

A tribe [i. e. some] of them are of the race of Collas,⁵
 They were the choice of every force ;
 And a tribe of the nobles of the west,
 From whom was Diarmuid O'Duibhne.

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

⁴ *The men of Alba,* that is, the Highlanders of Scotland, who at the time that this poem was written were absolutely one people with the Irish, not alone in blood, but in language, manners, and intercourse. Consequently the Irish shanachies were well skilled in the genealogies of their chiefs. It was only in later times, after the first plantations in Ulster, that the term *Albannach* was applied by the Irish to Lowlanders.

⁵ Fiacha Sraibhtine (son of Cairbre Liffeachair, who was slain in the battle of Gabhra), was King of Ireland A.D. 285. He had one son, Muireadhach Tireach, and a brother, Eochaidh Doimhlen. The latter had three sons, Cairioll, Muireadhach, and Aodh, commonly called the three Collas, i. e. Colla Uais, Colla Da chrich, and Colla Meann. In the year 322 these three killed Fiacha Sraibhtine, and in 324 Colla Uais became king. In 326 Muireadhach Tireach expelled the three Collas into Scotland along with three hundred men, and became king in 327, in which year the Collas also returned with but nine men, and were reconciled to Muireadhach Tireach. Keating gives their history at length. Colla Uais, the eldest, is the ancestor of the Mac Donnells, Mac Allisters, and Mac Dougalls, of Scotland; Colla Da chrich of the Mac Mahons, Maguires, Mac Canns, O'Hanlons, &c. of Ulster; and Colla Meann of the tribes

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

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

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

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

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

⁷ *The Earnuidhe*, that is, the descendants of Oilioll Earann, an Ulster prince of the race of Heremon. They were also called Clanna Deaghaidh; and being expelled from Ulster by the race of Ir, or Clanna Rory, settled in Munster, where Duach Dalta Deaghaidh, king of Ireland, assigned them possessions, about A. M. 3892. These tribes afterwards rose to great power.

⁸ According to O'Heerin, the district of Corca Ui Dhuibhne, extending from the river Mang to Ventry Harbour, belonged in the fourteenth and fifteenth centuries to D'Falvey, of the race of Conaire II.

⁹ *Lughaidh Allathach* (or Allathain), according to O'Flanerty, was great grandson of Conaire Mor, who became king of Ireland, A. M. 5091, and was killed at Bruighean da Dhearg, on the river Dodder, near Dublin, A. M. 5160. The situation of this place is still marked by the name Bohernabreena (Bothar na Bruighne). Lughaidh Allathach was grandfather to Conaire II.

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

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

The son of Eidirsgéol¹¹ king of the Gael,
 Who never put off any man ;¹²
 Conaire,¹³ the best of kings,
 His true son was Cairbre.¹⁴

¹¹ *The son of Eidirsgéol.* Eidirsgéol, or Ederscel, according to the ancient orthography, was king of Ireland from A.M. 5085 to 5089, when he was slain by Nuadha Neacht at Ailinn (Knockaulin in the county of Kildare). He was succeeded, A. M. 5091, by his son Conaire Mor, (Conary the great) *vide supra n. 9.*

¹² It was a point of honour amongst the ancient Irish not to refuse any request, especially if made by a poet, and this custom often placed them in serious predicaments on which are founded many stories. Red Owen Mac Ward (a celebrated Ulster poet, who was hanged by the Earl of Thomond in 1672) in a panegyric poem on the Clann t-Suibhne, or Mac Sweenys, tells a legend of one of their ancestors who, being unable to detach from his finger a ring which a poet asked should be given him on the spot, hacked off the limb.

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

¹⁴ *Cairbre.* This was Cairbre Musc, eldest son of Conaire. From him came the Muscraighe (descendants of Musc), who possessed Muscraighe Breogain (the barony of Clanwilliam in the county of Tipperary); Muscraighe Thire (the baronies of Upper and Lower Ormond in the same county); and Muscraighe Mitine (the barony of Muskerry or Musgry in the county of Cork). The other sons of

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

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

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

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

Conaire were Cairbre Baschaoín, from whom came the Baiscniġh (O'Baiscins and O'Donnells of the baronies of Moyarta and Clonderalaw in the county of Clare), and Cairbre Riada (i.e. Rioghfhada, of the long *ulna*) from whom the Dal-Riada of Antrim and of Scotland. Vide *An. Four Mast.* A. D. 158, n. w.

¹⁵ *Cairbre Fionnmhor*, that is Cairbre the tall and fair, was son of Conaire Mor. Conaire instituted a heptarchy, making Connor Mac Nessa king of Ulster ; Oilíoll and Meadhbh king and queen of Connaught ; Cairbre Niafear king of Leinster ; Achaidh Abhratruadh (i.e. of the red eyebrows, a man of gigantic size) king of North Munster ; and Curoi Mac Daire, king of South Munster. Cairbre Fionnmhor succeeded Curoi Mac Daire.

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

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

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

The heir of the seven warriors,¹⁸
 The dear theme of all poets ;
 Who have marked him succeeding the good men
 Even him by the virtue of his arm.

Time for me to cease treating of Diarmaid,
 Though to say so is grief to us ;
 Since he was as a rock to me,¹⁹
 I am bound to be so to him.

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

[This is] the noblest history in books,
 A branching genealogy of abundant brilliancy ;
 The goodly seed of Eve and Adam,
 Up to the mother of the king of heaven. Time.

¹⁸ That is, Diarmuid.

¹⁹ Here the poet represents himself as a contemporary of Diarmuid who had received kindness from him.

It will be perceived that the above genealogy is rambling and in some places obscure ; indeed it professes to be only a slight account of some of Diarmuid's ancestors and not a continuous pedigree. But some of those who are familiar with the traditions of Munster will be surprised to learn that Diarmuid was a Leinsterman. O'Flaherty (who does

not in this case give his authority, but who wrote from trustworthy historical documents) thus deduces his descent, *Ogygia*, P. III. cap. 69; Diarmuid, son of Donn, son of Duibhne, son of Fothadh, son of Fiacha Raidhe (from whom were called the Corca Raidhe, inhabiting the present barony of Corcaree in Westmeath), son of Fiacha Suighde. son of Feidhlimidh Reachtmhar, king of Ireland. The descendants of this Fiacha Suighde, who was brother to Conn of the hundred battles, were seated at Deisi Teamhrach (now the barony of Deece, in Meath,) whence they were expelled by Cormac, Conn's grandson, and father of Grainne. After various wanderings they went to Munster where Oilioll Oluim, who was married to Sadhbh, daughter of Conn, gave them a large district of the present county of Waterford, which they named after their ancient patrimony in Meath, and part of which is still called *na Deiseacha*, or the two baronies of Desies. They were afterwards given the country comprised in the present baronies of Clonmel, Upper-third and Middle-third, in the county of Waterford which they retained till the English invasion. The chiefs of this race in the fourteenth century were the following, according to O'Heerin's topographical poem:—O'Bric and O'Faelain, chiefs; O'Meara, O'Neill, O'Flanagan, O'Breslen, O'Keane, chieftains. (Vide *An. Four Mast.* ed. J. O'D., A.D. 265, p. 1205, notes, where much information about this race is condensed from O'Heerin, Keating, and O'Flaherty). This total migration of the tribe of Diarmuid from their own country into Munster at a very early period, and their subsequent extension there, explains how Diarmuid came to be looked upon as a Momonian. He is, however, considered to have been not only a Momonian, but more particularly a Kerryman, and the traditions of him are more vivid in West Munster than elsewhere, whilst his

tribe settled in the East. This probably arose from the coincidence between the name of his grandfather, Duibhne, and that of the territory of Corca Ui Dhuibhne, in Kerry. Although Diarmuid is called O'Duibhne, which is a patronymic, it means simply the grandson of Duibhne, and ought therefore, strictly speaking, to be written O or Ua Dhuibhne,¹ for he lived long before the introduction of surnames, but this irregularity is not uncommon even in the best manuscripts; thus Cormac, the grandson of Conn of the hundred battles, is often called $\mu\Delta$ Cumh, which is O'Quin, instead of $\mu\Delta$ Chuinn, Conn's grandson. It will be remembered that Donn, the father of Diarmuid, is called in the tale Donn O'Donnchadha, but this is a mere fiction of the writer in order to support his Kerry descent, and is another of these anachronisms respecting patronymics.

The $\rho\acute{\iota}\check{\rho}\acute{\iota}\sigma\iota\lambda\lambda$ or chess-board is thus referred to by Dr. O'Donovan in his notes to $\lambda\epsilon\Delta\beta\Delta\rho$ 'na ξ -ceapc:—"The frequent mention of chess in this work shows that chess-playing was one of the favourite amusements of the Irish Chieftains. The word $\rho\acute{\iota}\check{\rho}\acute{\iota}\sigma\iota\lambda\lambda$ is translated "*tabula usoria*" by O'Flaherty, where he notices the bequests of Eathaeir Mor, Monarch of Ireland "Ogygia," p. 311. In 'Cormac's Glossary' the $\rho\acute{\iota}\check{\rho}\acute{\iota}\sigma\iota\lambda\lambda$ is described as quadrangular, having straight spots of black and white. It is referred to in the oldest Irish stories and historical tales extant, as in

¹ O or ua means a grandson, and when the initial letter of the proper name following it in the genitive case does not suffer aspiration, according to the general rule, the two words constitute a patronymic, thus— $\text{D}\text{O}\text{N}\text{N}\check{\rho}\Delta\text{D}\text{O}$ O $\text{B}\rho\text{I}\Delta\text{I}\text{N}$ means Donough O'Brien; but $\text{D}\text{O}\text{N}\text{N}\check{\rho}\Delta\text{D}\text{O}$ O $\text{B}\text{h}\rho\text{I}\Delta\text{I}\text{N}$ means Donough, Brian's grandson, who might be an O'Neill or anyone else.

the very old one called *τοῦ μαρις εταίμε*, preserved in *λεαβδην να η-τιθρί*, a MSS. of the twelfth century in which the *ρίττίολλ* is thus referred to. "What is thy name?" said Eochaidh. "It is not illustrious," replied the other. "Midir of Brigh Leith, what brought you hither?" said Eochaid. "To play *ρίττίολλ* with thee," replied he. "Art thou good at *ρίττίολλ*?" said Eochaidh. "Let us have the proof of it," replied Midir. "The Queen," said Eochaidh, "is asleep, and the house in which the *ρίττίολλ* is belongs to her." "There is here," said Midir, "a no worse *ρίττίολλ*." This was true, indeed; it was a board of silver and pure gold, and every angle was illuminated with precious stones, and a man bag of woven brass-wire. Midir then arranges the *ρίττίολλ*. "Play," said Midir. "I will not, except for a wager," said Eochaidh. "What wager shall we stake," said Midir. "I care not what," said Eochaidh. "I shall have for thee," said Midir, "fifty dark grey steeds if thou win the game."

FIONN MAC CUMHAILL.

The following notice of Fionn occurs in the Annals of the Four Masters:—

Δοιγ Cμιορτ, οα céo ochtmoξατ α τρι. Δρ α ρέ οέcc
 οο Cαιρβρε. Fionn υα θαιρccne οο cιuitim λα ηαιchleá
 mac Ouiborenn, q λα macoib uirgreno, οο λυαιgνib
 Teinradé, occ ατη θρεα φορ θόinn, οια ποεθραδó.

Ro bit, ρino, βα οο gáib,
 go noiaoh gum,
 οο αλλ αιchleach mac Ouiboreno
 α éenn οο mac Mochtamuin.

Mimbád Cαιlτι corccair,
 οο bu buáio Δρ ceoh ρίρgλiaoó,
 ηο βαση corccraoh λαρ in τριαρ
 ilach in éhenn ino ηiξá mooh.

[TRANSLATION.]

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

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

Were it not that Caoilte took revenge,
 It would have been a victory over all his true battles ;
 The three were cut off by him,
 Exulting over the royal champion.

The following words are interlined in the original manuscripts :—“ .i. ṽona ζαιβ̄ ιαρχαδ̄ιχ̄ πο ζοναδ̄ ε̄ ;” i.e. “by the fishing gaffs he was wounded.” The Annals of Innisfallen (Dublin copy) give the same account of his death and of Caoilte’s vengeance, but place it in the fourth year of the reign of Cairbre (son of Cormac, son of Art). Vide *Rer. Hibern. Script.* Tom. II. *An. Innisfal.* (Dublin copy) p. 9.

The Annals of Tighearnach state that he was beheaded by Aichleach and the sons of Uirgreann. Vide *Rer. Hibern. Script.* Tom. II. *An. Tig.* p. 49.

ṽionn mac Cumad̄ill is thus referred to by Dr. O’Donovan in “Annals of the Four Masters,” vol. i. p. 267. “The Fionn here mentioned is the celebrated champion called Fingal by Mac Pherson, and Finn Mac Cumhaill by the Irish, of whom Mr. Moore has the following remarks in his “History of Ireland,” vol. i. p. 133. “It has been the fate of this

popular Irish hero, after a long course of traditional renown in his country, where his name still lives, not only in legends and songs, but in the yet more indelible record of scenery connected with his memory, to have been all at once transferred *by adoption* to another country" (Scotland), "and start, under a new and false shape, in a fresh career of fame."

This celebrated warrior, who had two grand residences in Leinster, one at Almhuin, now the Hill of Allen, in the county of Kildare, and the other at Magh-Elle, now Moyelly, in the King's County, was the son-in-law of King Cormac, and general of his standing army, which as Pinkerton remarks, seems to have been in imitation of the Roman legions.

The words of this critical writer are worth quoting here. "He seems," says he, "to have been a man of great talents for the age, and of celebrity in arms. His formation of a regular standing army, trained to war, in which all the Irish accounts agree, seems to have been a rude imitation of the Roman legions in Britain. The idea, though simple enough, shows prudence, for such a force alone could have coped with the Romans had they invaded Ireland. But this machine, which surprised a rude age, and seems the basis of all Fionn's fame, like some other great schemes, only lived in its author and expired soon after him."—
"Inquiry into the History of Scotland," vol. 2. p. 77.



CORMAC, SON OF ART, SON OF CONN OF THE HUNDRED
BATTLES.

Cormac, of whom we read so much in the Irish romances, was considered in his day to be the best king that Ireland

had seen. He is said to have been the composer of the work called $\tau\epsilon\alpha\zeta\alpha\iota\tau\gamma \ \eta\alpha \ \kappa\acute{\iota}\omicron\zeta$, or Instructions for Kings, which is still extant in MS. He also caused to be compiled the historical and topographical work called the Psalter of Tara, which is lost. His wife was Eithne, daughter of Dunlaing, king of Leinster. Some say that she was the daughter of Cathaoir Mor, but O'Flaherty considers this incorrect, from chronological reasons. Eithne was the mother of Cairbre Liffeachair, who succeeded Cormac. His other two sons, Ceallach and Daire, left no issue. He had two daughters, Grainne and Ailbhe, of whom the former, when betrothed to Fionn, fled with Diarmuid, to whom she bore four sons, whose names, according to O'Flaherty, were Donnchadh, Iollann, Ruchladh, and Ioruadh, whilst Fionn married Ailbhe in her place. (Vide *Ogyg.* P. III. ch. 69).

It is stated in the Annals that in the thirty-ninth year of Cormac's reign, his son Ceallach and also his lawgiver were mortally wounded, and the eye of Cormac himself put out with one thrust of a lance, by $\Delta\omicron\eta\zeta\upsilon\tau \ \zeta\alpha\iota\beta\text{-}\upsilon\alpha\iota\tau\beta\epsilon\alpha\delta\acute{\epsilon}$ (i. e. Angus of the terrible spear) of the tribe of the Deisi Teamhrach. Hence Cormac, having gained seven battles over them, expelled them into Munster. *Vide* Note I. *supra*. Cormac obtained the cognomen of $\upsilon\lambda\acute{\phi}\lambda\omicron\delta$, because, after his victories over the Ultonians at the battles of Granard, Sruthair, and Crionna Fregabhail, he banished numbers of them to the Isle of Man and to the Hebrides, the name being derived from $\upsilon\lambda\acute{\alpha}\delta$, Ulster, and $\acute{\phi}\lambda\omicron\delta$, far. Between his wife and his daughter Grainne, Cormac's domestic life cannot have been of the happiest, nor can he have been much grieved at the violent death of his lawgiver, if we are to believe the following little poem attributed to him. It is taken from a miscellaneous collection of Irish poems made in 1641 by Father Owen O'Keeffe, in which

the orthography is modernised, but the general Irish reader will not object to that.

CORMAC ULPHAD RO CHAN.

Ír mipe Ccḡnac ua Cunn,
 arum áirḡriḡ for Theáirḡaiḡ ḡruim;
 ro feallḡad orm, maille,
 mo bean aḡur mo reáḡḡaire.

Eitne inḡion Chaḡail cám,
 mo moḡḡarḡ do laiḡniḡ;
 do cuáid na ḡnúr ḡré cōire
 fáilbe ruádo mo reáḡḡaire.

Ír eol ḡáirḡ (rádo ḡan ḡḡoi),
 na ḡrí neiḡḡe míllior mḡḡoi;
 a rear féim ḡan beic ḡá réir,
 lánaḡḡar laḡ, ar luáic-méim.

Ír eol ḡáirḡ (rádo ḡan ḡḡoi),
 na ḡrí neiḡḡe ríḡḡar mḡḡoi;
 a ciáil féim, teáḡarḡ a rir,
 aḡur láuaḡḡar láioir.

Ro do rriḡ aḡḡarḡ, maille,
 na ḡrí neiḡḡe rin uile;
 cia do rin re a linn lá
 mo bean olc ḡar mo cēannḡa.

Mo mállaḡḡ ó ariḡḡ ḡo bráḡ
 ar an té cōillrear an fáḡ;
 do ḡéana olc ar lor mḡḡ,
 má ḡá oioḡḡḡ a ḡníoiḡa.

Δον ἐεατρῆαρ ζῶν ἐδο μεμ λιμ,
 τάμινζ ο ζηδοιτόιοζ ζο ζρινν;
 Οίλιολλ δ'ῖρ φεαρζυρ μαίλλε,
 Conn céadócádc δ'ῖρ mipe.

[TRANSLATION.]

CORMAC, ULFHADA SANG THIS.

I am Cormac, the grandson of Conn,
 I am arch-king over the heavy-glebed Teamhair;
 My wife, also, and my lawgiver
 Have played me false,

Eithne, the daughter of the noble Cathal,¹
 Is my queen from Leinster;
 Failbhe Ruadh, my lawgiver,
 Approached her countenance by invitation.

I know (an assertion not false),
 The three things that destroy a woman;
 Her own husband not to humour her,
 Weakness in matrimony, and a frivolous disposition.

I know (an assertion not false),
 The three things that serve a woman;
 Her own sense, the counsel of her husband,
 And strength in matrimony.

With me were found, also,
 All those three things;
 Though during her life upon a time
 My wife hath wrought evil in spite of me.

My curse from to-day for ever,
 Upon him who shall lose wisdom;
 Who would do evil for the sake of a woman,
 Even if it were by her forwardness.

¹ Here again a different father is assigned to Eithne.

Four alone void of envy in my day
 Have descended from Gaodhal, most certainly ;
 ilioll and Fearghus to wit,
 Conn of the hundred battles and myself.

This last stanza if differently punctuated would bear a very different meaning, which it is as well not to give in the translation.

OILIOLL OLUM.

Oilioll Olum (fourth in descent from Corb Olum, one of the three nobles of the Milesian or Scotie race who escaped from the massacre of the Aitheach Tuatha or Attacotti, A.D. 10), is the ancestor of all the chief families of Munster, except such as acquired possessions there in later times, as the Deisi. His wife was Sadhbh, daughter of Conn of the hundred battles, and he had seven sons, Eoghan Mor, Dubhmerchon, Mughcorb, Lughaidh, Eochaidh, Diachorb and Tadhg. These all fell in the battle of Magh Muchroime A.D. 195, fighting for their uncle Art, king of Ireland, against Lughaidh Mac Conn and a host of foreign auxiliaries, chiefly Saxons and Britons (i.e. Welsh). It was Beine Briot, king of Britain (i.e. Wales) that slew them, and he was killed by Lughaidh Lagha in revenge for his kinsmen. The whole story is set forth at great length in the historical tale called *CÁC Mhuige Mhueroime*, which closes with the lamentations of Oilioll Olum for his sons. Oilioll's residence was at *Dún Eochar Mhuige*, now, and for many centuries past, known as *Brú Rí*, i.e. the king's palace, *Anglice* Bruree, a village on the Maigne, near Croom, in the county of Limerick. There are still large remains of ancient forts in the immediate neighbourhood which are attributed to this king. Three of

his sons had issue; Eoghan Mor is the ancestor of the numerous tribes called collectively Eoghanachta, such as the ΕΟΪΑΝΑΪΤ ΧΗΔΙΥΛ and ΕΟΪΑΝΑΪΤ ΛΟΪΑ ΛΕΙΝ; Cormac Cas is the ancestor of the tribes of North Munster or Thomond, who are known to this day by the celebrated name of ΘΔΙΛ Ϊ-ΧΑΙΥ, (the race of Cas), in English, Dalcassians; and from Cian come the tribes called Cianachta in various localities. Shane Clarach Mac Donnell of Charleville, the celebrated Munster poet thus mentions Bruree:—

Ο ϕΙΟΝΝΑ-ΒΗΟΥΞ ΟΛΥΙΜ ϕΛΑΪΤΕΔΗΔΙΛ ΔΡΥΔ ΪΟ Η ΔΒΔΙΜΝ ΝΑ
ΛΕΔΪΔΙΜ-ΛΕΔΕ ΜΟΡΪΛΑΝ.

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

IRISH PROPER NAMES.

Those who are unacquainted with the Irish language have been often surprised at the great prevalence amongst us of names derived from some foreign source—from scripture, the classics, or the vocabularies of various languages, and it may interest them to learn that these names are only used by the people in speaking English, and are mere arbitrary substitutes for indigenous Gaelic names, which they always employ in speaking Irish. Thus the Irish name ΘΙΔΡΜΥΙΘ is always represented in speaking or writing English by Darby; or worse still, by Jeremiah; ΘΟΝΝΪΔΘ, by Denis; ΤΑΘΞ, by Thady, Timothy, Thaddeus; ΧΟΥΜΑΧ and ΧΑΪΔΛ, by Charles; ΜΥΙΥΪΕΔΡΤΑΪ, ΜΥΙΥΪΔΘ, by Mortimer; ΘΟΪΜΝΑΛΛ,

¹ i. e. to the ΔΒΔ ΪΔΗΔΟΙΥΕΔΪ, or Morning-star river, which falls into the Maigne below Bruree, on which is the little village called in Irish ΔΝ Τ-ΔΪ ΛΕΔΪΔΪ, the Ford of the flag-stones, and in English Athlacea

by Daniel and Dan; $\delta\rho\mu\alpha\lambda\eta$ is in many cases used in English, but is often, especially in particular families, turned into Bernard and Barney; $\epsilon\omicron\zeta\alpha\eta$ is often correctly enough rendered Owen, but frequently Eugene; $\delta\upsilon\beta\alpha\lambda\tau\alpha\acute{\alpha}$, Dudley; $\phi\epsilon\rho\acute{\iota}\lambda\eta\mu\acute{\iota}\theta$, Felix; $\phi\lambda\omicron\zeta\eta$, Florence; $\kappa\omicron\kappa\epsilon\omicron\beta\alpha\rho$, Corny, Cornelius, &c. &c. In every one of the above cases there is no attempt at a translation, nothing but a mere substitution. Sometimes, indeed, there is a kind of translation, e.g. $\phi\iota\omicron\omega\upsilon$ (which means fair, *albus*) is anglicised Albany.

This disguising of native names was at one time unknown in Ireland, as appears from state and law papers, &c., but from the commencement of the last century it has been on the increase. The names cited above were at one time anglicised respectively Dermot; Donough (which is still retained by some of the O'Briens, as also in the latinised form, Donat); Teague and Teigue; Cormac and Cahal; Murtough; Murrough (still used by the O'Briens); Donald, Donal, Donnell; Brian; Owen; Duald; Phelim and Felim Fineen; Conogher, Connor (which is still used by some families, more usually in the North); &c. It is a pity that the Irish have not imitated the Scots, who, though adapting their native names to the eye and tongue of strangers, have not utterly disguised them, or rather quite laid them aside for arbitrary and in most cases exceedingly tasteless and ill-chosen substitutes. The subject of Irish Christian names and patronymics is a curious and interesting one, deserving of attention and illustration in order to defeat the aims of those who are so ignorant and foolish as to wish to disguise their Celtic descent, and happily a great deal has already been effected in this department of Irish history

GLOSSARY.

GLOSSARY.

- á*, *prep.* in; *á m-báile*, in a town.
á *poss. pron.* his, her, its, their; *á bean*, his wife, *á ceann*, her or its head; *á g-cuid*, their share; *á muinntir*, her or their people; *ó á g-cuid ó céile* to put them from one another, *viz.* to separate them, *ó á (-oo á) g-cuid*, literally signifies to their putting.
á, *rel. pron.* who, which, that, all who, all that.
á, *prep.*, put for *á g*, at, to.
á, the sign of the perfect tense and *infin.* mood.
á, is sometimes used as a sign of the *pres. tense*, example *á labhair* thou speakest.
á, *interj.* (sign of the vocative case), oh!
áb, *subj. mood of assertive verb* *ir*; it is usually joined to *gair*; as *gair áb é á áir Óhaidrimudá Uí Óhuibne*, that he was the father of Diarmuid O'Duibhne.
ábác. *s. m.* the entrails; *gen.* *ábáic* and *ábáig*.
ábair, *v. a. imp. mood. 2nd person sing.*, from *irreg. verb*, *óirim*, I say, speak; *infin.* *oo ríd*.
á b-fad, *comp. adv.* afar.
á b-fó áir, *comp. prep.* by, along with, *ám' fó áir*, along with me.
ábraid, *v. a. irreg. 2nd per., pl. imp. of óirim*.
ábraidh, *v. a. pres. hab. form of ábraim*, I say, speak.
ábraidháig, *s. m.* death. *ruidir ábraidháig*, he died.
áca, *prep. pron.* at or with them.
á céile, *indef. pron.* each other.
áco, *prep. pron.*, put for *áca*.
áct, *conj.* but, except, also *ác*, *ácó*.
áto, *prep. pron.*, put for *áth oo*, in thy; as *áto le ábraid*, in thy bed.
áó, an intensifying particle, very or exceeding. Written *áó* before words whose first vowel is slender.
áóbal móra, *adj. pl. mas. and fem.* very or exceeding great, *sing.* *áóbal mór*.

- ἄῶβαρ, *s. m.* cause, reason; *gen.* ἄῶβαρη, *pl. id.*
 ἄῶνασᾶθ *v. infin.* mood, to bury; *imp.* ἄῶνασ.
 ἀερῆα, ἀερῶα and ἀερᾶνᾶι. *adj.* airy, aerial.
 ἀς, *prep.* at, by, or with; also *sign of pres. part. active*, as ἀς
 ἑλᾶβαιπτ, speaking.
 ἀζά, *put for* ἀς α, at his, her, its, their.
 ἀζαθ and ἀζατ, *prep. pron.* at, or with thee.
 ἀζαορα, *emp. form of foregoing.*
 ἀζαῖθ, *s. f.* face; *gen. and pl.* ἀζῆτε; *gen. also* ἀζαῖθε; *πῆ*
h-ἀζαῖθ, with a view or intention; *α n-ἀζαῖθ comp.*
prep. against, in opposition to, in the face of.
 ἀζαμ, *prep. pron.* at or with me.
 ἀς ρῦθ, *adv.* there, yonder.
 ἀζυῖθ and ἀζαῖθ, *prep. pron. (pl.)* at or with ye or you.
 ἀζυῖθρε, *emp. form of foregoing.*
 ἀζυῖννε, *prep. pron.* at or with us; *αῖα ἀζυῖννε*, which of
 us.
 ἀζυρ, *conj.* and.
 ἀῖε or ἀῖα, *prep. pron.* with her, with it.
 ἀῖῶνῆι, *adj.* terrible, fearful.
 ἀῖῶνῆιε, *adj. gen. fem. sing. and nom. mas. and fem. pl. of*
ἀῖῶνῆι, which see.
 ἀῖῶνῆυλαῖ *adj.* sorrowful.
 ἀῖῶνῆυλτε, *verbal s. gen.; nom.* ἀῖῶνῆυλλεᾶθ, destruction,
 ruin. *Derived from verb* ἀῖῶνῆυλλῆμ, I destroy: *ρα*
ῆεραῖθ ἄτα ἀζυρ ἀῖῶνῆυλτε, under bonds of danger
 and ruin.
 ἀῖζε, *prep. pron.* at or with him or it.
 ἀῖζῆτε, *s. f. gen. and pl. of* ἀῖζαῖθ.
 ἄῖ, *s. f.* pleasure, desire, will; *νῖ h-ἄῖ*, it is not a pleasure;
gen. ἄῖλλε.
 ἄῖλλνε, *adj.* more beautiful, *comp. degree of* ἄῖλλῆν, beauti-
 ful.
 ἀῖνῶεοῖν, *s. f.* unwillingness, reluctance; *gen.* ἀῖνῶεοῖνε.
from ἀῖν *a negative particle used in composition and*
εοῖν, will, consent, concord.
 ἀῖνῖζ, *v. a. perfect tense*, he aimed; *imp.* ἀῖνῖζ; *inf*
ἀῖνῖζᾶθ.
 ἀῖνῖρ *s. f.* time, weather, season; *gen.* ἀῖνῖρε; *pl*
ἀῖνῖρορα, ἀῖνῖρερα, or ἀῖνῖρεραῖα, last form
seldom employed.
 ἀῖνῖρζᾶθ, *v. a. inf.* to aim at, ἀζά ἀῖνῖρζᾶθ aiming at
 him; *imp.* ἀῖνῖρζ.
 ἀῖνν *s. f.* a name; *gen.* ἀῖννα; *pl.* ἀῖννᾶννα.
 ἀῖν, *prep. pron.* on him, on it; *prep.* on, upon.

- ΔΙΡΘΕ, *s. f. gen. case; nom.* Δίρθο or Δίρθο, a point of the compass, a height, direction.
 ΔΙΡΗΕ, *s. f.* notice, heed, care, attention; *gen. id.*
 ΔΙΡΪΞΕΔΘ and ΔΙΡΪΞΙΟΘ, *s. m.* silver, money; *gen.* ΔΙΡΪΞΙΟ.
 ΔΙΡΪΞΕΔΗΗΔ, *s. m. pl.; nom. sing.* ΔΙΡΪΞΕΔΗΗ, a symptom sign, indication.
 ΔΙΡΪΞ, *v. a. imp.* feel, perceive; τ'ΔΙΡΪΞ ἦε, he felt, perceived, *perfect tense; infn.* ΔΙΡΪΞΔΘ.
 ΔΙΡΪΞΤΕ, *adj.* certain, sure, *formed from verb* ΔΙΡΪΞΙΜ, ἵ calculate, note.
 ΔΙΡΪΞΔΘ, *verbal sub. mas.* notice, perception; *gen.* ΔΙΡΪΞΤΕ
 ΔΙΡΜ, *s. m. gen. and pl. of* ΔΡΜ, a weapon; *pl. also* ΔΡΜΔ, arms, weapons.
 ΔΙΡΝΕΔΘ, *s. f. gen. pl. of* ΔΙΡΝΕ, a sloe; *nom. pl.* ΔΙΡΝΘΕ.
 ΔΙΡ, *obs. sub.* consent, concurrence, return; ΔΙΡ ΔΙΡ ΝΟ ΔΡ ΕΪΞΕΔΗ, willingly or unwillingly, *literally* with (your) concurrence or by (upon) force.
 ΔΙΡ, *adv.* back; ΤΑΡ ΔΙΡ, ΔΙΡ ΔΙΡ, backward.
 ΔΙΡΘΕ, *prep. pron.* out of her, out of it.
 ΔΙΡΘΙΡ, *s. m. gen. case of* ΔΙΡΘΕΔΡ or ΔΙΡΘΙΟΡ, a journey, a travelling.
 ΔΙΡΞΕ, *s. f.* a present, donation; Δ η-ΔΙΡΞΕ, as a free gift or present, for nothing, *gen id. pl.* ΔΙΡΞΕΔΘΔ.
 ΔΙΤ, *s. f.* a place; *gen.* ΔΙΤΕ, *pl. id.; prep. case, pl.* ΔΙΤΙΒ.
 ΔΙΤΒΕΘΘΔΘ, *v. a. inf.* to revive, to restore to life; *imp* ΔΙΤΒΕΘΘΙΞ.
 ΔΙΤΕ, *s. f. gen and pl.* See ΔΙΤ.
 ΔΙΤΕΔΡΞ, virtue, admonition, advice.
 ΔΙΤΗ, *for* ΔΙΤΗΕ, *s. f.* knowledge, ΔΞΥΡ ΔΙΡ η-ΔΙΤΗ ΔΗ ΕΗΗ Τ'ΡΗΙΟΗΗ, Fionn having known the head, *literally* upon there being a knowledge of the head to Fionn. *Idiom of the dative absolute.*
 ΔΙΤΛΕ, *prep.* after; Δ η-ΔΙΤΛΕ ἦΗ, *comp. prep.* after that.
 ΔΙΤΗΕ, *s. f.* knowledge, acquaintance, *gen. id.; also* ΔΙΤΗΙΟ.
 ΔΙΤΗΙΞΙΜ, *v. a. pres. tense, 1st. per. sing.* I know; *imp* ΔΙΤΗΙΞ; *infn.* ΔΙΤΗΙΞΔΘ, to know. ΔΙΤΗΙΞΕΔΘΔΡ, *perf.* they knew.
 ΔΙΤΡΕΔΘ, *s. m. gen. pl. of* ΔΤΔΙΡ, a father, an ancestor.
 ΔΙΤΡΥΤΕΔΡ, *v. a. pass, pres.* is related, reported, told, recounted; *imp. active voice,* ΔΙΤΡΥΡ.
 ΔΛΕ *adv.* ο ἶοιη ΔΛΕ, from this time forward.
 ΔΛΒΑΝ *s. f.* Scotland, *gen. of* ΔΛΒΔ.
 ΔΛΛΗΜΥΡΔΙΒ, *prep. case pl.; nom.* ΔΛΛΗΜΥΡΔΘ, *s. m.* a foreigner, a Dane; *gen.* ΔΛΛΗΜΥΡΔΙΞ; *pl.* ΔΛΛΗΜΥΡΔΙΞΕ.
 ΔΛΛΤΔ, *adj.* wild, savage, fierce.

- ἀλτρηom, *v. a. inf.*; *imp.* ἀλτρηom, foster, rear.
 ἀλτρηgδo, *verbal s. m.* thanks, thanksgiving; *gen.* ἀλτρηgce, *pl. id.*
 ἀλμην, *adj.* fair, handsome, beautiful; *also* ἀλμην, *comp. degree* ἀλλε, *or* ἀλμε.
 ἀμ, *s. m.* time; *gen. id.* and ἀμα; *pl.* ἀμanna.
 ἀμ, *prep. pron.* put for ἀμ μο, in my. *Will have initial of following word, if of aspirable class, aspirated.*
 ἀμαc, *adv.* out, out of, *used with verb of motion only.*
 ἀμδμ, *adv.* only, alone.
 ἀμδρ, and ἀμυρ, *s. m.* a mercenary soldier, a recruit; *gen.* ἀμδμρ and ἀμυρ, *pl.* ἀμρδ.
 ἀμεδρg, *prep.* among, amongst.
 ἀμλδμo, *adv.* thus, so, in like manner.
 ἀ μοo *or* ἀρ μoο *adv.* in order, to the end that.
 ἀμρηann, *s. gen.* of ἀμρηδ, the hilt of a sword, sword-hilt.
 ἀμυηg, *adv.* without, outside, *used with a verb of rest only.*
 ἀη, *art.* the; *gen. sing. fem.* ηδ; *pl. mas. and fem.* ηδ
 ἀη, *v. n. imp. mood. 2nd per. sing.* stay, remain, same as ϖαν.
 ἀη, *inter. part.* whether.
 ἀηδδμλ, *s. f.* protection, relief, mercy; *gen.* ἀηδδμλε, *pl. id.*
 ἀηδμρε, *adv.* on high, upwards, up.
 ἀηλλ, *adv.* from beyond, hither, to this side, *the opposite of* ἀνοηη, *to that side, always joined to a verb of motion only*; ἀηλλ δgυρ ἀνοηη, hither and thither, to this side and to that.
 ἀημ, *s. m.* life, soul; *gen.* ἀημα; *pl.* ἀημanna.
 ἀημδμην, *v. n. inf.* to remain; *imp.* ἀη.
 ἀηβδ, *adj.* prodigious, terrible, great.
 ἀ η-ομδμδμg, *comp. prep.* after; *also* ἀηη ομδμδμg, *relates to place and position.*
 ἀηρδo, *v. n. cond.* would stay or remain. *See* ἀη.
 ἀηρoρλδμην, *s. m.*; *gen.* of ἀηρoρλδμην, oppression, puissance, great power.
 ἀηορ, *adv.* up, from below, *used always with a verb of motion.*
 ἀηυ, *adv.* to-day; *also* ἀ ηυg and ἀ η-ομυ.
 ἀημα, *gen.* of ἀημ.
 ἀηη, *adv.* there, therein; ἀηηην, there; *prep. pron.* in him or it.
 ἀηημυρηoδε, *s. pl.*; *nom.* ἀηημυρη, a ship's anchor, *gen. id.*
 ἀηηηδcτδμβ, *s. f. prep. case, pl.* of ἀηηηδcτ; *gen.*—τδ, great grief, a fit of crying.
 ἀηηρ, *prep.* in, *form of prep.* ἀηη *used before a vowel.*

- ΔΗΗΡΑΙΘΕ, *adj. comp. degree*, dearer, more beloved; *pos.*,
 ionnium, dear, beloved. *θε* is affixed as a sign of the
comp. degree.
 ΔΗΗΡΗ, *adv.* there.
 ΔΗΗΡΟ, *adv.* here; also ΔΗΗΡΟ.
 ΔΗΗΡΥΘ, *adv.* yonder, there.
 ΔΗΟΪΤ, *adv.* to-night.
 ΔΗΟΙΡ, *adv.* now.
 ΔΗΟΝΗ, *adv.* over there, to, or on that side, thither; *the*
opposite of ΔΗΑΛΛ, used with a verb of motion only.
 ΔΗΤΑΝ, *adv.* when; ΔΗ ΤΑΝ ΡΟ, now; ΔΗ ΤΑΝ ΡΗ, then.
 ΔΗΥΔΙΡ, or ΔΗ ΥΔΙΡ, *adv.* when.
 ΔΗΥΔΡ, *adv.* down, from above; used with a verb of motion
 only.
 ΔΟΘ, *s. m.* Hugh; *gen.* ΔΟΘΔ.
 ΔΟΙ, *s. f.* respect, honour; *gen. id.*, ní *é*υζ ΞΡΔΙΝΝΕ ΔΟΙ ΙΝΔ
 ΔΙΡΕ ΘΟ, Grainne gave neither respect nor attention
 to him.
 ΔΟΙΒΝΕΔΡ, *s. m.* joy, delight; *gen.* ΔΟΙΒΝΕΔΡΔ and ΔΟΙΒΝΙΡ.
 ΔΟΙΘΕΔΪΤ, *s. f.* hospitality, entertainment; *gen.* ΔΟΙΘΕΔΪΤΔ;
 ΔΞΥΡ ΝΙ Η-ΔΙΪΡΙΡΤΕΔΡ Δ Η-ΔΟΙΘΕΔΪΤ ΔΗ ΟΙΘΪΕ ΡΗ.
 and their entertainment (the manner of their enter-
 tainment), that night is not recounted.
 ΔΟΙΗ, one, used only in compound words, where the second
 part commences with a slender vowel, as in instance
 following.
 ΔΟΙΗΪΡ. *s. m. gen. compounded of ΔΟΗ*, one and ΡΕΔΡ, a
 man; *nom.* ΔΟΙΗΪΕΔΡ; *com̄p̄* ΔΟΙΗΪΡ, the strife of
 one man, *i. e.*, single combat, a duel.
 ΔΟΙΡΕ, *s. f. gen. case and pl. of ΔΟΡ*, folk, people; Δ Η-ΔΟΡ
 ΞΡΔΙΘ, their friends or confidants; age, ΘΟ ΡΪΕΡ ΔΟΙΡΕ,
 according to age.
 ΔΟΗ, *num. adj.* one, also ΔΕΗ; ΔΟΗ ΝΕΔΪ, an individual, a
 person, anyone.
 ΔΟΗΔΡ, *adv.* alone, formerly a *sub.* signifying one person; ΙΝΔ
 ΔΟΗΔΡ, by himself.
 ΔΟΗΞΥΡ, *s. m.* a man's name; *gen.* ΔΟΗΞΥΡΔ.
 ΔΟΗΤΥΙΞ, *v. n. imp.* consent, agree; ΡΟ ΔΟΗΤΥΙΞ, he con-
 sented; *inf.* Θ'ΔΟΗΤΥΙΞΔΘ.
 ΔΡ, *poss. pron.* our; *gen. pl. of pers. pron.* μέ.
 ΔΡ, *v. def.* says, quoth.
 ΔΡ, *s. m.* slaughter, *gen.* ΔΙΡ, *pl. id.*
 ΔΡ, *prep.* on, upon, put for ΔΙΡ.
 ΔΡ, *inter. particle*, used with past tense, whether.
 ΔΡΔΟΗ, *adv.* both, together.

- ἄριστ *adj.* high, great, mighty; *s. f.* a height, direction, *gen.* ἀριστοε.
 ἀριστόθωρ, *adj.* very or exceeding great.
 ἀρυστο-τιυρ, *adv.* at first, in the beginning.
 ἀρείρη, *adv.* last night; also ἀραιορη.
 ἀριδιῶν, or ριδιῶν, *adv.* ever; *i. e.* in the sense of, hitherto, up to the present, in time past; *νί* is placed before the verb, and ριδιῶν after, to signify, never.
 ἀρίρη, *adv.* again.
 ἀρμηδιῶν, *s. m. prep. case, pl. of* ἀρμη, an arm, a weapon, *gen.* ἀρμη; *pl.* ἀρμηδ and ἀρμη.
 ἀρμη-ζῆλαν. *s. m.* bright weapon.
 ἀρ, *prep.* out of.
 ἀρσοδ, *prep. pron. pl.* out of them.
 ἀρ ρην, *adv.* thence.
 ἀρτεαδ, *prep.* in, into, with a verb of motion only.
 ἀρτιζ, *adv.* in, within, used with a verb of rest.
 ἀτ, *s. m.* a ford; *gen.* ἀτδ; and ἀιτ, *pl.* ἀτδαννα.
 ἀτ, an intensifying prefix, when put before a word whose first vowel is slender it is written ἀιτ.
 ἀτδ, *irreg. verb, sub.* is, are, for τδ, *imp.* βί.
 ἀτδ, *s. nom and gen. case,* danger; also an *adj.* just, lawful.
 ἀτδ, *s. m. gen. of* ἀτ a ford.
 ἀτδδ, *s. m.* giant, plebeian, clown, *gen.* ἀτδαιζ. *pl.* ἀτδαιζε.
 ἀτδαιμρε, *sub. irreg. verb, emph. form,* I am. See ἀτδ.
 ἀτδαιρ, *s. m.* a father, ancestor, *gen.* ἀτδαιρ, *pl.* ἀιτρεδδ and ἀιτρε.
 ἀτδαιρρε, *s. m. nom. emp. form of* ἀτδαιρ.
 ἀτδαι, *sub. irreg. verb, 2nd pers. sing. pres. tense of* ἀτδαιμ, used instead of τδαιρ or ἀτδαιρ.
 ἀτδαιρ, *s. m. gen. case; nom.* ἀτδαιρ, a father.
 ἀτδαιρδ, *s.* patrimony, inheritance; *gen. id.*
 ἀτδαιρδ, *s. m. gen. emph. form, nom.* ἀτδαιρ.
 ἀτδαιρδ, *s. m.* a bend, a crook, *gen.—*ἀιτδ, *pl. id.*
 ἀτδδαιρσο, *s.* shortness; ρο ζῆλυδαιρδδδαιρ να μαδδ ρην δζυρ δ μυντιρ ρομρδ δ η-δτδδαιρσο ζδδδα ρεναιρε, these (her) sons and her people went their ways in the shortness of every path, *i. e.*, by short cuts.
 ἀτδδαιρ, *adv.* again, a second time.
 ἀτδδαιρδ, *adj.* also δτδδαιρδ, triumphant, victorious.
 βδ, *past tense, indic. of asser. verb,* ηρ; βδδ, *cond.*; as οδ μ-βδδ, if it were.
 βδδδαιρ, *v. sub. perf. tense, 2nd pers. pl.* ye were; modern form is βιδδδδδδαιρ; βδδδδαιρ, they were, *3rd pers. pl.*; modern βιδδδδδδδαιρ.

- βάθαρρα, *v. sub. perf. 1st pers. sing. emph. form*, I myself was; *modern* βίθεαρρα: ἀν υαίρ το βάθαρρα ἀρ φοῖαίλ ἀζυρ ἀρ φορῖφασῖραδὸ, when I myself was in offence and under edict; βάθαρρε, *2nd pers. sing. emph.*; *modern* βιθίρρε.
- βαθάρη, *proper name.*
- βάιρ, *s. f.* affection, love, regard, friendship, friendship for the sake of old times.
- βάιρτε, *past part of βάιρ, v. a imp.* drown, quench, extinguish, perish.
- βαιλε, *s. m.* a village, a town, a home, a place. locality, situation; *gen. id. pl.* βαιλτε.
- βαιμ, *v. a.* cut off, take; ἦο βαιμ ρε, he cut off.
- βαιμείλε, *s. f.* a mate, a wife; *gen. id.*
- βαιμῖρ, *v. a. future*, you will cut off or take.
- βανντράκτ, *s. f.* the ladies of a household; *gen.-ἀκτδ, pl. id.*
- βαν-όγλαδ, *s. f.* a servant maid, a female attendant.
- βαιοῖδ, *s. m.* danger, peril; *gen.-αίλ.*
- βαιοίτλείμ, *s. f.* an airy wild leap; *gen.* βαιοίτλείμε.
- βανῖαίρῖρθεδ, *s. f.* a woman or female hero or warrior.
- βαιοίρῖνε, *s.* proper name; *gen. id.*
- βαρ or βυρ, *poss. pron.* your.
- βάρη, *s. m.* top, head, summit; *gen. βάρη, pl. id.*
- βάρ, *s. m.* death; *gen. βάρ, pl. id.*; βάρ οῖραῖδ, to die literally, to find death.
- βαρ, *s. f.* the palm of the hand; *gen. βαιρε; pl. βαρα; prep. case, pl. βαραίβ.*
- βαρ-ῖρῖν, *s.* a hand log or hand timber, i.e., a knocker, (See note.)
- βάτδρ, *v. a. perf.* I extinguished, quenched.
- βεδῖ, *adj.* little, small; *comp.* νίορ λυῖδ; *sub. adj.* few, βεδῖ μά μόνῖν βυρὸνε, few or many of a multitude.
- βεδῖάν, *s. m.* a small quantity, a few; *gen. βεδῖάν, governs dative case.*
- βεαν, *s. f. irreg.* a woman, wife; *gen. and pl. μνα; dat. sing. μναοί.*
- βεανν, *s. f.* a peak, a gable, a horn, a point, crest; *gen. βεαννε, pl. id.*
- βεδῖ-ἀλλετδ, *s.* the small fierce (sword) which Diarmuid carried.
- βεαννῖαδὸ, *verbal sub. same as βεαννυῖδὸ*, a blessing, a benediction.
- βεαννυῖεαρ, *v. a. perf. tense of βεαννυῖῖ*, bless, greet, salute.

բար, *s. m.* a spear, javelin; *gen.* ԲԻՐ, *pl.* ԲԵՐՈՏ, *dat. pl.* ԲԵՐՈՒԹ.

բարր, *v. a.* shave, shear, cut, clip; *inf.* Վ ԲԵՐՐԱԾ, to shave; *perf. neg.* ՆՈՐ ԲԵՐՐ, he did not shave, ԲԵՐՐԱՆՆ, *hab. pres.* wont or accustomed to shave.

բարտ, *s. f.* a move; *gen. and pl.* ԲԵՐՏԵ.

բատ, *s.* life; *gen.* ԲԵՇՏԾ, *dat.* ԲԵՇՏԻԾ. ԲԵՇՏ is very often written in its *nom.* form, for all cases of the *sing.*

Եմնե, *s. f. gen. and pl. of* ԵՄՆ.

բեմիոնն or -եան, *s. f. gen. pl. of* ԲԵՄ, a stroke; *gen.* ԲԵՄԵ, *pl.* ԲԵՄԵԱՆՆ.

բեր, *v. a. irreg.* get, obtain, bear-away, acquire, bring or bring forth, bear, carry, produce, *perf.* ՌԱՅԻՐ, *inf.* ՄՈ ԲԵՐԷ.

բեր, *v. a. irreg.* give; *perf.* ԵՄԻՐ; *inf.* Վ ԵԲԵՐԷ; *imp. form also,* ԵԲԵՐ.

Երեւծ, *v. a. imperf. of* ԵՐ.

Երիւմ, *v. a. pres. tense, 1st pers. sing. of irreg. verb* ԵՐ, give.

Երտե, *gen. and pl. of* ԵՐՏ.

Եր, *inf.* of ԵՐ, be thou.

Եւլ, *s. m.* a mouth; *gen.* ԵՅԼ, *pl. id.*; ԾՐԻԼ ԲԵՄ ԱՅՐ Վ ՄԱՍԻՐ ԵՅԼ ՆԱ ԲԱՐԻՐՅԵ ԱՄԱԸ, he himself and his people retired outside the mouth of the sea, i. e., into the deep. Եւլ ՆԱ ԲԱՐԻՐՅԵ means an inlet or mouth of the sea.

Երր, *v. a. 1st pers. sing. emp. form future,* I myself will give; *imp.* ԵԲԵՐ or ԵՐ, give. *used for* ԵԲԵՐԱԾՐ.

ԵւլԵԹ, *prep. case pl. of* ԵՅԼ, a mouth; ԵՐ ԵՅԼԵԹ, *comp. prep.* before, in front; ԵՐ Վ ԵՅԼԵԹ, before him; *as,* ԱՅՐ Վ ԵՐԱՅԵԹ ԲՈՐ Վ ԵՅԼԵԹ ԱՅԵ, and his spear was at him before or in front of him, i. e., he had his spear before him.

ԵրրԵԹ, *v. a. future 3rd pers. sing.* he shall give; *imp.* ԵՐ.

ԵրրԵՄ ԲԵՐՐԱՄԱՅՈՒՄ, *future 1st pers. pl. of* ԵՐ.

ԵՐ, *v. sub. imp.* be thou; *inf.* ՄՈ or Վ ԵՐ, to be, ԵՄ Վ or ԵՄ ՄՈ ԵՐ, in order to be; ԵՐ, *perf.* was.

ԵԻԾ, *sub. verb cond.* would be; *modern form* ԵԻԾԵԾ, ԵՐ Վ Մ-ԵԻԾ ՆԵՐՏ ԵՐ ԲՈՐ ՐՄ, upon whom the strength of that man would be.

ԵԻԾ, *s. m.* food, meat; *gen.* ԵԻԾ.

ԵԻԾ, *1st pers. sing. future,* I shall be; ՆԻ ԵԻԾ ԱՄ ԵՇՏԻԾ, I shall not be alive, *literally* I shall not be in my life. *See glossary-note to* ԵԼԼԵՐ; *another and more usual form of this tense is* ԵԻԾԵՍ.

- οἰαότατος, *s. m.* a hospitable, generous man; a person whose duty it was to supply the king's household with provisions, to furnish the standing army of the kingdom or province with necessaries and to entertain travellers; a hospitaller; *gen.* οἰαότατος.
- βῆαιον, *modern form* βεῖον, *sub. verb. fut.* shall be; no ἕο m-βῆαιον ἄ ἕιοι ἄζαμ, until its knowledge shall be at me, i.e., until I know; βῆαιηγε, *2nd pers. sing. imp.* thou shalt be.
- βῆαιον, *v. sub. cond. 1st pers. sing.* I would be; *modern form* βεῖοιον, “ἄζυρ ἱρ τῆμαξ ἡεμ ἔροῖθε ἡέιν,” ἄρ ἕρῆιονη, “ἕαν μέ ἰονῆοῖηαδ ἡε ἕιονη ἄζυρ ὀά m-βῆαιον ηἄδ λέῖζῆιονη ἡλάν ἄρ ἄη λάτῆιρ ἔ,” and it is a pity with my own heart, says Grainne, that I am not able to contend with Fionn, and if I were, I would not permit him out of the place. *In this example μέ, the accusative case, is placed before the infinitive, ὀο βεῖτ, understood, a construction often occurring in this work, and used with verbs denoting motion or gesture, or with the verb-substantive ὀο βεῖτ, to be ἕαν μέ (ὀο βεῖτ) ἰονῆοῖηαδ literally signifies I (to be) not able to fight, and is rendered by placing the conj. that before the pronoun and transferring the infin. into the present indic. ὀά, if, requires always the conditional and causes eclipsis. (See Second Irish Book, page 70 and 71.)*
- βῆον, *s. m. gen. of* βῆον, food.
- βῆον, or βῆ, *v. sub. perf. tense,* was.
- βῆμευρ, a little finger; *gen.* βῆμέιρ.
- βῆη, *s. m.* a tree; *gen. id.* any ancient tree growing over a holy well or in a fort, called in English a bellow-tree.
- βῆοῖ, *v. sub. imp. 3rd pers. sing.* let it be; *modern form* βῆεαῖ.
- βῆοῖβῆον, βῆοῖβῆ, *s. m.* enemy; *gen.* βῆοῖβῆαν, *pl.-αιῖε, prep. case, pl.* βῆοῖβῆαιβ.
- βῆοῖζ, *v. a. perf. of* βῆοῖζ, start, rouse.
- βῆοῖτῆρ, *v. sub. imperf. impersonal form,* it was.
- βῆιον, *sub. verb pres. hab. form,* wont or accustomed to be; *modern form* βῆεαν.
- βῆηεαδ, *s. m.* increase, *gen.* βῆηε; ἄζυρ ἕαδ βῆηεαδ ὀά m-βῆηεαδ ἄη ηἄδ ἡῖν, ὀο βῆηεαδ ἄη ὀρῆιῖν-ἰαλλ βῆηεαδ λῆιρ, and every increase which that son was wont to obtain, the eul (also) obtained an increase with him.

- bíč, *s. f.* life, existence, being; *gen.* beáča; *an* or *air* bíč, *adv. phrase*, at all, in existence.
 bíčín, *s. f.* being, existence; *to* bíčín, on account of or by virtue of.
 blaṛ, *s. m.* taste, flavour; *gen.* blaṛ, *pl. id.*
 blaṛ, *v. a.* taste; blaṛṛeaṁ, *1st pers. sing. futur.*, I shall taste; *inf.* blaṛeaṁ.
 blaṁṁ, *s. f.* a year; *gen. and pl.* blaṁṁ, *contracted from* blaṁṁ.
 bočt, *adj.* poor, needy, distressed; *comp.* bočte.
 boḡ, *v. a.* move, stir, loosen, slacken; *inf.* a boḡaṁ.
 boṛṛinn, *s. m. gen. pl. of* boṛṛonn, a big stone, a rock.
 boláṁ, *s. a* smell, scent; *gen* -aṁ, *pl. id.*
 bolcán, *s. m.* Vulcan; *gen.* bolcáin.
 bonn, *s. m.* base, bottom, foundation, sole; *gen.* buinn, *pl.* boinn.
 boṛb, *adj.* haughty, fierce, savage; *comp.* buṛbe.
 boṛr, *adj.* great, large.
 bóčáin, *s. f.* a prey of cattle, *gen.* bóčáine, *pl.* bóčáinte.
 bṛan, *s. f.* the name of a hound; *gen.* bṛain.
 bṛat, *s. m.* a cloak, a garment; *gen.* bṛuit, *pl. id.*, bṛait, and bṛata.
 bṛáč, *s. m.* judgment; *gen.* bṛáča; *ḡo* bṛáč, *adj. phrase*, signifying for ever, literally, to the day of judgment; *ḡo* bṛuinn an bṛáča, to all eternity.
 bṛáčair, *s. m.* a brother; *gen.* bṛáčair, *pl.* bṛáčire and bṛáčreača.
 bṛeačnuig, *v. a.* look, behold, perceive, conceive, think, design
 bṛéigmoč, or -očt, *s. m.* a disguise, false appearance; *gen.* -oča.
 bṛeic, *v. a. inf.* of *irreg. verb* beir; beṛṛeaṁ, *cond.* would take.
 bṛeuḡ, *v. a.* soothe, flatter, decoy, delude, entice; *to* bṛéuḡaṁ, *inf.*; *muna* ṁ-tiḡeaṁ ṛir ḡráinne *to* bṛeuḡaṁ, unless it might come with him to soothe Grainne, i. e., unless he could soothe Grainne.
 bṛiačair, *s. m.* a word, an expression, a word of honour, a judgment, a sentence; *gen.* bṛeicire; *pl.* bṛiačra.
 bṛiačrač, *adj.* verbose, talkative; *milir*-bṛiačrač, sweet-spoken.
 bṛiḡ, *s. f.* virtue, essence, power, efficacy, strength; *gen.* bṛiḡe, *pl.* bṛiḡce; *ṁé* bṛiḡ, *ad.* because, by virtue that.
 bṛiočt, *s. m.* a spell, a charm, amulet; *gen.* bṛiočta; bṛiočt ṁraoiṁeača, a spell of magic.
 bṛir, *v. a.* break, dismember, disunite; *inf.* a bṛireṁ; *past part.* bṛirre.

βροῦδα, *s. m. gen. of βρουζ*.

βρόν, *s. f. gen. of βρο*, a quern, a handmill; *dat. βρόν, pl. βρόντε*.

βρουζ, *s. m.* a palace, a distinguished house, a royal residence; *gen. βροῦδα, pl. βρουζα*; βρουζ να βόιννε, the palace of the Boyne, now New-Grange; it was also an ancient burial-place of the kings of Ireland.

βρουζαῖο, *s. m.* a farmer, husbandman; *gen. id. pl., -αῖοῖζε*. (See note for distinction between a βρουζαῖο and a βιαῖοταῖ.)

βροῦρουζαῖο (αῖ), *pres. part.* inciting, arousing; *imp. βροῦρουζ*; *inf. α βροῦρουζαῖο*.

βρουῖζεαν, *s. f.* strife, quarrel; *gen. βρουῖζνε*.

βρουῖζεαν, *s. f.* a palace, a royal residence; *gen. βρουῖζνε*.

βρουῖζιν, *s. f.*, same as βρουῖζεαν.

βρουῖζνε, *s. f. gen. of βρουῖζεαν or βρουῖζιν*, a strife, a quarrel; and of βρουῖζεαν, *s. f.* a palace.

βρουῖνν, and βρου, *s. f. irreg.* a womb; *gen. βρουῖννε and βρονν, dat. βροῖνν, pl. βροννα*.

βυαῖο, *s. f.* victory, power, virtue; *gen. βυαῖοε, pl. βυαῖοα*; το βρειτ βυαῖο, to obtain or take victory, i.e. to conquer or overcome.

βυαῖοα, *indec. adj.* having virtues or good qualities, valuable, estimable, precious; *the pl. of the sub. βυαῖο*.

βυαῖοῦῶν, *s.* a proper name; *gen. βυαῖοῦῶν*.

βυαῖοτεαρ, *v. a. pres. pass.* is struck; *imp. βυαῖο*.

βυαῖο, *v. a.* take, loose, untie; *inf. id.*

βυαῖομευζα, *s. f. gen. of βυαῖομευζ*, lasting death.

βυαῖοῦῶν, *s. gen. of βυαῖοῦῶν*, lasting death.

βυαῖο, *adj.* lasting, durable; ρῖορβυαῖο, everlasting.

βυαῖο, *s.* cattle of the cow kind.

βυο, *past tense of assertive verb ἴρ*, it is.

βυοῖο, *indec. adj.* yellow.

βυοῖο, *s. f.* thanks; *gen. id.*

βυοῖοεαῖο, *s.* thanks.

βυοῖοεαν, *s.* troop, company, crowd, multitude; *gen. βυοῖονε, pl. id.*

βυοῖοεαντῖουαῖο, *s.* company.

βυοῖοε, *s. m.* a cast, a blow; *gen. id., pl. βυοῖοεο*.

βυοῖοε, *s. f.* a nurse; *gen. id.*

βυοῖο, *s. m.* base, bottom, foundation; *gen. βοῖο, pl. βυοῖο*.

ῶα, *interrog. pron.* what, where, *pron.* how; as ῶα β-βυοῖο, where is or are.

ῶαῖο, *s. indef. gen. case*; *nom. ῶαῖο*, all, each, every, the whole, persons in general

cáil, *s. f.* a spear, a javelin; *gen.* cáile; *τυυαξ* (τά) το
 cpy páo cáil, *oo* ciorbad cpy *oo* cōrpáin, O
 woe! your blood is under (upon) your spear, the
 blood of your body has been shed.

cáillfinne, *v. a. emp. form. cond. 1st per. sing.* I would lose,
 ní cáillfinne mo zεara ar ór na cpyinne, I would
 not lose my bonds for the gold of the world; *imp.*
 cáill, lose; *inf.* *oo* cáilleamain.

cáillig (*oo'n*), *s. f. dat.* to the hag; *nom.* cáilleac, a hag,
 an old woman; *gen.* cáillige; *pl.* cáilleacs.

cáillirre, *v. a. perf. tense, 2nd per. sing.* thou didst lose;
imp. cáill; níor cáillirre τ-aitne máit miaín a
 fhinn, *literally*, thou didst not lose ever (you never
 lost) thy good judgment, O Fionn.

cáin, *s. f.* rent, tribute, fine; *gen.* cána; *pl.* cánacá.

cáirín, *s. m. gen. and pl.*; *nom. sing.* cáirín, a pile, a heap of
 stones.

cáitead, *v. a. perf. pass. of* cáit, throw, hurl, cast, fling.

cáiteadar, *v. a. perf. tense, 3rd per. pl.*, they ate, consumed;
imp. cáit; *inf.* *oo* cáiteam.

cáiteam, *verbal s. m.* wearing, wasting, consuming, expen-
 diture; *gen.* cáitte and cáitme: ζαν cómáiriom ar a
 ζ-cáiteam, without a calculation on their expenditure.

cáiteam, *inf. of* cáit, spend, consume, eat; *αξ* cáiteam.
pres. part. enjoying, consuming, eating; τaréir pεacτ
 m-bliaóainna *oo* cáiteam, *literally*, after to spend
 seven years: *an idiom to be rendered by translating the*
infinitive, oo cáiteam, *passively*, seven years were
 spent.

cáit-éiréad, *s. m* battle-armour, clothing, or harness; *gen.*
 cáit-éiréad and cáit-éiréigte; *pl. id.*

cáitpεar, *v. a. future, relative form of* cáit; ζiò bé cáit-
 pεar τρί cαοiα oioó, whoever shall eat three berries
 of them.

cáitpín, you will be obliged.

calaó, *s. m.* a port, harbour, haven, quay; *gen. and pl.* -aió

calaó-popt, *s. m.* port, a harbour.

callairne, *s. m.* a crier, one who laments; *gen. id. pl.* -iúe: *αζυρ*
 biairne féin a Oirín *αο* cállairne oéir na féinne,
literally, and you yourself, O Oisín, shall be in thy
 crier (=shall be as one who laments) after the Fenians.
An instance of the substantive verb τáim (biairne
 being its future tense) ascribing a predicate to its sub-
 ject by means of the possessive pronoun *oo*, com-
 pounded with the prep. *ain*, *αο* = *ain oo*.

CAOZAD, *num. ord. adj.* fifty.

CAOI. *s. m.* a way, a method, a manner, *gen. id.*; Δ Ξ-CAOI in a way or manner; *adverbial expression equal to* "so."

CAOINE, *adj. pl. comp. id.*; *nom. sing.* CAOIN, gentle, mild, kind, pleasing.

CAOINEADÒ, *v. a. and n. inf.*; Δ Ξ CAOINEADÒ, lamenting; *imp.* CAOIN, cry, lament, weep.

CAOINÁ, *adj. pl.*; *nom. sing.* CAOIN, fair; Δ Ξ-COINAIÒ CAOINÁ cumrouizte, in fair well-wrought goblets.

CAORA, *s. f. gen. and pl.*; *nom. sing.* CAOIR, a berry; CAORA, *s. f.* a sheep, *gen.* CAORAC.

CAORAC, *s. f. gen. of.* CAORA, a sheep; *pl.* CAOIRIÚ.

CAORAIÒ. *s. f. prep. case pl.*; *nom.* CAOIR a berry.

CAORCÁINN, *s. m. gen. and pl.*; *nom.* CAORCÁNN, quicken-tree, or mountain-ash.

CARA, *s. m.* a friend; *gen.* CARAD; *pl.* CÁIRÖE.

CARBAD, *s. m.* a chariot, carriage, coach, litter, waggon; *gen.* CARBADIO, *pl. id.*

CARCÁNNACÁ, *adj. pl.*; *sing.* CARCÁNNAC, friendly, kind, charitable; *comp.* CARCÁNNAIÚE.

CÁIR, *s. m.* a cause, strait, case; *gen.* CÁIR.

CÁT, *s. m.* a battle, an Irish battalion of 3,000 men; *gen. and pl.* CATÁ.

CEÁCTAIR, *indef. pron.* each, either; CEÁCTAIR ACO, either of them.

CEAD, *s. m.* leave, permission; *gen.* CEADÁ; *pl. id.*

CEANA, *adv.* however, howbeit; ÁCT CEANA, nevertheless.

CEANGAIL, *v. a. imp.* bind, tie, join, secure; *inf.* ÖO CEANGAL to bind.

CEANGAILTE, *past part.* bound, knotted, tied; *imp.* CEANZAIL.

CEANGAL (IO), *v. a. perf. tense*, he bound.

CEANGAL, *s. m.* a bond, band, knot, a fetter; *gen. and pl.* CEANGAIL.

CEANGLEADÖAR, *v. a. 3rd per. pl. perf. tense*, they bound or made fast.

CEANN, *s. m.* a head; *gen. and pl.* CINN: IAR IIN ÖO RZAOIL SZACÁN AN CEANGAL IO BÁ AR CEANN Chéin, then Sgathan loosed the binding (which) was on the head of Cian; FÁ CEANN, about the top or head; CEANN ÖÁ CEANNAIÒ, one of its heads, *literally*, a head of its heads; end, termination or limit, as ZO CEANN BLI-ADÖNA, to the end of a year; Δ Ξ-CEANN NA RAE ΔZUF NA H-AIMPIRE IIN, at the end of that time and season: IMA CEANN, *adv. phrase*, against him.

- céann*, when preceded by the simple prepositions, *Δ*, *Δι*, and *Δι*, and connected with verbs denoting motion, generally signifies "to," or "for;" *cuirre fíor Δξυρ τελέττα Δ ξ-céann τ-ινξίμε*, send (put) knowledge and messengers to thy daughter, *literally*, on the head of thy daughter; *Δ η-διέλε ριν éuir ξηράinne φερα Δξυρ τελέττα Δι céann Δ cloinne*, after that Gráinne sent (put) word and messengers for her children.
- céann*, *ταρ céann*, *comp. prep.* notwithstanding, in spite of, in opposition to; *ταρ céann ριόττέάνα*, in spite of peace.
- céann-φειάμαρ*, *comp. adj.* thick, large, or fat-headed.
- ζεανηρα*, *s. m. emph. form of céann*, which see.
- céapo*, *s. f.* art, trade, business, function; *gen. and pl. ceipoe*.
- céapoΔιβ*, *s. f. dat. pl. ; nom. céapo*.
- ceapτ-λάρ*, *comp. s. m.* fair or exact centre, very middle; *gen. ceapτλάρ*, *pl. id.*
- ceáτpαρ*, *s.* four persons, four of anything; *gen. ceáτpαρ*.
- céile*, *indef. pron.* each other, one another, other; *Δξυρ ρο éuir fíonn Δ λάμα Δ λάμαΔιβ Δ céile*, and Fíonn put their hands into the hands of one another; *ó'n ξ-cluair ξο céile Διρ*, from (one) ear to the other of it, *viz.*, from ear to ear of it; *ón ló ξο céile*, from (one) day to the other, *viz.*, from day to day; *o céile*, from one another, asunder, separated; *s. m.* associate, companion; *φeαρ-céile*, a man-companion, *viz.*, a husband; *pe*, or *le céile*, *adv. phrase*, together.
- féileΔβραδ*, *s. m.* farewell, adieu; *gen. -pαιβ*.
- céileΔβραρ*, *v. n.* takes farewell, or leave; *the relative form or historical present*.
- céillivoe*, *adj.* sensible, rational, wise, prudent; *ξο céillivoe ad. prudently*.
- ceilt*, *s. f.* concealment, secrecy; *gen. ceilte*; *πά ceilt*, under concealment.
- céimeanna*, also *céimnίξeάττα*, *pl. ; nom. sing. céim*, *s. f.* a step; *gen. céime*.
- Céin*, *s. m.* a proper name, *gen. of Cíαν*.
- ceipτ-μeοόΔαν*, *comp. s. m.* the very centre or middle; *gen. eipτcμeοόΔαιν*; *pl. id.*
- ceitpe*, *num. adj.* four; *ceitpe ceυo*, four hundred,
- ceυo*, *num. ord. adj.* a hundred; *being a multiple of veic*, ten, it requires its sub. in the sing. thus, *ceυo φeαρ* means a hundred men.

- clannaib, *s. f. prep. case pl.; nom. sing. clann.*
 lár, *s. m. a board, a table; gen. cláir; pl. id. and clárachá; cláir, pl. more correct.*
 cleara, *s. m. pl. and gen., nom. cleair, a trick, a feat; pl. also clearra.*
 clé, *indeclin. adj. left; am' lárín clé, in my left hand.*
 cléire, *indeclin. adj. expert, active.*
 cloc-órbá, *comp. adj. golden-jewelled.*
 cloibéim, or cláibéim, *s. m. a sword; gen. cloibim; pl. cloibimte.*
 cloinn, *s. f. dat. sing.; gen. cloinne, pl. clanna, children, descendants, a clan; nom. sing. clann; óir ní raib do cloinn a sham déct don mac amám, for there was not of children at me but one son only, viz., I had only one son.*
 clor, *a verbal noun and part. from cluin, hear; ar n-a clor rin don déct, the giant having heard that; literally, upon its hearing that to the giant.*
 clor, *v. a. inf. to hear; imp. cluin, irreg. verb; clor frequently occurs as the perfect passive of this irreg. verb, as gur clor a neuláib neime, so that they (the shouts) were heard in the clouds of heaven.*
 cluar, *s. f. dat. case, nom. cluar, an ear; gen. cluair; pl. cluara.*
 cluitce, *s. f. a game, play, sport; gen. id.*
 cnámá, *s. f. nom. pl bones; nom. sing. cnám; gen. cnáim.*
 cneab, *s. f. a wound; gen. cnéire; pl. cneabá.*
 cneabáib, *s. prep. case pl.; nom. sing. cneab, a wound.*
 cneair, *s. m. skin; gen. cnair; pl. cneara.*
 cnair, *gen. of cneair.*
 cnuic and cnoic, *s. m. gen. and pl.; nom. cnoc, a hill.*
 cnuim, *s. f. a worm; gen. cnuime; dat. cnuim; pl. cnuimá.*
 coula, or coulad, *s. m. sleep; gen. coualta; bí re ina coula, he was asleep; literally, in his sleep.*
 cogad, *s. m. gen.; nom. cogad, war; pl. cogad and cogta.*
 coigeabáib, *s. dat. pl.; nom. sing. coige, and -eab, a province, a fifth.*
 coitce, *adv. for ever (time to come), ašur ní b-fuigib ruaimnear ina coimneir coitce, and he shall not get for ever (he shall never get) peace nor rest.*
 coil, *s. f. a wood; gen. coille; pl. coilte.*
 cóimeub, *v. a. imp. protect, guard, keep, take heed; inf. do cóimeub, to guard; aš cóimeub, pres. part. guarding.*

- κόμηεὺς, *s. guard*; *gen. κόμηευστά*; ἀξυρ̄ ρυαίη̄ νᾱ σαοη̄ᾱ
 ζαν̄ κόμηεὺς οη̄ρ̄τ̄α, and he found the berries with-
 out a guard upon them.
- κόμηεουραίη̄, *v. a. 2nd per. sing. future tense*, you shall
 guard; *imp. κόμηεὺς*.
- κόμηευστά, *gen. case of κόμηεὺς*; ρεαρ̄ κόμηευστά, a man
 of guard, a sentry.
- κοιμηρ̄κεαδ̄, *s. f. protection, mercy, quarter, saving. See Note*.
- κόμηνεαργ̄α, *adj. comp. degree, nearer, or next; positive, κοί-
 ῥοξυρ̄*.
- κοιμηρ̄ιζε, *s. a combat; gen. id.*
- κόμηρ̄ζλεο, *s. m. a conflict, encounter; gen. id.*
- κοιμηρ̄ιαλλ, *s. m. condition, a covenant, obligation; gen.
 κοιμηρ̄ιλλ; pl. id.*
- κοιννε, *s. f. a meeting, a tryst, opposition; gen. id.; used
 only adverbially as, ινᾱ κοιννε*, against him.
- κοιντε, *pl. of κύ*, a hound.
- κόρη̄, *adj. just, right, good; ní κόρη̄ υᾱμη̄ρᾱ ρεαλλ̄ υο̄ ὄεῡ
 νᾱμη̄ οη̄τ̄*, it (is) not right for me to do treachery upon
 thee; *comp. degree, κόρη̄α*.
- κοιρ̄ξ, *v. a. imp. check or oppose*.
- κοιτ̄έιννε, *adj. pl. universal, public, common, general, sing.
 κοιτ̄έεινη̄; ᾱ ζ-κοιτ̄έιννε, adv. phrase, one and all,
 altogether, in common; ᾱ υυβη̄ρᾱυαρ̄ᾱ κά̄ᾱ ᾱ ζ-κοιτ̄-
 έιννε̄ νάρ̄ έυζαυαρ̄ᾱ (αῑτ̄νε̄ ᾱρη̄)*; they all said in
 common, that they did not give knowledge upon
 him, *i. e.*, that they knew him not.
- κολᾱμη̄νᾱ and κολῡμη̄νᾱ, *s. m. pl.; nom. sing. κολῡμη̄νᾱ, ε̄
 prop, a pillar, a pedestal*.
- κολαν̄, *s. f. a body; gen. κολνᾱ*.
- Κολζ̄άν, *s. m. a proper name; gen. Κολζ̄άην. See Note*.
- κολρᾱ, *s. m. thigh, haunch, gen. id.; ο̄'η̄ κολρᾱ ριορ̄ υε̄,
 from the thigh ofhim down;*
- κομη̄αμη̄ρη̄, *s. f. same time; gen. κομη̄αμη̄ρη̄ε; ᾱ ζ-κομη̄αμη̄-
 ρη̄, adv. phrase, at the same time, contemporaneously*.
- κομη̄αρη̄, *s. f. presence; gen. κομη̄αρη̄ε; οη̄ κομη̄αρη̄, comp.
 prep. in sight, in presence of*.
- κομη̄αρη̄κεαδ̄, *s. f. protection, mercy*.
- κόμη̄άρη̄ιομη̄, *s. m. a calculation, a reckoning; gen. κο-
 μη̄άρη̄ιομη̄*.
- κομη̄αρη̄λε, *s. f. counsel, advice; gen. id.; pl. -λεαδ̄α*.
- κομη̄αρη̄ρε, *s. f. presence, emph. form; ρά̄ κόμη̄αρη̄, in pre-
 sence of*.
- κόμη̄αλ (αξ), *pres. part. performing, executing; imp. κόμη̄αλ
 perform, fulfil, execute*,

- κοῖναις, *s. m.* performance, execution, fulfilment; *gen.* κοῖναις.
 κοινωσιον, *s. f.* company, a favour; *gen.* κοινωσιου; Δ ζ-κοινωσιον, along with, *literally*, in company of.
 κοῖναις, *s. m.* a mark, a symbol; *gen. id.*; *pl.* κοῖναις-ου.
 κοῖνῶσιον, *s. f.* a convention, meeting; *gen.* κοῖνῶσιου.
 κοῖνῶσιον, *s. f.* stability, strength; *gen. id.*
 κοῖνῶσιον, *s. m.* foster-son, foster-brother; *gen. id. pl.* -ου.
 κοῖνῶσιον, *adj.* very fast, compact, or close; κοῖν, *here*, as in many other words, is an intensitive prefix.
 κοῖνῶσιον, *s. m.* a duel, a combat, fight; *gen.* κοῖνῶσιου; *pl. id.*; Δ λαοῖς καὶ ζ-κοῖνῶσιον θεοῦ, O warrior of the hard fights.
 κοῖνῶσιον, *s. m.* company; *gen. and pl.* κοῖνῶσιου.
 κοῖνῶσιον, *s. m. gen. case*; *nom.* κοῖνῶσιον, *from* κοῖν, together, and ῶσιον, or ῶσιον, joy—common or mutual joy, congratulation.
 κοῖνῶσιον, *s. m.* rest; *gen. id.*; also written κοῖνῶσιον, rest, a tarrying, a dwelling; *gen.* κοῖνῶσιου: μόριον κοῖνῶσιου, much rest; *literally*, much of rest; Δ ζ-κοῖνῶσιον, *adv. phrase*, always, continually.
 κοῖνῶσιον. *s. f. gen. case of foregoing.*
 κοῖνῶσιον, *v. a. inf.* to prepare; *imp.* κοῖνῶσιον, gather, assemble.
 κοῖνῶσιον, *s. m. gen. of κοῖνῶσιον*, emulation; Δν ὁ ἄλλοις κοῖνῶσιον ἦν, these two feasts of emulation, *that is*, one emulating the other.
 κοῖνῶσιον, *s. m.* a companion, comrade, associate; *gen.* κοῖνῶσιου; *pl.* κοῖνῶσιου and κοῖνῶσιον.
 κοῖνῶσιον, *s. m.* a fight, conflict, combat; *gen. and pl.* κοῖνῶσιου; Δ ζυρ ἦν ἐπὶ κοῖνῶσιον ἀρ ἀρ ἐπὶ κοῖνῶσιον, κοῖνῶσιον ἐπὶ κοῖνῶσιον τοῦ θεοῦ, and the strife or combat upon which they resolved is, to make a contention (to fight) by their strong hands.
 κοῖνῶσιον *v. n. inf.* to strive, to fight; *imp.* κοῖνῶσιον.
 κοῖνῶσιον, *v. n. 1st per. pl. perf. tense*, we fought; κοῖνῶσιον ἑκάστου τοῦ ἑτέρου, we fought with one another.
 κοῖνῶσιον, *s. m. gen. and pl.*; *nom.* κοῖνῶσιον, a discourse, dialogue; *prep. case pl.* κοῖνῶσιον.
 κοῖνῶσιον, *s. m.* a division, point of meeting; Δ ζ-κοῖνῶσιον ἐν τῷ κεντρῷ τοῦ θυρεοῦ, in the hollow of my shield.
 κοῖνῶσιον, *s. a condition*; *gen. id.*; *dat. pl.* κοῖνῶσιον.
 κοῖνῶσιον, *s. f.* great pity; *gen.* κοῖνῶσιου.

- conaiβre, *s. dat. pl. emph. form*; *nom. sing.* cu, a hound.
 εἰρηξ̄ βηυἰξ̄εαν ἰοῖη ὀά̄ ἄοἰη ὄο'μ̄ conaiβre, *literally*, a quarrel sprung up between two hounds of my hounds, *viz.*, between two of my hounds.
- conaiβe, *s. f.* love, attachment, friendship; *gen. id.*
- conaipe, *s. f. gen. and pl.*; *nom.* conaiπ, a way, a beaten road, a path.
- Conán, *s. m.* a proper name; *gen.* Conán. *See Note.*
- concaσaπ, *v. a. irreg. perfect tense*, they saw.
- conzantα, *s. m.* help, assistance, *gen. case*; *nom. sing.* conzantḡ or conzantō, a verbal noun.
- conzbála, *s. gen. case*; *nom. sing.* conzbáil; ὄο̄ ἄεαν-ξ̄λασaπ an lonz ὄο̄ ἄυαἰλλῖὸἰβ̄ conzbála an ἄυαἰη: *literally*, they made fast the ship to the poles of support of the harbour (mooring-poles).
- conzβap, *v. a. relative or historical present*; *imp.* conzab, keep, hold; ὄο'η̄ τῖ̄ conzβap η̄ᾱ caτ̄α, to the individual (who) keeps the battalions; *inf.* ὄο̄ conzbáil.
- connaiπc, *irreg. v. a. perfect tense*, he saw; *imp.* πeic; *inf.* ὄ'πeicπῖη.
- Connla, *s. m.* a proper name; *gen. id.*; one of the sons of ὄἰaπμυῖσ̄, to whom was given, as an inheritance, the shield of the latter.
- connpaō, *s. m.* an agreement, a covenant; *gen.* connpaἰō; *gen. also and more regular form*, connpaῖcα; *pl. id.*
- contaβaἰπc, *s. f.* peril, danger; *gen.* -τε, *pl.* -τεαcα.
- cop, *s. m.* a visit, occasion, a tune or twist, cast or throw; an obligation, covenant, compact; aἰπ̄ cōp, so that, to the end that, by which means; aἰπ̄ aon̄ cōp, by any means, in any wise, at all.
- cōpa, *adj. comp. degree of cōip*; aξyπ̄ ηἰὸp̄ cōpa ὄυἰc an υaἰπ̄ πῖη ἰηā aἰoἰπ̄, and (it) was not juster for you that time than now.
- copḡ, *s. m.* a drinking-cup or horn, a goblet; *gen. and pl.* cuiπḡ and coiπḡ; *dat. pl.* copḡaἰβ̄.
- copp, *s. m.* a body, a corpse; *gen.* cuiπp; *pl.* coiπp; *dat. pl.* copḡaἰβ̄.
- copḡáἰη, *s. m. gen. and pl.*; *nom.* copḡán, a little body.
- cop, *s. f.* a foot; *gen.* coiπe; *pl.* copα: πe η-áἰπ̄ ξ̄-coἰπ̄, by our side, alongside us.
- copḡaἰβ̄, *prep. case, pl. of foregoing.*
- copξ, *s. m.* an impediment, hindrance, restriction; *gen.* coiπξ; *pl. id.*
- cōpξ (ὄο), *v. a. perf. tense*, he opposed; *also the inf. mood.*
- copξaἰπ, *s. m.* slaughter, havoc, overthrow; *gen. and pl.* copξaἰπ; *gen. also* copξaἰcα,

κοῖνυλεᾶς, *s. m.* similitude, likeness, co-resemblance, fashion; *gen.* -εᾶς.

κοῖνᾶν, *verbal sub. m.* defence, protection; *gen.* κοῖνᾶς.

κοῖνᾶν, *v. a. inf.* to defend; ὅδ' ἐκοῖνᾶν, to defend it; *imp.* κοῖνᾶν, defend, contend.

κοῖνᾶν, *s. m.* a tree, a stave, a mast; *gen.* κοῖνᾶν, *pl. id.*; *dat. pl.* κοῖνᾶν.

κοῖνᾶς, *s. f.* a branch, a bough; *gen.* κοῖνᾶς and κοῖνᾶς; *pl.* κοῖνᾶς.

κοῖνᾶς, *s. f.* a spear, javelin; *gen.* κοῖνᾶς; *pl.* κοῖνᾶς.

κοῖνᾶς-κοῖνᾶς, *comp. adj.* greedy-ravening.

κοῖνᾶς, *s. f. or m. pl.* plunder, booty, spoils of war; *nom.* κοῖνᾶς; *gen.* κοῖνᾶς.

κοῖνᾶς, *v. a. imp.* believe; *inf.* κοῖνᾶν, to believe.

κοῖνᾶς, *inter. pron.* what? for ἅδ' ἐκοῖνᾶς, what thing? κοῖνᾶς ἅδ' ὅ-τάνγᾶν ὅσον ἵκοῖνᾶς ῥο? under what (why) have ye come to this wood?

κοῖνᾶς. *s. f. dat. pl.*; *nom. sing.* κοῖνᾶς, a territory, a country, a boundary, end; *gen.* κοῖνᾶς; *pl.* κοῖνᾶς.

κοῖνᾶς, *s. m. irreg.* a fold, a flock; *gen.* κοῖνᾶς, *pl.* κοῖνᾶς.

κοῖνᾶς, *s. m.* death; *gen. id.*; *pl.* κοῖνᾶς.

κοῖνᾶς, *s. m.* a hand, a paw; *gen.* κοῖνᾶς, *pl. id.* and κοῖνᾶς.

κοῖνᾶς-νεῖνᾶς, *comp. adj.* strong-handed.

κοῖνᾶς, *s. m.* heart; *gen. id.*; *pl.* κοῖνᾶς.

κοῖνᾶς, *adj.* weak, infirm, weak from the approach of death.

κοῖνᾶς, *s. m. gen.* ἅδ' ἐκοῖνᾶς ῥο, of this tree; *nom.* κοῖνᾶς, a tree; *pl.* κοῖνᾶς.

κοῖνᾶς, *v. a. imp.* bend, bow, stoop; *inf.* ὅδ' ἐκοῖνᾶς, to bend.

κοῖνᾶς (κοῖνᾶς), *v. a. perf. tense*, he shook; *imp.* κοῖνᾶς.

κοῖνᾶς, *s. f.* blood, gore; *gen. id.*

κοῖνᾶς-ῥᾶς, *comp. s. m. pl.* hard knots, from κοῖνᾶς, *adj.* hard, and ῥᾶς, *s. m.* a knot, tie, band; *gen.* κοῖνᾶς-ῥᾶς; ἅδ' ῥο ἐκοῖνᾶς ῥᾶς κοῖνᾶς-ῥᾶς, and it put hard knots of indissoluble strength upon itself about (under) the top of the spear.

κοῖνᾶς, *s. f.* earth, globe; *gen. id.*

κοῖνᾶς, *s. f. dat.*; *nom.* κοῖνᾶς, form, state; *gen.* κοῖνᾶς and κοῖνᾶς; *pl.* κοῖνᾶς.

κοῖνᾶς, *s. m. or f. gen.* κοῖνᾶς, con; *dat. case*, κοῖνᾶς, κοῖνᾶς; *pl.* κοῖνᾶς, κοῖνᾶς, or κοῖνᾶς, κοῖνᾶς; a hound.

κοῖνᾶς, *v. n. irreg. perf. tense 3rd per. pl.* they went; *imp.* ῥοῖνᾶς; *inf.* ὅδ' ῥοῖνᾶς

- cúaidò, *v. n. irreg. perf. tense, of téirò*, he went.
 cuaidllob, *s. f. prep. case, pl.; nom. sing. cuaidl*, a pole,
 stake, post; *gen. cuaidle; pl. cuaidlte.*
 cúaidlaidò, *irreg. v. a. perf. tense*, he heard; *imp. cluin*, hear.
 cúca, *prep. pron. to them.*
 cúgaoirda, *prep. pron. emph. form of cúgao*, or *cúgao*, to
 thee.
 cúgaoinne, *prep. pron. pl. to ourselves; emph. form of cu-*
gaoinn, to us.
 cúgaoirda, *prep. pron. sing. to myself; emph. form of cúgao*,
 to me.
 cuibe, *indec. adj. meet, fit, comp. id.*
 cuibneac, *s. m. a band, bond, fetter, manacle; gen. cuibriug.*
 cuibriuge, *pl. of foregoing.*
 cúice, and cúici, *prep. pron. unto her, unto it.*
 cuio, *s. f. a part, remnant, portion of food, a supper; gen.*
cooia.
 cuioeact, *s. f. company; gen. cuioeacta.*
 cúig, *num. adj. five.*
 cúige, *prep. pron. sing. unto him, unto it.*
 cúigioir, *indef. s. five persons.*
 cúimilear, *v. a. perf. tense*, I rubbed; *imp. cuimil; inf*
o cuimilt.
 cuimín, *s. remembrance.*
 cuimneac *s. remembrance; ní linn nac cuimneac com-*
éruag, there is not with us any remembrance so
sad. nac is here used for don, any; coméruag,
equally, or so sad.
 cuing, *s. a yoke, duty, obligation. See Note.*
 cuir, *v. a. imp. put; o cuir, perf. tense, hath, or has put;*
infin. o cuir.
 cuir, *s. m. pl.; nom. sing. cuir*, a surety, a guarantee.
 cuireadò, *the perf. passive. was, or were put or sent, of,*
cuir.
 cuireadair, *v. a. 3rd per. pl. perf. tense*, they put.
 cuirear, *v. a. present historical tense, or relative present*, he
 puts or places.
 cuirear, *v. a. 1st per. sing. perf. tense*, I have put or placed.
 cuirearra, *v. a. 1st per. sing. perf. tense, emph. form*, I my-
 self have put or placed.
 cuireadò, *v. a. 1st per. sing. future tense*, I will put.
 cuirò, *v. a. imp. put, 2nd pers. pl.; cuirò cois air bair*
n-airmaidib, put a stop or check upon your arms.
 cuirre, *v. a. imp. 2nd per. sing. emph. form*, put.
 cuirri, *v. a. imp. tense passive*, was wont to be sent or put.

- curadò, *s. m.* a hero, a champion; *gen.* curaidò; *pl. id.*
 cúl, *s. m.* a back; *gen. and pl.* cúil; cúl-báinne, a reserve,
 something held back.
 culaidòtib, *s. m. prep. case pl.*; *nom. sing.* culaidò, suit.
 apparel; *gen. id. and culadò*; *nom. pl.* culaidòbeada.
 cum, *prep.* to, for, governs genitive.
 cumad, *indec. adj.* indifferent, equal: ΔΣΥΡ ΞΟ Μ-ΒΑΔÒ CUMΔ ΛΕΙ
 CIA ΔΗ CΕΔΗΗ ΙΝΑ Ο-ΤΕΙΝΞΕΟΜΑΔÒ ΔΗ ΒΙΑΔÒ ΤΟ CUIPTI
 CÚICE, and that it was indifferent (or mattered not)
 with it, which head, into which came the food that
 was wont to be sent into it.
 Cumaidill. See under Fionn, "additional notes."
 cúmhóuigete, *past part.* burnished, well-wrought.
 cumuif, or cumair, *s. m.* strength, power; *gen.* cumair.
 Cuiriac, *s. m.* a proper name; *gen.* Cuiriaig.
 óá, *conj.* if, and sign of the cond., as óá b-feicfeadò iib, if
 ye would see.
 óá, *rel. pron.* who, which, that; what, that which, all that,
 as, óá o-táimig iudáin air, of all that, up to this time,
 came upon him.
 óá, a contraction of *oo*, *prep.* with the *poss. pron.* Δ, his, to his,
 to hers, to its, to their, as óá óeunam (= *oo* Δ
 óeunam), to do it, literally, to its doing; also of the
prep. óé, of and Δ, as óá ξιολλα, of his servant
 (= *óé* Δ ξιολλα), and of the *prep.* *oo*, by, with, as
 óá óeoin with his consent or concurrence; it also
 occurs compounded with the *prep.* *oo*, in its significa-
 tion of on, upon, and the *rel.* Δ, which, as *lá* óá
 iuib Fionn Δ o-teaimiaig, a day upon which Fionn
 was at Tara. Óá, is sometimes used instead of ΔΣ, the
 sign of the *pres. part.* (see *oearuigadò*.)
 óá, *card. adj.* two; *lán* Δ óá *lán*, the full of his two
 hands: óá, precedes and qualifies nouns. For an
 explanation of the distinction between the two forms
óó and *óá*, see Second Irish Book, page 29.
 óáil, *s. f.* a meeting, a convention; *gen.* óáile.
 óáil, *v. a.* deal, give out; *inf.* óáileadò; *perf. pass.*
 óáileadò, was dealt-out.
 ó'aimóeoin, *adv.* against, in spite of.
 óaingnean, *adj.* strong, firm, fortified; *comp.* óaingne.
 óair, *s. f.* an oak; *gen.* óairac, *pl.* óairaca, sometimes
 óairge.
 óaitgeal, *comp. adj.* white-coloured.
 óalta, *s. m.*, a foster-son; *gen. id. pl.* óaltaóa.
 óaltaacar, *s. m.* fosterage, fostering; *gen.* óaltaacar.
 óaimra, *prep. pron. emph. form*, to myself.

Θάμυρ, *s. m.* proper name; *gen.* Θάμυρι.

θάνη, *s. m.* fate, destiny, lot; *gen.* θάνη; *pl.* θάντα.

θάη-θείρ, after them.

θάη-ιονηραϊζή, towards them.

θαοιμε, *s. m. pl.* of *ουιμε*.

θάρ combination of θά, *relative pron.*, and ηο, a sign of the *perf. tense*, as θάρ ζεαλλαρρα which I have promised.

θάρ, of which, upon which, whose, whereof, to or of whom or which, *i.e.* θε or το, the *prep.* α, the *rel. pron.* which usually becomes άρ when placed before ηο a sign of the *perf. tense*.

οάρ, of our (= θε, *prep.* of, and άρ, *poss. pron.* our); to our = το, *prep.* to and άρ, *poss. pron.* our).

θάρ, *prep.* by, through; used in swearing, as θάρ βάρ λαμαιβήρε, by your hands.

θαρα, *indec. ord. adj.* second; αν θαρα η-υαιη, the second time.

θαραβ and θαρβ, *dat. of the rel. pron.* α, to or for whom or which, ηο the sign of the *perf.* and βα the past tense of assertive verb ηρ, as θαραβ υπα εήμιο το εδβαιητ, for whom it was easier to give eric.

θάρ λιομ, *impers. verb.* it seems to me, methinks, I know.

θε *prep. pron.* of him; *prep.* of; θε ηηη, thereat.

θεδβαδ, *s.* dispute, a debate.

θεδδαιδ, *v. n. irreg. imperf. subj. of* τείδ, go, escape; ζοναδ η-θεδδαιδ φεαρ, so that a man did not escape; ιονηυρ ζο η-θεδδαιδ ιμείαν ταη φηιονηη, so that he (Diarmuid) went a great distance over Fionn. The *conj.* ζο requires this mood after it instead of the *imperf. of the indic.* which is τείδεδδ.

θεδδαιη, *adj.* difficult, hard; *comp.* θεδδαρα

θεδδζ, *adj.* good, used only in composition, as the first part of a compound word, as θεδδζ-λαοδ, a good warrior, in contradistinction to ηροδ, bad; θειζ is substituted for θεδδζ, when placed before nouns whose first vowel is slender.

θεδδζ-ήηηη, *s. f. gen.* of a good wife; *pl. id. nom.* θείζ-βειηη.

θεδδβ, *s. f.* visage, countenance, face, form, frame, figure; *gen.* θειβη; *dat.* θειββ.

θεδδαιηη, or θευηηηη, *v. s.* doing; *gen.* θεδδαιηηη.

θεδδαρα, *s.* notice, remark; *gen. id.*

θεδδβ, *adj.* sure, certain, true; ορ θεδδββ λιομ, since it is sure with me, since I am persuaded or certain; when prefixed to nouns whose first vowel is slender it is written θε ηδ.

- ὁδάρβ, *v. a.* prove, confirm; *infin.* ὁδάρβδῶ.
 ὁδάρβῆράιτρεδῶ, *s. m. gen. pl.* of ὁδάρβῆραῖται, a brother;
gen. sing. ὁδάρβῆράται; *pl.* -άιτρε and -άιτρεδῶ.
 ὁδάρβῆται, *v. a. imp. pass. or pres. pass.* of ὁδάρβ:
 ὁδάρβῆται ὀύμνη τ-ύηλυιῶε, let thy blows be proved
 to us.
 ὁδάρβ, *adj.* red, bloody, sanguinary, intense, inveterate,
 severe, great; *comp.* ὁειρβῆ.
 ὁδάρβ-λαρῆδῶ, *comp. adj.* red or crimson flaming.
 ὁδάρβ-ῆραῖται, *comp. s. m. pl.*; *nom.* ὁδάρβ-ῆραῖται, a
 sanguinary fight; ὁδάρβ is here used as an intensitive.
 ὁδάρβη, *irreg. v. a. subj. perf.* of ὁδάρ, or ὁευν, do, make.
 ὁδάρβῆδῶ, *pres. part. and inf.* of ὁδάρβῆ, *v. a.* prepare,
 get ready; ὁά η-ὁδάρβῆδῶ, in their preparation, *i. e.*,
 preparing them, same as δῆδῶ η-ὁδάρβῆδῶ.
 ὁειῶ *num. ord. adj.* ten.
 ὁείω, *s. f. dat.* of ὁείω, a tooth; *gen.* ὁείωε, *pl. id.*
 ὁείω-ῆεδῶ, *comp. adj.* white-toothed.
 ὁείῆεδῶ, *adj.* last; *comp.* -άιῆε.
 ὁειλλῆ, *v. a.* leave, part from, separate; ὁειλεῶδῶιῶι,
cond. 3rd. pers. pl. they would separate; ῆο ηδῶ
 η-ὁειλεῶδῶιῶι, that they would not separate.
 ὁειμῶ, *adj.* certain, sure, true; ῆο ὁειμῶ, *adv.* certainly,
 truly; ῆ ὁειμῶ ημῶ, I am sure.
 ὁείμῶ, *v. a. 1st pers. sing. pres. tense*, I do, for ὁευνάμ;
imp. ὁευν.
 ὁείμῶη, *v. a. imperf.* of ὁευν, I used to do or make: the
imperf. of this verb, as formed from ῆμῶ, is more
 generally used.
 ὁειμῶη, I myself say; *pres. emph.* of δῶι.
 ὁειρῶ, see ὁδάρβ.
 ὁειρῶῆεδῶ, *s. f. gen. sing.* of ὁειρῶῆεδῶ, a sister; *pl.*
 ὁειρῶῆεδῶ.
 ὁειρῶδῶ, *s.* the end, rear, the last.
 ὁειρῶδῶ, *irreg. v. a. imperf.* was or were wont to say; *imp.*
 δῶι, *inf.* ὁο ῆδῶ, to say; ὁειμῶη, *1st pers. sing.*
present emph. form, I myself say.
 ὁειρῶοῖ, *adj.* little, slight, poor, weak; *comp.* -λέ.
 ὁειρῶ, *adj. gen. mas.* of ὁδάρβ, red; ἄη ῆδῶοῖ ὁειρῶ, of the
 red javelin.
 ὁείη, *comp. prep.* after; ὁά η-ὁείη, after them.
 ὁεῶ, *s. f.* a drink; *gen.* ὁῆε, *dat.* ὁῆ, *pl.* ὁεῶ.
 ὁεῶ, *adv.* therefore, for the sake of; ῆά ὁεῶ, at length, at
 last, after all, finally.
 ὁεῶη, *s. f.* will, consent, accord; *gen.* ὁεῶηε,

- ԾԵՍՆ, *irreg. v. a.* do, make; *imperf.* ճնուօնն and ԾԵՆՈՒՆՆ; *perf.* լիճնար, *inf.* ԾԵՍՆԱՄ
 ՕՒ, *prep. pron.* to or for her; ՕՒ, of it; placed before verbs, participles, and adjectives it is a negative particle.
 ՕՒՃՅ (Ճ), *comp. prep.* after; ՃՕ ՕՒՃՅ, after thee; ԻՆՃ Ն-ՕՒՃՅ, after them.
 ՕՒՃՐՄՈՒՐՕ, *s. m.* a man's name—the hero of the tale; *gen.* ՕՒՃՐՄՈՒՐՕՃ. For an account of the race of Diarmuid, see additional notes.
 ՕՒՃՐ, *indef. s.* two, a pair, also ՕՐ.
 ՕՒԲԲԵՐՐՃԱԸ, *s. m.* a rebel; *gen.* ՕՒԲԲԵՐՐՃԱՅ, *pl.* -ՃՅԵ.
 ՕՒԲԲԵՐՐՅԵ, *s. f. gen.* of ՕՒԲԲԵՐՐՅ, rebellion, anger, indignation, vengeance.
 ՕՒԲԲԵ, and ՕՃՕՒԲԲԵ, *prep. pron. emph. form,* to ye or you.
 ՕՅԵ, *s. f. gen.* of ՕԵՕ.
 ՕՅԵՕԼՁՕ, *v. a. future 1st pers. sing.* I will avenge; *imp.* ՕՅՃՁԱԼ: ՃՕ Ն-ՕՅԵՕԼՁՕՐՃԱ մԵ ՔԵՆ ՃՕ ՄԱԻԸ, that I will avenge myself well.
 ՕՆԲԵ, *adj. emph.* fond, dear, beloved.
 ՕՈՆՆԵ, *emph. prep. pron.* to us, of us.
 ՕՅՕՐՁԱՆ, proper name, *gen.* ՕՅՕՐՁԱՆ.
 ՕՅՃՁԱԼ, *v. a.* revenge; *inf.* ՕՅՃՁԱԼ; ՕՅՃՁԱԻՐԵ, *2nd. pers. pl. imp.* avenge ye, do ye avenge.
 ՕՅՃՅԲՁԱԼ, *s. f.* damage, destruction, harm, injury; *gen.* ՕՅՃՅԲՁԱԼՃ.
 ՕՅՃՅԲՁԱԼՃ, *adj.* hurtful, noxious; *comp.* ՕՅՃՅԲՁԱԼՃԵ.
 ՕՅՕԼ, *s. m.* satisfaction, redress, propitiation, remuneration; *gen.* ՕՅՕԼՃ, ՕՕ ԵՍՐՐԱԻՕ ՔԵ ՕՅՕԼ ՕՃՄՐՃԱ, he shall give me satisfaction; sufficiency *as,* ԵՃՈՄ ՔԵՆ ՕՕ ՕՅՕԼ ՕՅՕԲ, do you yourself cut-off your sufficiency of them (i.e., the berries.)
 ՕՅՕՄՃՕՈՒՆ, *adj.* idle, foolish, frivolous; *comp.* -ՆԵ.
 ՕՅՕՆՃԱՆԸՃ, *v. a. 2nd pers. sing. cond.* of ԾԵՍՆ, do, make; ՆՃՈՆ-ՕՅՕՆՃԱՆԸՃ Ի ՃՕ ԵՐՁՃ, that thou wouldst never have made it.
 ՕՅՕՆՃՄՁԱԼ, *s. f.* a match, an equal; *gen.* ՕՅՕՆՃՄՁԱԼՃ.
 ՕՅՕՆՃՆՁՕ, *v. a. cond.* would make; *imp.* ԾԵՍՆ.
 ՕՅՕՈՆՐՁԱՅՐՕ, *comp. prep.* to, towards; ՕՃ Ն-ՕՅՕՈՆՐՁԱՅՐՕ, towards them; *irreg. infn.* of the verb ՅՕՈՆՐՁԱՅ, attack, approach.
 ՕՅՕՐՐՄՈՒՆՅ, *s. m.* a proper name.
 ՕՅՕՐՐՃ, *prep. pron. emph. form,* from thyself.
 ՕՅՕՇԵՃԱՆՆՍՅ, *v. a.* behead, decapitate.
 ՕՅՕՇՕԼԼ, *s. m.* endeavour, utmost, best; *gen.* ՕՅՕՇՕԼԼ.
 ՕՅՕՐԵ, *s. f. emph. form* want, loss, need; *gen.* ՕՅՕՐԵ.

- օւլտ, *v. a. perf. tense* of օւլ, deny, refuse, oppose.
 օլիջեած, *impers. verb conditional used passively; pres. pass.*
 օլիջեաք, it is lawful; օօ օլիջեած օւտք, it would
 be right or lawful for you, you ought or have a
 right.
 օօ, *to or by, the prep. used with the dative absolute, as*
 ատ n-ա բաւրի օօ Շոնան, Conan having observed
 it, literally, upon the observing of it (i.e. ատ, refer-
 ring to անն, which is fem. and consequently does
 not affect the initial letter of the word following), by
 Conan.
 օօ, *pr. p. of, as* օօ նա բառաւծ of, the berries; for, as
 քօ Բան քե նա բառա օօ Շրմոնե, he plucked the
 berries for Grainne; with, as օօ Բարաւծ, with darts.
 օօ, *a sign of the infinitive mood, as* օօ շուրջ, to guard,
and of the perf. as, օօ Բաճաք, they were, *and some-*
times of the present, future, and conditional, as, օօ
 Բարոմ, I give; օօ չեւծալ, thou shalt obtain; օօ
 Բարբաճ, he would bring.
 օօ, *poss. pron. your, thy, as* օօ Շեանքա, your own head;
prep. pron. to him, or it.
 օօ, *placed before adjectives, signifies ill, and is sometimes*
equivalent to the English prefix in or un, but before
participles it adds the meaning of difficult, hard, or
impossible, and prefixed to substantives it is an
intensitive particle.
 օօԲ, *for* օօ Բաճ or Բաճ, it was, *past tense of assertive verb*
 ար; ար Լոմ օօԲ ատ, it is pleasant it was with us; ատ
 is here an *adj. meaning* pleasant, pleasing, joyful,
 glad.
 օօ Բարչ, *comp. conj. because;* օօ Բարչ Շար, because that
 since that.
 օ՞՞Բրոն, *s. m. great grief, sorrow, or sadness; gen.*
 օ՞՞Բրոմ, *pl. id.*
 օ՞՞Բաւե, *comp. degree of the adj. օ՞՞Բա* likely, probable,
 օե, *is affixed as a sign of the comp., the preceding vowel*
being thrown in to comply with the rule Բա՞՞ Լե Բա՞՞.
 օ՞՞Բաք, *s. m. hurt, loss, mischief; gen. օ՞՞Բաք, pl. id.*
 օօօ, *a compound of the prep. օօ, with, for, or օե and the poss.*
pron. օօ, thy, as օօօ շուրջ, for thy love; օօօ
 օեօմ քեմ, with your own will.
 օօճրմոմ, *s. f. anguish, perplexity; gen. օօճրմոնե, pl.*
 օօճրմոնեաճ; Լն օօ օօճրմոմ, full of anguish.
 օ՞՞Բ, *comp. pron. to or for them; the օ is aspirated when*
the preceding word ends in a vowel, or aspirated conso-
nant; in other situations it remains unchanged.

- Ουβέδαν, *s. m.*, proper name; *gen.* Ουβέδανη.
 Ουβρορ, *s. m.* proper name, *gen.* Ουβρορρ.
 ούιλ, *s.* a wish, desire, hope.
 ουιλλεός, *s. f.* a leaf; *gen.* ουιλλεόγχε, *dat.* ουιλλεόγχε
pl. ουιλλεογχα.
 ουινε, *s. m.* a man, person; *gen. id. pl.* ουινοι, ουινε
 ειγον, a certain person, somebody, someone.
 ουιρη, *s. m. gen. of* ουρη.
 ούριγ, *v. n.* awake, *inf.* ούριγασθαι.
 ουιτρε, *prep. pron. emph. form,* to thee.
 ουλ, *v. n. infin. of irreg. v. τερω,* go; *s. m.* an excursion,
 an expedition; *gen.* ουιλ.
 ούν, *s. m.* a fort, *gen.* ούνη and ούνηα, *pl. id.*
 ούτταρ, *s. m.* the place of one's birth, one's native country;
gen. ούτταρ.
 ούτταρτ, *s.* diligence, assiduity, zeal; *gen.* ούτταρτα.
 ε, *pers. pron. acc. case,* him, it.
 ε, *pers. pron.,* he it; *the nom. case when used with the asser-*
tive verb η, and also with passive verbs.
 εακλακ, *s. m.*, a servant, messenger, post-boy, courier; *gen.*
 εακλακ; *pl.* εακλακχε; *πο βάρη τριαρ εακλακ*
ακο ι τριουλλαιθε, literally, three messengers were at
 them, *i.e.* attendants. They had three messengers,
i.e. attendants. *Observe that τριαρ influences εακλακ*
in the sing. number, but that τριουλλαιθε, in apposition to
it, is in the plural.
 εακτρα, or εακτραδ. *s. m.* an adventure.
 εαδ, *pers. pron.* he, it; *always used with the verb η, ex-*
pressed or understood: *νι η-εαδ,* it is not.
 εαδριαδ, *prep. pron.* between ye or you.
 εαδριουμ, *prep. pron.* between us.
 εαγλα, *s. f.* fear, terror, timidity; *gen. id.*
 Εαμμη, *s. f. gen.* Εαμμηα, a proper name.
 εαρβαλλ, *s. m.* a tail; *gen.* εαρβαλλ, *recte,* ιαρ-βαλλ,
from ιαρ, behind, *and* βαλλ a member.
 εαρπαιθε, *s. pl. of* εαρπια, *an obsolete sub.,* a cup.
 εαρ, *s. m.* a waterfall, cascade, a cataract, *gen.* εαρ, *pl. id.*
 εαρ, a negative particle, which gives an opposite meaning to the
 words to which it is prefixed, as in the following in-
 stance.
 εαρβα, want, destitution, loss; *gen. id. pl.* εαρβαιθε or
 εαρβαδ, *α η-αρ αγυρ α η-εαρβα,* their slaughter and
 destitution.
 εαρκαοιη, *from* εαρ, not, *and* καοιη, smooth, the wrong
 side or inside of anything.

- εαργαίμοιβ, *s. dat. pl. of εαργαία*, foe, from εαρ, a neg particle, and αιμοέ, *pl. of αία*, friends.
 εατορια, *prep. pron.* between them.
 έιοεαδ, *s. m.* armour, clothing; *gen. έιοιοδ*; more regular form έιοιοζτε, *pl. id.*
 έιοιοδ, *gen. of foregoing.*
 έιζιοη, *s. m.* force, distress, strait; also έιζεαν and έιζην *gen. έιζην.*
 έιζεαν, *see foregoing.*
 έιζεαη, *s. f.* a shout, cry, call, *gen. ειζηε, pl. id.*
 έιζην, *gen. of έιζιοη and ειζεαν.*
 ειζρηβ, *s. prep. case of ειζρη*, a bard or poet; βεζζάν ο'ειζρηβ, a few of the bards.
 ειλιотром, *s. m.* a hearse, bier, a coffin; *gen. ειλιотροим.*
 ειλλ, *s. f., dat. of, ιαλλα* leash, a thong, a latchet, *gen. ειλλε.*
 ειμπεαδτ, *adv.* at once; Δ η-ειμπεαδτ, together, with.
 ειμικ, *s. f.* ransom, fine, eric (money fine, principally for murder), retribution, restitution; *gen. ειμικε, contracted, form of ειμικε, τιλλε ειμικε*, more eric, *literally*, more of eric.
 ειμυζ, *v. n. imp.* arise; ειμυζ, *perf.* went; ειμυζ οιλιολλ Ολυιμ αμαδ Οιλιολλ Ολυιμ went forth.
 ειμυζιοδ or ειμυζιοδ, to arise, *infinitives of foregoing.*
 ειμυζιοεαρ and ειμυζεαυεαρ, *v. n. perf. 3rd pers. pl.* they arose.
 ειμυζιορρε, *v. n. perf. 2nd per. sing. emph. form*, thou didst rise or you arose.
 ειμυζρη, *emph. form of imp. ειμυζ. Ο'ειμυζ, the perf. tense*, he arose.
 ειμιοηη, *s. f. gen. case*; also ειμιαηη, *nom. sing. ειμια* Ireland; *dat. ειμιοηη.*
 ειρλιαδ, *s. m.* destruction, slaughter; *gen. ειρλιζ.*
 ειρ, *prep.* after, behind from an obsolete sub. signifying a trace or track; ταρειρ, *comp. prep.* after literally in the track of.
 ειρεαν, *pron. emph.*, he himself.
 εοαδιοδ, a man's name, *gen. εοαδια.*
 εοζαν, a man's name.
 ευατ, *s. f.* an accident causing sorrow, catastrophe; *gen. ευατα.*
 ευο, *negative particle in composition = not.*
 ευοα, *s. gen. case of ευο*, jealousy, envy, suspicion.
 ευοαηη, *s. m. gen. case of ευοαηη*, the forehead.
 ευοτρημ and εαυοτρημ, *adj.* light, nimble, brisk.
 ευζ, *in composition equals "in," or "un," not.*

- euḡcomlann, *s. m. gen. of euḡcomlann*, oppression, in justice, injury.
- euḡcóiṛ, *s. f. wrong, injustice; gen. euḡcóiṛs*, from euḡ, "in" a *neg. par.*, and cóiṛ, justice.
- euḡmuṛ, *comp. prep.* without: Δ n-euḡmuṛ na fleiðe ṛṛ, without that feast.
- euluiḡ, *v. n. fly, escape*: Ծ' euluiḡ, he fled.
- éunamail, *adj.* bird-like, light as a bird.
- բá or բաօ, *prep.*, under, as բáբեյրḡ, under anger; about, upon, or along, after a verb of motion, as թօ իմ an իծ լարլանն թօ Բá բá շեանն an ածալḡ, the ring of iron stretched which was upon the head of the giant; քօ m-ԲաԾ շօր բá Իմճան an Բալե՛ւ, so that it was heard about the distant parts of the town; բá ծեօլḡ, *adv.*, finally, at last; բá n-ճ շօմալ, in his presence; բá շօմալ *adv.* before; բá ծեյրեաԾ, *adv.* at length, lastly, բá շեածօլ, *adv.* immediately, at once.
- բá, *indic. mood, perf. tense of assertive verb* իր, used for Բá, it was; Ծ'բօրքալ Ծօրսր բá նեարա ծօ, he opened the door which was nearest to him.
- բá շեան, *comp. prep.* for; Ծւլ բá շեանն an քաԾալ, to go for the hound.
- բաԾ, *s.* tall, long; *gen.* բաԾ; ալ բաԾ, entirely; Δ Բ-բաԾ օ, far from.
- բաԾ, a contraction of *prep.* բá and *poss. pron.* Ծօ, thy.
- բաք, sometimes բուḡ, *irreg. v. ac. imp.* find, obtain, get; *inf.* Ծ'բաքալ or Ծ'բաքԲալ, *perf.* բարար, *pres.* բաքալ or քեյբլ, *cond.* քեաԲանն or քեօԲան and in some instances only բաքանն or բուḡլոն, *pass. inf.* Լե բաքալ, to be found; Բալ Ծ'բաքալ, to die.
- բաք, *v. a. imp.* leave, quit, forsake, desert; *imp. emp.* բաքա; *inf.* Ծ'բաքԲալ, քսր բաք, so that he left; նիբաքբաԾ, I will not quit; another form of this verb is բաքալ, and sometimes բուḡ.
- բաքալ, *v. a. imp.* leave, quit, forsake, abandon; Ծ'բաքալ, *perf.* he left, քսր բաքալ, so that he left; թօ բաքԲաԾար, *3rd pers. pl. perf.*, they left; բաքԲաԾ, *3rd. pers. pl. pres.* they leave; բաքԲամաօլրե, *cond. 1st. pers. pl. emph.* we would leave; բաքԲամ, or բաքԲամաօլ, let us leave; բաքԲար, *pres. historical leaves.*
- բաքալ, *v. a. inf.* of բաք; *v. s.* getting, obtaining, finding, նաԾ Բ-բեյօլր Δ Բ-բաքալ, that it is not possible their obtaining or to obtain them: also բաքԲալ.

- ῥάξβαίλ, *v. s.*, leaving, quitting, forsaking; ἀπὸ β-ῥάξ-
 βαίλ or ἀξ ῥάξβαίλ, upon leaving; *the infin. of ῥάξ.*
 ῥάξῥαο, *v. a. 1st. pers. sing. fut.* I will leave; *νὶ ῥάξῥαο*, I
 will not leave.
 ῥαίρραο, *v. a. cond.* would see; *imp.* ῥεῖο.
 ῥαίρρην, *v. a. infin. and part of ῥεῖο*, see; also ῥεῖρρην.
 ῥαῖο, *s. f.* length; ἀν ῥαῖο, as long as, whilst.
 ῥάιλτε, *s. f.* welcome; *gen. id. pl.* -τιζε and -τεῖα.
 ῥάιλτιζ, *v. a.* welcome, salute; *infin.* ῥάιλτιζαο; ῥάιλτιζεαι
hist. pres., welcomes.
 ῥαῖρε, *v. a.* watch, guard; *infin. id.* ῥοο ῥαῖρε, to watch thee.
 ῥαῖρηζε, *s. f.* sea; *gen. id.*
 ῥαῖρηῖρ, *v. a.* relate, publish; *infin. id.*
 ῥαῖτῆε, *s. f.* an exercise ground, or green, a lawn, a plain,
 a field; *gen. id.*
 ῥαῖτῆεαι, *comp. s. f.* skilled knowledge, from ῥάτ, *s. m.*
 skill, wisdom, and ῆεαι, which here signifies, judg-
 ment, discernment.
 ῥάλα, *s. f.* displeasure, spite, grudge, treachery.
 ῥάμ, contraction of *prep.* ῥά, and *poss. pron.* μο.
 ῥαν, *v. n.*, stay, wait, await; *infin.* ῥῥαναιῖν or
 ῥῥαιῖν; ῥο β-ῥανῥαο, *cond.*, that he would stay;
 ῥοῖν ῥαν, he did not await; ῥαναι, *pres. hist.*, stays,
 remains.
 ῥάν, contraction of *prep.*, ῥά or ῥαοῖ and ἀν, the; *properly*
 ῥάν or ῥαοῖ ἀν.
 ῥάναο, *s.* an incline, a descent; *gen.* ῥάναιο.
 ῥαοβαῖρ, *s. m. gen.*, of ῥαοβαῖρ, the edge of a sword; ῥοῖ
 ῥαο-
 βαῖρ, various sharp-edged weapons; ῥο ῥιζῆαι
 ῥαοβαῖρ-ῆαι ἀμ ῆαι, he wrought sword dex-
 terity round about.
 ῥα βαῖρ-ῆαι, *comp. s. m.*, sword dexterity, a skilful display
 of swordsmanship; ῆαι, a feat.
 ῥαο ἄν, *s. m.* proper name; *gen.* ῥαοῖ.
 ῥάρ, contraction of *prep.* ῥά or ῥαοῖ and *relative pron.* ἄ
 (ἀν before *perf. tense of verbs*) as ῥαιῖν ἀν ῥάτ ῥάρ
 ῥαιῖν ῥαο ῥαο ῥαο ῥαο ῥαο, what is the reason for
 which these bonds were put upon me?
 ῥαῖραο, *s.* a company; ῥαο ῥαῖραο, in his company.
 ῥάρ, *v. n.* grow, increase; *infin. id.* ῥο ῥάρ, *perf.*, he grew.
 ῥάρ, *s.* growth, increase.
 ῥάραο, *s. m.* a desert, wilderness; *gen.* -ἄρα, *pl.* -ἄραι and
 ῥάραο.
 ῥάραο, *v. a. infin.* to squeeze, press, or wring; *imp.* ῥαῖρ.
v. s. m. a squeeze, a wringing.

- ράτ, *s. m.* cause, reason; *gen.* ράτς, *pl. id.*
 ράτς, *s. m.* a giant, prudence, skill; *gen.* -τάις, *pl.* -τάιςε,
 ζο ράτς, with skill; *adj.* mighty, powerful.
 ρεά or ρεϋ, *v. a.* look, examine, view, behold, compare;
irreg. infin. ὁ' ρεάειν or ὁ' ρεάειντ, ὁ' ρεϋ, *perf.*
 he looked, ἦο ρεϋάδ, *perf. pass.* was examined;
 ρεάει, *perf.* I have seen; ní ρεάει, I have not seen;
 νάτ β-ρεάει, that he saw not; ἦο ρεάειν, to see
 thee.
 ρεάτ, *s. f.* time, place, turn; *gen.* ρεάτς; ἀν τρεά ρεάτ,
 the third time.
 ρεάδ, *s. f.* length, duration, continuance; ἀν ρεάδ, *comp.*
prep., during.
 ρεάειναι, *def. v.* we know; *used only negatively, as*
 ρεάειναι, we know not.
 ρεάμς, *gen. of* ρεάμ, *s. m.* exertion, effort, service, use,
 power; *pl.* ρεάμςς, λυάτ ρεάμς, fighting men,
 τρεάμ-ρεάμ, a mighty effort.
 ρεάλλ, *s. f.* treachery, deceit; *gen.* ρεάλλε.
 ρεάρ, *v. n. and a.* rain, pour, give, send, happen; *infin.*
 ὁ' ρεάρεαιν, ὁ' ρεάρ, *perf.* he gave; ἦο ρεάρεάδ, *perf.*
pass., was poured out, was made.
 ρεάρεαιν, *s. m.* land, ground, country; *gen.* -άειν.
 ρεάρες, *s. m.* anger; *gen.* ρεάρες.
 ρεάρες, *adj.* wrathful, angry.
 ρεάρετ, *s. m.*, a grave, a tomb, a trench; *gen. and pl.* ρεάρετς
 ρεάρετς, *pres. hist.*, grows angry, *modern* ρεάρετς.
 ρεάρετ, *adj.* better, *irreg. comp. of* μάρετ, good; ἦ ρεάρετ
 λιόμς, I myself prefer.
 ρεάρετς, *s. proper name; gen. id.*
 ρεάρετς, *s. f.* a spindle; λυάρετς-ρεάρετς, a club.
 ρεάρε, *see* ρεάρε; *v. a.* know, *infin.* ὁ' ρεάρε or ὁ' ρεάρε, to know.
 ρεάρετς, *s. m. gen. of* ρεάρε, intelligence, knowledge.
 ρεάρετς, *adv.* henceforth, in the future.
 ρεάρετς, *cond. 1st. pers. sing.*, I would know; *imp.*
 ρεάρετς or ρεάρετς.
 ρεάρετς, *irreg. v. a. imp.* see; *pres.* εάρετς, εάρετς, ρεάρετς or
 ρεάρετς, *imperf.* εάρετς, *perf.* εάρετς, *infin.*
 ὁ' ρεάρετς or ὁ' ρεάρετς, *subj.* ρεάρετς; ὁά β-ρεάρετς
 ρεάρετς, if ye would see, ζο β ρεάρετς, that we may see.
 ρεάρετς, *s. f.* power, ability; ἦ ρεάρετς λιόμς, it is possible
 with me, I can, ní ρεάρετς ἀ μάρετς, it is not pos-
 sible to kill him, he cannot be killed, ἦο ἦν ρεάρετς
 β-ρεάρετς βυάδ ὁο βρεάρετς ἀν, he said he could not
 conquer him.

- feiðm, *s. f.* power, exertion, effort; *gen.* feaðöma, *pl.* feiðmeanna.
 feiðm^láioiñ, a strong effort.
 féin, self, an emphatic affix of the personal and poss. pronouns and of prep. pronouns; o'fíll féin, he himself returned.
 feinne, the Fenii, *s. f. gen. and pl. of* fiann.
 feiñs, *s. f. dat. of* feañs, anger, *gen.* feiñze.
 feiñpoe, *adj. comp. degree of* maiç, feiñp being put for feápp on account of the slender vowel e following, and oe, of; the better of.
 feiñoe or feiñte, *s. f.* accommodation, entertainment; Δ ουβαιπτ με n-Δ luçt feaðöma Δ long oo çup Δ b-feiñoe, he told his fighting men to put his ship in equipment.
 feolmáiç, *s. m. gen. of* feolmác, flesh meat.
 feolpçaoilte, *comp. adj.*, flesh-rending.
 feuppao, they have been able; níop feuo, he could not, he was unable; no innip náñ feuo pñp, he said that it was not possible with him, *i. e.* he was not able; feuoðim, I can, I am able; feuppáið pib, it will be able with ye.
 feuppaioçne, *comp. adj.*, grass-green.
 feuppa, *s. m.* a feast; *gen. id.*, *pl.* feuppaio.
 fiác, *s. m.*, obligation, debt; *pl.* fiácsa, *prep. case pl.* fiácsaib; ná cuippe o'fiácsaib opm, do not put your obligations upon me; do not compel me.
 fiácsraç, *s. m. gen. of* fiácsra, a man's name; Tñp fiácsraç, *i. e.* Tireragh, county Sligo.
 fiað, *s. m.* a deer, a stag; *gen.* fiaðio.
 fiaðác, *s. m.* a hunt; *gen.* fiaðáiç.
 fiaðnaipre, *s. f.* witness, testimony; *gen. id.*; Δ b-fiaðnaipre *comp. prep.* in presence of, before.
 fiappraáiç, *v. a. imp.* ask, inquire, question; *irreg. infin.* o'fiappraáiçio, *perf.* o'fiapppuaiç, or no fiapppuaiç, he asked; fiapppuaiçear, *pres. hist.* inquires, asks; no fiapppuaiçeaoðar, they asked.
 fiandboç, *s. f.* a hunting lodge; *gen.* fiandboioçe.
 fiann, *s. f.* a soldier of the ancient Irish militia; *gen.* feinne, *pl. id. and* fianna; fianna éipmonn, the Irish Militia founded by Fionn Mac Cumhaill; fiannaib, *prep. case, pl.* Δ b-fiannuaiçeaoçt, among the Fenians.
 fiannuaiçeaoçt, *s. f.* Fenian order or company.
 fið, *s. f.* a ring, rod, switch.
 fill, *v. a.* turn; *infin.* fillaoð, no fillaoðar tap Δ n-aiñp, they returned.

- ριοκίμαρ, *adj.* fierce, cruel; *comp.* -διρη.
 ριοῦδα, *s. m.* a wood; *gen. id. pl.* -διῦε.
 ριον, *s. m.* wine; *gen.* ριονα.
 ριονν, *s. m.* a man's name; *gen.* ριονν; ριονν μαρ
 Cuiñαιλλ, *see additional notes.*
 ριον, *adj.* true, genuine, sterling, honest; *an intensitive prefix.*
 ριονέδοιν, *comp. adj.* truly gentle.
 ριονόδιμευθ, *v. a.* carefully keep or guard well; *infin. id.*
 ριορεολαδ, *comp. adj.* very learned.
 ριορεολυρ, *s. m.* enlightenment.
 ριονζήρὰνα, *comp. adj.* exceedingly ugly.
 ριορλαοδ, *s. m.* a true hero; *gen.* -λαοιδ.
 ριορμαμεντ, *s. f.* the firmament.
 ριορμυλλαδ, *s. m.* the very top, the summit of a hill.
 ριορπυαδζ, *comp. adj.* truly or exceedingly pitiful.
 ριορπυρζε, *s. m.* spring water; *gen. id.*
 ριορ, *s. m.* knowledge, word, intelligence; *gen.* ρεαρ; ρο
 κυρεαδ ριορ, word was sent; *v. imp.* *see* ρεαρ.
 ριρ, *s. m. pl. of* ρεαρ, a man.
 ριρζλιε, *comp. adj.* very cunning, *from* ριορ, *which before a*
slender vowel becomes ρίρ *and* ζλιε, *adj.* wise, prudent,
 cunning, crafty.
 ριριννε, *s. f.* truth; *gen. id.*; αν ριριννε, the truth.
 ριρ, *see* ριορ.
 ριρε, *s. f.* a dream, an art, divination; *gen. id.*
 ριτῆε, *card. adj.*, also ριτῖο, twenty, a score.
 ριτῆιλλε, *s.* the game of chess; *gen. id.*, ρεαρ ριτῆιλλε, a
 chessman.
 ριτῆιολλ, *s. f.* a chessboard; *gen. and pl.* ριτῆιλλ *and* ριτῆ-
 ῆιλλε. *For an interesting reference and description of*
the ριτῆιολλ see "additional notes."
 ρλαιτ, *s. m.* a prince, a lord; *gen.* ρλατδ; *pl.* ρλαιτε.
 ρλεαδ, *s. f.* a feast, a banquet; *gen.* ρλειῦε, *pl.* ρλεαδδ.
 ρλειῦε, *gen. of preceding.*
 ροδαρ, *s. f.* presence, company; ινά ροδαρ, along with
 him; αν ροδαρ, along with me; Δ β-ροδαρ, *comp.*
prep., with, together with, along with; αν ροδαρρε,
emph. with myself; ροδαρ, *as a sub. is now obsolete,*
and is only used in such instances as are given
here.
 ροτταρ, *v. a. hist. pres.*, asks.
 ρόο, *s. m.* a sod; *gen.* ρόιο; *pl. id and* ρόοδ.
 ρόο-φαιρρηγ, *comp. adj.* broad-sodded.
 ροζαιε, *v. s. m.*, plunder, prey; *gen.* ροζλα; αιρ ροζαιε,
 in plunder, *i. e.*, plundering.

բօջալե, *adj.* destructive; ԾՕ ԾԵՄԻՔԱՄ ԱՂԱՅՈՒ ԵԱԾ
բօջալե բօլրջաօլե ԾՕ ԵՃԵՅԻՄ ԾՕԻԵ, we shall
both make a destructive flesh-rending battle on
them.

բօջլսւմ, *v. a.* learn; *infin. id.*

բօջնամ *or* բօջնած, *v. a. inf. of* բօջամ, serve, do good.

բօյջր, *irreg. comp. degree of the adj.* բօջւր, near; *other
comp. form,* նարա.

բօլլրիջ, *v. a. imp.* shew, announce, reveal, pro-
claim, manifest; *infin.* Ծ'բօլլրիւջած; ԾՕ ԲՕԼԼ-
րիջեած, *perf. pass.* was shown; իօլլրիջիր, thou
didst make known.

բօր, *see* բօր.

բօրծարջած, *v. s. from* բօրծարջ, wound, make red.

բօրտւլ, *adj.*, strong, hardy, able; *comp.* բօրտւլե,

բօլամ, *adj.* empty, void, vacant; *comp.* բօլմե.

բօլսւմնեած, *adj.* very swift, nimble, active, prancing.

բօլսւմնայն, *s. f.* flight, giddy motion, skipping, bustling,
distraction.

բօնամած, *s. m.* mockery, jeering; *gen.* բօնամած.

բօր, *an intensitive particle, written* բօր *before words
whose first vowel is slender; prep. =* ձր, *upon.*

բօրծար, *v. n. imp.* increase, grow, enlarge; յօ բօրծար,
perf. enlarged.

բօրմած, *s. m.* envy, emulation; *gen.* բօրմած.

բօր, *adv.* yet, still, moreover; ձՅԵ ԲՕՐ, but yet.

բօրջալ, *v. a. imp.* open; Ծ'բօրջալ, *perf.* he opened; *infin.*
Ծ'բօրջալած.

բրած, *s. m.* heather; *gen.* բրածիւ.

բրեջար, *v. a. imp.* answer, reply; *infin.* բրեջրած *and*
բրեջարտ; ԾՕ ԲՐԵՃԱՐ, he answered.

բրեջրած, *v. s. m. from preceding,* an answer, a reply; *gen.*
բրեջարտ.

բրեան, *v. a. imp.* bend, crook; *infin. id.*

բրւր, *prep. pron., old form of* լււր *and* յւր, with him, of him,
through him, by him.

բրւժ, *s. f.* a wild or waste; *gen.* բրւժե; *dat. pl.* բրւժիւ.

բրւժ, *s.* profit, gain, advantage; *v.* was found; ոՅՐ ԲՐՄԵ,
there was not found.

բրւժիւնջ, *s. f.* a relapse, a turning back.

բւաջար, *v. a. imp.* announce, publish, warn, proclaim;
Ծ'բւաջար, he proclaimed; *infin.* Ծ'բւաջրած *and*
Ծ'բւաջարտ, Ծ'բւաջրածար, they proclaimed.

բւամ, *s. f.* sound, noise; *gen* բւամե, *pl.* բւամա.

- ρυαῖν, *irreg. v. a. perf. of* ραῖ, he found; ρυαῖσαν, they found; ρυαῖσαι, *2nd pers. sing. perf.* thou hast found; ρυαῖν ἀβρανναῖς, he died, *i.e.*, he met a violent death.
- ρυαῖνε, *adj., fem. gen. and comp. of* ρυαῖ, cold; *comp. id.*
- ρυαῖνεαῖ, *v. s. f.* delaying, staying, waiting; *same as* ρυῖνεαῖ.
- ρυαῖ, *s. m.* hate; *gen.* ρυαῖα.
- ρυαῖα, *prep. pron.* under them.
- ρύιζ, *irreg. v. a. imp., another form of* ράξ. find, obtain, get; ὅα β-ρύιζεαῖ, *cond.* if he obtained; ní'β-ρύιζιῖ ριβ, *fut. subj. after ní*, ye shall not get; ρυῖζιῖν and ραῖζαῖν, *1st pers. cond.* I would get; μυνα β-ρύιζιῖν, unless I get; ὅα β-ρύιζτεαῖ, if thou shouldst get.
- ρύιζ *v. a. imp., another form of* ράξ, leave; ὀ'ρύιζ ρε, he left; ní ρύιζριῖ ἠέ, I will not leave.
- ρυῖ, *v. is, the form of the pres. tense of* ὄο βεῖ, *used with negatives and interrogatives; perf.* ραῖβ.
- ρυῖ, *s. f.* blood; *gen.* ρολα.
- ρυῖλιυῖαῖ, *v. s.* wounding, reddening with blood.
- ρυῖνεαῖ, *v. s. f., from* ραν, delaying, staying, waiting.
- ρυῖλαῖν, *impers. verb; when it has the negative ní*, not, ναῖ, that not, *before it, it signifies obligation, as ní ρυῖλαῖν ὄαῖν*, it is requisite or necessary for me, I must, I am obliged.
- ρυῖταῖο, *s. f.* comfort, relief, ease, help; *gen.* -αῖοα, ὄα ρυῖταῖο, to his relief.
- ρυῖρυῖα, *adj. emph., also* ὑρυῖ, easy; *irreg. comp.* νιοῖ ρυῖα or ὑῖα.
- ρυῖ, *prep. pron.* under thee, to thee.
- ρύιτε, *prep. pron.* of her, under her.
- ζαῖ, *v. a. perf. tense*, took; ζαῖ *is also the imp.* seize, go, come; *infinitive* ὄο ζαῖαῖ; *pres. part.* αῖ ζαῖαῖ.
- ζαῖαῖ, *v. a. inf. of* ζαῖ, take.
- ζαῖα, *s. m.* a smith; *gen.* ζαῖαν; *pl.* ζοῖβνε : ζαῖα ἱῖρῖν, the smith of hell.
- ζαῖαῖν, *v. a. 1st pers. sing.* I take.
- ζαῖαῖνε, *emph. form of foregoing.*
- ζαῖαῖτα, fermented; ὄοα ζαῖα ζαῖαῖτα, strong fermented drinks.
- ζαῖαῖ, *historical pres., takes.*
- ζαῖ, *indec. pron.* every, each, each thing, each time; *also* ζαῖα : ζαῖ αῖν, every one; ζαῖ αῖλε, every; ζαῖα ν-οῖνεαῖ, directly; ζαῖ λαῖ, every or each day, daily.
- ζαῖαῖν, *s. m. gen. and pl. of* ζαῖαῖ, a hound, a mastiff, a dog.

- ζείξ, *s. f. prep. case of ζέδξ*, a branch or bough; *pl.*
 ζέυξδ, *gen. sing. ζείξε*.
 ζευη, *adj.* sharp, keen, subtle; *comp.* ζείηε.
 ζιò, *conj.* though, although, how-be-it, yet; ζιò τηδ δέτ,
comp. conj. however, howbeit, albeit; ζιò ζο, *comp.*
conj. although that.
 ζιò bé, *indef. indec. pron.* whoever, whatever.
 ζιòεδò, *conj.* although, however.
 ζιη ζυη, although not, *from* ζέ, although, ηά, not, *and* ζο,
 that; ζιη, *also written* ζιον; ζιον ζυη, although, *for*
 ζιò ζο.
 ζιolla, *s. m. sing. of* ζιollaioe.
 ζιollaioe, *s. m. pl.* attendants, men-servants, pages; *also*
written ζιollaige *and* ζιollaoua; *nom. sing.* ζιolla,
gen. id.
 ζλαδò, *inf.* to take; *imp.* ζλαδ, conceive, take.
 ζλαδαιη, *v. a. pres. tense*, thou undertakest.
 ζλαδαιη, *v. a. perf. tense*, you undertook, αν ταν ζλαδαιη
 αν τ-ηοιοθ, when thou didst take (or get) the jewel.
 ζλαδαιη, *v. a. perf. tense*, I took; οο ζλαδ ηε, he took.
 ζλαν, *adj.* clean, pure, white; *comp.* ζλαine *and* ζλοine.
 ζλαν-φυαιηε, *adj. gen. fem. of* ζλαν-φυαιη, clear-cold; *λε*
 ζλυαιηεδέτ ηδ ζδαιοιτε ζλαν-φυαιηε, with the motion
 of the clear cold wind
 ζλεanna, *s. m. gen. of* ζλεann, a valley, a glen; *pl.*
 ζλεannta.
 ζλοin, *adj. mas. and gen. or voc. sing. of* ζλαν; *comp.* ζλαine
 clear, white, pure; *put for* ζλαin.
 ζλοταin. *s. f.* bosom.
 ζλυαιηεδέτ, *s. f. gen. -δέτδ*, motion, movement.
 ζλυαιηεδέτ *or* ζλυαιηεδέτ, *v. n. and a. inf.* to move; *imp.*
 ζλυαιη, go, pass, move, set-out; δξ ζλυαιηεδέτ,
 setting-out.
 ζλυαιηεδουαιη *and* -ioouaiη, *v. n.* they went *or* departed, *perf.*
tense, 3rd pers. pl.; *imp.* ζλυαιη, go, march: ηο ζλυαιη
 ηε, he went; ζλυαιηεδαιη, I went.
 ζλυin, *s. f. prep. case of* ζλυin, a knee; *gen. and pl.* ζλυine.
 ζηδίοτφειinne, *s. f. pl.* the standing Fenians.
 ζηδέτ, *adj.* ordinary, customary.
 ζηí *or* ζηιò, *irr. v. a. imperf. of* οέαν *or* οευν, accomplish,
 bring to pass; οο ζηιò, he effected; *inf.* οο οευνδαιη.
 ζηíηευέτδέτ, *adj.* deed-doing, adventurous.
 ζηιοíη, *s. m.* a fact, deed, action, exploit; *gen.* ζηιοíηδ; *pl.*
 ζηιοíηδαιηεδ *and* contracted-íηηδ.
 ζηúηη, *s. f.* face, countenance; *gen. and pl.* ζηúηηε, *pl. id.*

- 1αρῆαρ, *s. m.* the west country, *gen.* 1αρῆαιρ; *from* 1αρ west, and τῖρ a country; *adj.* western, west.
- 1αρᾶτ, *s. m.* a loan, use; *gen.* 1αρᾶτᾶ; Δ τῆς 1αρᾶτ το literally, who gave a loan to him, *i. e.* who lent him; Διρ 1αρᾶτ, in loan, borrowed.
- 1αε, *s. f. gen. of* 1α, a cure, remedy, balsam.
- 1αοιρ, *prep.* between; *adv.* at all; *conj.* both, *as* 1αοιρ ἡδὸ Δξυρ Ἀτῆιρ, both son and father; *also* εἰοιρ.
- 1λέ, *adv.* thenceforward; ο ἦοιρ 1λέ, from that time to this.
- 1μῆιαν, *adj.* far, remote, long; *comp.* 1μῆιμε.
- 1μεδῆλα, *s. f.* great fear, dread, terror; *gen. id.* *from* 1μ, an *intensitive prefix* and εδῆλα, fear.
- 1μεορῖοιρ, *v. a. 1st pers. sing. cond. of* 1μοιρ, play; *future* 1μεόρῖο.
- 1μοιρτ, *v. a. inf. of* 1μοιρ, play; *s. f.* a game, a play; *also gen.* 1μιορῆδ.
- 1μῆιοῶιμε, *s. f. gen. of* 1μῆιοῶν, the navel.
- 1μρεᾶῖαρ, *adj.* very thick, fat, fleshy or plump; *comp.* 1μρεῖμρε.
- 1μρεᾶρᾶν, *s. m.* strife, contention; *gen. and pl.* 1μρεᾶρᾶν; *also* 1μρεᾶρ, *gen.* 1μρῖρ, *pl. id.*
- 1μῆεᾶτ, *s. f.* departure, progress, migration, adventure, a feat; *gen.* 1μῆεᾶτᾶ, *pl. id.*
- 1μῆεοῶδ, *v. n. cond.* should depart; *imp.* 1μῆεῖ.
- 1μῆεῖεᾶοαρ, *v. n. perf. 3rd pers. pl. of* 1μῆεῖ, go, depart, begone; *inf.* 1μῆεᾶτ.
- 1ηᾶ, *adv.* than, *form of* 1ηοηᾶ, *sometimes* 'ηᾶ.
- 1ηᾶ, *prep. pron.* in his, her, its, their, 1ηᾶ ἦοῶιρ, in his presence, along with him; *also a combination of the prep.* 1η *for* Δηη *and the relative* Δ- *in which or where, in which instance it is sometimes written* 1ηαρ *before the perf. tense of verbs*; 1ηᾶ ὀῖδῆ ἦοιρ, after that.
- 1ηᾶ ῶεῖλε, *adv. phrase,* joined, united together.
- 1ηαρ, *combination of the prep.* 1η, *the relative* Δ, *and* ἦο, *the sign of the perf. in which*; *also* in our.
- 1ηᾶ τῖμῆοῖοῖο, *adv. phrase,* around him or it; 1ηᾶ τῖμῆοῖοῖο, around her or it.
- 1ηῶιρ, *s. f.* the brain, brains; *gen.* 1ηῶιρ.
- 1ηῆεᾶομα, *adj.* serviceable, fit for active service; *the prefix* 1η *denotes fitness.*
- 1ηῆοιρ, *s. f.* a daughter; *also* 1ηῆεᾶν *and* 1ηῆοιρ; *gen.* 1ηῆοιρ, *pl.* 1ηῆεᾶνα.
- 1ηῆοιρμα *from* 1η, fit for, suitable, *and* ῆοιρ, a deed or exploit.
- 1ηῆεῖρ, *adj.* that can be cured, curable.

- 1nn, *pers. pron. ac. case*, we, us; *form of nom. used with as-*
sertive verb 1r and with *pass. verbs*; 1nn p̄ein, ourselves.
 1nn1r, *s. f.* an island; *gen.* 1nnre. *pl.* 1nnreαδ̄α.
 1nn1r, *v. a.* tell, relate; 1nneorαδ̄orα, *future emph.* I will
 relate; α 1nn1r1n, *infin.* to relate.
 1nn1rτρ1b, *s. dat. pl.* openings.
 1nnre, *s. f. gen. of* 1nn1r, an island.
 1nnτε, *prep. pron.* in her, in it.
 1oλ̄φ̄αoβ̄αr, *s. m.* many-edged (weapons); 1oλ̄, *a particle*
signifying much, many, a variety, and φ̄αoβ̄αr, the
 edge of a sword or tool; *gen.* 1oλ̄φ̄αoβ̄αr. *pl. id.*
 1om̄c̄αr, *v. a. infin. of* 1om̄c̄α1r, carry, bear, behave, endure.
 1om̄c̄o1m1r̄c̄eαδ̄, *s. f.* entire or complete protection.
 1om̄θ̄α, *adj.* many, much; *irreg. comp.* n1or l1α.
 1om̄θ̄α1θ̄, *s.* a couch, a bed.
 1om̄o1r1o, *adv.* moreover, likewise, indeed.
 1om̄r̄α1m̄ *verbal s. m.* rowing; *gen.* 1om̄αr̄c̄α.
 1om̄t̄urα, *adv.* as for, concerning, with regard or respect to.
 1onαo, *s. m.* a place, tryste; also 1onnao; *gen.* 1onna1o
 and 1onna1o, *pl. id.*
 1onαnn, *s.* the same.
 1onāc̄αr, *s. m.* the bowels, entrails; *gen.* 1onāc̄α1r.
 1onc̄o1m̄1r̄αc, *v. n. infin.* able or competent to fight; 1on *in*
compound words signifies fitness, aptness, maturity.
 1onζ̄αn, *s. f. gen. of* 1onζ̄α, a nail, claw, talon, hoof.
 1onζ̄αntαc̄, *adj.* wonderful, strange; *comp.* -α1ζε̄.
 1onζ̄αntu1r, *s. m. gen. of* 1onζ̄αntu1r or -τα1r, a wonder, sur-
 prise, miracle; 1o c̄uα1θ̄ 1e oο ōeunαm̄ 1onζ̄αntu1r
 o1, he went to make a wonder of it.
 1onζ̄nα, 1onζ̄nαθ̄, and 1onζ̄αntα1r, *s. m.* a wonder, surprise,
 miracle; *gen. and pl.* 1onζ̄αntα: 1r 1onζ̄nα l1om, it
 is a wonder with me, *i. e.* I marvel.
 1onnλ̄α1r, *v. a. past, 1st pers. sing. of* 1onna1λ̄, wash.
 1onn̄m̄u1n, *adj.* dear, loving, courteous; *comp.* n1or αnnrα.
 1onnr̄α1ζ̄1θ̄. *comp. prep.* towards.
 1onnu1r, *conj.* so that, insomuch that, however.
 1onnu1r ζ̄o and ζ̄u1r, *comp. conj.* in order that, so that.
 1r, *the assertive verb* it is: *perf. tense* βα or buθ̄; *future*
 bu1r; *subj. pres.* αb; *subj. perf.* βαθ̄: 1r αm̄λ̄α1θ̄, it is so.
 1r, *prep.* in, under.
 λ̄α, *s. m.* a day; *gen.* λ̄αe, λ̄αo1: *dat.* λ̄o: *pl.* λ̄αēe and λ̄αēα.
 λ̄αβ̄α1r, *v. n. and ac. imp.* speak, say, discourse; 1o λ̄αβ̄α1r,
perf. he spoke; *infin.* oο λ̄αβ̄α1rτ and oο λ̄αβ̄rαθ̄;
 αζ̄ λ̄αβ̄α1rτ, *pres. part.* speaking; λ̄α1βε̄θ̄rαo, *fut.* I
 will speak.

- λαββαιν, *v. 2nd pers. sing. pres. of foregoing.*
 λαββαιν, *v. historical, relative pres. or perf. of λαβαιν.*
 λαετιβ, *prep. case pl. of λα: δον το λαετιβ, literally one (day) of days, i. e. one certain or particular day.*
 λαισιν, *adj. strong, stout; comp. reg. λαισινε, and irreg. τρειρε.*
 λαιγεαν, *s. m.; gen. λαιγιν, Leinster.*
 λαινευστην or -την, *adj. very, perfectly, or exceedingly light; from λαιν, which in composition is an intensitive particle denoting perfection or superiority, and ευστην, not heavy; ευσ = in or un not and ττην, heavy; prep. case fem. λαινευστην.*
 λαινευστην, *adj. very, exceedingly or perfectly sharp.*
 λαινευστην, *adj. exceedingly cheerful or high-spirited, quite or perfectly elated.*
 λαισινε, *s. f. gen. of λαισιν, a spot or place of meeting.*
 λαιν, *s. f. a hand; gen. λαινε; pl. λαινα; prep. case pl. emph. form λαιναιβρε.*
 λαιναιβ, *v. a. imperf. dared; imp. λαιν, dare, presume; infin. το λαιναιβ.*
 λαιναιβ, *s. m. protection, defence.*
 λαιν, *in composition signifies perfection, enough, well; λαιν is used before words whose first vowel is slender.*
 λαιν, *s. m. full; gen. λαιν: ο'ιαιναιβ το λαιν ο'ιαιν το να εαιναιβ ην, to ask the full of a fist of those berries. λαιν is here the gen. governed by the infin. ο'ιαιναιβ.*
 λαιναιβην or λαιναιβην, *comp. adj. very great, wonderful terrible; λαιναιβην, fem. gen.*
 λαιναιβην, *s. f. a heavy stroke or blow.*
 λαιναιβην, *s. plentiful portion, a full share.*
 λαιναιβην, *s. f. full light, effulgence; gen. and pl. id. pl. also λαιναιβην.*
 λαιναιβ, *s. m. a hero, soldier, champion; gen. and pl. λαιναιβ.*
 λαιναιβ, *indec. adj. heroic, warrior-like.*
 λαιναιβ, *s. f. gen. of λαιναιβ, a poem, a lay; ε αιναιβην να λαιναιβ ην, after that poem, the gen. after comp. prep.*
 λαιναιβ, *s. f. a flame; gen. λαιναιβ, pl. λαιναιβ.*
 λαι, *prep. with; λαι before a vowel; also ηε and ηη.*
 λαισιν, *s. f. presence, company; generally as an adv., το λαισιν, ε λαισιν, presently, soon.*
 λαισιν or λαισιν, *s. f. a bed; gen. λαισιν; prep. case λαισιν, pl. λαισιν.*
 λαισιν, *v. a. imp. follow, pursue; infin. λαισιναισιν, 1st pers. pl. perf. λαισιναισιν, we followed.*
 λαισιν, *v. a. perf. 1st pers. sing.; relative or historical pres.*

- ΛΕΑΝΘ, *s. m.* a child; *gen. and pl.* Λεινθ.
 ΛΕΑΝΨΑΘ, *v. a. future*, I will follow.
 ΛΕΑΝΝΤΑ, *s. f. pl. of* Λιονν *or* Λεανν, ale, strong beer.
 ΛΕΑΡΥΞΑΘ, *s. m.* maintenance, rearing; *gen.* Λεαρυξίτε,
pl. id.
 ΛΕΑΤ, *s. f.* half, a moiety, piece, part; *gen.* Λείτε, *pl.*
 Λεάτεαννα; *adj.* half, as Λεάτ-ϋλιζε, half-way;
very frequently used in composition as the first part
of a compound word, in which position it very often
denotes one of a pair, as Δξ ουλ το Λεάτ-ταοιβ,
 going to one side.
 ΛΕΑΤ, *prep. pron.* with thee; *emph. form* Λεατρα, with thy-
 self or yourself,
 ΛΕΑΤΑΝ, *adj.* wide, broad; *comp.* Λείτνε.
 ΛΕΑΤΑΝ-ΑΡΜΑΙΘ, *s. m. prep. case pl. of* Λεάταν-αρμ, a broad
 arm or weapon; *gen.* -αρμ, *pl. id. and* -αρμα.
 ΛΕΑΤΑΝ-ΜΟΙΡ, *adj. fem. dat. of* Λεάταν-μόρ, broad and great
 or wide expansive.
 ΛΕΙ, *prep. pron.* with her or it.
 ΛΕΙΟΜΕΑΘ, *adj.* strong, robust, brave.
 ΛΕΙΞ, *v. a. imp.* suffer, permit, let, allow, give or put;
 Λείξφεαθ, *cond.* would let; *ναθ* Λείξφεαθ, that I will
 not suffer or permit; Λείξφιμιθ, we will allow; *infin.*
 το Λείξεαν, Λείξιον, or Λείξιντ.
 ΛΕΙΞ *also* ΛΕΔΞ, *v. a. imp.* throw, cast, knock down; Λείξιορ,
pres. historical or relative form, throws; *πο* Λείξ, *perf.*
 threw; *infin.* Δ Λείξεαν or Λείξεαθ.
 ΛΕΙΞΕΑΡ, *s. m.* cure, remedy, medicine, healing; *gen. and*
pl. Λείξιρ.
 ΛΕΙΞΤΕΑΡ, *v. a. pres. pass. and imp. pass. of* Λείξ,
 permit, allow, as Λείξτεαρ αρτεαθ έ, let him be
 allowed in.
 ΛΕΙΜ, *s. m.* a leap, jump, *gen.* Λείμε, *pl.* Λείμεαννα.
 ΛΕΙΜ, *v. n.* jump, leap; *infin.* το Λείμιθ or Λείμεαθ.
 ΛΕΙΡ, *adj.* open, plain, manifest; close, careful; *σο* Λείρ,
adv. altogether, entirely.
 ΛΕΙΤΕΙΘ, *s. f.* like, kind, *gen.* Λείτείρε; *οο* θευηραθ αν
 Λείτείρο ϋν ο'φεαυ, who would do that kind of
 treachery.
 ΛΕΙΤΙΘΘ or Λείτεαθ, *s. m.* breadth; *gen.* Λείτιο.
 ΛΕΜ, with my; *contraction of prep.* λε *and poss. pron.*
 μο, my.
 ΛΕΟΡΘΟΙΤΙΝ *s. f.* sufficiency, enough.
 ΛΕΥΡΑ, *s. m. pl. of* Λευρ, a flash.
 ΛΙΑΤ, *adj.* gray; *comp.* Λείτε.

- ΛΙΑΤΛΙΑΔΡΑ, *adj.* land of the withered rushes; *from* ΛΙΑΤ, gray, and ΛΙΑΔΡΑ, *gen. and pl. of* ΛΙΑΔΑΙΡ, a rush.
- ΛΙΒ, *prep. pron.* with ye or you.
- ΛΙΣ, *s. f. gen. of* ΛΕΑΣ, a flag, flat-stone, slate.
- ΛΙΝΝ, *prep. pron.* with us.
- ΛΙΝΝ, *s. f.* period, time, generation; *gen.* ΛΙΝΝΕ, *pl.* ΛΙΝΝΙ.
- ΛΙΟΜΡΑ, *prep. pron. emph.* with myself; *emph. form of* ΛΙΟΜ; *ἢ ῥῆδάριον* ΛΙΟΜΡΑ, it is better with me, *i.e.* I prefer.
- ΛΙΟΜΕΤΑ, *adj.* polished, limber.
- ΛΙΟΝ, *v. n. and a.* fill; *ῥο* ΛΙΟΝ, *perf.* he became filled; *infin.* ΛΙΟΝΑΘ.
- ΛΙΟΝΙΑΝ, *adj.* full, copious, numerous, plenty.
- ΛΙΟΝΝ, *s. f.* ale, beer; *gen.* ΛΕΑΝΝΑ or ΛΙΟΝΝΑ.
- ΛΟ, *dat. case of* ΛΑ, a day; *σο* ΛΟ, *adv.* by day.
- ΛΟΚΛΑΝΝΑΚ, *s. m.* a foreigner, a Dane; *gen.* ΛΟΚΛΑΝΝΑΙΖ.
- ΛΟΙΡΓΓΕ, *s. pl.* vibrations.
- ΛΟΝ, *s. m.* food, provision, store; *gen.* ΛΟΙΝ.
- ΛΟΝΣ, *s. f.* a ship; *gen.* ΛΟΙΝΣΕ, *dat.* ΛΟΙΝΣ, *pl.* ΛΟΝΣΑ.
- ΛΟΡΣ, *s. m.* a track, trace, or footstep, a print; *gen. and pl.* ΛΟΡΣ; *σο* ῥΑΡΑΘΑΡ ΛΟΡΣ ΘΗΙΑΡΜΥΣΑ ΔΗΝ, they found the track of Diarmuid there; a log of wood, club, staff; *ΑΝΥΑΙΡ* ῥΑ ῥΑΙΟΙΣ ΔΗ ΛΟΡΣ Ε, when the club reached him.
- ΛΥΑΘΑΙΛ, *s.* motion, exercise, vigour.
- ΛΥΕΤ, *s. m.* people, folk, party, *gen.* ΛΥΕΤΑ; *same as* ΔΟΡ.
- ΛΥΣΑ or ΝΙΟΡ ΛΥΣΑ, less; *comp. degree of adj.* ΒΕΔΣ, little.
- ΛΥΙΒΕΑΝΝΑ, *s. pl. of* ΛΥΙΒ or ΛΥΙΒΕΑΝΝ, an herb; ΛΥΙΒΕΑΝΝΑ ice, healing herbs.
- ΛΥΙΒΕ, *v. n. inf.* to lie down; *imp.* ΛΥΙΒ.
- ΛΥΙΒΕ, *s. m.* position, situation; *ΘΑΡ* ΛΥΙΒΕ, by my position.
- ΛΥΙΒΕ, *s. m.* the act of lying or reclining, *gen. id.*
- ΛΥΙΜΝΕΑΚ, the name of the city of Limerick; *gen.* ΛΥΙΜΝΙΖ.
- ΛΥΙΣ or ΛΥΙΒ, *v. n. imp.* lie down, *ῥο* ΛΥΙΒ, *perf.* he lay down; *ΛΥΙΣΕΑΘΑΡ*, they lay down; *ΛΥΙΣῖΜΗΡΕ*, *cond. emph.* I myself would lie down.
- ΛΥΙΝΣ *dat. of* ΛΟΝΣ, a ship; *ΔΗ* Μ-ΒΕΙΘ ΟΛΛΑΝ ΘΟΝ ΛΥΙΝΣ ῥΟ ΞΛΑΙΡ ῥΕΙΝ, Θ'ΙΟΝΗΡΑΙΖΙΘ ΝΑ ΛΥΙΝΣΕ, *literally*, upon being ready to the ship he went himself to the ship, *i.e.* the ship being ready, *etc.*; *idiom of the dative absolute.*
- ΛΥΙΜΝΕΑΚ, *adj.* merry, jovial.
- ΛΥΙΡΕΑΚ *s. m. or f.* a coat of mail, breast-plate, armour; *gen.* ΛΥΙΡΙΣ and ΛΥΙΡΙΣΕ.

- μαοιῶτε, *past part. of* μαοιῶ, boast.
 μαοῖ, *adj.* bald, hairless; *comp.* μαοιλε.
 μαρ, *adv.* as, like, wherein; μαρ Δ (μαρ Δρ *before perf. tense*), where; μαρ Δη ὕ-γευσα, likewise, in like manner; μαρ ῥη, *adv.* so, in that manner; μαρ ῖο, like this, thus; μαρ λεῖναρ, as follows; μαρ ῶμαρῶτα ριῶτῶάνα, as a sign of peace; μαρ ἔμῖρῖρ, as you have planted; μαρ Δον, *adv.* together, as one; μαρ Δον ῖε, together with.
 μαρΔ, *s. f. gen. of* μῖρῖρ, the sea; Δ η-οιλεῖναῖβ μαρΔ, in the islands of the sea.
 μάραῶ, *adv.* to-morrow; Δ μάραῶ, to-morrow; Δρ η-Δ ἱῖμάραῶ, on the next day.
 μαρβ, *adj.* dead; *v. a. imp.* kill, slay; *inf.* μαρβῶ, ῖο ἱῖμαρβ, *perf.* he killed; μαρβῶτα, *gen. of verbal sub.* μαρβῶ, and *past part. of* μαρβ; ΔῶβΔρ μο ἱῖμαρβῶτα, the cause of my slaying.
 μαρβῶ, *v. s. m.* slaughter, killing, massacre; *gen.* μαρβῶτα; ῶομ ἱῖμαρβῶῖρα, to slay me; *the inf.* of μαρβ, kill.
 ἱῖμαρβΔρ, *perf.* I killed; μαρβΔμ, *pres. hab.* wont to slay.
 μάρ, *contraction of* μά, if, and ῖρ, it is; μάρ ἔ, if it be.
 μαρλαῶ, *s. m.* an insult, reproach, slander, abuse; *gen.* -Δῖῶ, *pl. id.*
 μάτΔρῖ, *s. f.* a mother; *gen.* μάτΔρ, *pl.* μάῖτρε and μάῖτρεΔῶα.
 με, *pers. pron.* I, me; με ϖῖν, myself.
 μεΔβΔ, *s. m.* a plot, deceit, treachery; Δρῖ ἱῖεΔβΔ ῶο ῶευνΔῖν ορτ Δμῖ, against treachery being done upon thee to-day.
 μεΔβΔῶ, *adj.* deceitful, treacherous, fraudulent; *comp.* μεΔβΔῖḡε.
 μεῶῶ, *s. f. gen. and pl. nom.* μεῶῶ, mead.
 μεΔηḡῶ, *adj.* crafty, deceitful; *comp.* μεΔηḡῶῖḡε.
 μεΔημΔ, *s. f.* mind, memory, intellect; *gen.* μεΔημΔη, *dat.* μεΔημΔῖη.
 μεΔρ, *adj.* quick, sudden, sprightly; *pl.* μεΔρΔ; *comp.* ῖῖρῖε: ηΔ ῶΔηηηΔ μεΔρΔ, the swift clans.
 μεΔρβΔ, *s. m.* mistake, error, random; *gen.* -Δῖ, *pl. id.* ῖῖῶρῖ μεΔρβΔῖ, a random shot.
 μεΔρῶΔῖηηΔ, *comp. adj.* active and brave.
 μεΔρ, *v. a.* esteem, think, suppose, consider, estimate, calculate, tax, weigh, count; *inf.* *id.*
 μεΔρ, *s. m.* estimation, regard; *gen.* μεΔρῶτα.
 μεΔρΔ, *adj.* worse; *irreg. comp. degree of* οῖῶ, bad.
 μεΔρḡ or ΔμεΔρḡ, *comp. prep.* among, amongst.

μέρο, *s. f.* number, quantity, magnitude, size; *gen.* μέροε
 ἢε μέρο, by the quantity, so much; ἀν μέρο το
 ἦνε, all he had done; ἀν μέρο οἰοῦ, as many of
 them.

μειῖθε, *s.* a neck, a body; ἡδ αἰνοῦ ὅλην μειῖθε, the heads of
 our bodies.

μεῖοι-ἕλοισι, *comp. adj.* hilarious.

μειρε, *s. f.* drunkenness, exhilaration from drink; *gen. id.* ;
 also μειρεαῖο; αἶν μειρε, drunk, exhilarated.

μειροί, *s. m. gen.* of μειροεαῖο, courage, confidence.

μεσοῖαν, *s. m.* middle, mean; *gen.* μεσοῖαν; μεσοῖαν-
 οἰοῖε, the middle of the night, midnight.

μειρ, *s. m.* a finger; *gen.* μέρην, *pl.* μειρα; μειρ ἄ ἰορε,
 his toe.

μί, a *neg. particle*, written μιοῖο or μιο before words whose
 first vowel is broad, and means evil or bad.

μιαν, *s. m.* wish, pleasure, inclination, desire; *gen.* μιανα,
pl. id.

μικ, *gen. and pl. of* μακ.

μιοῖο, *s. f. gen.* of μεαῖο, mead.

μιοῖε, *proper name*, the province of Meath.

μίλε, *s. m.* a thousand; *gen. id., pl.* μιλτε.

μίλεαῖο, *s. m.* a soldier, a champion; *gen.* μιλιοῖο; *pl.* μιλιοῖε.

μίλεαῖοτα, *adj.* brave, soldierly, courageous; *comp. id.* ;
 ἕο μίλεαῖοτα, *adv.* courageously.

μιλίρ-βηροισι, *comp. adj.* sweet-spoken, eloquent.

μίρε, *adj. gen. sing. fem. emph. form of* μιλίρ, sweet; *comp. id.*

μίν, *adj.* small, fine, fair, tender, smooth; *comp.* μίνε;
 μίν as a *prefix* signifies small, and is written μιον
 before words whose first vowel is broad.

μίνευναῖο, *s. m.* little birds, *dat. pl. of* μίνευν; *gen.* μίνέιν.

μίνιαρ, *s. m.* a little fish; *gen.* μίνιάρ.

μίνικ, *adj.* often; *comp.* νίορ μιονκα.

μιο, } *negative particles, forms of* μι, which see.
 μιοῖο, }

μιοῖοαἶρ, *adj.* loving, affable.

μιοῖοαῖο, *proper name, gen.* μιοῖοαῖο; μιοῖοαῖο μακ
 Cholḡαῖο, Miodhach the son of Colgan.

μιοῖο, a general name for every animal; μοῖο μιοῖο, a whale.

μιοῖοαἶρε, *s. f.* deformity, ugliness, from μιο or μιοῖο, a
neg. part. and αἶρε, beauty.

μιοῖοαἶοι, *s. m.* small people (see note).

μιοῖοαἶο, *v. n.* swear; οἰ μιοῖοαἶο ἦε, he swore.

μιορ, *irreg. s. f. gen. pl. of* μί, a month; *gen. sing.* μιορ
 and μίρ, *pl.* μιορα.

- μίσησδιρ, *s. f.* spite, hatred, aversion, enmity; *gen.* -διρε.
 μισηε, *adj.* worse, worst; *a comp. form of* ολς, bad; *s.*
 care, heed, *νί μισηε λιομ*, I care not.
 μιρε, I myself, *emph. form of the pers. pron. me.*
 μιτιν = βιτιν, *s.* account, sake.
 μνηδ, *irreg. s. f. gen. and pl. of* βεαν, a woman; *dat. sing.*
 μνηδοι, *dat. pl.* μνηδιβ.
 μο, *poss. pron. my*; *written m' before a word commencing*
with a vowel or ρ; *μό, adj.* greater, *comp. degree of the*
adj. μόρι, great.
 μοε, *adj.* early, timely; *comp.* μοιε; *usually* ζο μοε.
 μοε, *s. m.* mode, manner, fashion; *gen.* μοεδα, *pl. id.*; *αρ*
μοε, comp. conj. so that; *αρ μοε ζο m-beυρη-*
μαοιρ ριζ *Ειρηοηη οά τεαζ*, so that we may bring
 the king of Ireland to her home; *αρ αν μοε ρηη*, in
 that way.
 μοξδιε, *s.* a labourer, a slave, a plebeian.
 μόιοε, *irreg. comp. degree of* μόρι, great, *and* οε, of—the
 greater of.
 μόιοιζ, *v. n.* vow, swear, assert; *οο* μόιοιζ ρε, he swore.
 μόιρευετ, *s. f.* great exploit, deed, or feat; *gen.* μόιρευετα,
pl. id.
 μόιρηζιοη, *s. m.* a mighty action or great deed; *Ορσαρ να*
μόιρηζιοη, Oscar of the great deeds.
 μόιρευε, *s. m.* a great flock; *gen.* -ερευεδα, *pl. id.*
 μόρι, *adj.* great, mighty, large, extensive; *ρο* μόρι, very
 great; *comp.* *νιορ* μό *and* μόιοε; *νί* μόρι *νάρ* *τιτ*
Ζρδίννε, Grainne almost fell, *literally*, it was not
 great that Grainne did not fall.
 μόριλλεταε, *s.* Diarmuid's sword.
 μόριαν, *s. m.* much, many, a quantity; *gen.* μόριαν;
μόριαν οοο *μιατιβ*, many of your chiefs; *μόριαν*
βυιεηε, much of a host; *μόριαν* *ρλεαετα*, many
 descendants.
 μόριηδα, *s. m.* Morna, a proper name, ancestor of Clanna
 Morna.
 μόριυαιρλε, *s. m.* great nobles, nobility, *pl. of* μόριυαηα,
 a great noble; *gen.* -υαηαη.
 μότιυιζ, *v. a.* feel, perceive, know; *inf.* μότιυεαε.
 μυε, *s. f.* a pig; *gen.* μυιε, *pl.* μυεα, *dat.* μυιε.
 μυιμυιζιοη, *s. f.* confidence, trust, hope; *gen.* μυιμυιζιηε.
 μυιμυιρ, *s. f.* also μυιμυιτεαη, a people, family, clan, tribe;
gen. -τιηε.
 μυλλεαε, *s. m.* top, summit, chief of anything; *gen.* -αηε, *pl.*
 -αηε; *ριορ-μυλλεαε*, the very top.

- muna, *conj.* unless; muna m-beurraðo thraoiðeac̄t am̄ain (buð) air, unless magic alone could conquer him, *literally*, obtain a victory upon him; muna o-tigeaðo rir an c̄ailleac̄ o'amara, unless he could strike the hag, *literally*, unless it might come with him to strike the hag.
- múr, *s. m.* a wall, fortification, bulwark, rampart; *gen.* múir, *pl.* múir̄a.
- na, *gen. sing. fem. of the art.* an, the; and its form *mas. and fem. for all cases of the pl.*
- ná, a contracted form of ioná, than, sometimes written 'ná; *conj.* than, either, or; also *neg. particle used with imp. mood*, not, let not; as ná h-iarir, do not ask; ná, *contr. form of iná*, in his, her, its or their.
- naç, *adv.* not, that not; naç raib, that there was not; naç léigraeo ouit, that I will not permit thee; ar nioð naç b-raicraeoð r̄rainne é, so that Grainne might not see him; naç m-blairraeoira don c̄aon oioð, that I will not taste one berry of them; oe b̄riç naç b-ruil c̄ara açam, because I have not a friend.
- naçar, *neg. part.* that not, which not (= naç and ro); a ouðarera naçar c̄uib̄e liom, he said that it was not fitting for me: *introduced in dependent sentences, and is often contracted to náir.*
- naim̄oeam̄ail, *adj.* inimical, hostile, as an enemy.
- naim̄oib̄, *s. f. prep. case pl. of náim̄aio*, an enemy; *pl.* naim̄oe; açur iao rin (a beic̄) ina naim̄oib̄ açamira, and they being my enemies; for explanation of idiom, see glossary-note to callair̄e.
- náir, *s. f.* shame; *gen.* náire.
- naim̄a, *s. f.* an enemy, *gen. id.*; also náim̄aio, *gen.* naim̄ao, *pl.* naim̄oe.
- naoi, *num. adj.* nine.
- nár (= naç and ro, sign of past tense) a *neg. part. and contraction of naçar*, that not, which not, and is introduced in dependent sentences, as náir b-r̄eioir, that it was not possible; náir c̄uit r̄rainne, that Grainne did not fall; náir beaç, that it was not little; náir c̄uib̄e, that it was not fitting; náir b'é, that it was not he, contracted from náir buð é.
- neaç, *indecl. pron.* anyone, an individual, a person; çac̄ neaç, every person.
- neañ, *neg. prefix used in composition*; written neim̄ before words whose first vowel is slender.
- neaip̄, *s. m.* strength, power, ability; *gen.* neip̄t.

- nearmáir, *adj.* strong, mighty; *comp.* nearmáire.
 neim, *s. f.* poison; *gen.* neime.
 neim, *a negative prefix*; see neam.
 neimeaglaic, *adj.* fearless, unappalled; *comp.* neimeaglaige.
 neoin, *s. f.* evening; gada neoin, every evening.
 neul, *s. m.* a cloud; *gen.* néil, *pl.* neulta.
 ní, *neg. adv.* not, generally prefixed to the present and future tenses; ní feadaí, I have not seen.
 níò, *s. m.* a thing, matter, an affair; *gen.* neite, *pl.* neite.
 nímhéac, *adj.* invenomed, deadly, waspish.
 níor, (= ní and ro) *neg. part* not, used with past tense; níor beáirí fe, he did not shave; níor iarí fe, he did not ask; níor (buò) mó, it was not greater; níor b-fada, it was not long; níor fíic, there was not found; níor b-féirí, it was not possible.
 no, *conj.* or, otherwise; no go, until.
 nóir, *s. m.* a manner, a fashion; *gen.* nóir, *pl.* nóira.
 ó, *prep.* from; *conj.* since, since that, inasmuch as.
 óglaic or óglaic, *s. m.* an attendant, servant, a young man, *gen.* ógláic, *pl. id.* and ógláic.
 oíche, *s. f.* night; *gen. id. pl.* oícheada.
 oíche, *s. m.* professor, instructor, teacher; *gen. id., pl.* oíche; oíche ailtiomha, a foster father.
 óig, *adj. mas. gen. of óig*, young; *fem. gen. and comp.* óige.
 oigheac, *s. f.* heirdom, birthright, patrimony, inheritance; *gen.* oigheac, *pl. id.*
 óil, *s. m. gen. of óil*, drink, drinking.
 oile, *indecl. indef. adj. pron.* other, another, any other.
 oilead, *v. a. perf. pass.* was reared. *Imp. active* oile, nourish, rear, cherish, instruct; *infín.* oileamain.
 oileán, *s. m. gen. and pl. of oileán*, an island; *dat. pl.* oileánaib.
 Oilioll, *s. m. proper name*; *gen.* Oiliolla. Oilioll Oluir was father of Cian.
 óir, *conj.* for, because, since.
 óir, *s. m. gen. of óir*, gold.
 oirreáim, *s. f.* delay, delaying, stop, halt.
 Oisín, *s. m. proper name.* The poet Oisín, son of Fionn MacCumhail.
 olc, *adj.* bad, ill, wicked, vile; *comp.* níor meara; go h-olc, *adv.* badly.
 olc, *s. m.* evil, harm, damage; *gen.* uilc.
 ollaim or ullaim, *adj.* prepared, ready; *comp.* ollaimne.
 ollaim, *s. m.* a learned man, doctor, chief professor of any science, *gen.* ollaimhan, *pl.* ollaimna, *dat. pl.* ollaimnaib.

OLLANN, *s. m.* a proper name. He was the son of OIDIAMUIO and of the daughter of the king of Laighean, and shared, with Grainne's own sons, in the distribution by her, of their inheritance on Diarmuid's death.

ón, contraction of the *prep.* ó, from, and an, the.

óir, *s. m.* gold; *gen.* óir.

órcuimóuigce, *past. part.* decorated or mounted with gold.

orósz *s. f.* thumb; *gen.* oróóige, *pl.* of oróóza.

orim, *prep. pron.* upon me.

orirca or orirca, *prep. pron.* on them.

orirca, *prep. pron. emph. form,* of orir, upon thee.

orruibire or orruaibire, *prep. pron. emph. form of orruib or orruaib,* upon ye or you.

orruinn or orruainn, *prep. pron.* on us, of us.

ór, *prep.* over, above, upon.

ór, *adv.* since that, because that; ór = ó and ir generally óir, as ór veairb liom, since I am persuaded, literally, since it is certain or sure with me.

ór is prefixed to adjectives and to some nouns by which they become adverbs, as ór áro, loudly, publicly.

ór a cionn rin, *adv.*, moreover, besides that, over and above.

ór cionn, *comp. prep.* over, above, in preference to.

orzaíl, *v. a. imp.* open; *inf.* ó'orzaíl and ó'orcuilc.

Orzair, *s. m.* proper name; *gen.* Orzair. Orzair was the son of Oisín.

ó roim dé, *comp. adv.* from that time forward.

pein, *s. f. dat.*; *nom.* pain, torment, punishment; *gen.* péine; *pl.* painca.

pháoruis, *s. m.* proper name, *voc. case*; *nom.* páoruis or páoraic, Patrick.

piohna, *s. m.* artifice, skill, wile, cunning; *gen. id. pl.* -aíde; fear piohna, a fencer.

róza, *s. f. pl.* of rósz, a kiss; *gen.* róize.

poll, *s. m.* a hole, pit; *gen.* puill, *pl. id.*

prionna, *s. m.* a prince; *gen. id.*; *pl.* prionnaíde.

prionn, *s. f.* a dinner, meal; *gen.* -ne, *pl.* -na.

puóair, *s. m.* hurt, harm, damage; ir puóair liom, it is a harm with me, I am grieved.

raβamairne, *v. neg. and interrog. form past tense 1st pers. pl. emph.*, we were.

raβar, *v. 1st pers. sing. past,* I was; ní raβar don oíde riam, I was not one night ever; see raib.

racáó, *v. n. cond. put for racfaó,* would go; *imp.* ceir; ina racáó, upon whom it would go.

- ραῖραο, *irreg. v. n. fut.* I will go; ραῖραο-ρα, *emph. fut.* I myself will go; *imp.* τειῶ, go.
- ραῖραοδοιρ, *irreg. v. n. cond.* they would go.
- ραῖραοιη, *irreg. v. n.* I might go, *1st pers. sing. cond.* of τειῶ, go; ραῖ ραῖραοιη, that I would not go.
- ραῖραμαδοιο, *1st pers. pl. fut.* we will go.
- ραῖραμαδοιρ, *irreg. v. n. 1st pers. pl. cond.* we would go; κα ραῖραμαδοιρ, where would we go?
- ραῖ, *irreg. v. ac. inf. of imp.* ἀβαιορ, say; το ραῖ λει, to say to her.
- ραῖαῖ, *v. a. pass. perf.* was or were delivered up or given.
- ραῖαορ, *s. m.* sight; *gen. and pl.* ραῖαορ, prospect, view.
- ραε, *s. f.* time, also ρε; *gen. id. and ρεε, pl. ρεεε;* ραε, space of time; ριρ αν ραε ριη, during that space (of time); ἀσυρ ριορ ρεοο Οἰαρμυοο το εῦρ οἶα οἰομ ριρ αν ραε ριη, and (the boar) was not able to throw Diarmuid during that space of time; ραε, life, lifetime, ραε να εἰοιη ριη, during the lifetime of that worm; ραε, duration, ιοηαν ραε ραοζαοι, an equal duration (length) of life.
- ραοβ, *subj. mood of sub. v.* was or were; used in asking, denying or demanding, the present tense of which is ρυοι; ινα β-ρυοι το οῦοι, upon whom your wish is; ραῖ ραοβ, that there was not; ζο ραοβ, until there was; οἶα ραοβ εατορρα, which was between them; ινα ραοβ Οἰαρμυοο, in which Diarmuid was; ναρ ραοβ μαοιτ ἀζαορα, that good (prosperity) may not be at thee.
- ραοῖ, *irreg. v. a. perf. of ἀβαιορ,* say; ιρ ε ρο ραοῖ, it is what he said; this tense is formed from ραοῖοιη, I say; another form of the perf. is ουβαιορ.
- ραοῖτεαρ, *v. a. pres. pass.* is or are told or called; *imp. active,* ἀβαιορ; οειρτεαρ is also used as the pres. pass.
- ραοιηζ, *irr. v. ac. or n. perf.* arrived, reached; *imp.* ροζ; ραοιηζ, proceeded; το ραοιηζ Ορζαρ ἀσυρ Οἰαρμυοο ρομρα, "Osgar and Diarmuid proceeded onwards."
- ρανζαοαρ, they reached, *past tense, 3rd per. pl. of ροζ,* reach.
- ραῖ, *s. m.* a prince's seat, a fortress; *gen. ραῖα, pl. id. and ραῖαα.*
- ραῖα, *s. m. gen. of ραῖ,* good luck, prosperity.
- ρε or λε, *prep.* with, to, by, about; ρε η-α εοραιοβ, about his feet; ρε η-αρ ζ-οιρ, by our side.
- ροζ, *irreg. v. a. and n.* reach, attain, arrive; *inf.* το ραῖαοιη or το ροῖαοιη, *perf.* ρανζαρ or ραῖαοαρ.

- ρεάκταίρη, *s. m.* a steward, a rector, a lawgiver; *from* ρεάκτ, right, law; *gen. id. pl.* ρεάκταίριθε: *see note.*
 ρεάμναι, *adj.* thick, stout, gross; *comb.* ρεάμναι.
 ρείθε, *adj. pl. of* ρείθ, prepared, ready; *comb. id.*
 ρείη, *prep.* according to, *but generally used in the form of the comp. prep.* Δ ρείη, or το ρείη, after, according to.
 ρεμ *for* ρε μο, with my.
 ρεμνίρδιότε, *indec. perf. part.* aforesaid, forecited.
 ρια, *prep. pron.* with her, with it; τυξ Θιάρμουσ υπέραι άκυράς ζο κύλ αν έλοισιόν,—ζυρ λέιξ Δ η-ιουκίονη ρια, Diarmuid gave a victorious cast of the hilt of his sword,—so that he dashed out her brains *with her.*
 ριαίν, *adv.* ever, at any time up to the present; *also* Δριαίν or Δ ριαίν, *which see.*
 ριαν, *s. m.* a trace, a track, a path; ριαν ριακαίλ, trace of a tooth.
 ρίξ, *s. m.* a king; *gen. id. pl.* ρίξτε.
 ρίξνε, *irreg. v. ac. past or perf. indic.* made, did make; *imp.* θέυν or θέαν; ιρ διέμοσ οάμηρα ζυραδ έ μαρβαδθ βαρ η-διέρεαδ το ρίξνε, I know that it was he, who accomplished (το ρίξνε) the murder of your fathers.
 ρίξνεαυοαι, } they did, they made; *imb.* θέαν.
 ρίξμοσαι, }
 ρίξμοι, *irreg. v. a. perf. 2nd pers. sing.* thou didst make, thou didst do.
 ρίξτε, *the pl. of* ρίξ, a king.
 ριοct, *s. m.* plight, state, form, condition of pain or affliction; *gen.* ριοctα, *pl. id.*
 ριοζα, *indec. adj.* royal, kingly, princely; *comb. id.*
 ριοζ-βρμυξνε, *s. f. gen. of* ριοζ-βρμυξη, a palace, a royal residence; *from* ριοζα *and* βρμυξη.
 ριοζ-ηαλλα, *s. f.* a kingly hall; *pl.* -αλλαιθε or -ctαλλαιθε.
 ριομ, *prep. pron.* with me; *modern form,* λιομ.
 ριοτρα, *emphatic form of* ριοτ, *prep. pron., modern* λεατ, with thee.
 ριη, *prep. pron.* with him, to him; with it, to it; *modern form,* λειη.
 ριη, *prep. pron.* with them, unto them; *modern* λεο.
 ρο, *sign of the past tense*; ρο λαβαηρ Δοθ, Aodh spoke, *in the modern language* το *is used for* ρο, *but in this work* το *is sometimes used for the perf. sign, but more frequently for the fut. and cond.:* *intens. part.* very.
 ροβ *for* ρο βά, there was; ροβ άίλ ριοτ ουλ Δμαδ, there was a desire with thee to go out, *i.e.* thou didst wish to go out.

ran, a *contr.* of anny an, in the.

ranntac, *adj.* rapacious, eager, covetous; *comp.* ranntaige.

raozal, *s. m.* life; *gen.* raozail, *pl. id.* and raozalte.

raoirpe, *s. f.* freedom, liberty; *gen. id.*

raoir, *adj.* free; *comp.* raoirpe.

rar-lair, *adj.* exceeding-strong or mighty; (*see* lair).

raraim, *s. m.* satisfaction, comfort; *gen.* raraid and rarta.

raruigte, *past part.* satiated, satisfied; *imp.* raruig, *v. a.* satisfy, satiate, suffice.

ratac, *adj.* satiated, full; *comp.* ratage.

re, *pers. pron.* he, it; *card. num. adj.* six.

reabac, *s. m.*, a hawk; *gen.* reabac, *pl. id.*

reacnad, *v. a. infn.*, of reacain, avoid; as reacnad, *pres part.* avoiding; asd reacnad, avoiding him, being on the alert; an uair nac b-reacaid Diairmuid an t-acac asd reacnad, when Diarmuid perceived not the giant on the alert, not avoiding him.

reac, *card. num. adj.* seven.

real, *s. m.* time, awhile; *gen.* reala, *pl. id.* and realta.

realz, *s. f.* a hunt, a chase; *gen.* realze, *pl.* realza; realz do deunaim, to hunt; zan realz do deunaim not to hunt; *v. a.* hunt.

rean-acair, *s. m.*, *gen.* of rean-acair, a grandfather.

rearb, *adj. pl.* of rearb, bitter, sour, disagreeable; *comp.* rearbe.

Searbhan loclannac, *s. m.*, the sour foreigner; loclannac a Dane.

rearc, *s. m. and f.* love, affection; *gen.* reirc and reirce, *pl.* reirca.

rearam, *s. m.* a standing; *gen.* reara; ina rearam, in his standing (position), *i. e.*, upright, erect.

Seilbfearcac, *s. m.* a man's name; reilb, possession rearcac, affectionate.

reilze, *s. f. gen.* of realz.

reime, *adj. pl. or gen. fem.* of reim, mild; *comp.* reime.

rein-mid, *comp. s. f. gen.* of rean-meid, old mead.

reinne, *adj.* older; *comp. degree* of rean, old; also *gen. fem.*

reirge, *adj.* worn, consumptive.

reio, *s. f.* a talisman, a jewel, a precious thing.

reol-croinn, *s. m. gen.* of reol-croinn, a mast; reol, a sail, and croinn, a tree.

reun, *s. m.* prosperity, success, a magical source of protection in battle, a charm; *gen.* rein.

- ԴՅԱԻՔԵԱԾ, *v. s. m.* a scattering, dispersion.
 ԴՅԱՆՆԻՐԱԾ, *v. s. m.* a dispersion, confusion.
 ԴՅԱՕԻԼ, *v. a. imp. and perf.*, loose, disarrange, untie, free, scatter; ԻՃԻ ԲԻՆ ԾՕ ԴՅԱՕԻԼ ՏՅԱԾՆ ԸՆ ՇԵԱՆՅԱԼ, thereafter Sgathan loosed the binding.
 ԴՅԱՕԻԼԵԱԾ, *v. s. m.* a separating, an untying, a scattering; *gen.* ԴՅԱՕԻԼԵ, *pl. id.*; *from the verb* ԴՅԱՕԻԼ, disarrange, untie.
 ԴՅԱՕԻԼԵԱԾ, *v. a. infin.* to scatter, to spread, to enlarge, to extend; ԻՈՆՆՄԻ ԾՕ Մ-ԵԱԾ ԷՅԵԱՆ ԸՆ ԲՈՆՆԱԾ ԾՕ ԴՅԱՕԻԼԵԱԾ, so that it was necessary to extend the enclosure.
 ԴՅԱՕԻԼԵ, *v. a. imper. emph. of* ԴՅԱՕԻԼ; *infin.* ԴՅԱՕԻԼԵԱԾ.
 ԴՅԱՐ, *v. a. part.* separate; ԲՕ ԴՅԱՐ, *perf.* parted, separated; *infin.* ԴՅԱՐԱԾ and ԴՅԱՐԱՄԱՍԻՆ; ԴՅԱՐԱԾԱՐ, *perf. 3rd pers. pl.* they parted.
 ԴՅՃԷ, *s. m.* a shade, protection, shadow; *gen.* ԴՅՃԵ, *pl. id.*; ԸՆ ԴՅՃԷ, *comp. prep.* on account of; ԾՕ Ն-ՇԵՃՐԻՆԱԾ ԲԷ ՈՅՈՅԵՆՆԱԼ ՇԵՊԵՕԻԼ ԸՆ ԴՅՃԷ Ը ԴՅԷՆԵ, so that he did him little injury on account of his shield.
 ԴՅՃԵԱԾ, *v. s. m.* lopping, pruning, *gen.* ԴՅՃԵ, *pl. id.*
 ՏՅՃԵՆ, a man's name; *gen.* ՏՅՃԵՆ.
 ԴՅԷՆ, *gen. of* ԴՅԵՄ, *s. m.* word, news, tidings, a story; *pl.* ԴՅԵՄԱ.
 ԴՅԷՆԵ, *s.* grief, pity.
 ԴՅԷՆ, *s. f. dat. of* ԴՅԻՆ, a knife.
 ԴՅԷՆԵ, *gen. of* ԴՅԻՆ, *s. f.* a shield, a wing.
 ԴՅԵՄԱ, *pl. of* ԴՅԵՄ, *s. m.* tidings; ԴՅԵՄԱԻԵ, *prep. case.*
 ԴՅԵՄԱՅԵՃԵ, *s. f.* tidings; *gen.* ԴՅԵՄԱՅԵՃԵ.
 ԴՅԻՆ, *s. f.* a knife; *gen.* ԴՅԷՆԵ, *dat.* ԴՅԷՆ, *pl.* ԴՅԵՄԱ.
 ԴՅԻՆԷ, *s. f.* a shield, a wing, a cover, a protection; *gen.* ԴՅԷՆԵ, *pl.* ԴՅԻՆԷ; ԴՅԻՆԷ ԵՐ ԼՈՐՅ, a shield across or over the track, *i.e.* a rere guard to cover the retreat of an army.
 ԴՅԻՅԵ, *s. f.* jeering, derision, mockery, scoffing; *gen. id.*
 ԴՅԻՆՆ, *v. n.* skip, bound, spring; *infin.* ԴՅԻՆՆԵԱԾ.
 ԴՅՕՐ, *s. m.* a scar, a cut, a score; *gen.* ԴՅՕՐ, *pl. id.*
 ԴՅՍԱԵԱԻԵ, *s. f. prep. case pl. of* ԴՅՍԱԵ, brushwood, a broom; *gen.* ԴՅՍԱԻԵ, *pl.* ԴՅՍԱԵ.
 ԴՅՍԻՐ, *v. n.* cease, desist; *infin.* ԴՅՍԻՐ.
 ԴՅՍԻՐԵԱԾԱՐ, *v. n. 3rd pers. pl.*, they ceased.
 Ի, *pers. pron.* she, it; *emph. form*, ԻՐԵ, she herself.
 ԻԱԾ, *pers. pron. 3rd pers. pl.* they, them; *emph. form* ԻԱԾ-ԻՆ, they themselves.

ῥῖαρ, *adv.* backward, behind; *also* westward.

ῥῖβ, *pers. pron.* ye or you; *emph. form* ῥῖβρε, you yourselves.

ῥῖḡ, *s. f.* a bound, a spring.

ῥῖḡ, or ῥῖḡ, *s. f.* peace; *gen.* ῥῖḡe, *pl.* ῥῖḡḡa.

ῥῖḡe, *adj. pl. of* ῥῖḡ, fairy; ḡαρḡḡa ῥῖḡe, fairy shouts.

ῥῖn, *a demon. indec. pron.* that; ḡnn ῥῖn, there; ḡn ḡḡn ῥῖn, then, at that time; ḡḡῥ ῥῖn, so, in that manner.

ῥῖn, *v. a.* stretch, lengthen, cast; ḡo ῥῖn, *perf.* stretched.

ῥῖnn, *pers. pron. pl.* we; *emph. form*, ῥῖnne, we ourselves.

ῥῖḡḡa, *s. m.* silk; *gen. id.*; *adj.* silken.

ῥῖḡῥ, *adv.* down, downwards; *generally used with a verb of motion.*

ῥῖḡḡḡḡn, *s. f.* peace; *gen.* ῥῖḡḡḡḡḡa.

ḡḡnḡḡnn, *prep. case of* ḡḡnḡḡn, *s. f.* the river Shannon; *gen.* -ḡḡnne.

ῥῖḡ, *see* ῥῖḡ, peace.

ῥῖḡeḡḡ, *adj.* peaceful.

ῥḡḡn-ḡḡeḡḡḡḡḡḡ, *adj.* unscathed; *from* ῥḡḡn, safe; *and* ḡḡeḡḡḡḡḡḡ wounded.

ῥḡḡḡḡḡe, *s. f.* health, soundness; *gen. id.*

ῥḡḡḡḡḡa *and* ῥḡḡḡḡḡa, *s. m.* a chain; *gen. id. pl.* -ḡḡḡḡe; *prep. case*, -ḡḡḡḡḡḡ.

ῥḡḡn, *s.* a challenge, a defiance; *as* ḡḡḡḡḡ ḡḡḡḡ ḡ ῥḡḡn ῥḡḡ ḡ ḡḡḡḡḡ ḡḡ ῥḡḡḡḡḡ, and let it be in defiance of all who are by thee (in thy presence); *adj.* healthy, sound, whole, complete, *as* ḡḡ ḡḡḡ ḡḡḡn ḡ ḡeḡḡ ḡḡḡḡḡḡḡ ḡḡ, if his hundred years were complete to him.

ῥḡḡḡḡḡḡ, *v. a.* heal, save, complete, make whole, attain the age of; *inf.* ῥḡḡḡḡḡḡḡḡ; ḡo ῥḡḡḡ ḡḡḡḡ ḡo ῥḡḡḡḡḡḡḡ ḡḡḡḡ ḡḡḡḡḡḡḡ ḡ ῥḡḡḡe ḡḡḡḡḡḡḡḡ, ḡḡḡ ḡḡeḡḡ and increased till he completed his twenty years.

ῥḡḡḡ, *s. f.* a rod; *gen.* ῥḡḡḡe, *dat.* ῥḡḡḡ, *pl.* ῥḡḡḡḡ.

ῥḡeḡḡḡḡ, *s. m. pl.* descendants, posterity; *nom. sing.* ῥḡḡḡḡ, *gen.* ῥḡeḡḡḡḡ.

ῥḡeḡḡḡḡ, *pl. of* ῥḡeḡḡḡ, *s. f.* a spear, a lance; *gen.* ῥḡeḡḡḡe.

ῥḡeḡḡḡḡḡ, *s. m. prep. case pl., nom.* ῥḡḡḡḡ, a seat, a bench.

ῥḡeḡḡḡḡḡḡ, *adj.* unruffled, smooth, sleek.

ῥḡeḡḡe *gen. of* ῥḡḡḡḡ, *s. m.* a mountain; *pl.* ῥḡeḡḡḡe.

ῥḡḡḡe, *s. f.* a way, a road, a pass; *gen. id. pl.* ῥḡḡḡḡe.

ῥḡḡḡḡḡ, *s. m.* seed, offspring, posterity, family; *gen.* ῥḡeḡḡḡḡ; *pl. id.*

ῥḡḡḡ, *v. a. imp.* swallow, eat, devour; *inf.* ῥḡḡḡḡḡḡ; ῥḡḡḡḡḡḡḡḡ, *cond.* would swallow.

ῥḡḡḡḡ, *s. m.* a host, an army; *gen.* ῥḡḡḡḡḡḡ, *pl.* ῥḡḡḡḡḡḡe.

ῥḡḡḡḡḡ, *gen. of* ῥḡḡḡḡḡ.

ῥλυιτ, *dat. of ῥλυτ*, a rod.

ῥλυδιῆτε, *pl. of ῥλυδιῆ*.

ῥμυδιον, *v. a. and n.* think, meditate, consider; *ῥο ῥμυδιον*, *perf.* he thought, considered; *ῥμυδιαινεῖν*, *inf.* ῥμυδιαινεῖν.

ῥμυδιαινεῖν, *s. m.* thought, mind; *gen. ῥμυδιαινεῖν*, *pl. id.*; *ἄρ ῥμυδιαινεῖν ὅσο*, upon a thought to him, *i.e.* he having thought *or* when he thought.

ῥο, *indecl. dem. pron.* this, this here; *adv.* here.

ῥοῦδιαινεῖν, *comp. adj.* potable, pleasant to drink: *from ῥο* easy, and *ῥαινεῖν*, to consume.

ῥοῦδιον, *s. m.* relief, an obliging deed; *gen. ῥοῦδιον*, *pl. id.*

ῥοῦδιαινεῖν, *s. f.* reinforcements, an army, a troop; *gen. id. pl.* ῥοῦδιαινεῖν.

ῥοιλεῖν, *s. m.* a willow, sallow; *gen. ῥοιλιῆ*, *pl. ῥοιλιῆ*; also *ῥοιλιῆ*; *gen. ῥοιλιῆ*, *pl. ῥοιλιῆ*.

ῥοιμ, ο ῥοιμ, since; ο ῥοιμ ἄλε, from that time to this.

ῥοιμ-ῥοιμ, *adj.* distinct, audible; *from ῥοιμ*, bright; and *ῥοιμ*, clear.

ῥοιμ, *s. m.* sake, account; *ἄρ ῥοιμ*, for the sake of, on account of; *ἄρ ὅσο ῥοιμ*, for thy own sake, *emph. form of ῥοιμ*.

ῥοιμ, *adj.* happy, prosperous; *comp. id.*

ῥοιμ, *s. m.* a wall, a castle, a fortress.

ῥοιμ, *s. m. gen. of ῥοιμ*; *ἄρ ῥοιμ ἄν τ-ῥοιμ*, on the top of the fort.

ῥοιμ-ῥοιμ, *adj.* luscious; *from ῥοιμ*, easy, and *ῥοιμ*, drinks.

ῥοιμ, *s. f.* the dowry of a wife; *gen. id. pl. ῥοιμῶν*.

ῥοιμ, *dat. of ῥοιμ*, *s. f.* a nose; *gen. ῥοιμ*, *pl. ῥοιμ*.

ῥοιμ, *adj. fem. dat. of ῥοιμ*, streamy.

ῥοιμ, *s. m.* a stream, a rivulet; *gen. ῥοιμ*, *pl. id.*

ῥοιμ-ῥοιμ ἄ ῥοιμ, his mailed-clad back; ῥοιμ-ῥοιμ ἄ ῥοιμ, his mailed-clad shoulder.

ῥοιμ, *adj.* weary, weak, pale; ῥοιμ ῥοιμ, deadly pale.

ῥοιμ, *s. m.* happiness. comfort, peace; *gen. -ῥοιμ*, and *-ῥοιμ*.

ῥοιμ, *s. m.* slumber, rest; *gen. ῥοιμ*.

ῥοιμ, *s.* a string, a loop.

ῥοιμ, *adv.* up, upwards, above; *used with a verb of motion*, as *ὄψεν ῥοιμ ῥοιμ*, he gazed upwards.

ῥοιμ, *adv.* yon, yonder, that; *ἄ ῥοιμ ῥοιμ ῥοιμ*, there is your portion; *ῥοιμ ῥοιμ*, with them there *or* yonder: *ἄν ῥοιμ ἄν ῥοιμ*, there is the house, that is the house yonder: *dem. pron.* these, those, them, that; *ἄ ῥοιμ*, these; *ἄ ῥοιμ*, those.

- ριῖθε, *s. m.* a seat, a mansion; *gen. id.* ἰνα ριῖθε, in his sitting (position).
 ριῖθ, *v. n. imp.* sit; settle (as of persons moving from place to place); *inf.* σο ριῖθε, σο ριῖθεαρ. *perf. 1st pers. sing.* I sat down; σο ριῖθεαυαρ, *pres. 3rd pers. pl.* they sat; σο ριῖθιο, *pres. tense 3rd pers. pl.* they sit; ἰναρ ριῖθ ριαο, in which they settled.
 ρῖλ, *adv.* before.
 ρῖλ, *s. f. gen. pl. of ρῖλ*, an eye.
 τ' is very often used for *poss. pron.* ὄο, thy, before a vowel, as τ' ἀταρρα for ὄ' ἀταρρα, thine own father.
 τά or ἀτά, *sub. v. pres. tense*, am, art, is, are; *inf.* σο θεῖτ, *imp.* βί, *consued. pres.* βῖθιομ, *perf.* βῖθεαρ, *fut.* βεῖθεαο, *cond.* βεῖθιομ.
 ταβδιρ, *irreg. v. a. imp.* give, bestow, confer, grant; *pres. tense* βειριομ, *perf.* τυζαρ, *inf.* σο ταβδιρτ; also *imp.* βειρ; ἦο βά ἀη ρλεαὸ ὄά ταβδιρτ ἀμαε, the feast was being given out, *literally*, to its giving out.
 ταβραῖο, *v. a. pres. of ταβδιρ*, give.
 ταζαρτὰ, *s. m. gen. of ταζρα or ταζραὸ* a disputation, pleading, argument.
 τάιμνευλ, *s. m.* slumber, faint, trance, ecstasy; *gen.* τάιμνεῖλ, *pl. id.*
 ἐάιμιζ or ἐάιμιε, *irreg. v. n. perf. 3rd pers. sing.* came; *imp.* ταιρ or τιζ.
 ταιρβε, *s. f.* fruit, profit, advantage, gain; *gen. id., pl.* ταιρβεαὸα; ἦι ὄεάρρα ριομ ταιρβε ὄο, that did not make profit for him, *i.e.* profited him nothing.
 ταιρζ, *v. a.* offer, proffer, bid; *inf.* ταιρζιομ; ἐαιρζεαρ, *perf.* I offered.
 ταιρζιομ, *s. f.* an offer, a proposal; *gen.* ταιρζιομια, *pl. id.*
 ταιρρρε, *adj. pl. of ταιρρρ*, loyal, trusty; *comp. id.*
 ταιρρρε, *s. f.* a treasure, a store; *gen. id.*; α τρραυαῖλλ ταιρρρε, its safe-keeping scabbard.
 ταλαμ, *s. m. or f.* earth, soil, ground, land, country; *gen.* ταλαμαν.
 ταν, *s. m.* time; *used adverbially*, as ἀη ταν, when; ἀη ταιρρην, then; ἀη ταν ρο, now.
 ταοβ, *s. f.* a side; *gen.* ταοιβε, *pl.* ταοβα; σο ἐαοβ αζαρ ὄοη ταοβ οῖλε, upon (one) side and upon the other; α ὄ-ταοβ, *comp. prep.* concerning, with respect to, with regard to.
 ταοιρεαε, *s. m.* a chieftain, a general; *gen.* ταοιρζ, *pl.* ταοιρζε; ναοηβαρ ταοιρεαε, nine chieftains.

- ταραϊό, *adj.* quick, active; *comp.* ταραϊόε; ἕο ταραϊό, quickly.
- ταρ *or* τῖς, *irreg. v. n.* come; ταρ ἀνωαρ ἀρ ἀν m-bile, come down out of the tree; *perf.* τάνῃαρ, *fut.* τιορ-
 ραο, *cond.* τιορραινν, *infin.* Δ τεαότ.
- ταρ, *prep.* over, above, across, beyond; ταρ ρηιανναϊβ
 Εἰρηιονν, over the Fenians of Ireland; ταρρ *before a*
vowel, as ταρρ ἀν ἀτ, across the ford.
- ταρ ἔεανν, *adv.* moreover; *conj.* though, although; *comp.*
prep. notwithstanding, despite.
- ταρῆρ, *comp. prep.* after; *governs the genitive*; ταρ Δ h-αιρ,
 after her; ταρ Δ η-αιρ, after them.
- τάρλα, *def. verb*, it happened, chanced, fell out, came to
 pass, befell; ní τάρλαοοαρ ηα ἕεαρρ ρῖν ὅο βεϊτ ἀρ
 δον οὔινε ὅον ρῆϊνν ἀττ οἰρρ ρῆϊν ἀμ δοναρ,
 these bonds happened not to be upon any one of the
 Fenians but upon myself alone; ὅά ο-τάρλα ὅām,
 which happened to me; *used in the 3rd pers. sing.*
and pl. of perf. indic. and subj.
- ταρραινῃς, *v. a. imp.* draw, pluck; *infin. id.*, ταρραινῃεα-
 οοαρ, *3rd pers. pl. perf.* they drew; ἦο ταρραινῃς
 ἕρραιννε ριόττῃν εατορρρ, Grainne drew peace *or*
effected peace between them.
- τάρρρ, *prep. pron.* over them.
- τεαό, *s. m.* a house; *gen.* τῖῃε, *pl.* τῖῃτε; τρε ἰνυλλάτ ἀν
 τῖῃε, through the top of the house.
- τεαότ, *v. s. m.* approach, coming, arrival; *gen.* τεαότΔ;
 ὁ τεαότ ἕρρ ἀν m-bile ὅοϊβ, from their coming to
 the tree, *literally*, from the coming to them to the
 tree; ἀρ ο-τεαότ ἕο μυλλάτ ἀν ἔνυϊτ οἰ, upon
 the arrival to the top of the hill to it (*referring to*
μυ), *i.e.* it having, *or* when it arrived at the top
 of the hill; ὅο τεαότ, *inf. of ταρ or τῖς, irreg. v. n.*
come; Δῃ τεαότ, *pres. part.* coming.
- τεαότΔ, *s. m.* a messenger, a courier, an ambassador, dele-
 gate, *used for τεαότΔῖρ*; *gen. and pl. id.*; *also the*
pl. of τεαότ.
- τεαῃς, *s. m.* a house.
- τεαῃαρῃς, *s. m.* teaching, instruction; *gen.* τεαῃαρῃς.
- τεαῃλατ, *s. m.* a household, a family; *gen.* τεαῃλατῃς, *pl.* -αῃε.
- Τεαῃαρ, *s. f.* Tara; *gen.* Τεαῃρατ, *dat.* Τεαῃρατῃς;
 Τεαῃαρ ἑατῃρρ, the place called *Beal atha na*
Teamrach, in the parish of Dysart, near Castle Island,
 in the county of Kerry, seems to point out the con-
 tiguity of this place.

τεανθαλα, *s. m. pl. of* τεανθαλ, a fire-brand.

τεαννα, *adj. pl. of* τεανν, strong, bold, powerful; *comp.* τειννε.

τεανντα, *s.* securities, bonds, engagements.

τεαρ, *s. m.* heat, warmth; *gen.* τεαρα; *τεαρ να* τειννεαδ, the heat of the fire.

τεαρβδσ, *s. m.* heat, sultriness; *gen.* τεαρβδαιξ.

τειρ, *irreg. v. n. imp.* go; *inf.* α ουλ; *τειρσδ*, *2nd pers. pl. imp.* do ye go.

τειλξ, *v. a.* cast, throw, fling; *πσ* τειλξ *πε*, *perf.* he cast; *inf.* οσ τειλξεαν *or* οσ τειλξιπτ.

τεινε, *s. f.* a fire; *gen.* τεινεαδ, *pl.* τειντε.

τεινεαδ, *gen. of* τεινε, fire.

τεινγεομδσ, *v. n.* would go; *a cond. form of the verb* τειρ, go

τειτ, *v. n. imp.* flee, escape; *inf.* τειθεαδ *and* τειθεαμ; *πσ* τειθεαδσπ *υιλε*, *perf. 3rd pers. pl.* they all fled.

τεορα, *s. m. and f.* a border, a boundary; *gen.* τεοραπν, *pl.* τεοραπνα.

τι, *s. principally used with the prep.* διπ, *in the sense of* about, to, *as* δπ τι οσ βειτ, *about to be*; δπ τι α ριαρβτδ, *about to kill him, literally, on the design or intention of his killing.*

τιδξδισ, *pres. tense 3rd pers. pl.* they go, *of irreg. v. n.* τειρ; *properly* τειρσδ *or* τειρ; α ξ-σεανν ξδσδ ρσδδπρ *τιδξδισ*, they lead to (α ξ-σεανν) every advantage.

τιξ, *v. n.*, *see* ταρ.

τιξεαδ, *cond. of* τιξ, might come.

τιξεαρνα, *s. m.* a lord, proprietor, chief ruler; *gen. id.*, *pl.* -δαιξε, *gen. pl.* τιξεαρναδ.

τιμδισλ, *s.* circuit, compass, ambit; α ο-τιμδισλ *Θηιαρ* μωσδ, *around* Diarmuid; *comp. prep.* about, around; *τιμδισλ* αν εδσρτδπν, *about the quicken tree*; *ινα* *τιμδισλ*, *around her or it*; *ινα* *τιμδισλ*, *around him or it*; *ασ* *τιμδισλ*, *about thee*; *ινα* *τιμδισλ* *πειν*, *about himself.*

τιννεαρναδ, *adj.* stout, strong; *pl.* *τιννεαρναδσ*; *comp.* *τιννεαρναδισε.*

τιντιθε, *adj.* fiery.

τιοβρα, *thou wouldst give*; *2nd. pers. sing. cond. from* ταδδπρ, *give*; βδερρα, *the 2nd. pers. sing. cond. as formed from* βειπ.

τιοβραδ, *cond.* would give; *another form is* βδερραδ; *the first is formed from* ταδδπρ, *the second from* βειπ; *ναδ* ο-τιοβραδ *πε* *that he would not give*; ξσ ο-τιοβραπν, *that I would give.*

- τίοῦλασαῶ, *v. a. infin. of* τίοῦλασ, bestow, present.
 τίοῦλαίσααῶ, *v. s. m.* a gift; *gen.* τίοῦλαίσαε, *pl. id.*
 τίομαι, *v. a.* bequeath, bestow; *infin. id.* πο τίομαι
perf. bestowed.
 τίομρῦζαῶ, *s. m.* a collection, a congregation; *gen.* τίομ-
 ρῦζε.
 τίονόλ, *s. m.* a gathering; *gen.* τίονόιλ and τίονόλτα, *pl. id.*
 τίη, *s. f.* a country, a land, a nation; *gen.* τίηε, *pl.* τίηετα;
 μασ τίηε, a wolf, son of the (wild) country; Τίη
 ταίρηζηηε, the Land of Promise.
 τιῦβαη, I will give; *1st. pers. sing. fut. of* ταῦβαη, give;
 βέαρρασ, *fut. from* βέηη, I will give; ní τιῦβαη, I
 will not give.
 τλάιτιμή, *s. f.* weakening venom or benumbing poison;
from τλάιτ, *adj.* weak, languid, and μή, poison.
 τλάτῦζ, *v. a.* reduce, weaken; πο τλάτῦζ, reduced or
 weakened in strength.
 τοβαη, *s. m.* a well; *gen.* τοβαηη, *pl. id.* and τοιβ-
 ρεαῶ.
 τοῶιλ, *v. a.* dig, scoop, root; πο τοῶιλ ηε *perf.* he dug.
 τόζ, *v. a.* raise, lift-up, build; *infin.* τόζβάιλ, τόζβαη, *pres.*
hist. raises; σο τόζβασαη αν ρηιανη ζάηη μήρη ράν
 ζ-κλιῦττε ρηη; the Fenii raised a great shout at that
 game; τόζαιβ, *perf.* raised; τόζαιβ ηε λάν α ὀά βαη
 λειη σον υηηζε, he brought with him (*i.e.* carried
 away) the full of his palms of the water.
 τοιῶιμ, *s.* guise, plight; ράν τοιῶιμ ρηη, under that guise.
 τοιζεηε, *s. emph. of* τοιζ, fondness.
 τοιρῶιμ, *s.* heaviness, stupor; πο τῦιτ ηε α τοιρῶιμ ρυαη,
 he fell into a stupor (of slumber).
 τοιρζ, *s. f.* expedition, work, cause.
 τονη, *s. f.* a wave; *gen.* τῦηηηε, *dat.* τῦηηη, *pl.* τονηη.
 τορῶ, *s. m.* fruit, *figuratively* virtue; σο τορῶ μο ραῶ.
 by virtue of my prowess; *gen.* τορῶ; *pl.* τοιρτε.
 τορσ, *s. m.* a boar; *gen.* τῦηρσ, *pl. id.*
 τορραῶ, *adj.* pregnant, fruitful.
 τοιρηῶεαρ, *s. f.* conception, pregnancy, fruit; *gen.* -ρα.
 τρα, *adv.* to wit, videlicet, likewise, also.
 τραῶ, *s. m.* time; *gen.* τραῶτα; *generally used adverbially, as*
 αν τραῶ ρηη, then.
 τραῶτῆνηη, *s. m.* evening; *gen. id. pl.* τραῶτῆνηηε; υηη
 ἔραῶτῆνηη, at eventime.
 τρέ, *prep.* through, by, at; τρέ η-α ὀρηη, through his body;
it becomes τρηη, before a word beginning with a vowel,
as τρέη αν ηηηλαβηαῶ ρηη, through that speech.

- uΔλΔć, *s. m.* a burden, load, heavy charge, obligation.
 uΔρΔλ, *adj.* noble, high-born; *comp.* uΔιρλε; *s.*
 uΔťΔ, *prep. pron.* from them.
 uΔťbđάρ, *s. m.* horror, terror; *gen.* uΔťbđάρ.
 uΔťbđάρΔć, *adj.* horrible, terrible; *comp.* uΔťbđάρΔιջe.
 úσ, *indef. demons. pron.* that, there, yonder.
 uí *gen. sing. and pl. of O or UΔ*, a descendant of a tribe; Δ
 míc uí ōuibne, O son of O'Duibhne.
 uim, *prep. pron.* around him or it, upon him or it.
 úip, *s. m. gen. of úp*, mould, earth.
 úipջéiջ, *s. f. dat. of úipջéΔջ*, a high branch, or bough;
gen. úipջéiջe.
 úipmepipmúջ, *s. m. gen. of úipmepipmepΔć*, great or exceeding
 courage; *from úip*, great, and *mepipmepΔć*, courage.
 uippe, *prep. pron.* upon her, upon it.
 uippepe, *prep. pron. emph. form of uippe.*
 uipջe, *s. m.* water; *gen. id.*
 uile, *indef. adj.* all; իσ h-uile, all, entirely.
 ulć-բΔσΔ, *comp. adj.* long-bearded.
 ullΔip, *s. m.* Ulster; *gen.* ullΔip.
 ullΔipm, *adj.* prepared, ready; *comp.* ullΔipmep.
 ullΔipΔć, *adj.* belonging to Ulster, Ultonian.
 úp *an intens. prefix., written úip*, before words whose first
 vowel is slender.
 upćΔip, *s. m.* a cast, a throw, a shot, a fling; *gen.* upćΔip;
also upćcup, *gen.* -upip.
 úpλΔbipΔip, *v. s.* speaking, speech.
 úpλΔipmΔipb, *s. dat. pl. of úpλΔipm*, a staff; *gen.* úpλΔipm, *pl.*
id., úpλΔipm ipλeΔջΔ, the staff of a spear.
 úpλuipe, *s.* a skirmish, a conflict, a blow.
 upΔippe, *adj. comp. degree of fupup or upup*, easy.

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