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Αντιπρόσωπος του Ντόμινγκο Σοβινέτι στο "Οότιο Πιάνο."

ἄο'η

ΔΤΔΙΡ ὙΔ ΟΙΔΡΑΪΗ,

ΣΔΣΑΡΤ ΠΑΡΑΪΣΤΕ Ι ΜΒΟΙΘΕΑΔΑΙΡ

ΟΝΝΟΔΕ ΜΙΝΕΑΔΑΪΗ,

ΤΑΙΡΣΙΜ ΔΗ ΛΕΘΔΑΡ ΣΕΟ.

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## ROIMRÁD.

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Ir rḡealta ũlaḡ na tḡi rḡealta aḡá 'ran leaḡar  
reo.

Riḡ-rḡealta aḡá ionnta fḡrta, aḡur aḡáio aḡ  
ḡaint leir an aimirir aḡur leir an raḡal a ḡi i  
nḡirinn faḡ ó, nuair a ḡi muinntir na hḡirḡann  
imearḡ na noaḡine ir uairḡiḡe ar ḡruim an doḡain.

Can mar rin aḡáio inḡiú, aḡḡ buiḡeaḡar do Ũia  
ḡá an rean rḡioraḡ aḡ teaḡḡ ar air aḡir; ḡá ar  
ḡḡoioḡḡe 'ḡá lionaḡ le doḡar, aḡur ir šual šuinn na  
rean rḡealta uairḡeaḡa móḡaraḡa a beir aḡainn  
aḡir.

ḡo h-aḡirḡḡe ir šual do'n aor óḡ na rḡealta reo  
a léiḡeaḡ; ir cḡir doḡḡa a beir rḡiḡḡe ó rḡior ḡo  
cḡoiceann i reanḡur uaral na hḡirḡann. Aḡḡ ir  
šoilig doḡḡa a beir mar rin com faḡ ir ḡá an rean-  
ḡur rin aḡlaicḡe i lāim-rḡḡiḡḡnib faoi ḡlar, na i  
leaḡraib móra šaora aḡá com ḡann beaḡnaḡ leir na  
lāim-rḡḡiḡḡnib féin.

Seo ḡḡrḡán ḡe na rean rḡealtaib 'ran leaḡraim  
reo aḡoir. Ũaintḡar an cḡeaḡ ir an šara rḡeal ar  
leaḡraib eḡḡain ũi Cḡḡraibe, aḡḡ nil in rna leaḡraib  
aḡaio aḡḡ cḡáma na rḡealta, aḡur rinne mire  
iaḡraio feoil aḡur cḡoiceann aḡur coramlaḡḡ beaḡa  
a ḡur oḡta.

Fuarar an rḡéal "Donnó" 'ran *Manners and Customs of the Ancient Irish*, Vol. iii., pp. 309-12.

ḡeobtar an rḡéal fa' tḡaob' tó "Dáile Mac Údair" 'ra' leabhar eile de cúro Uí Chomraide, *Manuscript Materials of Irish History*, pp. 472-4, áct ir 'ran Láim-rḡrībinn H. 3.18 i ḡColáirce na Tríonóire, i mDáile áta Cliaé, atá príom-bunabdar an rḡeíl tḡaob'.

An tḡear rḡéal, "Déal Cú aḡur Conall Cearnac," ḡeobtar i "Laioite na nḡaeḡeal i nIarḡar," no *Lays of the Western Gael*, tó rḡrīb an Ríoirḡ Somairle Mac Fearḡura é. Can faear príom-bunabdar an rḡeíl aríam.

Már tá tḡúil aḡ Dáil Ulaó ḡo ḡuirrīb an leabhar seo i n-úraro mar léiḡḡeóir inḡ na rḡoil-eannaib náirínta, áirḡear irḡeác ḡiota ríiḡeácta mar bí 'fíor aḡam ḡo mbéat ré a áeirḡe ar na ráiríob tó réir cláir an Úirḡo Náirínta. aḡur á raḡ eolar aḡam ar ḡiota níor tḡeirḡe no níor foirḡamḡaige 'ná "Laioi na Seilḡe." Cibé, áar áuirḡear irḡeác áct an cúro tó a tḡráctar ar an tḡeílḡ féin. O'fáḡar amac an áonrḡóio fa' tḡa eabdar Oirḡin aḡur Rá'oraig, aḡur na rannḡa eile aḡ tḡráct ar Conán mac Moḡna aḡur ar na rḡoáb' tḡubairḡe ré ir a rínnḡe ré nuair a faoil ré ḡo raḡ fíonn tíor ḡo tḡeóib'.

Dáirḡear an laioi seo ar Láim-rḡrībinn atá anoir aḡam féin. ḡḡrībáb i ḡConḡae Múineááin no i ḡConḡae Lúḡbáib i, 'ran mbliábáin 1737, aḡur fear tḡar D'áinm Eoḡan Ua Meáráin tó rḡrīb i fá tḡéin



míicil pleamuinn, mar veir ré féin. Rinne mé comórtar eadar an cóip seo agus cóip eile atá ag Seamus Mac Siollaíoch, Dáile Cip, Co. an Cháin. Sgríobhad an cóip eile seo ag Silbheartar Ó Sibne 'ran mbliadhain 1812. Cuireadh an laoi seo i gcloí roimhe le seo fá dó: an céad uair in *Miss Brookes' Reliques of Irish Jacobite Poetry*, agus an dara huair i gceann de na leabhair a cuireadh an Ossianic Society amach. Níodlar Ó Céirnaigh ar Spáio Dáile Míic Duain a cuireadh an laoi i neadair 'ran leabhar do dail.

Nuair sgríobhad na rgealta 'ran leabhar seo ar túr cuireadh móir-cuid eile de canáin Uladh oirde na d'bhail oirde anoir. Léig pádraigh Mac a' Dáirio iní na Ceallaib Deasa, agus Antoine Ó Docharáigh i nOilean Cruite an Láimh-ríribinn fá déin Dála Uladh, agus éa leigim i leabhar a ná d'fodair ríad a gcuid oibre go cúramach agus ar feadh, agus cómhairle ríad mé cuid de'n canáin a cáiteam amach, agus glacair a gcómhairle. Cuireadh irtead "búr" i n-ionad "mur" "as" i n-ionad "ais," "ar" i n-ionad "air," "de" i n-ionad "do," "cuig" i n-ionad "cuige," "deacáid" i n-ionad "steacáid," "dearín" i n-ionad "stearín" agus a lán d'foclaib eile. Rinneadh é seo le rúil ir go mbéad an leabhar níor fura agus níor roil-leigte do muintir na gcúigeacha eile. Léig Peadar Mac Fionn-laoic i mbeal feirroe na rgealta fórtá, agus bí ré ar an don gúit leir an veirte léigteoir eile. Cibé 'r ar bit éa cheirim gur ceart "deacáid" agus "dearín" a sgríobhad i n-ionad "steacáid" agus "stearín"

áct bí mo áiríde, na léigíteora, comh cruaidh an an  
 “τ” boct iní na foclaíð reo, sur ríuabair amac é  
 le haíaríð a ráraíð.

Áct éa íabair comh bog agus comh ríogac leobta i  
 nḡac uile ruo. Ír íomda focal agus cor cainte dá  
 ḡaínn i nDeirdeairt Ulað nac bfuil i oTír-Connail,  
 agus má’r ḡoiríð do mo éiríde ḡaéoilḡ Tír-Connail  
 ír ḡoiríð n’á rín daí ḡaéoilḡ Deirdeairt Ulað.

Áct, mar rín féin, ná bíod na léigíteora daíð ḡ  
 rmuainead nac bfuilim buideac ír anbuideac doḡta  
 fá’n buairídead uilḡ cúir ríad oíra féin le mo cúo  
 rḡealra.

Éa íab doine an bíḡ ḡam fá na ríomta a léigead  
 áct mé féin, agus ír doilḡ do doine a deairíad  
 féin a feiceál ná a íaḡáil amac. Áct caítríð mé  
 buideacair agus míle a íabairt do ḡeumar Dán Ua  
 Ceallaiḡ fá’n oíríð cruaidh-éirteanna a ríeóitḡ ré  
 daíra. Saḡal íada cúige, an doine éirídeáíal.

FEARḡUS MAC RÍOḡ.

mí na noḡlas, 1908.

# Donnó.



Céad go leit bliadain i ndiaid aimpire ar  
oTigearna bí ní mór cliúitead i oTeamair ar  
b'ainm do Tuatal.

Ói beirt ingéan aige, bhuinnealla uairle san  
rual agus ba doilig a rad cia aca a b'féarr.

Cidé 'r ar bit tainic Eocair, ní laigean, go  
Teamair as iarraid mhá, agus pórad Óairne, an  
ingéan a b'óige, leir.

Óeas an rgeal maic go leor acé go rad daoine  
ann an t-am rin, go díreac mar acá inoiú, ar  
b'féarr leobta a beir as tabairt aige do gnaite gac  
uile duine eile nó o'a ngnaite féin.

Ir duinne go bfuair Eocair a tóga féin de ingéan-  
acair Tuatal, acé nuair a tainic pé abail le n-a  
briobóis toruis an luic mío-nórad oroc-intinneac  
reo as cogarnais i gcluaraid Eocair go veair pé  
oroc-tóga, guró' iomda loct a bí ar Óairne, ir gur  
fás pé an ainoir a b'féarr 'na diaid.

Faraor, ir faraor gear, éreio Eocair iad reo,  
agus i gceann tamail tainic ariugad intinne air,  
agus cail pé a fearc ir a ghrad o'a mhaoi póra.

Rinne pé cluain diablaide oiréi. Óruio pé ruar i  
i reomra iadta i n-a tois, agus cuir pé an rgeal  
amac gur éas ní. Leis pé air féin go rad cuirre  
éiride agus brón an báir air, agus i ndiaid ama

aḡur aimpriḡe cūaib ré ar cūaib ḡo Teamair arí,  
 aḡur d'iarri ar Tuatal fíitir, an ingéan ba íine, a  
 fásail. Fuair ré i aḡur póraḡ le céile iad, aḡur  
 cūaib riad abailé.

Aḡt éa bionn raḡ ar an tpoḡ-ḡníom. Don lá  
 aipriḡte d'éaluisḡ Dairiḡe ó'n treamra iadta, aḡur cá  
 h-ionad a buail rí irteac ann aḡt 'ran treamra i n-a  
 raḡ Eocairḡ aḡur a b'riḡeḡs nua i n-a ruidé.

Cliread an t-anam ar an beirt deirḡb'riuir ar a'  
 mball aḡur tuic riad i laise ar an urlár. 'Sé faḡ  
 aḡur ḡiorraḡ an rḡéil ḡo b'fuair an beirt aca báḡ le  
 b'rón aḡur náme.

### AN CÁN BÓIRIME.

Téirdeann tpoḡ-rḡéal ḡo tapairḡ. Cár b'raḡa ḡo  
 raḡ ré aḡ clusraib Tuatal i tTeamair na Riḡḡ.  
 Cūaib Tuatal éa móḡ ar a céill<sup>2</sup> ar cloirḡtin cinne-  
 amna mio-ádmairé a ingéan dó.<sup>3</sup>

Cuir ré a buan-cata<sup>3</sup> féin faoi órtuḡaḡ ir faoi  
 cuma óḡairḡ ḡan móill, aḡur ir ionḡa teacḡairé  
 aḡur coirḡde, aḡur buaball i láim ḡac 'nouiḡe aca, a  
 cuir ré aḡ triall f'riḡ na cúḡirḡib eile aḡ iarraiḡ  
 congnaim le h-aḡairḡ tíoḡalḡair a deanaim ar na  
 laisniḡib, aḡur rmaḡt a cur orḡa ar ríocair an coir  
 reo.

Rinne ré creac aḡur ár ar na laisniḡ aḡur ba  
 maḡt an rḡéal dá ḡcuirfead ré deirdead leir annrin,  
 aḡt éar cuir.

D'fás ré cāin móḡ ar na laisniḡib a b'éisḡn dóbta

á díol gac uile tñíomáó bliáóain ar gac toig inr  
na laignigib.

Seo an cáin o'fás ré orca :—

Cúig míle bó,  
Cúig míle caora,  
Cúig míle muc,  
Cúig míle brat,  
Cúig míle coipe umá,  
Cúig míle únpa aingio.

B'áiróbeal an cáin í, adéarfair, agus b'áiróbeal go  
cinnce í.

'Sé an t-ainm a tugad uirthi "An Cáin Ódúime."

Le rgeal fada a deanaím goirio díólt na laignig  
an cáin reo a díol, agus ba cúir ógaid agus áir  
flaóaidge agus arghana i rit na gcéadta bliáóain í.

Áct le linn an áro-níog fiannaécta na b'fleat  
maitead an Cáin Ódúime do na laignigib. Tarlaio  
reo 'ran mbliáóain 680 A.D. Bí fuargailt ag na  
laignigib ó'n cáin reo fá tuairim le dá fícto  
bliáóain.

Áct tainic átrugad 'ran cúir 'ran mbliáóain 722  
A.D. Ba n-é feargal é a bí i n-a áro-níg ar éirinn an  
uair rin. Can i oTeamair a bí ré 'n-a cómhuidé áct  
i n'Grianán ailig na Ríog i nInir Eogain i oTuair-  
ceart na hÉireann.

Can bual cláirinneac a beit i n-a cómhuidé ar  
mullaé an énuic uarail adaid, agus gan aithnar ear  
cláirinneac feargal. Fuil Uí Néill a bí i n-a cúir-  
leannaid agus coróin na hÉireann a bí ar a céann.

Ó'fógair ré ar na Laignigib an Cáin Uóirime a díol leir. Ó'freaḡair na Laignigib go n-óircead ríad fuil a ḡcoirde ríul a n-óircead ríad í. Ó'fás an freaḡra rin faoi feirḡ móir é aḡur uobairc ré go mbaircead ré an cáin i n-aimhdeoin na Laigneac. Aḡur toruig ré aḡ fásail réir fá coinne coḡair móir. Seo túr mo rḡeil éir anoir.

### AN TÓḡLAOC—DONNBÓ.

Ó'fada a bí fearḡal aḡ fásail réir. Ói an ḡeimreac aḡ teact oirca aḡur éar taiteann leir na hUltaigib a dúl ar an turar fada reo go uí Cúige Laignean ar éor ar bit.

“Fán,” aóeir ríad le fearḡal, “go uóicraíó an lá fada nuair a bér ḡac don iomairc i n-a ceann-aóairc aḡainne.”

Act éa bfanraó fearḡal.

Cuir ré amac a cuir teactairc go uí ḡac uile ceanntar i leit Cúinn aḡur ir é aóeircead ḡac don fear i leit Cúinn leobta—“Má téirdeann Donnbó ar an trluairceact reo raóair mire.”

Mac bairceadaige a bí i nDonnbó ó'fearaib Roir.

Óḡanaó a bí ann, aḡur coinnuig ré le n-a mácar aḡ Carraig Macairc Roir aḡur éar éair ré don lá nó don oirde ar toig a mácar ó rusaó é.

Éa raó óḡanaó le fásail inr na cúig cúigib a b'fearr oireac méin aḡur dealb ná é. Aḡur an inn-teact aḡur an tréarca a bí aige b'ionḡaó iad le fearaib éirceann fá'n am rin. Ói ḡlór aige ní ba

Binne ná glór an rmaolaig 'ran earrac, agus o'éirt-eóctá leir lá agus bliadain as gabail ceoil agus as innriú níg-rgealta na héineann. Taob amuis de rin éa rab cleap lúit as na hóganaisib fá'n am rin nac rab aise ar feabap.

Da hé plúr na bfeap ós é i Leit Cuinn, agus reóo uapal Cúig' Ulaó le n-a linn agus le n-a ainriú.

Cuir feargal teactaire cuise Donnbó.

Diúlt a mátair do'n teactaire Donnbó a leigint ar an turap rin le feargal. Cuir feargal atcuinge ar Donnbó ariú ir ariú, aót éa géillfead mátair Donnbó do'n níg so bfuair pí zeallaó ir tacuigeaót ó Cómarba Colmcille so otiocpaó a mac ar air plán beo san oiogbáil. Anriú géill pí do'n níg agus leis pí do Donnbó imteaót uaiti ar an turap rin.

### AN TURAS SO OTÍ CÚIGE LAIGEAN.

Faoi deieadó bí zac uile ruo réro ir criochnuigte as feargal. Da deap an t-amarc é an lá adair, na milte ir na milte fear cata ar mullaó agus ar taob dailis na Rios. Éa rab a zeuro éadais ar don oac amáin coramail leir na raigtoúirib atá ann anoir. Bí zac uile oac le peiceáil anriú. Bí coóall nó clóca ar zac don fear aca, cuir aca deap, cuir eile zorm, cuir eile buide, no glap, no dub, no cor-cair, no donn.

Agus bí an pluas móriú rin as zluaircaót agus as corpuzad so beoda, óir bí feargal an pí as teact, agus bí fir rroc agus buaballóiri as réidead a

ngléar ceoil go h-áirde, agus bí sí á n-ádhúil don fear as  
 tarrainneacht aniar cuise n-a tairnead féin, agus ca-  
 rab tairnead ann naó rab a plobairne féin aise. Bí  
 na headraib agus reitneis agus as pheadbadais ar an  
 talam go neamh-foighead, agus ba doiligh do na  
 sioltaib rmaóct a cur oíra.

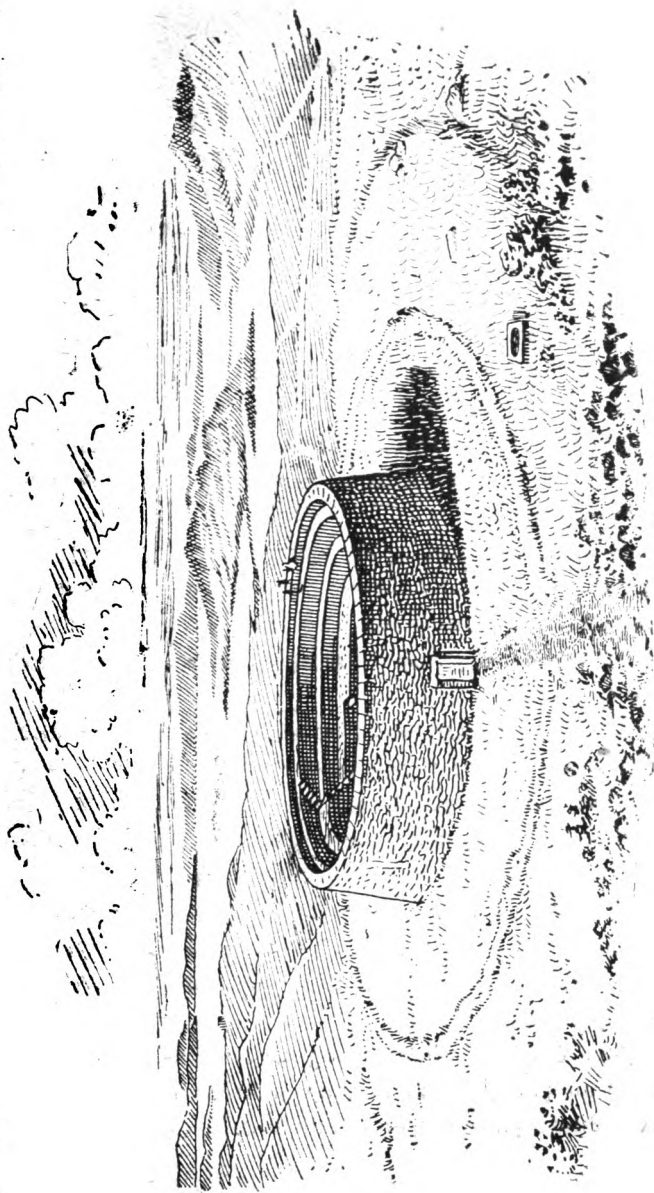
Ba móir an gleo a bí ann eadar ruaim na ríoc  
 agus na ngléar ceoil, reitnead na n-eac, agus  
 rghairnead fear áirde-glórad as glaoad ar a céite.

Túr na maíone a bí ann, ir bí an ghrian as foill-  
 nis go breaig deas ar na pleagtaib fada, ar na  
 píicib géara, ir ar na tuagtaib cata i lámhaib na  
 ngallóglac, ir iad 'na fearaib com tuis le céite le  
 reiteoganaib as fár ar dhruac loca. D'áirdeal ir  
 ba galanta an t-amarc é!

Tainic feargal, ir é as marcuigeact ar a eac.  
 D'áirde aluinn an ní é, agus ba móirde a méin agus a  
 amarc, agus ba mall agus rocair a ghluairnead mar  
 bneachtneis ré tarct ar na pluagtaib éasraimla i n-a-  
 timceall. Bí foit donn ar a ceann as tuicim  
 anuas ar a ghairneib: ba géar a fúil glar, agus ba  
 ghíor-ghuairde a aghaid. Bí coicall deas ar, ir é  
 ceangailte as a rghórnac le biorán óir, ir é as  
 réreac i n-a dhiaib leir an gaoit. Bí léimé gte-  
 geal ar a dhollac faoi'n coicall ir i ríste le rnaicib  
 óir. Bí clairneam aise ar a tairneab éir agus doirneclann  
 airgíro ar an clairneam rín. Imearg an rpluag rín  
 ca rab fear ní ba uairle i méin no i n-órnac ná é.

'Nuair a tainic ré cuis ceann an rpluag tionntuis





АЛЕАС НА РИОШ.

ḡac uile fear a tóruim ar an tSúilíḡ, aḡur tús ríad a n-aḡairt ar an taoib a tdear. Séio na fir ríoc don féiríeḡs aró fáda, tóruis ḡac don ríobairíe aḡ ríobairíeacḡ aḡur tóruis an ríuaḡ uilíḡ aḡ ḡluairíeacḡ ar aḡairt.

Mairíen fearḡac tanaib fear a bí ann i mí na n-íoblaḡ, acḡ mar rín féin ca ríab an oírío aḡur leaib míora inr an ḡrianán naḡ ríab taoḡ amuisḡ tó'n tóin aḡ aḡairíe ar imteacḡ an t-ríuaḡ rín.

Bí ballaí aḡur mírta an tóin b'reac leobta. Bí cléirí ann aḡ ḡuiríe ír aḡ íaríaríob beannaḡta neiríe ar an t-uríar rín.

Bí óḡanaíḡ ann, aḡur b'íón aḡur tuírre íríoríe oírta naḡ ríab ríad i n-ínníob imteacḡ leír an t-ríuaḡ. Bí mná aḡur ban-flata ann aḡur a ríúle ríuac le tóíraib aḡ aḡairíe ar a t'íearaib céile aḡ t'ul uata tó'n tdearḡ-ar.

Cá ríab clampar nó caínt aḡ an t'íeam ar míllac an t'ulaíḡ anoir: t'fan ríad anírin ḡo ceann tamail míac aḡ aḡairíe ḡo cumac ar an arim aḡ imteacḡ níor fáiríe aḡur níor fáiríe uata; aḡur, cé ḡo ríab cíúinear ar an tulaḡ anoir, bí ḡleo aḡur tórrían na maíone aḡ fuaímníḡ i n-a ḡcluaíraib ḡo fóill—faoil ríad ḡo ḡcualairíob ríad ḡo fearḡ fuaimeanna ḡéara na ríoc, nótaí caola na b'ríob, aḡur ḡlóíraí ḡaríba na t'íearíe íobairíob.

Faoi t'íearíob t'ímtíḡ an ríuaḡ ar aḡairíe ar fáda, aḡur anírin ríarí mná aḡur míon-taoíne an tóin, aḡur íuaib ríad aníreo ír aníruo.

## AN OIRCE ROIM AN CAT.

D'ole an tuar pin do feargal agus do n-a fluas.   
 Tainic ainmhir conradac d'orta ort, agus pin eolair   
 na rligead a bi aca cuairt riat ar reachran. Tus riat   
 an t-arm—mar adair na reancairte linne—prio   
 suaract sac rlige,<sup>3</sup> garbtaact sac bealac, agus   
 buise sac portac no corac, so rab na hultais   
 uilig clairte caitte crairte san bpris, nuair a   
 tainic riat so Cuisge laigean.

Ar taact so Cluain Dobail docta, riat riat   
 agus pinne riat longport ann agus caite riat an   
 oirce roim an cat annpin.

Bi cill 'ran ait, agus bi botan beas i nsaobair   
 do'n cill agus lobair i n-a comnuirde ann.

Tporrad oirce feil' pionnain<sup>6</sup> 'ran seimreac a bi   
 ann, agus bi an doineann as gloimnis, bi an rneacta   
 as riobad leir an saoit, agus radad ruact agus   
 cuirne na hoirde pin so imoir cnaim duine beo.

Bi na hultais ca mor ar mire<sup>7</sup> leir an bfuact, leir   
 an ocrar, agus leir an leactrom uilig a bi ort.   
 Fuair cur aca dion 'ran cill bis. Toruis cur eile   
 aca as deanam teinead, agus, mar bi dobar teinead   
 sann 'ran ait, cuairt riat as lomac an tuise o botan   
 an lobair. Cuairt an lobair as coraint a toise, act   
 ca rab gar do ann; bi na hultais ar buile agus   
 soinead an lobair le pleas.

Rud eile, bi don do amain as an lobair agus   
 marb riat an do, o'feann riat i, bpuic riat ar an

teimrò í, agus plác ríad í go cíocrac, óir bí ríad ar nór fear ríadain leir an ocraí agus leir an bfuáct.

Bí fear amáin imearḡ na n-ultac nar máit leir an ḡníom reo a rinnead ar an lobair. Da h-é rin Cú Driectan, ní feara Roir.

D'airde ná ḡloim na doiminne ḡlór truaigmeleac an lobair as ḡul, ir as rḡaircig ar Rí na n'Dúl amarc anuar ar an chead agus ar an arḡain a rinnead air leir na h-ultacigib, agus bí ré as ríor-cup atcungce ar m'ac na Maigóine díogaltar a deanam orca ḡan moill.

Tuḡairc Cú Driectan dá mba fuo é nac bfuigead ríad buair 'ran cat leir na laignígib ḡur ar fon creice toige an lobair a bead ré mar rin. Agus tuḡairc ré an rann:

Olc an ḡníom, olc an ḡníom

ḡáḡailc ḡan toig an lobair boct

Meara liom féin nó cat le laigníb<sup>s</sup>

ḡur díḡead a toig ir ḡur tollad a b'rac

### ḡeallad Donnbó.

I ríe an ama a ríad na ríadai reo uilig as tul ar aḡaid bí Donnbó agus móir-cúro de n-a' taoirdeacaid a b'fearr i b'railliún an ríog.

"A Donnbó," arsa fearḡal, "deana oirpídeact agus doibnear dúinn anocht, óir ir tura an ceoltóir ir fearr i n'ḡíonn as cuirdeacaid, as cuirleannaid, agus as cruicib, agus ir tú an duine ir fearr fórtá

le haḡairó rannca aḡur úr-rḡealta aḡur ríḡ-rḡealta  
 a aitéir aḡur a innriḡ. Déidmíó aḡ toul a tḡeíó.  
 ar maíóim i mbárac leir na laigníḡib. Éa bíonn  
 coḡlaó aḡainn anóct aḡur deana oirḡídeact dúinn  
 ḡo ḡoicraíó ḡite an lae maíóim i mbárac.”

“Éa ḡoig líom, a rí,” arra Donnbó. “Táim com  
 tuirreac ír com laḡ rín ó'n rian-báir a d'fulaing mé  
 ar an tḡurur reo nac ḡoicraó líom oirḡídeact a  
 deanaím dúio anóct; act ḡeallaim dúio ḡo nḡean-  
 raíó mé oirḡídeact dúio 'ran oíóce i mbárac cibé  
 áit no ionac a béar tú ann. Leig do'n ríḡ-éleairíóe  
 ḡreann aḡur airḡeoipeact a deanaím dúio anóct  
 aḡur ḡlac leirḡeal uaim-re.”

“Díóó ré mar rín,” ar' an rí. ḡḡáirt fearḡal  
 ar úa Maiglinn anrín, aḡur tóruig úa Maiglinn,  
 an ríḡ-éleairíóe, aḡur rinne ré ḡreann aḡur airḡeoip-  
 eact do'n ríḡ ír d'a éirídeacta an oíóce rín. Éar  
 éóluig na hUltaig néal an oíóce rín, óir bí an  
 doineann aḡur an t-anraó aḡ ḡloimniḡ amuis, aḡur  
 bí eagla orca roim na laigníḡib.

Act má'r ríóa an oíóce tig an lá rá deireacó,  
 aḡur táinic deḡieacó do'n oíóce ruarac rín a éairé  
 na hUltaig ar éluam Dóbal.

Sul ar múrḡail na h-éanlaic beaḡa ar maíóim i  
 mbárac bḡreacó ruar campa aḡur longḡort na hUltae  
 aḡur ériall ríac ar aḡairó ḡo ḡainic ríac éuir ḡnoc  
 Almáin, an áit ar ḡnáctac le fionn Mac Cumáill a  
 beir i n-a cómnuíóe na céacóa bliacóan roimhe rín.  
 Caracó na laigniḡ orca anrín.

Ói míle ar fícho de fearaib cata as feargal,  
asur éa rab as murcáó, ní laigean, áct naoi míle  
fear éiréactac.

### AN CAT.

Toruis an troto asur an cat, asur veir na rean-  
cairde nac rab ariam i nÉirinn noim' an am rin don  
cat eile a b'fiú a cur i gcomórtar leir an cat rin, bí  
ré com h-áirdeal ip com fuilteac rin.

Ói an dá taob com dáraactac le leomnaib. Ói rin  
laigean as coraint a gcuid teaglac, a gcairde,  
asur a raoirre. Ói 'fior as na hultaiuib go rab  
riao imeary a námao, asur, dá raacáó an lá i n-a  
n-asair, náir b'fiú a beir as tráct ar an méio aca a  
pillfeac go rleibuib ip go báncaib ulaó a coirde.

Áct, le rgeal fada a deanaim goirio, cáill na  
hultaiuib an lá. Can riocair a gcladairaeact cailleac  
an lá oo na hultaiuib. Rinne riao a noiceall arir ip  
arir buair a bheir leobta; áct b'ole an cúir a bí aca,  
asur éa rab ré i noán doobta an buair a fágal.

Asur fá ocauib oo na laignuib, éa rab an lá  
bainte aca go rab naoi míle de plúr fear calma  
leite Cuinn rinte ar an calaim asur fuact an báir as  
teact ar a mballuib asur rlioc an báir ar a  
ngnuirib.

Da hí áit an ríog i an t-am rin ar túr an cata,  
asur rin an áit a rab feargal, asur, cé go rab i n-a  
timceall na raoirre a b'feair i gCúis' ulaó, i  
n-aimdeoin rin ip uilig,<sup>10</sup> tuic ré i n-ár an lae rin.

Bí sí ír síde eile i n-a cúirdeácta agus fágaó síde  
 tuine sca rinte ar an fód agus éa teaimic sí áct  
 amáin Cú Dnetan rlan ar an cat.

Áct an bár ba truaige an lá adair ba hé bár  
 Donnó é. Marbad é imearf an lucta eile: mar-  
 bad an t-óisfeap ealaðanta rin, mac na baincreab-  
 aige de na fearaib Roir.

Agur bí an t-ár com h-áirbeal rin i scat Almain  
 gur teit mór-cuir de fearaib Ulaó ó'n énoc clirte  
 ar a scéill, agus bí ríad i n-a ngealtaib ó'n lá rin  
 so oí lá a mbáir.

Innirtear rgeal áirigte i teaoib Uí Maiglinn an  
 ríis-cleraide. Sabad é leir na laignigib 'ran cat  
 agus o'fógaip ríad air a géim a leigint. Géim  
 iongantac a bí aige a riab cliú air fá teaoib de i  
 nscac uile áirto i nÉirinn. Leis pé an géim agus  
 cliread na laignig ar a cloirtin dóbta. Annrin  
 hubrad leir so mbairide a ceann de, agus ar  
 cloirtin rin do leis pé géim eile ar dairiub react  
 n-uairé ní b'airtoe ír ní b'iongantaise ír leis pé  
 noime. A léitoe rin de géim car clumead áruam  
 i nÉirinn i, agus veip na reancairtoe má éreiofeap  
 iad, so riab a h-act-fuamnuadó le motuadó 'ran  
 aer so ceann trí lá ír trí hoitoe. Áct truaig  
 an rgeal, bainead an ceann o' Ua Maiglinn ann-  
 rin.

Nuair a bí an ruas ír an tóir ar an Ulaó  
 veirionnac as na laignigib, o'imcig ríad ó énoc  
 Almain, mar bí an oitoe ann, ír í as éirige fuar ír

DOIRCE, ASUR ÉUIAÍD RÍAD IR FINNE RÍAD LONGPÓIRT AS  
CONDAIL NA RÍOG.

### AN OIRCE I NÓIAÍD AN CÁTÁ.

Ói na LAIGNIG áTARAC ar cuimpe an oirce rin as  
CONDAIL NA RÍOG. Rinnead plead asur féarta ann ;  
óí neart bíó asur oige aca, óí oirpídeact bárd asur  
féar-óeóil aca, asur óí bróó in gac fúil asur mórtar  
ar gac teangaid.

Óí gac uile féar as leasad ríor a rgeíl ir a  
cuntair féin ar an cat, asur as maoidéam fá na  
neitib meirneamla a finne ré ann.

Óí Muiréad, an ní, as éirteact leobta.

“Gairgídeac gac don duine asaid,” adoir ré.  
“Seo crutugad bur ngairgídeacata. Bearraid mé  
carbaid, eac, asur culait éadaidg ir ceitpe cumail  
do'n té a raáfar i n-a donar go h-ionad an ár-  
maidg anocht asur a bearrar cómarca ar air leir ar.”

“Racaid mire,” arra Daoctgalac, cupad ar Cúige  
Muman.

Cuir Daoctgalac air féin a culait cata, glac ré a  
rleas éranncáol ann a láim, asur éuiad amac i  
npoiréadar na hoirde, asur o'imtíg ré leir féin as  
triall ar énoc Almain. Cuir ré ann a ceann nac  
raad ré ar air le cómarca níor lúga ná ceann  
féargail féin.

Ar teact do go h-Almain ir do ionad an ár-maidg  
toruig ré as cuartugad fá ceann féargail. Car  
b'fada gur éualaid ré an ceól ba binne a éualaid ré



amháin. Léim a éiríde ircoig ann a éilab. D'éirt ré leir le tamall agus tuig ré fá n-deara gur ab ar tamóig luáera a bí an ceol as teacht. Fear meirneamail a bí ann agus éiríde ré riar do'n tamóig. Agus ar teacht amár dó do'n tamóig ríad an ceol, agus éiríde ré glór as ríad :

"Ná tar in mo gáobair."

"Ceirt agam ort," arsa Daothgalac. "Cá h-é tú féin, nó an leat-ra an ceol ionganac rír-dinn adaid?"

"Ir mé ceann Donnbó," ar' an glór, "agus ir liomra an ceol rin. Tug mé geall do'n áro Ríe áréir go ndearfainn ceol ir oifreacac dó anocht, agus i gcoimlionaó na geallamna rin atáim as gabail ceoil anoir, agus ná cuir tiobad ort."

"Agus cá bfuil corp feargail?" ar' an t-óglaó.

"Sin é atá as foillríg i m-aice," ar' an glór.

"Táinig mé annreo fá déin cómarca ó énoc an áir," arsa Daothgalac, "agus bí túil agam ceann feargail a tabairt ar air liom, acac ir veire liom<sup>11</sup> anoir tura a tabairt liom."

"Can veire liomra é," ar' an ceann, "acac a mbearta bannairde éiríde tam go tabairfeá mé ar air agus mé a cur ar mo colainn arir?" adair an ceann.

"Geallaim rin," ar' an t-óglaó.

Agus leir rin tós ré an ceann go cúramac, agus éiríde ré ar air leir go Connóil na Ríe agus fuair ré na laigiríg as ríadairacac ir as deanam áirnéil go fóill, ir as ól fíona ir meada i gcoimnuirde.

“An tuis tu cú cómharta ar air leat?” arsa Murráid.

“Tugas,” arsa Baotgalac; “tugas liom ceann Donnbó.”

“Fás ar an cúaille adaid tall é,” arsa Murráid.

Fásad an ceann ar an cúaille agus is é adubairt an rluas uilig—

“Truas do cinneamain, a Donnbó, a óganais uarail éaoim; b’álunn do gnúir is ba binn do glór, agus is oét linn féin sur tuicir ’ran cómhac moé, óir éan fuil do léitio le fásail i nÉirinn ’do diaid.”

D’aitir Baotgalac dóbta cairé mar fuair fé an ceann is é as sabail ceoil ar énoc an áir o’feargal an sí.

“Deana oirpdeact is ceol duinne mar bí tú as deanam o’feargal,” arsa na Laighnis.

“Doilig oirpdeact a deanam is mé as amharc ar mo náimoid, oirpde a marb mo sí,” ar’ an ceann.

Éionntuis ríad an ceann agus cuir ríad a dgaib leir an mballa. Is anhrin tós an ceann so háro an “Dóro fianra” no ceol ríadain ríteóige, agus ba binne is ba truaigméilige é ná ceol ar bíe a cluinead ar óruim an talaim ariam. Agus éainic torc móir ar an cúideacta méiréneac rin, agus éa rad ríio le cloirtin ’ran toig aét fuaim an ceoil. Agus bí an ceol cóim brónac is cóim truaigméileac rin so deacaid an rluas garb mileadta as sul is as caoinead, agus éaoim ríad coramail le mnáib maot-énoirdige. Agus éar ríad an ceol no éa éainic

áruǵað ar an truaǵ rin gur breacaig an lá ar maidin i mbárad. Ansin tug Daoḡalac an ceann ar air agus cuir ré ar corp Donnbó é.

Cuaró Murcáð agus a arim abailte. Ca riab riad gleodać nó méidreac coramail le fearaib a fuair buair, ionnur gur faoil muinntir Cúige Laiḡean gur caill riad an cat. Agus nuair a toruis báiro Cúige Laiḡean as cumað dánta car dánta mórtaraća ar cat Alimain iad áct dánta bróin agus áitmeala ar Donnbó a cum riad.

Agus cuair an rḡeal amac frió na cúig cúigíob agus d'áitriead é as míctib de fleadcaib i nÉirinn ó'n am rin. Agus cé go riab céadta ir céadta de rḡealcaib as muinntir na héireann inr an tḡeanaimriri ir fíor-beagan díobta a bí cóm truaigmeileac ir bí rḡeal Donnbó. Bí ré ca mór ar meabair go déigíonac áct can ceart dúinn cliú agus cinneamain Donnbó a leigint ar meabair cóm fada ir tá áileac na Ríog i n-a fearam imearḡ enoc Inr Eóḡain, agus Macaire Roir 'na luige imearḡ macaire Óirḡialla.



# baile mac buain.



An gcuairt ríó tríd arís an Spáir Dáile Mhic Buain? Dáile mór atá ann inoíú agus í é an dáile é a dtugann ríó "Dundalk" air i mBéal.

Ír iomrú uair go dtéann a dtéann "Dún Dealgan" air 'ran Saeóilís féin, atá an iad na sean-Saeóilísistéirí iad a dtéann an t-ainm seo air. Dáir ríó-ran i gcomhair "Spáir Dáile," agus ríó an t-ainm ceart a dtáir ar an Dáile mór adair.

Ír áit eile Dún Dealgan, 'ré ríó an t-ainm mór ríógaráil ar comhair Cúclainn ann ríó ó, agus tá ré le dtéann an ríó go dtéann, atá tá ré dtéann agus míle ó'n t-Spáir Dáile.

Agus dtéann an dtéann atá le Spáir Dáile? Sin a' ríó go dtéann atáil ag dtéann ó'n ríó anoir.

An t-ainm ríóin í é Spáir Dáile Mhic Buain é, agus 'reo an ríóil ag dtéann leir an ainm ríó, agus ír dtéann dtéann an ríóil é. Dáir ríó ré ríó dtéann le dtéann bliadain ó ríó.

Dáir an ríóil a dtéann i dtéann an dtéann ríó. Dáir an dtéann-ríó i dtéann, agus dtéann ríóil agus dtéann dtéann, dtéann agus dtéann, dtéann ríó inoíú go dtéann ar ríó na dtéann an uair ríó.

Ír iomrú dtéann dtéann ríógaráil a dtéann i gCúil Uilí 'ran am ríó, atá an t-ainm a dtéann dtéann méin agus dtéann ba dtéann Mac Buain, mac ríó

Ulad é. Os maic an rgealaide é, agus bí fáilte ir céad noime in gac uile cuideacta ar ron an oirio úirrgéalta ir bí aige, agus ar an ádhar rin tugad Daile Dinn-béarlaic Mac Duain mar ainm air.

Rud eile; ca rab ag a dcair mac ar bit eile act é féin, agus ba hé Rios-damhna Ulad é, an tuine ba mó ir b'uarle i gcúig Ulad act amháin an ní féin.

Carlaic fá'n am seo go rab ré i ngrád agus i gcumann le hAilinn, ingean lugtois mic feargura fairge, ní laigean. Act ca rab muinntir Cúig' Ulad agus muinntir laigean páirteac nó carcannac le céile, agus car maic le muinntir laigean go nteanfad Ailinn pórad agus cleamnar le rios-damhna Cúig' Ulad, agus o'fógair ríad oirici gan baint a beic aici ní 'mó le Daile Dinn-béarlaic Mac Duain.

Ar cloirtin an rgeil seo to Daile Mac Duain, cuairt dógad feirge ríto a colainn, agus cuairt an fuil ar gúil ann a cuirleannaib. Car tudaire ré focal go háro, act irtois i n-a éroide féin tudaire ré "Deic ní agam ar air nó ar éigin."<sup>12</sup> Cuir ré teactairi aici gan fíor o' ag ríorruige oi an rab ní toilteanac éalod leir. Cuir ní freagra cuige go rab, oir car lúga an rpeir a bí ag Daile innti nó a bí aici-ri ann.

### Ailinn.

Bí daoine muinntesróa ag Ailinn i n-a gcom-nuirde ag Ror na Rios fá'n mBóinn, agus 'rin an t-ionad aircire a bí rócruigste eadar an beiret.

D'imeáig Aillinn ó áruir agus ó áitneab a h-áitir agus í as leisint oiréi nac fáb pí áct as toul ar cuairt cuise n-a saoltaib as Rop na Ríog i ríogaéct na Míde.

Ói pí gléarta so h-áluinn. Ói mionn óir ar a ceann, agus a cúl tuatac ríor léití fá n-a com. Ói brat corcaire tarc fá n-a suailníb, agus imeall air físte de fínáitib óir buíde; bí eó no biorán brollais inr an mbraic ór a brollac, agus an cuma a bí ar an eó cuma sealaige trí h-oiréce.<sup>13</sup> Ói ionar buíde, oiréi ríor le n-a brógaib, agus é ceangailte fá n-a com le crior airgíó gíl, agus bí bróga ríobíl báin oiréi agus búcláí óir cóim leatán le boir láime fír. Ói pí i n-a fúide ar éarbad tó éarall agus earbadóir i n-a fúide roimhí as ríuiríugad na searall. Ói báro in a fúide ar taoib a láime veire agus é as áitir tó dinnreanóir na tíre a fáb ríad as cairdeal fíro, i., bí ré as míniugad tó ainmneada na seoc agus na ngleann, na macáire agus na n-ábainn agus na scoill, óir ír íomda coil a bí i n-éirínn an t-am rín. D'innir ré fórtá tó ríair na sepióó ar tríall ríad fírota, agus reanóir agus seinealac na muinntíre a bí i n-a seomnuíde ionnta. Ói tríúr aintíir léit i n-a cuídeácta, agus tóáreás fear coranta as ríe leir an éarbad agus ríeas fáda i láim seac don fear aca, tríúr roimh an éarbad, tríúr i n-a óiaíó, agus tríúr eile ar seac don taoib de. Can innirtear a ríeála so tóaimic ríad cuise Rop na Ríog.<sup>14</sup>

‘Dí Baile Dinn-béarlad Mac Duain i nEamain Macá nuair a tainic an tuarraigbail éuige sup iméig plúr na mban agus tosa na mbruinneall agus a éuio de'n traozal ó áruir agus áitireab a hácar, agus so rab rí as cairdeal a éuio áitgiorra sac rúge éuige Ror na Ríog.

Níor tapairde ná fásannr an gearrriab an tamós, ar cloirtin soa an fadair óó, o'fógar Baile ar a éuio giolla na h-eacraio a úgmuzaó agus sac don ruo a fásáil réio fá coinne artair fáda. Amac leir san moill ó Eamain Macá agus baicle móir ann a éuio-eacra, agus taob amuis de giollaib na n-eac ca rab fear 'ran éuioeacra rin ac mac ríog nó bainríogna. Ca rab faille fá feandur sca, óir ba móir an práidinn a bí orca, agus ca veairn ríao ríao no moill so otainic ríao éuig an tráig eadar Dún Dealgan agus an múir.<sup>15</sup>

### baile as dún dealgan.

‘Dí cluain mín veap féarac anneo, ar imeall na fairge, agus ríao an éuioeacra uaral rin, agus ríaoileab amac a gcuid eac, agus toruis na giollaí so práidinneac as larab teineab agus as bhuice béile bíó.

‘D'aoibinn an lá é, agus leas na flaca agus na fir cata ríor a gcuid ríac agus ríeas ar an calam, agus rin ríao íao féin ar an bfeap, ir íao as amarc ruar ir as trácc ar an dún áro fairring Dún Dealgan. Toruis conairc an dún as tamaint

leobta; agus éar b'fada go raib rgarca mór de mhion-daoineib an tóin as bneadnuasó ríor orca ó n-a ballaib agus ó n-a mhúrcuib.

1 gceann tamail, tug Dáile agus a cuideacta fá nveara go raib teactaire as triall anuar an cnoc euca ó Óin Dealgan. Ar teact anuar tó, tairg ré tobta féile an tóin; aet díult ríad an cuiread rín, ar ron na rriáirinne a bí orca. Annrín o'fíarruis ré oíobta ciarb íad, nó ar cáirve no náimve a bí ionnta; agus ba mór an t-actar tó, agus b'fíor-cáirveamhail an fáilte cuir ré rompa, ar cloirtin tó gur Dáile Dinn-béarlad Mac Duain, ríog-damha Ulad, agus a cuideacta a bí ionnta.

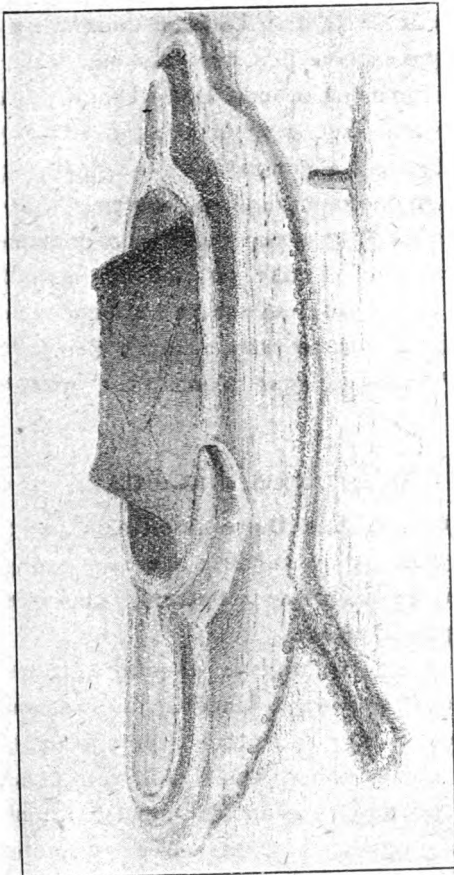
O'imtíg an teactaire, agus o'it na huairle a gcuir bíó, agus bí na siollaí as úgmuasó na n-eac arír, nuair a connaic an cuideacta ríar uata fear siobalad, agus é as teanam go tian oíceallaó orca. Bí ré as ríubal ar imeall na fairge, agus an fairge rí taoib a láimve veire agus an tír ar taoib a láimve cí. Ba luat a cóircéim agus b'fíadain a goctad agus a córamlaet.

"Car air," arfa Dáile, "agus fíarruis ve cáir b'ar tó, agus cá bfuil ré as tui, agus cairé fáct a rriáirinne"

Rirnead reo, agus o'fíreagar an coimhgtead mar reo: "Ó Síab Suíve Láigean a tainic mé agus go h-Inber Tuais a téidim."

"An gcuallair tú rgeala no nuairéact ar bíct tó tó triall?" arf an t-Ulad.





ἴσῃ θεάξαι.

“ Ἄν ἴσῃ μοῖρ πρῶταῖαι εἰ κοῖνουῖς ἐυέλευσιν ἀνν παρ ὄ.”

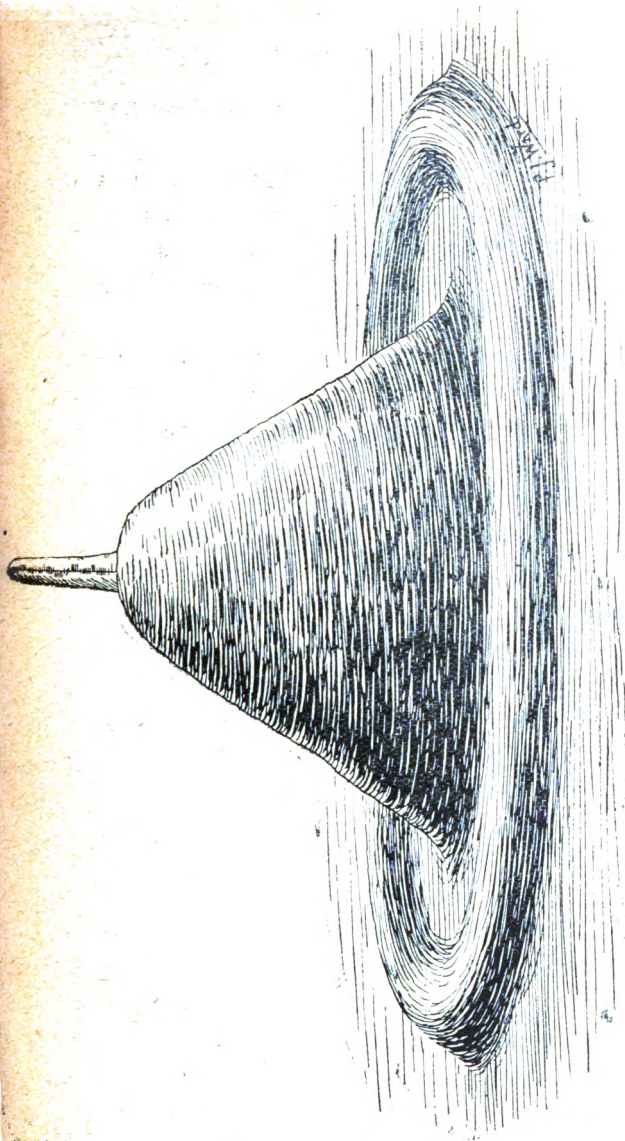
"Iy beas an nuairéact atá agam," ar peirean, "agus an beasán rin éan maic é. An tréact iy an t-iomrád iy mó atá i gcúige Laigean anoir iy ar Aillinn ingéan Lugdaig Mhic Feargura atá pé. Tug sí sean agus tréact do uair a tréact Baile Dinn-béarlad Mac Duain mar ainm air, agus bí sí ag teact cúige Ror na Ríog le dáil a congbáil le n-a tréact, agus rus óganais Laigean oirthi, agus éa leisfreath ríad oí toul cúige Ror na Ríog, agus éuairt reo cóim h-ole rin léití go bfuair sí báp go díreath mar bí pé i bfuairtine na nois naé ríad pé i noán dóbta éarath ar a céile a coiréce 'ran tréactal reo. "Sin mo ríéal-ra," doir pé, agus o'imctis leir mar péireas saoithe.

### bás baile mic duain.

Éa luaithe a éuairt Baile Mac Duain an ríéal reo nó o'imctis an líg ar a agairt, agus an ríadair ar a ríalib agus an neair ar a ballaib, agus o'imctis an t-anam ar a' mball.

Ar bfuairtine rin do n-a éairtíob leis ríad tréactá bhríon agus éascaointe arca a cluineath ar Deann éadair agus ar mullac síleibe gcúilinn.

Annrin éainic bunath Dúin Dealgan éuca, agus móir-éuairt de uairlib agus o'an-uairlib míuirtéinne, éuairtne, agus na gcúic éile ad' fóirge dóbta agus rinne an t-donac rin a cluice caointe, agus tós ríad a leact, agus éuairt ríad a lia ór a leact agus ríalíobath a ainm i n-ogam éraob.<sup>16</sup> Agus fuair an



ΚΑΤ' ΕΥΡΕΤΑ ΘΑΙΛΕ ΤΗΙΣ ΨΥΔΑΙΝ.

“ΔΙΣΥΡ ΠΥΝΝΕ ΠΙΔΟ Δ ΛΕΔΕΤ, Π' ΕΟΣ ΠΙΔΟ Δ ΛΙΑ ΟΡ Δ ΛΕΔΕΤ, ΔΙΣΥΡ ΡΣΠΙΟΘ  
ΠΙΔΟ Δ ΔΙΜΜ Ι Ν-ΟΞΑΜ ΕΠΙΔΟΘ.”

tráig rin "Tráig Daile" mar ainm ó'n lá rin go dtí an lá iníú.

Ác't i stair an coimhíctis diabail a gsur úg'dair an tubairte reo, ar n-imteáct óó i n-éir a éainte leir na hUltaigib tionntuis ré ar air ar a loig féin a gsur éa deairn ré reao no r'gic go stairic ré éuige Rop na Ríog ar an m'óinn.

Ói Aillinn a gsur a mná óga i n-a ruidé i n'grianán an toige nuair a éonnaic ríao an tuine diabail a g carraingt aniar a g teanaíh go luac ip go dian ar an toig.

Ói Aillinn a g éirige buairdearta a gsur cuirreac a g peiteam ar Daile Mac Duain, a gsur b'faoa léici a bi ré gan a teáct. Ó'iar ri ar an óg-mnaoi ab' foirge ói oul ríor a gsur r'gála a fágail ó'n coimhíctead, óir faoil ri gur' ar Cúig' Ulaó a bi ré a g teáct.

Cuairó an óig-bean ríor, a gsur reo an r'géal a gsur an nuairdeáct a fuair ri uairó. Dubairt ré :

"Ó Inber Tuais cigim a gsur go Sliab Suiré Laigean a térdim, a gsur éan fuil a gam de r'géal áct r'géal amáin, a gsur ip brónac cuirreac a gsur mío-ádmair an r'géal é rin.

"Nuair a bíor a g teáct eadar Dún Dealgan a gsur an tráig, éonnaic mé donac éagcaoince a gsur tóram mór fá éoinne uairil Cúig' Ulaó a bi marb, a gsur rinne ríao a leáct, ip éóg ríao a lia ór a leáct, a gsur r'griób ríao a ainm i n-ogam críob, a gsur ip é an t-ainm a r'griób ríao air 'Daile Mac Duain, Ríog-damna Ulaó.' "

Agur, i n-éir an oirtho roo a rúó, d'ímtiḡ ré leir  
le ruaim, agur éar d'fada so rúó ré ar amárc.

**DÁS AILLINN.**

Rit an óig-bean ip í ar ball-émit, agur d'aitrip rí  
an rḡéal do aillinn, agur, ar éloirtin an rḡéil roo  
do aillinn, d'ímtiḡ rolar an traogail ar a rúilíó,  
agur tuic rí i laise ar an uirlár, agur éa dtainic rí  
éuici féin ní' mó,<sup>17</sup> áct d'ímtiḡ an t-anam airtí.

Agur éruinniḡ a cáirde, agur rinneadó a cluice  
caoimte ar nóir na linne rin, agur tóḡadó a rúó éurta  
agur tóḡadó a lia ór a leadó agur rḡríobadó a h-amm  
i n-ogam éraob.

Áct éa dtainic deiradó ar an rḡéal anhrin.  
D'fár éruann uball ar uaiḡ aillinn, agur d'fár éruann  
iúbaip ar uaiḡ Baile agur i ḡceann readó mbliadóan  
tainic ríli agur ḡeairí ríadó an t-á éruann.

Éa rúó páiréar áca an t-am rin le rḡríobadó aip,  
agur na rḡríóne uilḡ a bí áca ip ar máiríó áómaro  
a bí ríadó rḡríobéa.

Rinneadó na máirí roo d'íreadó agur ríliogadó le  
ceitne rleairíó agur ceitne ceairnóḡairíó ar ḡac áon-  
éann áca agur tuḡadó "Taball rílió" mar áinn-  
óirta.

Rinneadó taball rílió de'n éruann uball agur ceann-  
eile de'n éruann iúbaip.

Agur ar an ééadó taball rḡríob ríadó ríor rḡéalta  
ḡráóá mío-áómará uladó, óir ba hé an taball é a bí-  
deánta de'n éruann a d'fár ar uaiḡ Baile ínic Duain.

Agur ar an t-áras ceann ríorú ríad ríor ríeáilta  
 sráda mío-ádmara laigean, óir ba hé an ceann é a bí  
 téanta de'n éirinn a t'fáir ar uais áillinn.

Fásad an dá taball i gcóir mór i dtuais an áro-  
 ríog as Teamáir. Agur éad real aimpire éar  
 agur bí Oirde Samna ann, agur bí fleab agur féarta  
 i dtuais na míodúarta i tTeamáir, agur t'óirúis  
 an t-áro-rí do na filidib na tabaill reo t'fásail.

Tugad amac iad ar an cóir, agur fuair go raó  
 ríad sréamúis le céile níor tóirte 'nád t'á an féit-  
 leós sréamúis do'n éirinn glair.

Cuir rin iongantar ar an éirinn a bí i láir.  
 Cuiréad na tabaill ar air 'ra' cóir, agur cong-  
 dúisead as Teamáir iad go dtainic Dunlaing Mac  
 Enna, Rí laigean, go Teamáir, agur cuir pé cois  
 agur cúirteanna t'eirinn ar lair, agur tóis pé  
 sá uile ruo a bí ann, agur tóisead an dá taball  
 reo imear na neite eile. Éirir an éirinn agur  
 an míleab reo 'ran mbliadain 241 A.D.

Cán fuil fuigleac de uais Daile Míe Duain 'ra'  
 t'sráid Daile anoir. Cán fuil a loir féin ann. Cán  
 fuil asainn anoir áit an t-ainm áirinn. Agur an  
 éirir i ríne de'n t'sráid Daile t'á "t'ráis Daile"  
 mar ainm air go fóill.

Áit, fáraor! i ríne-éirinn de na t'áirinn áit i  
 n-a gcóirúir ann anoir as a t'fuil eolar ar céill  
 an ainme rin.

Díod rin mar áit, t'á fuil asainn go dtiocfaid an  
 t-ainm nuair a t'áir eolar ar céill an ainme rin as

ḡac don buacail ir as ḡac don ḡiḡirḡis roile, can  
amain 'ra' tḡraio Daile fein, acḡ ar fuo leite  
Cuinn ir ar fuo na hEireann ar raḡ. So ḡcuirḡ  
Dia an t-am rin!



B L V S N H D T C Ö M G N G Z R A O U E I [ E P , K ]  
 X X

alıŝtır an oŝatm.



# béal cú agus conall cearnaó.



Ói an geirneadú ann agus geirneadú dóirta con-  
radac a bí ann, agus bí an tír go léir foluigíte le  
rneadta go glún fir. Tá ndearcfa fóir, riar, a  
dear, no a tuaid éa rad cnoc no rlad no macaire no  
gleann ann nac rad geal leir an t-rneadta acé na  
coillte amáin, agus bí rlad-ran com tuid le rúitce  
i gcomórtar leir an t-rneadta a bí tairt 'na  
otimceall.

Cá rad daoine na tíre? Éa rad le feiceáil acé  
corr duine. Óiodar uilig beagnac irtoig 'na otioigéid  
inr na tóntaid agus inr na lioraid, agus bíodar  
rócamlac rorar, óir bí mírta na nótin daingean,  
agus bí na geataí rparreta, agus cé go rad an  
raol cú no an mac tíre as toul tairt go cíoraó  
taob amuis, bí raotar ruaimnear agus oirreacé in  
zac baile.

Ói na fir éogaid as cur dóige ar a scuio arm  
agus éirad. Ói na h-óganais as rneardail óirta,  
agus as fógluim uata.

Ói na mná as rniom no as cniteáil agus na  
gírrneadta as rneardail óirta agus as fógluim uata.  
Agus bíodar uilig as ruirteacé nó as gabail  
ceoil, agus inr an trácthóna nuair a bíod obair an  
lae críodnuigíte éluirped ceol na cruice no na

cláirrige, filideáct ir reandur, rgeálaidéáct ir úir-rgeálaidéáct.

Go deimhin ir aeréada éatromas na croíde a bí aca fa'n am rin.

Áct bíod rin mar atá éan ar na daoine bíotéanta a bí irtoig atáim as dul a tráct ir a' innri, áct ar beirt no ar tríúr de daoine a bí taob amuis ar loig áir, arsan, agus comraic.

Tá ríab i gcúig' ulab nac bfuil móran meara air inoiú, áct ba móir a ainm agus a cliú fao ó, .i. Sliab fuair. Sliab áro, alpac, cairgeac atá ann. Súar ar taob an trléibe adair bí carbad as triall go noigín faodalac. Úi ná eac móra 'ran carbad agus ir cinnte áct mar bí éa ttiocfad leobta an bealac deacair rin a cairdeal ar cor ar bit. Úir bíodar as tuirleab agus as tuirim 'ran trheácta agus car b'féoir leobta luatar a deanam. Ba éruair an obair a bí as an ara as ceannaireáct na gcarrall.

Duine amáin eile a bí 'na fuide 'ran carbad i n-iúl leir an ara. Duine tanair miotalac géar-ghúireac a bí ann. Úi rron faoa ar a asair, rúile géara aise, agus malai gioblac, agus tiocfad leac aicint uair nár gliúac ruarac a bí ann áct laoc calma agus míleab milltineac.

Úi ré gléarta i bfalaing déanta de éroicnib faolcon, agus bí craoiréac éal faoa i n-a luige taob leir 'ran carbad.

Úi ré as corruab go mío-fuairneac 'ran carbad as amair go géar noime agus ar gac don taob

“Ó, agus as ríor-iarraio á dh an ara práidinn do deanaim. Úi inniúe annéan air.

“Car ríarfa de síollaib orda, cuir aca ar lois tuirc no fiaid, agus cuir aca ar lois eallais a bí ar feadran aca. Cúaid an carbad tar. Séar na síollaí as amarc i ndiaid an carbaio agus as deanaim iongantair leobta féin, is as ríad: Ciarb iad an beirt ’ran carbad, nó caidé an toisg a ríad ríad air.

“Ca ríad ’ríor as don úine aca. Ca ríad maire, mar éan Ultais a bí ionnta aét Connáctais. Tairéad móir Connáctad a bí ’ran bfeair míleáda tarb’ ainm do Uéal Cú, agus ba beas an cairdeam nó an muinntearthar a bí eadar é féin agus na hUltaisib.

“D’fás ríad rílinnc áro nó beann ríeibe ar taoid a láime clí agus cúaid ríad tar an iomairé ’ran ionad ba ioctraige. As dul ríor doéda cúaid ríad glór daonta as béicríg so h-áro.

“Cuir an fear míleáda ’ran carbad.

“’Scaidair tú rin?’ ar feirean.

“Cúaid,” ar’ an t-ara.

“D’éirt ríad arírt gan oirio le ríad aca le ríad. Ca ríad fuaim le cloirtin aét fuaim an tréadta ’gá brúgáid is ’gá méilt faoi éoraib na n-eac is faoi rodaib an carbaio. Aét car b’fada so scaidair ríad an ríreao uadbarac céadna arírt:

“Síú arírt é,” ar’ an fear móir.

“’S ead,” ar’ an t-ara.

“Má tá Cet beo rin a glór,” arís an fear mór,  
 “agus má’r rin a glór tá pé i sconta-dairc móir.”

Éiomáin an t-ara leir níor luaidte, aet má éiomáin,  
 éuit na h-eacraid níor minice ná éuit ríad noiúe  
 rin. Cibé ’r ar bit bí ríad as tarrainct níor ndéire  
 do’n áit ar a dtainic na béiceada áirdeála adaid’  
 agus fá deiread éonnaic ríad ríor-uada ’ran gléann  
 beirt ðairgídeac as troio so danarda, ir as leat-  
 rad a céile so bhúideamail, ir as ciorrhad a sctorp  
 san cáirde.

### AN TROIO.

D’oic an t-amarc rin le Déal Cú. Bí ’fíor aige  
 supb’ iad Cet agus Conall Cearnaç a bí ’ran gléo  
 márbhad rin, agus nac otioctad ar aet duine aca  
 beo dá otioctad duine féin.

Agus ciarb’ é Conall Cearnaç?

Uitac a bí ann, agus an tuitac ba mó cliú férom  
 agus calmacet ’ran éraoib Ruaid<sup>18</sup> aet amáin  
 Cuculainn féin.

Agus ciarb’ é Cet? Connaçtaç a bí ann, agus  
 éan Connaçtaç coitcéann, aet fear a rad ainm air i  
 scuig cúigíob na h-éireann fá’n éirteact a bí aige  
 leir an érann tabaill. Éa rad duine eile i néirinn  
 fá’n am rin ar b’féoir leir toul i scomórtar le Cet  
 as an érann tabaill, agus b’iomda cairn áro agus  
 leact mór a bí ar beannaib rleibe agus ar macairib  
 féaraça Ulað ’nár éoluis na h-uitaig móra a éuit  
 noiúe le h-urðar ar a érann tabaill.

Agus bí ré cóm glic rin ir cóm cúramac rin nár  
b'féidir leir na h-ultaiḡib a ḡabail air ariam. Ac̄t  
bí ré ḡaibte anoir agus ḡan bealað im̄teācta aise.  
Bí Conall Cearnað or a cómar, agus éan leir an  
éran̄n tabaill a bíodar as trioid ac̄t leir an t-rl̄eiḡ  
ḡonta agus an r̄c̄ēit éoranta.

Agus éan r̄p̄riord̄n ruarac a bí i ḡCet leir na  
h-ar̄maib̄ reo r̄éin, ac̄t má bí, ir trioid na b̄rioinn-  
veirḡe leir an t̄reaḡac, no trioid éon le leom̄an, an  
trioid aḡaib̄ ead̄ar Cet agus Conall Cearnað.

O'n bomaite a éonnaic Uéal Cú an trioid éoruis̄  
ré as ḡloimniḡ ḡo h-ár̄o agus as leir̄inc̄ liúis̄ i  
noiaib̄ liúis̄ ar le h-aḡaib̄ meir̄neac̄ a éabair̄c̄ to'n  
éonnāctac̄ mio-áom̄ar r̄ior 'ran nḡleann, ir bí cub̄ar  
le n-a béal, bí or̄oc̄-rol̄ar i n-a r̄úil̄ib̄, agus bí ré as  
léimniḡ ar an éar̄baḡ ac̄t ḡur éonḡb̄uis̄ an t-ara  
ḡreim air.

Ac̄t éa r̄ab̄ ḡar̄ to inr̄ na neit̄ib̄ reo. Sul a  
otaim̄ic r̄iaḡ ḡo ōt̄i ionaḡ an éom̄l̄ainn bí an veir̄c̄  
eile r̄inte ar an t-ḡneac̄ta ir ḡan éor ar̄ta.

As tarr̄ainḡc̄ aniar̄ to Uéal Cú léim ré ar an  
éar̄baḡ, agus r̄ic̄ ré éuca. O'ár̄oib̄ ré ceann éet  
ḡo ḡr̄áom̄ar agus b̄reac̄naib̄ ré air. Bí na r̄úile ḡan  
r̄aḡar̄c, an béal ḡan anal, ir an érioid̄e ḡan éur̄le.  
Bí 'r̄ior̄ aise ḡo r̄ab̄ Cet mar̄b̄.

Ueair̄c̄ ré r̄iar̄ ar Conall Cearnað: bí ré ḡear̄r̄ta  
ir ḡonta ir éreac̄taḡ ḡo mó̄r, ac̄t bí an t-anam̄ ann.

Ruar̄ Uéal Cú ḡreim teann ar a éraoir̄is̄, éuaib̄  
ḡae r̄eir̄ḡe r̄r̄io a éol̄ainn, agus éaim̄ic̄ mian̄ l̄áir̄ir̄

air ceann a éiríodh a d'ádhad go doimhín i gcroíde  
Conall Cearnaic.

• Ádt nuair a tionntuis pé air, agus ar bfeicrint  
tú an tUltaí rinte coim las claoite zhan bhis  
t'imeitís an neart ar a láim agus an mian ar a  
éiríde, óir éar buail pé buille ar námaio 'na luige  
aríam.

“Dár na déite a d'ádhaim,” ar reirean, “cuirfinn  
an éirídeac reo fíto do corp zráanna, ádt éar b'fíú  
liom i a raluagá leat. Ir íreal go leor do mórtar  
rá d'íreac. An zíolla ir ruaraisge i Rát éruacáin  
inuíú tíocraó leir an t-anam diablaide a ruaragá  
arac anoir. Mo éruag nac bfuil móir-cuio de'n  
éruacó Ruacó rinte anoir i' do cuioeacá.”

Tionntuis Conall Cearnaic go roisín fadóac ir  
dearc pé ruar air.

“Oó” ar reirean, “faoilear zup rean-dean a bí  
ionnat. Éar zráac le curaduib na héireann troio  
teangac a cleacéuzac aríam. Éan fuil eagla orm  
roim an bár, agus éan fuil bár ann a b'feairi liom-ra  
ná bár na rleaga. Cuir d'íreac le mo ríogal go  
feairíamail má'r feair acá ionnat. Déanfaió pé ríeal  
maic mórtarac do bártaib agus do feandaitib  
Ultaó zup zlac pé beirt Connacáac Ultaó amáin  
a márbac.”

“Éa bíonn an ríeal bréagac le h-innriú ag rean-  
cáitib maicóteaca Ultaó a coitíde,” arís Déal Cú.  
“Éan rázann tú bár ó mo láim-re anoir. Ádt deair-  
faió mé liom go Connacáac tú ir zéobaió tú an

léigear' i' na cósuiríde i' an cúnam i' féarr' atá le fásail, agus má' r' féidir do cheat brúdamail a deanam' plán arís, agus neart r' a cúir i' do ballaib', béarraid' mé annsin comlann i' comhac tuir i' cuiríod' mé b'ar pleasga agus goinead' sae agus claidim' oit."

### SIAR GO CONNACTAIB.

B'i rciat Conall Cearnaic, an rciat mór a r'ab an "Lám-taraid'" mar ainm oit'i, b'i r'í 'n'á luige leat-cumhdaic'ce 'ra' t-rneac'ta. Tós Deál Cú i' i' r' bain r'e na h-iallós'a oit'i, agus leir na 'h-iallós'aib' reo ceangail r'e go tean' cúig caoile Conall Cearnaic, 'r'e r'in, caol a d'á lám', caol a d'á múdair' agus caol a múinnéil.

Annsin glaoib' Deál Cú ar a ara agus tós r'iad Conall Cearnaic eacort'a agus leas r'iad ar an éarbad' é. C'rom r'iad arís i' tós r'iad Cet go brónad' i' leas r'iad taob' le Conall é.

Annsin tionntuigeat' na h-eac'raib' agus tiomain r'iad leob'ta go lán o'iread' r'iar.

D'fada an t-artar ó Sliab' Fuaid' go Connac'taib' agus éan artar san contadair' a b'i ann do Deál Cú an uair r'in.

B'i d'á námaid' roime, na r'aul-éona agus na h-ullc'aic. Act cibé 'r' ar bit' o'éirig' a artar leir agus r'roic' r'e Cúige Connac't' go plán, agus tiomain r'e go o'iread' cúig an éad' diaodac' a b'i 'ran ceann-tar r'in.

Bí ré mall 'ran oirdé, áct bí baicle bhréas daoine i rois an biaóraig. Bí teinteán móir fairring ann agus coipe móir ar an teinid.

Cuiread forán fáilte roimh Déal Cú agus toruis na giollaí as fearóid ar an ceirt no fiarfaiçeadt a cur ar iaró' é féin no na daoine a bí leir. Sin an gnátar a bí aca an t-am rin.

Fuarar réid riupear máit do féin ir do'n ara ir ca deann ríad deannat ar Conall Cearnaç. D'iomçaraó irtead é ir d'fás ríad as an teinid é an an ceangal a rçaoilead. Tugaó deoda anbruite ir meáda do áct ar túr ca ríad ré i n-innib iad a ríugaó ríor áct so dona.

Nuair a bí a fáit itte agus ólta aca d'fiarfuis muinntir an toige çiar b'íad nó caidé an turar a ríad ríad ar an oirdé rin.

Ar çloirtin an rçéil dóbta fá ocaid do bap çet agus sur tuic ré le lámh Conall Cearnaç d'éirig na Connactaig a bí i látar com h-acairead rin le Conall Cearnaç sur éalraig Déal Cú agus a çuram ó'n toig, cé so ríad dúil oige ranaçt ann so oí an máirin.

Çriall ré ar fead na h-oirdé agus bí an çrian as éirige ríal a ocaimic ré çuis a áruir agus a deas-baile féin.

### an léigead.

Ar a' bponc çuir ré ríor ar an liaig a b'féann 'ran çuige. Çarlaid so ríad ré i n-a çomnuide i n-a



comurpanaçt féin agus çar ðraða so rað ré i láðair.

Tairbeanað Conall Cearnaç óð agus h-innreað a rgeal óð. 'D'éirt an liaig 'ná toirt. Annrin labair ré: "Çan ar çáirðeacáar açt ar námaðar aca a léigear a çeirne oirt," ar reirean. "Ça glacaim-re le n-a léigear"<sup>19</sup> so ðuzaið tú mionná ðaíh nac mbairníð tú leir no nac ðiocraíð tú irteac in mo toig no in mo çáraið no so mbéið an t-úlltaç rlan pollain arír."

Mionnais Uéal Cú annrin ðar an çrian ir an çaoç, ðar an múir ir an tír, ðar an çealaç ir na réaltaí<sup>20</sup> nac raçað ré irteac so toig an léaga, ir çlaoið ré ar na ðúilíð uilig é a máirðað ar a' mball dá çcuirreað ré coirçeim irteac i nçáraið an léaga no so mbéað rlaínce ar feaðar as Conall Cearnaç arír. Annrin çlac an liaig le n-a léigear.

Açt i rít an ama reo bí Conall i n-a çrom-çuan, agus coramlaçt an ðáir air níor mó nó coramlaçt beaça. Cibé 'r ar bit tuçað so toig an léaga é. Luis ré ar a leabaið annrin le ruim laeteað as ráðailig leir féin ir as çrúçt çan céill ar an çraoið Ruaið ar 'Óin Sobairce, Eamain Maca, agus 'Óin Dealgan, agus ar Çuculainn agus Conçobair Mac Neapa.

Anoir bí easla ar an liaig nac ðiocrað leir a léigear. Açt i çceann tamail çainic faoirçam ar an ðreair ðreoiðce; çoruis an riabrar a çrúçað, agus ó'n lá rin amac bí ré as biruçað ó lá so lá.

Nuair a bí ceao riubail aige çoruis ré as cleac-

tuḡad a cota cleara tróda agus comraic, mar ba  
ḡnátac leir i ḡcómnuide.

Cleara lúit agus nire agus clirteacta a bí  
ionnta, agus cúirpead ré ionḡantap ar dúine é a  
feiceáil a' oul fhóca ruar ir anuar ḡárait an  
léaḡa.

### feall.

Ir amlaio ḡo raob beirt mac as Déal Cú, rcafairí  
óḡa, agus bíob ríad as amarc ḡan 'fíor o'<sup>21</sup> ar an  
Ultaic móir, agus i noiaio tamail dubairt ríad le  
n-a céile ḡur truaḡ an cár ḡur cúir a n-actair an  
oubflán ar an bfeair adaid, agus náir b'féioir le  
Déal Cú no le Connactac ar bit eile rearam roime  
'ran comraic, agus ḡur cóir dóbta deiread a cúir  
leir anoir rúil a otiocraob a neart ḡo h-iomlán cúige  
agus rúil a noearpaob ré a tuillead oioḡbála.

Agus rócruigead eatorra anhrin ḡnoim mal-  
laactac, agus feall-beart diablaioe o'imirt ar Conall  
Cearnaic.

Bí carraic ḡioa beas taob amuis de ḡárait an  
léaḡa agus bí rarán beas ar a mullaic. Da minic a  
luigfead an beirt mac i bfolac fá coim 'ran rarán  
reo as amarc ar Conall Cearnaic as imirt 'ran  
ḡárait agus bí tobair no fuarán i nḡárait an  
léaḡa agus ir é an ceao ruo a ḡnoiead Conall ḡac  
aon maioin, i ḡoinfeartḡoir na maioine, a teact 'un  
an tobair reo, agus deoc fáda de'n fíor-uirge a ol ar.  
"Tobair an fuaráin Duioe"<sup>22</sup> ir é an t-ainm a bí air.

Óróce áirígte le folur na gealaige tainic an beirt  
 mac do'n éarraig agus tomair ríad le ceirclín ríadit  
 an fáo ó'n éarraig go dtí an tobair.

Lá ar na báraic éuaib ríad le céile go dtí áit  
 uaigneac i scoill agus fáit ríad cuaille 'ra' talamh  
 agus leas ríad uball ar a mullaic ar óoig go ríad an  
 t-uball comh h-áir le ceann ríar.

Annrin tomair ríad an fáo céadna ó'n éuaile ir bí  
 ó'n éarraig go dtí an tobair. Rinne ríad maric ar an  
 talamh annrin agus toruis ríad as cleacúgac leir  
 an érannt tabaill as caiteamh urcáir ar an uball.  
 Tainic ríad annreo san 'fíor o' gac don lá le dá mí,  
 agus i nveiread an ama rin tíocrao leobta an  
 an t-uball a leasac le gac don urcáir.

Saoil ríad annrin go ríad ríad cleacúigite agus  
 clirte go leor, agus íocruig ríad go dtiocrao ríad  
 fá comh go dtí earraig na foraire go moic ar maidin  
 lá ar na báraic agus urcáir a ríaoilead le Conall  
 Cearnac nuair a bead ré as ól as an tobair ionnur  
 go mairearibe é.

### TORAÓ AN FÉILL.

Ác bí taob eile ar an ríeal. Bí Béal Cú féin as  
 congbaile a fáite ar Conall Cearnac comh géar ir bí  
 a beirt mac, agus leir an fírinne a innrig cúir ré  
 easla air-Sean comh maic ir cúir ré ar na h-ógánaigib,  
 cleara lúit agus gairgibeacra Conall a feiceáil.

Agus tug ré fá nvear go dtainic Conall gac don  
 maidin lág claoirte san bhig go dtí Tobair an

Íuaráin ùirde agus tar éir deóc a ól ar sup rít ré agus sup léim ré agus sup imir ré cleara lúit agus sairgídeacta agus can fáca Déal Cú a léitio ariamh i n-a fáogal.

“Sin é an rún anoir,” a deir ré leir féin. “Tá Dia ’ran íuarán adair agus ar ól tige ar do’n ultac téideann rrioraó an dé irteac ann, agus bíonn neart dé i n-a éiride ’r i n-a ballaib, agus cá ucis le cumáct daonra fearamh ’na comair.”

Annirín tainic mian mór ar deóc a fágal ar tobar an íuaráin ùirde. Áct ba cuirmin leir a móide gan coircéim a cup irteac i ngráiró an léaga go mbéat Conall Cearnac rlan arir.

“Cibé,” ar reirean “cá bím-re ag toul irteac<sup>2a</sup> anoir le h-agairó tolaide a deanamh ar an ultac. Déir mé ag toul ann le h-agairó onóra agus adairta a tabairt do Dia an íuaráin ùirde agus can fuil bpireat mo mionna ’ran níó rin.”

Áct reo anoir an tubairte ba mó ’ran rgeal. Tarlaró ré supb’ i an maroin céatna a bí rocuigce ag Déal Cú a teact agus a h-ól ar an tobar agus a élainn a teact agus Conall a marbat, agus gan rior ag ceactar aca cia an níó a bí ar bun ag an tuine eile.

Go móc ar maroin rin tainic Déal Cú go uci clairde teorainn an léaga agus fear ré ar an élaide agus adubairt—

“A grían, atá ag deargat na rreartai foir agus a beirear folar ir tear do’n toman, éirt le mo

glórtaib. A gaoth a bíos ag gloimniú imearú na mbeann agus a réabar ar an talamh daruac mór na coillead, éirte le mo glórtaib. A fáinse a éirisear i do feirú agus a flusar ríor i do bhoinn na báro ir na longa ir na daoine a bíos ionnta; ir a tír a beaúisear an tuine ir an béiteac, an crann ir aithe ir an caonac ir ioctraíse, éirtisíó le mo glórtaib. Táimpe ag dul irteac anoir i ngráir an léasa acé éan le h-aghairé volaíde no víogbála a deanamh ar Conall Cearnað acáim-pe ag dul ann acé le h-aghairé adarca a deanamh do'n oia acá 'ran fuaran seo éall, ir go mblarfainn an ríor-uirge i n-a bfuil pé i n-a comnuíde.

“A dúile neimhe, ná bíod fearú oppaib liom rá'n níó seo acáim ag dul a deanamh, óir éan fuil baint aise leir an mionna a túsar.”

Éar éir an ráda seo coircéimniú pé go raiteac irteac 'ran gáiré agus ríubail pé go tapairé go oí Tobar an fuaráin Duíde.

Seo an uair mío-éiracáimail a éainic an mac ba óise de éuir Uéal Cú go carraic na foraire agus ar feiceáil an fíir óó i ngráir an léasa éa otus pé an daru h-amarc aip acé ríó pé ar aip le ruidim go oí 'n áit a ríó a dearbhracáir.

“Oó ríó leat, ríó leat,” ar reirean, “cá pé ag an tobair, acé mar n-deanraíó tú ríáiríonn béiró pé imtíste ort.”

San focal a ráó ríó an dearbhracáir ba ríne go oí carraic na foraire agus ar éacé éuir an

múllac tó connaic ré an fear as cromad ríor ar imeall an tobair. Cuir ré an leac tailme 'ra' éran. tabaill, agus o'ran ré go ciúin gur éirigh an fear. Ansin rísaíl ré an t-urcár go ríor-taparó ir go ríocmár, ir tuit an fear tar imeall an tobair san béic san síos ar.

O'imtigh mac Déal Cú a baile agus é lán cinnte gur márb ré Conall Cearnac.

Ác nuair a tainic Conall amac go dti an tobair as an am ba gnátaó leir fuair ré Déal Cú i n-a luige marb as béal an tobair. Car éireo ré a rúile ar túr. Cuir ré ríor ar an liaigh, agus tainic an liaigh i látair. Cuir an liaigh ríor ar na bheiteam-naib agus ar na draoitib, agus i scean tamail tainic ríad-ran i látair. B'i cruinnuigaó móir anoir i ngáraid an léaga.

Dearc ríad uilig ar an bfeair marb. An rannad a b'i ann anoir agus ríud na bheiteamna faoi éran, agus coruigh ríad as ríortuigaó cairé mar fuair Déal Cú b'ar. Cuir ríad ríor ar beirt mac Déal Cú, agus o'iarh ríad orca a teact i látair, agus ríad-naire a tabairt pompa.

Ác ar éloircin an ríeil tóbtá gurab é a n-átair féin a b'i marb i n-ionad Conall Cearnaigh ríe ríad amac ar buile agus marb sac don duine aca é féin le n-a gearr-claibeam féin.

Saíl na daoine gur barrairdeact b'óin a tús orca an gníom árbéal reo a deanam.

O'arraig an liaigh do na bheiteamnaib gur mionnaigh



bás béal cú as an tobair.

“Nuair a táinig Conall Ceaptnac amac go dtí an tobair, as an am ba shátae leir, fuair pé  
béal cú i n-a tuíge maith as béal an tobair.”

Déal Cú dar an srian ir an gaoth, dar muir agus tír  
ir dar na tóile uilig na c'raoib ré irtead 'ran  
sárait' rin go mbéad an tUltaid rlan go bead  
air.

Sé an bairmáil ir an breiteamhar a tug na  
t'raoite ir na breiteamha gur b'ir Déal Cú a  
mionna agus a móite agus gur mairb an srian ir an  
gaoth é mar óiochtar air.

Anrin d'f'iaf'raig an liaig caidé ba c'oir a deanaid  
le Conall Cearnaid. D'óiruis r'ad-ran Conall a  
leigint abaid go dtí Cúig' Ulad gan móil.

Fuarar réid eadair ir carbad do Conall ir  
cuiread abaid é, ir ba m'oir an eagla a b'ir na  
Connaictaigib roime.

Cá raib tóil aca leir i nEamain Maca nuair a  
t'aimic ré ar air ir ba m'oir an sáirteadair a b'ir an  
oide rin, agus b'f'ior-éaoin an foian fáilte a cuir  
riad roime.

Ar éoirtin a r'gél-ran do na filidib, t'oruis riad  
agus cuir riad r'naite filid'adca r'rio, agus ir iom'ad  
uair ó foim d'airiread an laoi rin leir na céadtaid  
blaidna i sCúig' Ulad.



# seilg sléibe zcuilinn.



Oirín mac Fínn! . Dá an lá ann nuair a bí luathar na scor agus nearc na lámh aige, nuair a bí pé 'na gairgídeac imearḡ na nḡairgídeac a b'féarr o'féinn éireann.<sup>24</sup>

Ac̄t anoir bí na fíanna uilig faoi'n fótó, ac̄t Oirín féin amáin. Agus bí reirean i n-a rean-fear uac̄t éirion gan cuideac̄ta gan companac̄, gan doibnear ar bit 'ran traoḡal.

Car pádrais air. ḡlac pé truaḡ ar an rean-fear cumac̄ boct, gan ḡaol, gan carairó.

Agus bíod pádrais agus Oirín go minic le déile ó'n trát rin. Páḡanaac̄ a bí i nOirín. Bíod pádrais as árraiḡ do fá otaoib̄ ve ḡlóir agus cumac̄t Dé, ac̄t b'féarr le Oirín a beic̄ as trác̄t ar cumac̄t ir̄ éail ir̄ ḡairgídeac̄t na féinne.

Don lá amáin o'fiortruaiḡ pé ve pádrais an zcuilairó pé ariam̄ "An tSeilg."<sup>25</sup>

O'fneasair pádrais—

"Níor zcuilar, a mhic an ríog,<sup>26</sup>

Oirín ḡlic na nḡníom̄ ḡarrḡ:

Áitfir ouinne, 'r na can ḡó,

Cionnur do rraonaó leo an treilḡ."

Ar an ráó reo do pádrais éraic̄ an rean-

féar é féin le feilg, agus tuidair le glór  
feartó :

“ Níor éanamair an fíann gó,  
Uréas níor fámlaig leó aruam,  
Aé le fíunne ir le neart ar lámh  
Go dtuigmir rian ar sac gliaó.”<sup>27</sup>

Annirín bí conrróiró móir eadair Oirín agus pátraig.  
Conrróiró deas gíreannáir ir ead, agus tá rúil asam  
go léigiró ríó uilig í lá innrean.

Aé i nveiread na conrróiróe éuir pátraig i  
gcuimne d'Oirín go raó ré as teanaí dearmair ar  
an treilg.

Toruis Oirín annirín agus d'áirir ré do pátraig  
“ Laoi na Seilge,” mar tá ré éir annreo :

### LAOI NA SEILGE.

Lá dá raómarne fíanna fínn  
i nalmáin rím na rleas réim,<sup>28</sup>  
as imirt ríóill, ir as ól,  
as éirtead ceóil, ir as ríonnaó réad :

D'éirig fíonn na bíleá  
ar an braitce ór almáin úr,  
go braca éuirge inra' río<sup>29</sup>  
8 An eilit ós ar léim lúit.<sup>30</sup>

ʒoip éuige Ceóilbinn aʒur Uran,<sup>31</sup>  
 Da leig fead opea araon,  
 ʒan 'fiof do éac i otoiʒ an óil  
 ʒur lean 'ran roo an eilig maol.

Ni raó leif acé Mac an Loin,<sup>32</sup>  
 A óa éoin, aʒur é féin,  
 Ar loig na h-eilige ʒo dian  
 16 ʒo Siab gCuilinn na oerman réio.<sup>64</sup>

Ar noul do'n eilig 'ran tpeiaó—  
 Fionn 'na diaó 'r a óa éoin—  
 Niof b'fiof doib<sup>33</sup> roip no riar  
 Cáir ʒaó an fiaó uata 'ra' énoc.

Do ʒaó Fionn roip 'ra' tpeiaó,  
 A óa éoin riar ar lúe :  
 A páoiaig, náir tpeiaʒ le Dia<sup>34</sup>  
 24 Mar éuig an tpeiaf i n-a ʒeól.<sup>35</sup>

Cuataó Fionn, ip niof éian uao,  
 ʒul ar tpeiaó loea réim;<sup>36</sup>  
 Ip ann do bí an macaom mna  
 Do b'féarr cáil óa tpeia ré.

Do bí a ʒpeiaóe mar an róir,  
 • aʒur a beol ar óac na ʒcaor,  
 Do bí an cneaf mar an mbláe,  
 32 'S a leaca bán mar an aol.

E

An t'at an óir do bí a folc,  
 Mar réalt órda a nois do bí :  
 A páorais,<sup>37</sup> dá bfeicfeá a t'neac,  
 Do bearrá do feaic do'n mhaoi.

ḡluairéar<sup>38</sup> fionn as fiafraig rḡéil  
 De ingín tréim ná ḡcuac n-óir ;  
 O'fiafraig de mhaoi ná ḡnúire ḡlain'<sup>39</sup>  
 40 "O'faca tú mo óoin 'ra' tóir ?"

"Ní in do feiltz atá mo rḡéir,  
 Ní faca féin do t'á óoin ;  
 A ní na féinne ḡan clár,  
 Ir meara liom fát mo ḡuil."

"An é do céile a fuair dáir,  
 A bean bláit, nó do mac ?  
 No cairé an fát fá bfuil tú as caoi,  
 48 Ainóir óoin ir míne t'neac ?"<sup>40</sup>

"Fáinne óir do bí ar mo méir—  
 Ir é an fát do beir me 'b'éin—  
 Do tuit le fánaid ná r'neac n'oidan,"<sup>41</sup>  
 Do fát r'ioḡán ná mbor r'ióir.

"ḡeara nairb' f'ulaing laoc  
 Cuirim 'do t'ail-re a ní na b'fiann'<sup>42</sup>  
 An fáinne caoin do t'adairt tar éir  
 56 "Do tuit le r'ruic ná r'neac n'oidan."

. . . . .

Do éarraig fionn an loč fá cúis,  
 Níor fáig ré clúro no ceann,  
 No go ucus ré ar air an fáinne caoin  
 Do tuit ó níosán na ngruad nbeairis.

Ar fínead an fáinne óir do'n laoc,<sup>48</sup>  
 Níor fulainis [ri<sup>44</sup>] leir teact 'un bhuaid,  
 Do rinnead fean-fean críon liat  
 64 De nís na bfiann—rgeal ba truaig.

Do bíomar, na fianna fínn,  
 I nÁlmain ríim na scuac n-ór,  
 As imire ríccill, asur as ól,  
 As éirteact ceoil, ir as píonnao réo.

Éirgear Caoilte imearig cáic,  
 Ir o'fiarraig ór áro de sac fear,  
 "Cár gab Mac Cuthaill péile,  
 72 A buidean féim na rleag fean?"<sup>45</sup>

Gluaireamar linn ó Álmain amac,  
 Duidean cáma na scuac cruaid,  
 Ar tois an dá coin asur fínn,  
 Tráir gíinn do beiread buaid.

Caoilte ir mire do bí ar ucúr,  
 'S an fiann uile go dlút ar a ndáil,  
 Go Siab gCuilinn a tuaró,  
 80 Mar a mbíod linne buaid ar cáic.

Sillead beas dá dtugmar uaimn  
 I n-oidiú an fuidis, cia tóí an fíann,  
 An bhuac an loca fá bhíon,  
 Aclt fean-fean móir aghur é críon.

Óruideamar uile i n-a dáil,  
 Ir cúirfead ré ghráin an gac neac,<sup>46</sup>  
 Cnámha loma do bí críon  
 88 Agh an bhfean ba máit ghráoi aghur sean.<sup>47</sup>

Saoileamar gurab' earbairé bíó  
 Do tuis an an laoc a beit san crut;  
 No gur 'n-a iarghaire do bí ré<sup>48</sup>  
 Caimic i gcéin leir an tcrut.

D'fíarrnuigeamar de'n fean críon  
 An bhaca ré laoc ba géal crut  
 Seilg noime inra' ríó  
 96 Eilit óg aghur dá coin.

Ni tuis feirean freasra an bit,  
 Do leas tim an flait na bhfiann:  
 Do bí ré ag caoinead go tubac  
 San léim, san lút, san móct, san maon.<sup>49</sup>

Níor aitéir duinne níó de'n rgeal,  
 Gurab é féim ní na bhfiann,  
 No gur leis le caoilte a rún—  
 104 An fean ba lút ir do bí oian.

Tiát cualamar deapó an rgeil,  
 Súrab é fionn féin do bí ann,  
 Do leigeamair trí dháta suil  
 Do cuirfead bhuic ar dhá gleann.<sup>50</sup>

. . . . .

D'fiannuigear féin 'ran dara feact,  
 Do mac Cumail, do b'ole gnúir,  
 "Cia h-aca de tuataib Dé"<sup>51</sup>  
 112 Míl do gné mar atá tú?"<sup>52</sup>

"Ingean Suileann," do ráó fionn :  
 Geara fá mo éionn mar tói,<sup>53</sup>  
 Dul fá bhuac a' loca rnam,  
 As iarraid fáinne do cuir sí.

"Nár ba plán inne ó'n énoc,"<sup>54</sup>  
 Do ráó Conán, do b'ole méin,  
 So n-íocfaid Suile rin san móill,  
 120 Mar gcuirfid fionn i n-a éruic féin.<sup>55</sup>

Óruinnigeamair anoir 'r aniar,  
 Cuirseamair ar rsiata fuite so deap  
 So bhuiridin Suileann<sup>56</sup> a tuaid  
 Sur tógamair i ar suailnib fear.

Do bíomair oirde asur lá,<sup>57</sup>  
 San rcaó, san rpar, as tocaile a túin,  
 So dtainic Suile amac  
 128 Cúsaínn so prab ar an uaim.

Corn ar loigste de'n ór,  
 Do bí i le Suite móir 'n-a Láim;  
 Do Mac Cumhail na gcat  
 Sur toirbhir rí—an t-órcar áis.<sup>58</sup>

Ar n-ól na tige ar a' corn  
 Do Mac Cumhail na móir-Lann  
 I n-a éruc féin mar bí ariamh  
 136 Bí fionn na bfiann 'r ní neac reang.

Deirim féin mo briaetar tuit,  
 A pádrais, asur creio mar fíor,<sup>59</sup>  
 Surb' féarh linn ná flaitear De  
 Fionn a beit i n-a éruc mar bí.<sup>60</sup>

Ir móir mo cúma i noiarb na breaar—<sup>61</sup>  
 Fianna Saedéal na n-arm  
 'S a cléirig nac ar fonn bío<sup>62</sup>  
 144 An scuata tú ariamh "An tSeilg."<sup>63</sup>





## ΤΑΞΡΑ.

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1. **Ἐυαὶὸ τ. ἔα μὲν ἀρ ἃ ἐτίλλ,** "T. almost went out of his senses, almost lost his senses." This is a classic usage still common in S. Ulster Irish. See *Eachtra Lomnochtáin*, p. 28. : **Ἀγυρ νι μὲν σο πάλινξ λειρ βυλ ιρτεᾶδ ζο τισ λomnochtáin an tan σο βι Διαρμαϊο ι Conán ιρτεᾶδ 'n-α υἱαὶὸ,** and hardly had he entered Lomnochtán's house when Diarmuid and Conán were in after him. Other examples are quite common in the literature.
2. **Ἀρ ἔλοϊρτιν cinneamna mio-ἀτόμαϊρε ἃ ιηζέαν υό,** "on his hearing the unfortunate fate of his daughters."
3. **ἃ βυαν-ἔατα,** his standing battalions. The standing battalions of an ancient Irish king were most probably recruited from the ranks of the unfree tribes, which latter were required to render military service for an indefinite period when called upon.
4. **Ὀ'ρεαρμαϊὸ ροϊρ,** "of the men of Ross." This was a tribe, probably descended from an ancestor called Ross, who lived around where Carrickmacross now is. There is frequent mention of them in the Irish annals, and always as "the men of Ross." The name of the parish which includes Carrickmacross is Magheross, i.e., **μαῆσαιρε ροϊρ,** the plain of Ross.
5. **Ἡνὸ ζυαραῖτ ζαῖ ρλιζε, ιc.,** "through the straitness of every way, the roughness of every road, and the softness of every bog or swamp." In modern spoken Irish **ζαῖ** preserves the following noun from inflection.
6. **Τιορζαὸ οϊότε φέιλ' φιοννάιν 'ραν ζειμήρεαὸ ἃ βι ann,** "it was the vigil (*lit.* the fast of the night) of the Festival of St. Fionnán in the winter." **Τιορζαὸ** is the word in S. Ulster Irish for the vigil of a feast.
7. **Ὀι να ἡυλταϊζ ἔα μὲν ἀρ μιμε,** "the Ulster men were all but frantic." See note 1 above.
8. **μεαρα ιiom φέιν 'νά κατ λε λαιζνιὸ,** I myself think it worse—dread and fear it more—than the impending battle with the Leinstermen.
9. **νάμ Ὀ'φίυ ἃ βειτ ἄζ τιμάτ . . . ἃ ἐοιόρε,** "that it wouldn't be worth talking of the number of them—they would be so few—who should ever return again to the mountains and plains of Ulster."

10. 1 η-αὐτὸεὐὸν ρῖν ἡ ὑπὲρ, "in spite of that and all," *i.e.* all the other things that contributed to save or protect him, such as his own powers, his large army, &c.
11. ἡ ἄρε ἔομ, "I prefer, it is more to my taste or liking."
12. Δὲ ἄρ πο δὲ εἴζιν, willingly or unwillingly, *volens volens*.
13. Cúma ζεαλαίξε τῆν ἡ-οιόε, "the shape of a moon of three nights": that is a thin crescent line like a new moon only three nights old.
14. Ἄν ἡνῖρτεδὲρ Δ ῤεάλα ζο ὑαῖνις ρῖαθ εἰζε ῤορ νὰ ῤιόξ, "their tidings are not related until they came to Rosnaree": nothing further is now known of them until they came to Rosnaree. This expression was a favourite device of Irish story-tellers for getting over portions of the action which would be uninteresting or which did not contribute any incidents helpful to the main thread of the narrative.
15. Δὲ τῆαίξ εαοαῖ Ὀύν Ὀεαλζαν ἡ ἄν ἡνῖρ, "the strand between Dundalغان and the sea." The sea is now almost a mile from Dundalغان, but there is evidence for believing that at the time of which this story treats the sea washed up almost to the foot of the hill on which Dundalغان stands.
16. ῤῖννε ἄν τ-αοηαέ ρῖν . . . ἡ-όξαμ εῤαοῦ, "that assembly made or performed his games of lamentation, and they raised his tomb, and they set up his sepulchral pillar stone over his tomb, and his name was written in *ogham craobh*." This is practically the old conventional description of the funeral of a king or other illustrious person in ancient Ireland. The games of lamentation were undoubtedly the prototypes of the modern Irish wakes, carried out of course in a superior way, with a more serious purpose and full, perhaps, of allegorical meaning.
- The *ogham craobh*, or "ogham of branches," was the earliest form of writing known to have been practised in Ireland. It is now only found on sepulchral pillars stones, but it was also commonly cut or carved on wood. A figure showing the ogham alphabet is given at page 30.
17. Ἄ ὑαῖνις ρῖ εἰζις ρέιν νῖ' ἡό. "she did not come to herself any more, she never again recovered consciousness." *νῖ' ἡό* is a euphonical contraction for *νῖ βα ἡό*, the past or perfect form of *νῖορ ἡό*.
18. εῤαοῦ ῤαδó, "the Red Branch": this was the famous order of heroes and warriors commonly known in English as the "Red-Branch Knights." They attained their greatest power and fame during the kingship of Connor mac Nessa. Their three greatest heroes in the order of merit were Cuchulainn, Conall Cearnach, *i.e.*, Conall the Victorious, and Laoghaire Buadhach, or Laoghaire the Triumphant. In the tale of the

Feast of Bricriu these three heroes are compared respectively to gold, silver, and findruimne or white bronze.

19. **Ἐὰ ἑλάσῃμ-ρε λε ν-α λέιζεαρ**, "I'll not accept his curing, I'll not undertake to cure him." **Ἐα** always takes the habitual present where a negative future meaning is to be expressed.
20. **Ἰονναίξ βέαι Cú, γc.**, "Béal Cú swore then by the sun and the wind, by the sea and the land, by the moon and the stars, &c." Such was the customary oath of the time.
21. **Ἔαν 'ἕϊορ σ'**=**ἕαν 'ἕϊορ σό**, "without its knowledge to him, without his knowing it"; hence unknown, secretly. **ἕαν' ἕϊορ** was so generally followed by **σο, σό, σί** that the **σ'** became part of the phrase even when no noun followed: **ἕανιc ῥέ ἀνηρεο ἕαν' ἕϊορ σ'**, he came here secretly. Of course in such cases a noun is understood.
22. **Τοβάρ αν ῥυαρῖν θυιῖε**, "the Well of the Yellow Spring." This most-sweet-sounding name does not historically belong to the well in the garden of the Connacht leech. It is, however, the name of a well in Farney, and partly to preserve it, and partly for want of any other name, it has been used here.
23. **Ἐὰ θιμ-ρε ας ουλ ἱρεαῖ ἀνοιρ=νί βέαι ας ουλ ἱρεαῖ ἀνοιρ**, I'll not be going in now. See note 19.
24. The Fianna Eireann were a body of professional soldiers under the leadership of Fionn mac Cumhaill. After Fionn, the most famous personages in this body were Oisín (pronounced Ush-een' in Munster, Ush'-in in Ulster) his son, and Osgar his grandson, Caoilte mac Rónáin, Goll mac Morna, Diarmuid O Duibhne, and Conán mac Morna, "the destroyer of every company."
25. "The Chase"—that is the poem entitled "The Chase." There were several poems describing different chases, but the "Chase of Slieve Gullion" would appear to have been "The Chase" *par excellence*. Patrick calls Oisín "son of the king" because he was son of Fionn, the king or leader of the Fianna or Fenians.
27. "We, the Fianna, used not (*lit.* did not) tell a lie;  
A lie was never attributed to them;  
But with truth, and the prowess of our hands,  
We used come safe out of every conflict."
28. **Λά σά . . . ῥεῖν**, "a day on which we, the Fianna of Fionn, were in smooth Almhain of the polished spears." Note the underlining in the first three verses to show the words that rhyme or have assnance with each other—**ῥεῖν** with **ῥεῖν**, **ῥεῖν** with **ῥέαι**, **ὄλ** with **ceóil**, &c
29. **Ἔο θῥαcα εῖγε** for **Ἔο θῥαcα ῥέ εῖγε**. This omission of the nominative where it is easily understood, and where its in-

- sertion would interfere with the rhythm, will be found frequently throughout the poem. For examples see lines 9, 10, 12, 39, 69, 101, 103.
30.  $\Delta\eta$  εἰλετ ὄς ἀπὶ λέμν λύιτ, "the young doe on a leap of swift-ness," the young doe bounding with speed.
  31. "He called towards him Ceoilbhinn and Bran." These were Fionn's two most famous hounds, Bran being the most celebrated of the two. "Ceoilbhinn" means "music-sweet," i.e., having a voice as melodious as music. Even the dogs in ancient Ireland had beautiful names.
  32.  $\mu\alpha\sigma$   $\Delta\eta$  λωιν was Fionn's sword.
  33.  $\nu\acute{\iota}\sigma\mu$   $\delta'$   $\acute{\epsilon}\rho\iota\sigma\tau$   $\sigma\acute{\omicron}\delta\iota\delta$ , "they did not know": "they" being Fionn and his hounds.
  34. The deeds of the Fianna loom so large in Oisín's mind that even God, he fancies, must have joined in deploring the fatality that separated Fionn and his hounds. The God of Patrick is a new personage to Oisín's mind, and, despite Patrick's frequent remonstrances, Oisín is ever drawing comparisons between God and the mighty heroes of the Fianna.
  35. "How the three turned their backs on each other."
  36. "Fionn heard, and not far from him, a crying on the banks of a mild lake" The "mild lake" referred to is still to be seen on the summit of Slieve Gullion. It is yet believed by the local peasantry to be charged with fairy powers. On opposite sides of this lake are two large circular stones artificially shaped.
  37. This apostrophe to Patrick to assure him that even he should have fallen a victim to the charms of the weeping lady had he but seen her is Oisín's climax of description, for Patrick's cold virtue and rigid asceticism were a continual source of wonder to the Fenian chief.
  38. "Fionn advances" This use of the habitual present, instead of the perfect which is used throughout the poem, is done on a few occasions to give greater vividness to the narrative.
  39. In my MS. this line ran,  $\sigma'$   $\acute{\epsilon}\rho\iota\sigma\tau\mu\alpha\iota\zeta$   $\sigma\epsilon$   $\acute{\eta}\mu\alpha\sigma\iota$   $\Delta\eta$   $\zeta\eta\acute{\nu}\iota\tau$   $\xi\lambda\alpha\iota\omega$ . But this was an evident error as  $\zeta\eta\acute{\nu}\iota\tau$  is feminine. Hence I have changed it as it stands in the text.
  40. "Gentle maiden of most refined countenance."
  41. This reference to the "declivity of the swift streams," and a similar one on line 56, if they are not later interpolations, show a want of local knowledge on the part of the author of the *Laoi*. The side of Slieve Gullion is indeed correctly described as "the declivity of the swift streams," but had the ring fallen down this declivity it would never have fallen

- into the lake, for the lake is not on the side but on the flat summit of the mountain, being merely a granite basin permitting of no leakage, and being fed by the clouds and rains and the oozing from the spongy peat around.
42. Σερα . . . να ὄριανν. " Bonds or obligations which no hero would endure I put on you, O King of the Fianna."
  43. " Δι ρίνας . . . το'ν λαός." " On he (the hero's) reaching of the gold ring (to her)."
  44. This ρί in brackets is not found in either of my copies of the poem, but as it is understood, and as the line is lacking in a word to rhyme with λαός, this pronoun has been inserted.
  45. " Κάμ ζαδ . . . να ρλεαζ ρεαν," " where went Mac Cumhaill of hospitality, O gentle company of the antique spears."
  46. " Ὀμυροεαμαρ . . . νεαδ." " We all gathered around him, and he would disgust anyone." The Fianna were such admirers of manly strength and beauty that they could not endure to look at the wretched worn-out specimen of humanity who sat by the shores of the mountain lake.
  47. " At the man who was good both of countenance and affection," *i.e.*, who was beloved on account of his appearance. Note the contrast between the ζεαν which his appearance used inspire and the ζριάν with which they regarded his present condition.
  48. This line in the MSS. ran " νό ζυρ αν ιαργαίρε σο δι ρέ," which was evidently ungrammatical. Hence 'να has been substituted for αν.
  49. " Without a leap (*i.e.*, unable to leap), without swiftness or vigour, without appearance, and without dash (?) or the power of a warrior." This verse is not in the 1737 MS.
  50. " We let three shouts of weeping that would banish badgers out of every glen." Badgers are still common among the South Armagh mountains.
  51. The Τυατά Δέ Ὀδανν people—the forerunners of the Milesians according to the early legends—were accredited with all the magic of ancient Ireland. Beaten on the battlefields of Erin, they dispersed themselves over the hills of Innisfail, where they led a magical life, without, however, losing their human forms or characteristics, and from which they carried on a kind of guerilla war of sorcery and enchantment against the Milesians. Hence Oisín assumes at once that it is one of the Tuatha (or tribes) of the De Danann (shortened to Tuatha De for the sake of metre) that has played this enchantment on Fionn.
  52. " That has destroyed your appearance as you (now) are."

53. "Ξερα . . . το ἄκρη ρί": "She put obligations on me as (you) see to go swimming about the edge of the lake seeking a ring."
54. "May we not return safe from the hill." Miss Brookes has "πάρι φίλμασιονε πλάν ὄ'η ζενος."
55. "Ἐο η-ιουραὸ ρί . . . ἰ η-α ἔρητ φέιν," "till Guile will pay (the penalty) for that unless she restores Fionn to his own proper shape."
56. Ἐο θρηυόιν ζυτεανν α ἐυαὶό, to Guile's mansion northward. There are two cairns on the summit of Slieve Gullion, the larger being to the south. The other is a short distance north of the lake, and is traditionally regarded as Guile's mansion. But the name Guile is not now remembered, as far as I know of. However, the peasantry of the surrounding country sometimes see—they believe—a fairy woman in the early morning making her rounds on the top of Slieve Gullion near this lake and cairn.
57. According to the 1737 MS. they were τρι η-οιόε γ τρι λά digging out Guile's dún, and according to O'Kearney's version it was Guile's daughter that appeared with the goblet in her hand.
58. This is a verse that differs in almost every version I have seen. In my MS. it ran—

Κορη αη λοιρζτε θε'η ὀρη  
 Ὅο βί ἰ η-α λάιμ λε ζυτε μόρη  
 Ὅο μαc κυμάλλ να ζσατ  
 Ζυρ εορηθρη ρί αν τορζαη ὀρη.

The transcriber evidently regarded τορζαη as a goblet. It has no such meaning. The word seems to be an τ-ορζαη, "the champion." But with this word ὀρη (of gold) will not rhyme; and as Miss Brookes and O'Kearney have ἀίξ I have substituted it. This necessitated the transference of λάιμ to the end of the second line to rhyme with ἀίξ. The two last lines of the verse may be paraphrased thus—"To Mac Cumhaill of the battles—the valiant champion—she offered (it)," *i.e.*, the goblet.

59. Oisín knows from past experience that Patrick hardly ever fully believes the stories he tells about the φιαννα or Fenians, hence he specially vouches for and assures Patrick of the truth of the statement he is about to make.
60. Oisín knows how highly Patrick prizes πλατεαη Θε or God's heaven, and that he can make no other comparison expressive of their joy at Fionn's recovery that will appeal so powerfully to Patrick's mind.

61. "Great is my loneliness after the men—the Fianna of the Gael —of the arms (or weapons)." This sudden turn in the narrative of the old warrior-poet is singularly pathetic and beautiful. During the recital of "The Chase" he has lived again for a brief space among the Fianna, but now he has finished his story, and the thought that these times and men are gone for ever strikes him with overpowering sadness.
62. "And O cleric that does not love food," alluding to St. Patrick's severe asceticism, a kind of living that was entirely novel to Oisín and not at all to his taste.
63. This repetition of the opening line of the poem is the conventional ending of important lays in Irish.
64. "To Slieve Gullion of the level thirds or divisions," an epithet which probably referred to the level valleys around the mountain. Other versions have "ΝΑ ΜΙΑΝ ΠΕΡΘ," of the smooth roads, a description hardly applicable at the present day.

ΔΙΗΜΝΕΑΔΑ ΝΑ Ν-ΔΙΤΕΑΝΗ.

ΔΙΤΕΑΔ ΝΑ ΡΙΟΖ, Aileach of the Kings, now known as Greenan Ely, a conspicuous hill, surmounted by the stone cashel (shown in the illustration) a few miles from Derry City.

ΔΙΤΙΖ, of or belonging to Aileach; *gs.* of ΔΙΤΕΑΔ.

ΔΙΜΗΑΝ, now known as the Hill of Allen, Co. Kildare. It is traditionally said to have been the chief residence of **ΡΙΟΝΝ ΜΑC CUMAILL**.

ΔΕΑΝΝ ΕΛΦΑΙΗ, the Hill of Howth, north of Dublin Bay; Howth is a Norse name. The modern Ulster form of the Irish name is ΔΕΑΝΝ ΕΛΦΑΙΝ.

ΔΟΙΝΝ, the river Boyne.

CARRIAGH MACHAIGHE ROIR, Carrickmacross, a town in south of Co. Monaghan. Literally it means "the Rock of the plain of Ross."

CLUAIN DOUBAÍN, now Clondalkin, near Dublin. This is the site of the encampment of the Ultonians according to O'Curry, *Manners and Customs of the Ancient Irish*, vol. ii., p. 389. But in vol. iii., p. 310, where he again returns to this story, he says it was at CLUAIN DOUBAÍ, near Almhain (or Allen), the Ulstermen encamped. This is supported by O'Donovan in his *Three Fragments of Annals of Ireland*, and according to Lord Walter Fitzgerald this place, CLUAIN DOUBAÍ, is unidentified, no such place name being now in the vicinity of Almhain (see *Louth Archaeological Journal*, vol. i., No. 4).

Κοννοάιλ να Ρίοζ, now Old Connall, in the Co. Kildare (O'Curry).

Κουαίλζνε, the promontory that juts out between Carlingford Bay and Dundalk Bay, anglicised to Cooley. There is still a parish of that name, but the ancient district of Κουαίλζνε was much more extensive than the modern Cooley. It is from this place the name of the famous Irish epic, the Τάιν δό Κουαίλζνε, is derived.

Κύιζε Λαιζεαν, the province of Leinster.

Κύιζ' υλαό, the province of Ulster.

Κύιζε Κονναχτ, the province of Connacht.

Τούν Θεαλζαν (often written Τούν Θαλζαν), a remarkable dún or rath about a mile outside Dundalk, the traditional residence of Cuchulainn.

Τούν Σοδαίρκε, now Dunseverick, a celebrated stronghold of the Red Branch Knights on the Antrim Coast, near the Giant's Causeway.

Εαμάιν Μαάα, now the Navan fort (almost wholly obliterated) two miles outside Armagh.

Έιρεανν, of Ireland; *gs.* of Έιριε.

Έιριονν, Ireland; *ds.* of Έιριε.

Ινιρ Εοζάιν, now Innishowen, the peninsula between the Swilly and the Foyle.

Ινθερ Τυαίζ, the mouth of the river Bann (O'Curry). The editor of Sir Samuel Ferguson's *Lays of the Western Gael* says *ινθερ Τυαίζ* is the great strand of Dundalk Bay, but this appears to be wrong. This was one of the three great waves of Ireland, the Inbher Rory (Dundrum Bay, Co. Down) and the wave of Cliona, at Glendore Harbour, Co. Cork, being the other two.

Λαιζεαν, of Leinster (or rather Leinstermen); *gp.* of Λαιζιν, the inhabitants of Leinster.

Λεϊτ Ένιιν, Conn's Half, that is the northern half of Ireland, all north of a line drawn from Dublin to Galway.

Μαάαριε Ροιρ, the Plain of Ross, now a modern parish called Magheross.

Μεάε, Meath; the ancient Kingdom of Meath.

Μουιρτεριε, the plain of Louth, between Dundalk and the Boyne.

Όριζιάλλα, anglicised with Oriel, a district comprising the greater part of Louth, Armagh, and Monaghan.

Ράτ Κρυαάιν, now Rath Croghan, two miles north of Tulsk in Co. Roscommon, the ancient royal seat of the Kings of Connacht.

Ρορ να Ρίοζ, now Rosnaree, on the Boyne, between Drogheda and Slane.



ΣΙΔΘ ΦΥΑΙΟ, a mountain, once celebrated, near Newtownhamilton, Co. Armagh. It is very often in modern books identified as the Ferns Mountains in South Armagh, but this is quite erroneous.

ΣΙΔΘ ΞΟΥΣΙΝΝ, a very historic mountain in South Armagh, about six or seven miles from Dundalk.

ΣΙΔΘ ΣΥΙΘΕ ΛΑΪΖΕΑΝ, Mount Leinster.

ΣΡΑΪΟ ΘΑΙΤΕ ΗΪΙC ΘΥΑΦΗ, now Dundalk; *lit.* the Street of Baile Mac Buain. The older portion of the town nearest the sea was called ΤΡΑΪΞ ΘΑΙΤΕ or Baile's Strand, but from confusing the personal name θαίτε with θαίτε, a town, it is now called θαίτε ηα ΤΗΑΪΑ, and in English, Seatown.

ΣΥΙΤΕΑΪ, the Swilly.

ΤΕΑΪΑΪΡ, Tara, in Meath.

ΤΟΒΑΡΗ ΑΝ ΦΥΑΡΑΪΝ ΘΥΙΘΕ, the well of the Yellow Spring. This name is fictitious as far as the story is concerned, but it is the name of a well in Farney, and has been used here in the absence of any other name, partly to preserve it on account of its euphonious ring.

ΥΙΛΑΘ, of Ulster (or rather of the Ulstermen); *gp.* of υιλαθ, the inhabitants of Ulster.



## ῥΟCΛΟΙΗ.

IN this ῥοcλoίη the forms and meanings of the words given are those which occur in the context. And as the book will probably be used by young students, many of whom may have but a slender knowledge of grammar, the words are first explained literally, and then their grammatical connection with the stem-forms are pointed out. The following contractions are used :—*gs.* = genitive\* singular ; *vs.* = vocative singular ; *ds.* = dative singular ; *np.* = nominative plural ; *gp.* = genitive plural ; *dp.* = dative plural ; *pl.* = plural ; *sing.* = singular ; *a* = adjective ; *f.* = feminine ; *m.* = masculine ; *adv.* = adverb ; *v.* = verb ; *pp.* = past participle ; *indic.* = indicative mood ; *pass.* = passive voice ; *cond.* = conditional mood ; *comp.* = comparative ; *supr.* = superlative ; *vn.* = verbal noun ; *pt.* = perfect tense ; *per.* = perfect ; *fut.* = future ; *imp.* = imperative mood ; *hab.* = habitual tense.

### Α

**Αἰῶν,** *f.*, a river. **Αἰῶν** was originally a *dative* form, but it is now used as a *nom.* form with **αἰῶνε** or **αἰῶνε** as *gen.*

**Ακαίρεα,** *a.*, spiteful.

**Αναῖο** is a northern equivalent of **ύο**, *yon*, yonder.

**Αῶμα**, *m.*, of adoration ; *gs.* of **αῶμα**, adoration, worship.

**Αῶμα**, *m.*, cause ; used in the phrase **αἰ ἄν αῶμα ῖν**, for that cause, on that account.

**Αῶμα**, *m.*, the material or makings of anything ; **αῶμα ῖν**, the makings of a fire ; **αῶμα λέα**, the makings of a doctor, a medical student.

**Αῶμα**, *v.*, says ; *3rd sing.* of **αῶμα**, I say.

**Αῶμα**, *v.*, used say ; *3rd sing. imperfect* of **αῶμα**.

**Αῶμα**, *v.*, it will be said ; *pass. fut.* of **αῶμα**.

**Αῶμα**, *m.*, the act of burying, a burial ; *vn.* of **αῶμα**, I bury.

**Αῶμα**, *m.*, of timber ; *gs.* of **αῶμα**, timber.

**Αῶμα**, *m.*, adoration, worship.

**Αῶμα**, *v.*, I adore.

**Αῶμα**, *a.*, gay, lively ; a *plural* form of **αῶμα**.

**Αῶμα**, *f.*, the face ; the phrase **λε η-αῶμα** = for, in order to.

**Αῶμα**, *a.*, awful, terrible.

**Αῶμα**, *a.*, a *plural* form of **αῶμα**.

**Áiḡ, a.,** valiant.  
**Áimḡeóin, f.,** unwillingness; in phrase: *n-áimḡeóin*, in spite of.  
**Áimḡire, f.,** of time; *gs.* of *áimḡir*, time.  
**Áinḡoir, f.,** a maiden.  
**Áinmneada, m.,** names; *np.* of *áinm*, a name.  
**Áir, m.,** of slaughter; *gs.* of *áir*, slaughter.  
**Áircire, f.,** of a tryst or meeting; *gs.* of *áircir*, a meeting, a tryst.  
**Áirḡe, a.,** higher; *comp.* and *super.* form of *áirḡ*, high.  
**Áirḡe, f.,** care, heed, attention.  
**Áirḡeo, m.,** of money, of or made of silver; *gs.* of *áirḡeo*, silver, money.  
**Áirḡeḡte, a.,** special, particular.  
**Áirḡneil, m.,** *gs.* of *áirḡneal*, sitting up late at night, keeping up a late sitting. Outside Ulster the word is *áirḡneán*.  
**Áirḡeoireadaḡt, f.,** acting, jesting, playing pranks.  
**Áitḡioirḡa, m.,** a short way, a short cut.  
**Áitḡirt, to know, or recognise;** *vn.* of *áitḡirtim*, I recognise.  
**Áitḡeala, f.,** regret.  
**Áitḡeab, m.,** an abode, a habitation.  
**Áitḡuir, v.,** tell, relate; *imp.* of *áitḡuirim*.  
**Áitḡuir, f.,** act of telling, relating; *ḡ'áitḡuir ré*, he told or related; *ḡ'áitḡuireab, (it)* was related or told.

**Álpaḡ, a.,** hilly. The name "Alps" comes from the same root. *Álpaḡ* is a living word in Co. Armagh.  
**Áma, m.,** of time; *gs.* of *ám*.  
**Ámáin, a.,** only, single.  
**Ámáirc, m.,** look, sight, appearance. *Á ámáirc*, his appearance.  
**Ámḡairḡ, adv.,** thus.  
**Ámḡuir, m.,** doubt; *ḡan ámḡuir*, doubtless. Also spelled *ámḡar*.  
**Ánal, m.,** breath.  
**Ánam, m.,** life, soul.  
**Ánḡruite, m.,** of soup or broth; *gs.* of *ánḡruit*, broth.  
**Ánḡab, m.,** a storm.  
**Ánḡar, adv.,** motion towards you. A contracted form of *ó'n ḡar*, from some place outward or at a distance; but it originally meant from the west. This is the meaning in "*ḡaoi na Seirḡe.*"  
**Ánḡean, a.,** some. A northern equivalent of *éirḡin*. Sometimes written *inḡean*, &c., *éirḡinteadaḡt, &c.*  
**Ánoir, from the east.**  
**Án-uairḡib, f., dp.** of *án-uairḡe*, the mean people, plebeians.  
**Áoibḡear, m.,** delight, pleasure; more particularly from external objects or causes.  
**Áol, m.,** lime.  
**Áonaḡ, m.,** a fair, but in olden times it meant simply an assembly or meeting. Irish people often say even in

F

English "a great fair of people."  
**ἄσπαστος**, *m.*, singleness, one person alone. Probably a cut down form of ἄσπαστος, one man, hence one person.  
**ἀσπαστος**, *m.*, slaughter.  
**ἀσπαστος**, *m.*, a charioteer, a page.  
**ἀσπαστος**, together; οὐτὰ ἀσπαστος, on them both at once.  
**ἀσπαστος**, *a.*, high; in phrase, ὄρη ἀσπαστος, loudly, on high.  
**ἀσπαστος-ξυλόμας**, *a.*, loud-voiced.  
**ἀσπαστος-ῥίος**, *m.*, of the high king; *gs.* of ἀσπαστος-ῥίος, the high king who reigned, or claimed to reign, over the whole island.  
**ἀσπαστος**, *f.*, plunder, robbery, destruction.  
**ἀσπαστος**, *f.* (also ἀσπαστος), *gs.* of ἀσπαστος.  
**ἀσπαστος**, *m.*, an army; also a weapon of war.  
**ἀσπαστος**, *m.*, arms; *ἀφ.* of ἀσπαστος, a weapon.  
**ἀσπαστος**, *m.*, of a battlefield; *gs.* of ἀσπαστος, a plain of slaughter, a battlefield.  
**ἀσπαστος**, *f.*, telling, relating; *ds.* of ἀσπαστος, relating.  
**ἀσπαστος**, *m.*, a dwelling.  
**ἀσπαστος**, *m.*, a journey.  
**ἀσπαστος**, *m.*, of a journey; *gs.* of ἀσπαστος.  
**ἀσπαστος**, *m.*, of (his, her, &c.) father; *gs.* of ἀσπαστος, father.  
**ἀσπαστος**, *m.*, joy, gladness.  
**ἀσπαστος**, *a.*, joyful, glad.

**ἀσπαστος**, *f.*, a request, an appeal, a petition.  
**ἀσπαστος**, *m.*, a resounding; reverberations.  
**ἀσπαστος**, *m.*, a change.

## D

**δα**, *v.*, was, or would be; the *per. indic.* and *cond.* of ἵσθαι.  
**δα**, *m.*, a crowd of people.  
**δα**, *m.*, boats; *np.* of δάσ.  
**δα**, *a.*, white; *gs.* of δάσ, white.  
**δα**, *v.*, was taken, or was lopped off; *per. pass.* of δάσ.  
**δα**, I take by force; cut, lop off, meddle with.  
**δα**, *v.*, would take; *cond.* of δάσ.  
**δα**, *v.*, will take or meddle with; *fut. indic.* of δάσ.  
**δα**, *v.*, would be taken; *cond. pass.* of δάσ.  
**δα**, *f.*, queens; *np.* of δάσ, a queen.  
**δα**, *m.*, in phrase, δάσ δάσ, connected with.  
**δα**, *v.*, taken, won; *pp.* of δάσ.  
**δα**, *f.*, of a widow; *gs.* of δάσ, a widow.  
**δα**, *m.*, of death; *gs.* of δάσ.  
**δα**, *m.*, a spot; in the phrase δάσ δάσ, on the spot, immediately.  
**δα**, *m.*, a member of the body.  
**δα**, *m.*, limbs, members; *ἀφ.* of δάσ.

βαλλ-έριτ, *m.*, a trembling all over; *lit.*, a limb-shivering.

βαν, *f.*, of women; *gp.* of βεαν.

βαν-πλατα, *f.*, princesses; *np.* of βαν-πλατ, a princess.

βανναριθε, *m.*, bail, security; in the well-known phrase, 'μιρε μο βανναριθε, I'll go bail.

βάνταιθ, *m.*, plains, meadow pastures, lea lands; *dp.* of βάν, a plain, &c.

βάριας, *m.*, to-morrow; ι μβάριας, to-morrow; μαριον λά αρι να βάριας, to-morrow morning.

βάριο, *m.*, of bards; *gp.* of βάριο, a poet, a bard.

βάριαςτ, *f.*, bardism, poetry.

βάριαιθ, *m.*, bards; *dp.* of βάριο.

βάριαιθσεατ, *f.*, excessiveness, a surplus, an overflowing.

βαρημαθια, *f.*, an opinion.

βέαθ, *v.*, would be; *cond. indic.* of ιρ.

βεαζα, *a.*, *pl.* of βεαζ, little.

βεαζάν, *m.*, a little, a few, a small quantity.

βεαζιας, *adv.*, almost, nearly.

βεαλας, *m.*, the way, the road.

βεανν, *f.*, a mountain peak, a crest; *gp.*, *id.*

βεανναιθ, *f.*, peaks; *dp.* of βεανν.

βεανναςτα, *f.*, of a blessing; *gs.* of βεανναςτ, a blessing.

βεαρραιθ (μέ σο), *v.*, I'll give to; *fut. indic.* of βειριμ or σο-βειριμ, I give.

βεαρραιθ (μέ τε), *v.*, I'll bring with; *fut. indic.* of βειριμ. With the prep. τε following

this verb means "taking," "bringing"; but when followed by σο it means "giving."

βεαρραι, *v.*, who'll bring; *rel. fut.* form of βειριμ. I bring, give.

βεάρτα, *v.*, you would give; α' mβεαρτα, would you give or bring; *2nd sing. cond.* of βειριμ, I give. Also βεάρπα. βεαρ, will be; *rel. fut.* of ατά. βεαταθ, *f.*, of life; *gs.* of βεατα, life.

βεατιζεαρ, *v.* (who) feeds; *rel. pr.* of βεατιζιμ, I feed.

βείς, *f.*, a shout; *ds.* of βείς, a shout, a yell.

βείσεαδα, *f.*, shouts, yells; *np.* of βείς.

βείςφιζ, *f.* (αζ β.), yelling, shouting; really a *dative* form of the verbal noun βείςφρας, yelling, shouting.

βείριμιο, *v.*, we will be; *fut. indic. 1st pl.* of ατά.

βείτε, *m.*, a meal of food.

βειρ, *v.*, brings; σο βειρ μέ ι βρείν, that brings me in (to) pain.

βειρ, *v.*, preceded by α, (who) give.

βειρεαθ, *v.*, used take. Τριύρι ζριον σο βειρεαθ βυαθ, a pleasant trio who were accustomed to take victory.

βειρεαρ, *v.*, preceded by α, (who) gives.

βειριμ, *v.* (also σο-βειριμ), I give.

**Βειρε**, *f.*, two persons, a pair.

In Donegal **βειρε** is used of things as well as of people.

**Βειτ**, *v.*, to be; *verbal noun* of **ατάιμ**.

**Βειτεαδ**, *m.*, a beast.

**Βεουδ**, *a.*, with **ζο**, lively, actively.

**βεολ**, *m.*, the mouth; a poetical form of **βέαλ** used for the sake of assonance.

**βιαούταδ**, *m.*, a public victualler, a hospitaller. This was a public functionary in ancient Ireland, one of whom was in each cantred or district. He was given free land on condition that he kept an open house of entertainment for travellers and others.

**βιαούτιζ**, *m.*, of or belonging to a hospitaller; *gs.* of **βιαούταδ**.

**βιού**, *m.*, of food; *gs.* of **βιαού**, food.

**βιζ**, *a.*, little; *ds. fem.* of **βεαζ**.

**βιννε**, *a.*, *comp.* and *supr.* form of **βινν**, sweet, melodious. **Αν ceol ba βιννε**, the music that was most sweet.

**βιού**, *v.*, let it be; *3rd sing. imp.* of **ατάιμ**.

**βιού**, *v.*, used to be; *imperfect* of **ατάιμ**.

**βιουαη**, *v.*, they were; *3rd pl. indic.* of **ατάιμ**.

**βιωμαη**, *v.*, we were; *1st pl. per. indic.* of **ατάιμ**.

**βιονν**, *v.*, does be; *habitual present* of **ατάιμ**. With the

negative **εα** it often has a future meaning. **εα βιονν** = **νι βειού**, will not be.

**βιοράν**, *m.*, a pin.

**βιορ**, *v.* (preceded by relative **α**), (who) does be; *present rel.* form of **ατάιμ**.

**βιριυζαού**, *m.*, improving, getting better from illness.

**βιλιάιτ**, *a.*, flowery, beautiful; **α βεαν βιλιάιτ**, O beautiful woman; **μαη αν μβιλιάιτ**, like the flower.

**βιλαρφαιην**, *v.*, I would taste; *1st sing. cond.* of **βιλαραιμ**, I taste.

**βλιαούαιη**, *f.*, a year.

**βόριμη**, *f.*, of a tax or tribute; *gs.* of **βόραμα**, a tax. **βόραμα λαιζεαν**, the Leinster Tribute. **βόριμη** is now pronounced **βόριμη**.

**βορ**, *f.*, the palm of the hand; **να μβορ μείού**, of the fair palms.

**βοτάν**, *m.*, a hut, a cabin.

**βρατ**, *m.*, a clock.

**βραεααιζ**, *v.*, grew speckled; applied to the day it means "dawned."

**βραέαζ**, *f.*, a lie.

**βραεζ**, *a.*, fine, brave; **βαιελε βραεζ**, a "brave" crowd, *i.e.*, a fairly large number of persons. Preceded by **ζο** it means finely, bravely.

**βραέζαδ**, *a.*, false, lying, given to lies.

**βραετναιζ**, *v.*, gazed, looked intently on, examined.

**Ῥραετνξάθ**, *m.*, examining, gazing on; *vn.* of **Ῥραετνωξίμ**, I gaze on, &c.

**Ῥρείρ**, *f.*, an increase, addition; **Ῥρείρ ἄσυρ** *m*ile, more than a mile, or "a mile and a bit," as it is generally expressed in English.

**Ῥρείτ**, to take, seize on; *vn.* of **Ῥερίμ**, I bear, take, carry away.

**Ῥρείτεάμνα**, *m.*, judges; *np.* of **Ῥρείτεάμ**, a judge.

**Ῥρείτεάμναιδ**, *m.*, judges; *dp.* of **Ῥρείτεάμ**, a judge.

**Ῥρείτεάμναρ**, *m.*, judgment, verdict.

**Ῥραεταρ**, *m.* and *f.*, a word.

**Ῥρίσεός**, *f.*, a bride.

**Ῥρίσεόξ**, *f.*, *ds.* of **Ῥρίσεός**.

**Ῥρίξ**, *f.*, power, strength, vigour; **ξαν Ῥρίξ**, helpless.

**Ῥριρεάθ**, *m.*, a breaking; *vn.* of **Ῥριριμ**, I break, shatter.

**Ῥριρεάθ**, *v.*, was broken; *pp.* of **Ῥριριμ**, I break.

**Ῥρεόιόττε**, *a.*, sick, ailing.

**Ῥρόσ**, *m.*, proud joy, arrogant delight.

**Ῥρολλάδ**, *m.*, the breast, the bosom.

**Ῥρόν**, *m.*, sorrow; **ῤά Ῥρόν**, in sorrow.

**Ῥρόν**, *m.*, of sorrow; *gs.* of **Ῥρόν**, sorrow.

**Ῥροινν**, *f.*, the womb, but here means the depths of the ocean; *ds.* of **Ῥρί**. Like most words of this declension the *dative* form,

**Ῥροινν**, is now generally used as a nominative.

**Ῥροιννωείρξε**, *f.*, of a robin; *gs.* of **Ῥροιννωεαίρξ**, a Donegal word for robin. In Antrim the form is **Ῥροιννωεαίρξάν** (**ῤε ριϭ νέλλ**). **Σπιρσεός** is the more usual word.

**Ῥρολλαιξ**, *m.*, of or belonging to the breast; *gs.* of **Ῥρολλάδ**, the breast, the bosom.

**Ῥρόνάδ**, *a.*, sorrowful; **ξο Ῥρόνάδ**, sorrowfully.

**Ῥριμáδ**, *m.*, the brink or edge.

**Ῥρίξάθ**, *f.*, act of bruising or crushing; *vn.* of **Ῥρίξίμ**, I bruise.

**Ῥριϭ**, *m.*, badges; *np.* of **Ῥριϭ**, a badger.

**Ῥρίμσεάμαιτ**, *a.*, brutish, brute-like; **ξο Ῥ.**, brutally.

**Ῥριρσεαν**, *f.*, a crew, a company, a troop.

**Ῥριρσίον**, *f.*, a fairy palace; also a castle, a royal residence; *ds.* of **Ῥριρσίεαν**.

**Ῥριρνεαλλ**, *f.*, of the maidens; *gp.* of **Ῥριρνεαλλ**, a comely maiden; *lit.* **Ῥριρινν-ξεατ**, a white-bosomed (maiden).

**Ῥριρνεαλλα**, *f.*, fair maidens; *np.* of **Ῥριρνεαλλ**.

**Ῥριρτ**, *v.*, boiled, cooked; *pt.* of **Ῥριρτίμ**, I boil, I cook.

**Ῥριρτ**, *f.*, act of boiling or cooking; *vn.* of **Ῥριρτίμ**, I boil, I cook.

**Ῥραδάλλ**, *m.*, a bugle-horn, a trumpet.

**Βυαθαλλόηρι**, *m.*, trumpeters; *np.* of βυαθαλλόηρ, a trumpeter.  
**Βυαυό**, *f.*, victory, conquest.  
**Βυαυόδαρητα**, *a.*, troubled, annoyed; *pp.* of βυαυόρημ, I trouble, vex, annoy.  
**Βυαυιλ**, *v.*, struck. beat; *pt.* of βυαυιλμ, I beat, I strike.  
**Βυαν-έτατα**, *m.*, standing battalions; *np.* of βυαν-έτατ, a standing battalion, a battalion of professional soldiers.  
**Βυιγε**, *f.*, softness; formed from βος, soft.  
**Βυιτε**, *f.*, madness, frenzy. In phrase δη βυιτε, mad, frantic.  
**Βυιλλε**, *m.*, a blow, a stroke.  
**Βυν**, *m.*, origin, foot, base. In phrase δη βυν, on foot, established.  
**Βυναυό**, *m.*, the family, fold, or people of a house.

## C

**Ćá**, where.  
**Ćá**, not; the northern equivalent of the negative particle ní.  
**Ćác**, everyone, all in general, all present.  
**Ćáic**, of all present; *gs.* of ćác.  
**Ćαιρηεάμ**, *m.*, friendship.  
**Ćáιλ**, *f.*, reputation, fame.  
**Ćáιλλεαυό**, *v.*, was lost; *per. pass.* of ćáιλλμ, I lose.  
**Ćáιμ**, *f.*, a tax, a tribute.  
**Ćáιμτε**, *f.*, of talk; *gs.* of ćáιμτ, talk.  
**Ćáιμρε**, *f.*, respite, delay.  
**Ćáιμρε**, *m.* and *f.* friends; *np.* of ćáιμ or ćáιμαι, a friend.  
**Ćáιμρεαδαρ**, *m.*, friendship.  
**Ćáιμριυό**, *dp.* of ćáιμ, a friend.

**ĆαιρηεαĆ**, *a.* (also written ćáιρηεαĆεαĆ), rocky, abounding in rocks.  
**Ćáιτ**, *v.*, spend; *pt.* of ćáιτμ, I spend, use up, throw away, &c.  
**Ćáιτεάμ**, *m.*, act of throwing.  
**Ćáιτετε**, *v.*, spent, worn out, hence fatigued; *pp.* of ćáιτμ.  
**Ćáιμα**, *a.*, brave.  
**ĆáιμαĆετ**, *f.*, bravery.  
**Ćáμπα**, *m.*, a camp.  
**Ćán**, not = ní; the negative particle ćá becomes ćán before a vowel or an initial ϑ.  
**Ćán**, *v.* sing, chant, recite, say; *ná* ćán ζό, don't recite a lie.  
**Ćánαμαρ**, *v.*, we recited or told; *ní*ορ ćánαμαρ αν ϑιανν ζό, we, the Fenians, never told a lie.  
**Ćáοιτε**, *m.*, "the smalls"; *np.* of ćáοι, the smaller or narrower part, particularly of the human body. *ná* ćúιζ ćáοιτε = the five smalls, that is the two ankles, the two wrists, and the neck.  
**Ćáοιμ**, *a.*, gentle, mild; *vs.* of ćáοιμ.  
**Ćáοιμ**, *a.*, mild, fine.  
**Ćáοιμ**, *v.*, cried, wept; *pt.* of ćáοιμμ, I weep, I cry.  
**Ćáοιμτε**, *m.*, of crying or lamentation; *gs.* of ćáοιμεαυό, mourning, lamenting, crying.  
**Ćáοις**, *a.*, fine, slender.  
**Ćáοις**, *a.*, fine, slender; a plural form of ćáοις.



ΒΑΘΝΑΔ, *m.*, moss.

ΒΑΟΡΙ, *f.*, the rowan berry, a berry in general; ΒΑΤ ΝΑ ΖΣΑΟΡΙ, the colour of the berries, bright red.

ΒΑΟΡΑ, *f.*, a sheep.

ΒΑΡΑΛΛ, *m.*, a horse; *gp. id.*

ΒΑΡΑΙΟ, *f.*, a friend; *ds. of ΒΑΡΑ,* but now often used as *nom.* and *voc.*

ΒΑΡΒΑΘΟΡΙ, *m.*, a charioteer.

ΒΑΡΒΑΙΟ, *m.*, chariots; *np. of ΒΑΡΒΑΟ,* a coach, a chariot.

ΒΑΡΗ, *m.*, a heap or pile of anything, but more especially applied to the conical heaps of stones erected, generally on hill and mountain tops, over the graves of their illustrious dead, by the ancient Irish.

ΒΑΡΤΑΝΝΑΔ, *a.*, friendly.

ΒΑΡ, *m.*, a case, a cause.

ΒΑΡ, *v.*, an idiomatic use of ΒΑΡ, twist, with the meaning meet; ΒΑΡ ΔΙΗ = meet him.

ΒΑΡ, *v.*, met; *pl. of ΒΑΡΑΙΟ,* I meet.

ΒΑΡΑΘ, *m.*, act of meeting, to meet.

ΒΑΤΑ, *m.*, of or belonging to a battle; *gs. of ΒΑΤ,* a battle, ΒΕΔΗ ΒΑΤΑ, a professional soldier. ΝΑ ΖΣΑΤ, of the battles.

ΒΕ = ΖΥΘ, however, notwithstanding, although.

ΒΕΔΑΤΗ, either; ΒΕΔΑΤΗ ΔΑΔ, one of them, either of them.

ΒΕΔΟ, *m.*, leave, permission.

ΒΕΔΟ, *m.*, a hundred.

ΒΕΔΟΥΑ, *m.*, hundreds; *np. of ΒΕΔΟ.*

ΒΕΑΝΖΑΙ, *v.*, tied; *pl. of ΒΕΑΝΖΑΙΟ,* I tie, I bind.

ΒΕΑΝΖΑΙΤΕ, *v.*, tied, bound, fastened; *pp. of ΒΕΑΝΖΑΙΟ.*

ΒΕΑΝΝ-ΑΘΔΙΡΤ, *f.*, a pillow.

ΒΕΑΝΝΑΙΡΕΔΑΤ, *f.*, the act of leading, driving. It is formed thus—ΒΕΑΝΝ, the head; ΒΕΑΝΝΑΙΡΕ, one who leads or guides an animal by the head; ΒΕΑΝΝΑΙΡΕΔΑΤ, the act of leading or guiding by the head.

ΒΕΑΝΝΤΑΡΗ, *m.*, a cantred, a district.

ΒΕΑΡΗ, *m.*, a corner, an angle.

ΒΕΑΡΗΘΖΑΙΘ, *f.*, corners; *dp. of ΒΕΑΡΗΘΖ,* a corner.

ΒΕΙΤΕ, *f.*, a companion, mate, or spouse; *te ΒΕΙΤΕ* = together with, along with.

ΒΕΙΛΛ, *f.*, sense; *ds. of ΒΙΑΛΛ,* sense.

ΒΕΙΝ, in phrase, ι ΖΣΕΙΝ, far away, far off.

ΒΕΙΡΤΛΙΝ, *m.*, a "clew" or ball of yarn.

ΒΕΙΤΗΡΕ, want, need, deficiency; used in phrase Δ ΒΕΙΤΗΡΕ ΟΥΤ = ΟΟ ΒΕΙΤΗΡΕ ΟΥΤ. ΒΑΙΘΕ ΤΑ Δ ΒΕΙΤΗΡΕ ΟΥΤ? What do you want?

ΒΕΙΤΗΡΕ, four.

ΒΕΟΛΤΟΡΙ, *m.*, a musician.

ΒΕΟΙ, *m.*, of music; *gs. of ΒΕΟΛ,* music.

ΒΙΑΛΛ, *f.*, the meaning or sense of a thing.

- Clan**, distant; **πίον clan υαό**, (it) was not far from him.  
**Cibé**, whatever.  
**Cill**, *f.*, a church.  
**Cinneamain**, *f.*, lot, fate, destiny.  
**Cinntce**, *a.*, certain, sure; **ḡo cinntce**, certainly.  
**Cíocraó**, *a.*, hungry, ravenously.  
**Cionnur**, *adv.*, how, in what manner.  
**Ciorraó**, *m.*, the act of cutting, maiming, mutilating.  
**Cirt**, *a.*, right, just; *gs.* of **ceairt**.  
**Cíúin**, *a.*, calm, quiet; **ḡo cíúin**, quietly.  
**Cúineap**, *m.*, calmness, quietness, tranquility.  
**Ceáoraeáct**, *f.*, cowardice.  
**Claíóe**, *m.*, a fence.  
**Claíóim**, *m.*, of a sword; *gs.* of **cláíóeam**, a sword.  
**Clann**, *f.*, children; *ds.* of **clann**, children.  
**Cláirinneáct**, *m.*, a cripple, a dwarf.  
**Clampar**, *m.*, noisy talk, confusion.  
**Claoróte**, *v.*, worn out, fatigued, fagged.  
**Cláirre**, *f.*, of a harp; *gs.* of **cláirreáct**, a harp.  
**Cleáctuzáó**, *m.*, act of practising.  
**Cleáctuirge**, *v.*, practised, accustomed to; *pp.* of **cleáctuirim**, I practice.  
**Cleámnap**, *m.*, marriage affinity, a "match," alliance of marriage.  
**Cleap**, *m.*, a trick.  
**Cleapa**, *m.*, tricks; *np.* of **cleap**.  
**Cléir**, *f.*, clergy (collectively).  
**Cléirig**, *m.*, a cleric; *voc. sing.* of **cléirreáct**, a cleric, a clergyman, a clerk.  
**Clí**, left handed.  
**Clíab**, *m.*, the breast, the chest.  
**Clir**, *v.*, startled, frightened; *pt.* of **clirim**, I start up, I frighten.  
**Cliréáó**, *v.*, frightened, or surprised; *per. pass.* of **clirim**.  
**Clirte**, *v.*, frightened; *pp.* of **clirim**.  
**Clirte**, *a.*, expert, skilled.  
**Clirteáct**, *f.*, skill, dexterity, expertness.  
**Clirteácta**, *f.*, of skill; *gs.* of **clirteáct**.  
**Clíú**, *f.*, fame, renown.  
**Clúiteáct**, *a.*, famous, well-known.  
**Clóirín**, *vn.*, act of hearing; *vn.* of **clúimim** or **ro-clúimim**, I hear.  
**Clúain**, *f.*, a meadow.  
**Clúam**, *f.*, a trick, a deception.  
**Clúaraid**, *f.*, ears; *dp.* of **clúar**, an ear.  
**Clúice**, *m.*, games, funeral games.  
**Clúro**, *f.*, a corner, an angle.  
**Clúineáó**, *v.*, was heard; *per. pass.* of **clúimim**, I hear.  
**Clúinreáó**, *v.*, you would hear; *2nd per. sing. cond.* of **clúimim**.

**Κνάμη, m.**, of a bone; *gs.* of κνάμη, a bone.  
**Κνάμα, f.**, bones; *np.* of κνάμη.  
**Κνεαρ, m.**, the skin.  
**Κνιτάιλ, un.**, the act of knitting.  
**Κνωκ, m.**, of a hill; *gs.* of κνωκ, a hill.  
**Κοκάλλ, m.**, a cloak, a mantle.  
**Κουα, f.**, of a share or portion; *gs.* of κουσ, a share.  
**Κουλατό, m.**, sleep.  
**Κούλουξ, v.**, slept; *pl.* of κούλουξιμ, I sleep.  
**Κοζαρό, m.**, of war; *gs.* of κοζαρό, war.  
**Κοζαρηαιξ, f.**, whispering; *ds.* of κοζαρηαδ, whispering.  
**Κόζυριόε, pl.** medicine, drugs. Also written κοζυριόε.  
**Κοιόε, ever** in the future; in phrase Δ κοιόε, for ever in the future.  
**Κοιλλεατό, f.**, of a wood or grove; *gs.* of κοιλλ, a wood.  
**Κοιλλε, f.**, woods; *np.* of κοιλλ.  
**Κοιμ, f.**, in phrase ρά κοιμ, underhand, secretly. Κοιμ means a skirt, a covering; so that a thing done, ρά κοιμ, is something done under cover, hence secretly.  
**Κοιμξτεαδ, m.**, a stranger; pronounced in two syllables, like κοιμεαδ, in Ulster.  
**Κοιμξτιξ, m.**, of a stranger; *gs.* of κοιμξτεαδ.  
**Κοιμλιονάτο, m.**, act of fulfilling, accomplishment.  
**Κοιμ, f., ds.** and dual form of

κού, a hound. Δ ούα κοιμ, his two hounds.  
**Κοιμφειρξορι, m.**, the twilight. Also pronounced κοιμεφειρταη and κοιμφειρτε in parts of Ulster. The older form of the word was simply φειρξορι.  
**Κοιμ, f.**, a crime.  
**Κοιμ, a.**, right, just, honest.  
**Κοιμτε, m.**, a caldron or large boiler.  
**Κοιμξείμ, m.**, a footstep. A more peculiarly northern word is κοιμξπειαν.  
**Κοιμξείμνιξ, v.**, stepped, walked; *pl.* of κοιμξείμνιξιμ, I step, pace, walk.  
**Κοιμριόε, m.**, a foot-walker, a pedestrian.  
**Κοιμξτεανν, a.**, general, common, ordinary,  
**Κοιμνιμ, f.**, a living body; *ds.* of κοιμνιμ, a body.  
**Κοιμ, m.**, the waist.  
**Κοιμνιμ, f.**, presence; 'να κοιμνιμ, in his presence.  
**Κοιμνιμδα, m.**, a successor to an office, not necessarily, the next or immediate successor.  
**Κοιμνιμδα Κοιμνιμνιμ, one** of the successors of Κοιμνιμνιμ.  
**Κοιμνιμδα, m.**, a sign, a token.  
**Κοιμνιμνιμ, m.**, of a fight or combat; *gs.* of κοιμνιμνιμ.  
**Κοιμνιμνιμ, m.**, a fight, a combat.  
**Κοιμνιμνιμ, f.**, a dwelling, a habitation.  
**Κοιμνιμνιμ, v.**, dwelt, lived,

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- resided; *pt.* of **comnuíxim**, I dwell, reside in.
- Cómnuirde**, in phrase **í gcómnuirde**, always, yet, still, unceasingly. **Δξ ól ríona Δξur meada í gcómnuirde**, drinking wine and mead still. In South Ulster the *o* is pronounced long in this phrase, but short in the *verb* **comnuígeann**, dwells.
- Comórtar**, *m.*, comparison. **í gcómórtar le**, in comparison with.
- Companac**, *m.*, a companion.
- Cómha**, *f.*, a large box or chest, an "ark."
- Cómhad**, *m.*, a contest, a combat, a fight.
- Cómhadic**, *m.*, of a fight; *gs.* of **cómhad**.
- Comuifanacat**, *f.*, neighbourhood, vicinity.
- Con**, *f.*, of a hound; *gs.* of **cú**, a hound.
- Conairt**, *f.*, a pack of hounds.
- Conzbaílt**, *f.*, act of keeping or holding; *vn.* of **conzbuíxim**, I keep.
- Conzbuíz**, *v.*, kept, held; *pt.* of **conzbuíxim**, I keep or hold.
- Conzbuígead**, *v.*, was kept or held; *per. pass.* of **conzbuíxim**.
- Conradac**, *a.*, stormy, raging, tempestuous.
- Conzhaná**, *m.*, of help or succour; *gs.* of **conzhaná**, help.
- Connacatáiz**, *m.*, Connachtmen; *np.* (and also *gs.*) of **Connacatac**.
- Connacatac**, *m.*, a Connachtman.
- Conrporio**, *f.*, a dispute, a controversy.
- Conrporioe**, *f.*, of dispute; *gs.* of **conrporio**.
- Contadairt**, *f.*, danger.
- Cor**, *m.*, a move, a stir, a twist.
- Corcair**, *a.*, purple.
- Corcaire**, *f.*, of purple; *gs.* of **corcair**.
- Corin**, *m.*, a goblet.
- Coróin**, *f.*, a crown.
- Corr**, *a.*, odd, peculiar, occasional; **corr úine**, an occasional person.
- Corruizad**, *m.*, act of stirring, moving; *vn.* of **corruíxim**, I move, I stir.
- Corrad**, *m.*, a bog.
- Coraid**, *f.*, feet; *dp.* of **cor**, a foot.
- Corairt**, *f.*, defence, defending, protecting.
- Coranta**, *f.*, of protection, or of defence; *gs.* of **corairt**. **Sciad coranta**, a shield of protection.
- Coramladat**, *f.*, appearance.
- Crann-caoil**, *a.*, slender-handled.
- Cráirde**, *v.*, tormented, troubled; *pp.* of **cráidaim**, I torment, trouble, annoy.
- Cráit**, *v.*, shook; *pt.* of **cráitim**, I shake.
- Cruid**, *f.*, a branch; *ds.* of **cruid**, a branch. **An Cruid Ruad**, was the celebrated

- military body of ancient Ulster.
- Срαιοιρεάδ, f.**, a spear.
- Срαιοιρξ, f.**, *ds.* of срαιοιρεάδ.
- Срαιοιρξε, f.**, of a spear; *gs.* of срαιοιρεάδ.
- Срεад, f.**, plunder, booty, spoil;
- Срεадтад, a.**, wounded.
- Срреісe, f.**, of plunder or spoil; *gs.* of срреад.
- Срреіо, v.**, believe; *impr. 2nd sing.* of срреіоіт, I believe.
- Срреіо, v.**, believe; *pt.* of срреіоіт, I believe.
- Срреіоρεар, v.**, they shall or will be believed; *pass. fut.* of срреіоіт.
- Срреат, m.**, a carcase, a body.
- Срріос, f.**, a territory, a kingdom.
- Срріоснуйсe, v.**, finished, completed; *pp.* of срріоснуйсім, I finish.
- Срріоn, a.**, withered, sapless, old, worn-out.
- Срріор, m.**, a belt.
- Срріоісnоb, m.**, skins; *dp.* of срріоісeаnn, a skin, a hide.
- Срріоісe, m.**, hearts; *np.* of срріоісe, a heart.
- Срріом, v.**, stooped, bowed down; *pt.* of срріомаіт, I stoop, I bend down.
- Срріуnn, a.**, round, full, complete.
- Срріуnnиrεаmаrи, v.**, we gathered or collected; *1st pl. indic.* of срріуnnиrεім, I collect.
- Срріуісe, f.**, of a harp; *gs.* of срріуіс, a harp.
- Срріуісb, f.**, harps; *dp.* of срріуіс.
- Срріуіс, m.**, shape, appearance, figure; rεаn срріуіс, shapeless, not having the proper or natural shape.
- Срріуісrεаb, m.**, a proof, a demonstration.
- Срріуіс, f.**, a goblet; nа rεуас n-оіrи, of the golden goblets.
- Срріуіс, f.**, a curl or tress of hair; nа rεуас n-оіrи, of the golden ringlets or tresses.
- Срріуіс, v.**, went; *pt.* of тeіrіоіт, I go.
- Срріуісe, f.**, a pole, a stake.
- Срріуіс, f.**, a visit; ар срріуіс, on a visit.
- Срріуіс, v.**, heard; *dep. pt.* of cluіnnіт, I hear.
- Срріуіс, v.**, we heard; *1st pl. pt.* of cluіnnіт, I hear.
- Срріуісrεаb, m.**, searching, seeking, *vn.* of cуарріуісім, I search, I seek.
- Срріуіс, v.**, searched; *pt.* of cуарріуісім, I search.
- Срріуіс, m.**, froth, foam.
- Срріуіс, f.**, a share, a part.
- Срріуісeасa, f.**, a company, company.
- Срріуіс, to,** towards; more usually in South Ulster cуіrε. Before the personal pronoun а, n is inserted after cуіrε. Cуіrε n-а cуірeас féin, to his own chief.
- Срріуіс, five;** рá cуіс, five times.
- Срріуіс, f.**, a province, but literally a fifth.

- Cúigíob**, *f.*, provinces; *dp.* of **cúige**.
- Cúimne**, *f.*, memory; **cúim ré** ; **zscúimne nó**, he reminded him.
- Cúimre**, in phrase **ar cúimre**, beyond bounds, extraordinary, unusual.
- Cúim**, *v.*, put, sent; *pl.* of **cúimim**, I put, I send.
- Cúimeadó**, *m.*, an invitation.
- Cúimreamar**, *v.*, we put; *1st pl. pl.* of **cúimim**, I put.
- Cúimfeadó**, *v.*, would put; *cond. 3rd per. sing.* of **cúimim**, I put.
- Cúimfiró**, *v.*, will put; **mar zscúimfiró** **zúille**, unless **zúille** will put.
- Cúimfinn**, *v.*, I would put; *cond. 1st per. sing.* of **cúimim**.
- Cúimreanna**, *f.*, courts; *np.* of **cúimre**, a court.
- Cúir**, *f.*, a cause, a matter, an affair.
- Cúimreádaib**, *m.*, reeds (for playing music); *dp.* of **cúimre**.
- Cúirle**, *f.*, a vein, the throb or pulse of a vein or artery. **Δ éoróe zan cúirle**, his heart (was) without pulsations.
- Cúirleannaib**, *f.*, veins; *dp.* of **cúirle**, a vein.
- Cúirne**, *m.*, bitter cold, frost.
- Cúl**, *m.*, the hair hanging down the back.
- Culaic**, *m.* and *f.*, a suit, a dress.
- Cum**, *v.*, composed (as verses, songs); *pl.* of **cumaim**, I compose, frame, form.
- Cúma**, *m.*, grief, sorrow; **mo cúma**, my grief.
- Cúmaic**, *a.*, sorrowful, lonely, pensive.
- Cúmaicct**, *f.*, power, strength.
- Cumaó**, *m.*, act of composing (songs). &c.), forming, framing.
- Cúmaíl**, *m.*, rewards, fines; *np.* of **cúmaíl**.
- Cumann**, *m.*, affection, love.
- Cuntair**, *m.*, of an account; *gs.* of **cuntair**, an account.
- Curaó**, *m.*, a knight, a champion.
- Curaódaib**, *m.*, knights, champions; *dp.* of **curaó**.
- Cúram**, *m.*, care, the persons or things of which we have the charge.
- Cúramaic**, *a.* careful, cautious. **zso cúramaic**, carefully.
- Curta**, *m.*, of burial; *gs.* of **cur**, to bury. **Ráe curta**, a burial mound.

## O

- O'a**, a contraction of **oo a**, to or for his, her, etc. Also **oo a**, on which; **lá oá maímaimne**, a day on which we were, etc.
- Oáil**, *f.*, a meeting, a convention. **Ar a noáil**, all assembled together. **Cúimim i' oo oáilre**, I order or require you.
- Oaingean**, *a.*, strong, firm; *pron.* **oaingean** in Ulster.

Θαιμίμδ, in earnest, for certain.

Θάν, *m.*, lot, fate, destiny; ἰ νόσθ, in fate, predestined.

Θαναμῶα, *a.*, cruel, brutish; ζο θαναμῶα, brutally.

Θάντα, *m.*, poems; *pl.* of θάν, a song, a poem.

Θαοιη, people, persons; *pl.* of θοιη, a person.

Θαοηα, *a.*, human; also written θαοηηα.

Θαη, equivalent to "by" in oaths or affirmations; θαη ηα βείτέ α αῶηαιη, by the Gods I adore.

Θαηά, *f.*, an oak.

Θ'άηουζ, *v.*, a contraction of θο άηουζ, raised up; *pl.* of άηουζηη, I raise or lift up.

Θάηέαζ, twelve persons; a contraction of θά ηεαη θέαζ.

Θάηάαα, *a.*, fierce, dauntless, violent.

Θάτ, *m.*, a colour.

Θέ, *m.*, of God: *gs.* of Θηα, God.

Θεάαηῶ, *v.*, went; *dep.* form of έυαηῶ. The more correct spelling is οηεάαηῶ.

Θεααηη, *a.*, difficult, toilsome, hard.

Θεάζ-θαηη, *m.*, a good dwelling, affectionately applied to the home.

Θεαηῶ, *f.*, make, shape, form.

Θεαη, *v.*, make, do = θεάν. The more usual form heard in South Ulster is ηεαηα; *imp. sing.* of θεαηαιη, I make, I do.

Θεαηαιη, *m.* (more generally θεάηαιη), the act of making, doing, or performing; *vn.* of θεάηαιη or θο-ζηηηη.

Θεαηαῶ, *v.*, would or should make or do; *3rd sing. cond.* of θο-ζηηηη.

Θεαηαηηηη, *v.*, I would make, do, or perform; *1st sing. cond.* of θο-ζηηηη.

Θεαηηα, *v.*, made, done, performed; *pp.* of θο ζηηηη.

Θεαηηα, notice, heed; α έαθαηηε ηά ηηεαηηα, to take under notice, to remark, observe. Also spoken and written ηά θεαηηα, ηα ηηεαηη, etc.

Θεαηῶ (used as a noun in the λαοί), certainty, genuineness; θεαηῶ αη ηζέηη, the real facts of the story or news.

Θεαηη, *a.*, red.

Θεαηηαῶ, *m.*, act of reddening; *vn.* of θεαηηαηη, I make red.

Θεαηη-άηη, *m.*, the red slaughter.

Θεαηη, *v.*, looked; *pl.* of θεαηηαηη, I look.

Θεαηηαῶ, *v.*, you should look; *2nd per. sing. cond.* of θεαηηαηη, I look. Θά ηηεαηηαῶ, should you look.

Θεαηηαη, *m.*, forgetfulness, oversight; ηηηηηε ηέ θεαηηαη, he forgot. Δζ ηεαηαιη θεαηηαη, forgetting.

Θεαηηη, *v.*, dependent form of ηηηηηε, did, made, performed. Also written οηεαηηηη.

Θεαη, *f.*, the south, the south

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- side;  $\Delta$  ὄαρ =  $\zeta\omicron$  ὄαρ, southward.
- Ὀείξιοναδ, *f.*, lateness;  $\zeta\omicron$  Ὀείξιοναδ, lately.
- Ὀέιν, in phrase  $\rho\acute{\alpha}$  ὄέιν, for, such as going "for," seeking "for," etc.
- Ὀειρῶφιυρ, *f.*, a sister.
- Ὀειρεαδ, *m.*, the end, termination.  $\rho\acute{\alpha}$  ὄειρεαδ, about the end, towards the end, at last.
- Ὀειμονναδ, *a.*, last, final.
- Ὀειρε, *a.*, right (as opposed to left); *gs.* form of ὄαρ.  $\Delta\eta$   $\epsilon\alpha\omicron\iota\delta$   $\omicron\omicron$   $\lambda\acute{\alpha}\mu\eta$  ὄειρε, on your right hand side.
- Ὀειρε, *a.*, more pleasing; *comp.* and *super.* form of ὄαρ in phrase  $\iota\eta$  ὄαρ  $\lambda\iota\omicron\mu$ , it is pleasing to me, I wish, I prefer.
- Ὀείτε, *m.*, Gods; *np.* of Ὀια, a God.
- Ὀεοδ, *f.*, drinks; *np.* of ὄεοδ, a drink.
- Ὀεοριαδ, *m.*, tears; *dp.* of ὄεορ, a tear.
- Ὀιαδατα, *a.*, devilish, cursed.
- Ὀιαδλαιθε, *a.*, devilish, diabolical.
- Ὀιαδ, *f.*, only in phrase  $\iota$   $\nu\omicron\iota\alpha\delta$ , after.
- Ὀιαν, *a.*, vehement, intense, quick.  $\zeta\omicron$   $\nu\iota\alpha\eta$ , swiftly, with vehemence.
- Ὀίκαλλ, *m.*, one's best;  $\Delta$   $\nu\omicron\iota\epsilon\alpha\lambda\lambda$ , their best, their highest endeavour.
- Ὀίγε, *f.*, of a drink; *gs.* of ὄεοδ, a drink.
- Ὀινηρεαντέρ, *m.*, legends about places and explanations of their names.
- Ὀιοζαταρ, *m.*, vengeance, revenge.
- Ὀιοζαταρ, *m.*, of revenge; *gs.* of ὄιοζαταρ.
- Ὀιοζδάλ, *f.*, harm, injury. damage.
- Ὀιοζδάλ, *f.*, of harm; *gs.* of ὄιοζδάλ.
- Ὀιολ, *m.*, act of paying; *vn.* of ὄιολαίμ, I pay.
- Ὀιολραδ, *v.*, would or should pay; *cond.* of ὄιολαίμ, I pay.
- Ὀιον, *m.*, shelter, protection.
- Ὀίρεαδ, *a.*, straight;  $\zeta\omicron$  ὄίρεαδ, straightly, exactly;  $\zeta\omicron$   $\lambda\acute{\alpha}\eta$  ὄίρεαδ, perfectly straight.
- Ὀιύτ, *v.*, refused; *pt.* of ὄιύτ-αίμ, I refuse.
- Ὀλίτε, *a.*, closer, denser; *comp.* and *super.* form of ὄλύτ, close, dense.
- Ὀόδεα, to them, for them; the Ulster equivalent of ὄοιδ.
- Ὀόξαδ, *m.*, a burning.
- Ὀοίξ, *v.*, burned; *pt.* of ὄοίξιμ I burn.
- Ὀοίξ, *f.*, a manner, a way;  $\Delta\eta$  ὄοίξ, in such a way;  $\Delta\eta$  ὄοίξ  $\Delta\eta$   $\beta\iota\epsilon$ , in any way at all, "at all at all."
- Ὀοίξε, *f.*, of a way; *gs.* of ὄοίξ, a way.
- Ὀοίξεαδ, *v.*, was burned; *per. pass.* of ὄοίξιμ, I burn.



**ῥοκλόρη, a.**, difficult, hard.  
**ῥοκλόρη, a.**, deep; **ῥοκλόρη**, deeply.  
**ῥοκλόρη, f.**, a storm. a tempest.  
**ῥοκλόρη, f.**, of a storm; *gs.* of **ῥοκλόρη**.  
**ῥοκλόρη, v.**, would pour out; *3rd sing. cond.* of **ῥοκλόρη**, I pour out.  
**ῥοκλόρη, f.**, of harm or damage; *gs.* of **ῥοκλόρη**, harm, injury, damage.  
**ῥοκλόρη, m.**, the world.  
**ῥοκλόρη, a.**, poor, wretched; **ῥοκλόρη**, poorly, unfortunately.  
**ῥοκλόρη, m.**, a humming, a humming kind of music.  
**ῥοκλόρη, f.**, a sword hilt.  
**ῥοκλόρη, a.**, stormy, wild (of weather).  
**ῥοκλόρη, m.**, a druid.  
**ῥοκλόρη, m.**, druids; *dp.* of **ῥοκλόρη**.  
**ῥοκλόρη, m.**, the countenance, visage, physiognomy.  
**ῥοκλόρη, m.**, a party, a race, a class.  
**ῥοκλόρη, f.**, a bad or evil deed.  
**ῥοκλόρη, a.**, ill-minded.  
**ῥοκλόρη, m.**, a bad or evil story, bad news.  
**ῥοκλόρη, f.**, a bad or unwise choice.  
**ῥοκλόρη, v.**, shut, closed; *pt.* of **ῥοκλόρη**, I shut, I close.  
**ῥοκλόρη, v.**, we closed or gathered around. **ῥοκλόρη**-

**ῥοκλόρη, v.**, we all gathered around him.  
**ῥοκλόρη, m.**, the back; **ῥοκλόρη** **ῥοκλόρη**, on the back of the earth (or world)—a phrase which seems to show that the Irish had some idea of the convexity of the earth.  
**ῥοκλόρη, a.**, right, natural, the thing one should expect.  
**ῥοκλόρη, a.**, having folds, plaits, or tresses; a **ῥοκλόρη** **ῥοκλόρη**, her hair (falling) in tresses.  
**ῥοκλόρη, a.**, mournful, melancholy; **ῥοκλόρη** **ῥοκλόρη**, mournfully, pathetically.  
**ῥοκλόρη, m.**, a challenge.  
**ῥοκλόρη, f.**, an intention, a hope.  
**ῥοκλόρη, f.**, the elements; **ῥοκλόρη** of **ῥοκλόρη**, an element; **ῥοκλόρη** **ῥοκλόρη**, the King of the Elements, *i.e.*, God.  
**ῥοκλόρη, m.**, of or belonging to a fort; *gs.* of **ῥοκλόρη**, a fort.  
**ῥοκλόρη**, in phrase, **ῥοκλόρη** **ῥοκλόρη**, without doubt, to be sure; probably a cut down form of **ῥοκλόρη** **ῥοκλόρη**, it is most certain.  
**ῥοκλόρη, m.**, forts; *dp.* of **ῥοκλόρη**, a fort.

e

**ῥοκλόρη, m.**, a steed, a horse. **ῥοκλόρη** **ῥοκλόρη**, of the horses; *gp.* of **ῥοκλόρη**.  
**ῥοκλόρη, f.**, steeds, horses, (collectively), but now often used as a plural of **ῥοκλόρη**.

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εἶδόν, it; ἴρ εἶδόν, it is.  
 ἑσθλαῖς, *m.*, of clothes; *gs.* of  
 εσθλαῖ, cloth, clothes.  
 εσθλαῖ, between; a northern  
 form of ἴσθλα.  
 ἑσθλαῖ, *a.*, light; a plural  
 form of ἑσθλαῖ, light, not  
 heavy.  
 ἑσθλαῖ, *v.*, ὀἑσθλαῖ, died, expired;  
*pl.* of ἑσθλαῖ, I die.  
 ἑσθλαῖ, *f.*, of death-wailing  
 or death-lamentation; *gs.* of  
 ἑσθλαῖ.  
 ἑσθλαῖ, *f.*, fear.  
 ἑσθλαῖ, *a.*, various; a plural  
 form of ἑσθλαῖ,  
 ἑσθλαῖ, *a.*, learned, skilled.  
 ἑσθλαῖ, *v.*, ὀἑσθλαῖ, eloped,  
 stole away; *pl.* of ἑσθλαῖ, I  
 steal away, I elope.  
 ἑσθλαῖ, *m.*, of cattle; *gs.* of  
 εσθλαῖ, cattle (collectively).  
 ἑσθλαῖ, *m.*, act of eloping.  
 ἑσθλαῖ, *f.*, birds (collectively).  
 ἑσθλαῖ, *m.*, spring, the spring  
 time:  
 ἑσθλαῖ, *f.*, want, deficiency;  
 ἑσθλαῖ βίῳ, *f.*, want, de-  
 ficiency of food.  
 ἑσθλαῖ, *a.*, effective, strong,  
 powerful.  
 ἑσθλαῖ, *f.*, necessity, compulsion;  
 ὀἑσθλαῖ, he had to.  
 ἑσθλαῖ, *f.*, a doe.  
 ἑσθλαῖ, *f.*, of a doe; ἑσθλαῖ  
 ἑσθλαῖ, the track of the doe.  
 ἑσθλαῖ, *v.*, rises, *rel.* and *hist.*  
*pres.*, *3rd per.* of ἑσθλαῖ, I  
 arise.

ἑσθλαῖ, in phrase ἑσθλαῖ, after.  
 ἑσθλαῖ, *v.*, ὀἑσθλαῖ, listened; *pl.* of  
 ἑσθλαῖ, I listen.  
 ἑσθλαῖ, *f.*, act of listening; *vn.*  
 of ἑσθλαῖ.  
 ἑσθλαῖ, *v.*, ὀἑσθλαῖ, you  
 would listen; *2nd per. sing.*  
*cond.* of ἑσθλαῖ.  
 ἑσθλαῖ, *v.*, let ye listen; *2nd*  
*per. pl. imper.* of ἑσθλαῖ.  
 ἑσθλαῖ, *f.*, a brooch.  
 ἑσθλαῖ, *m.*, of knowledge; *gs.* of  
 εσθλαῖ, knowledge.

## F

ῥά, for, about; also written ῥέ,  
 ῥοι, ῥό.  
 ῥά, *f.*, length, space, distance.  
 In phrase, ῥά, entirely,  
 completely.  
 ῥά, *a.*, long.  
 ῥά, *a.*, slow, dilatory,  
 "tough."  
 ῥά, *v.*, leave; ὀῥά, left.  
 ῥά, *v.*, was left; *per. pass.* of  
 ῥά, I leave.  
 ῥά, *f.*, act of leaving; *vn.*  
 of ῥά, I leave.  
 ῥά, *f.*, act of getting, find-  
 ing; *vn.* of ῥά, I get, I  
 find.  
 ῥά, *v.*, does get; but with  
 negative ἑσθλαῖ it means will not  
 get. ἑσθλαῖ ῥά, you'll not get that.  
 ῥά, *v.*, leaves, does leave;  
*hab. pres.* of ῥά, I leave.



- féile, hospitable Mac Cumh-aill.
- féinne, *f.*, of the Fianna or Fenian body; *gs.* of *fiann*, the Fenian body; *ni na féinne*, the king of the Fianna.
- feirg, *f.*, anger; *ds.* of *fearg*.
- feirge, *f.*, of anger; *gs.* of *fearg*.
- feiteam, *f.*, the act of watching, waiting upon (with *pref.* *ar*).
- feiteóganaib, *m.*, reeds, the "empty rods" that grow along the margins of certain lakes and rivers; *dp.* of *feiteógan*.
- féicleóg, *f.*, woodbine.
- fiab, *f.*, a deer.
- fiabhar, *m.*, a fever.
- fiadain, *a.*, wild, untamed, savage.
- fiadairfe, *f.*, witness, testimony.
- fiarraig, *v.*, ask, enquire; *imp. sing.* of *fiarraigim*, I ask; *as fiarraig*, asking, inquiring.
- fiarraigeacht, *f.*, inquisitiveness, an enquiry.
- fiab, *m.*, of a deer; *gs.* of *fiab*, a deer.
- fiann, *f.*, the Fenian body; the Fianna.
- fiann, *m.*, a member of the Fianna; *gp. id.*, na *dfiann*, of the Fenians.
- fianna, *m.*, the Fianna (regarded individually); *np.* of *fiann*, a Fenian.
- fiarraigeair, *v.*, *o'fiarraigeair*, I asked; *1st sing. pt.* of *fiarraigim*.
- fiarraigeamar, *v.*, *o'fiarraigeamar*, we asked; *1st pl. pt.* of *fiarraigim*.
- fiarra. This is a word which even Eugene O'Curry did not understand (see *Manners and Customs*, III., p. 378); but he explains the term *oóru fiarra*, as a "wild song."
- fiaro, *twelvy*; *ds.* and dual form of *fiar*; *ds.* *fiaro* = 40.
- fiarte, *v.*, woven; *pp.* of *fiarim*, I weave.
- fiarí, *m.*, poets; *np.* of *fiar*, a poet.
- fiaríocht, *f.*, poetry.
- fiaríochta, *f.*, of poetry; *gs.* of *fiaríocht*.
- fiaríob, *m.* (also *fiarib*), poets; *dp.* of *fiar*.
- fiann, *m.*, of Fionn.
- fiaríoch, *a.*, wrathful, fierce; *go fiaríoch*, wrathfully, cruelly.
- fiaríon, *m.*, of wine; *gs.* of *fiaríon*, wine.
- fiaríon-beagán, *m.*, a very little thing, a very small quantity.
- fiaríon-éiríochtaí, *a.*, truly, friendly, very friendly.
- fiaríon-éiríon, *a.*, truly gentle, exceedingly gentle or kind.
- fiaríon-uirge, *a.*, spring water.
- fiaríon-éiríob, *a.*, truly quick, extremely quick.
- fiarraigead, *m.*, act of enquiring; *fiarraige* and *fiarraigead*

- are other forms of the same word.
- ԲՈՐԵՐԱՅԻՅ, v.,** Ծ'ԲՈՐԵՐԱՅԻՅ, inquired, asked.
- Բիրնն, f.,** the truth.
- ԲԻՇԵՆԼ, m.,** of chess; *gs.* of բիՇեալլ; **ԱՅ ԻՄԻՐԵ ԲԻՇԵՆԼ,** playing chess.
- Բիւ, m.,** worth; very common in such phrases as **ՅԱՆ ԲԻՍ ԾԱՅԱԾ Է,** it is not worth a jot; **ՅԱՐ Ծ'ԲԻՍ ԾՕ ԲԱՕՏԱՐ Է,** it wouldn't be worth your while.
- ԲԼԱՅԵԱՐ, m.,** heaven; **ԲԼԱՅԵԱՐ ԾԷ,** God's heaven.
- ԲԼԵԱԾ, f.,** a feast, a banquet. **ԲԻՈՆՆ ՆԱ ԾԲԼԵԱԾ,** Fionn of the banquets.
- ԲԼԵԱԾՅԱԾ, f.,** feasts; *dp.* of բլեաժ.
- ԲԼԱՅԻՐԵԱԾ, a.,** plentiful, abundant; **ՅՕ ԲԼԱՅԻՐԵԱԾ,** abundantly.
- ԲՅՕ, m.,** a sod; **ԱՐ ԱՆ ԲՅՕ,** on the sod, on the ground, present. **ԲԱՅԻՆ ԲՅՕ,** under the sod, buried.
- ԲՅՅԱՐ, v.,** Ծ'ԲՅՅԱՐ, commanded, ordered; *pt.*, of բՅՅաւմ, I order, command, proclaim.
- ԲՅՅԼԱՅՄ, learning,** act of learning.
- ԲՅՅԼԼ, in phrase ՅՕ ԲՅՅԼԼ,** yet, still; equivalent to բՅՐ.
- ԲՅՅԻՅԵ, adv.,** nearer, nearest; *comp.* and *super.* form of բՅՅար, near, close to; formed by metathesis from բՅՅարԵ, the proper *comp.* form of բՅՅար.
- ԲՅՅԼԱԾ, m.,** a cover; **Ի ԾԲՅՅԼԱԾ,** in cover, in hiding, hidden.
- ԲՅՅԼԵ, m.,** the long hair of the head.
- ԲՅՅԼԱՅԻՅԵ, v.,** hidden, concealed *pp.* of բՅՅաւցիմ, I hide, I conceal.
- ԲՅՅՈՆՆ, m,** desire, liking.
- ԲՅՅՈՒՐԵ, f.,** a watching, a watch, a guard. **ԲԻՈՆՆՅԱՐՆ ՆԱ ԲՅՅՈՒՐԵ,** the White Cairn of the Watching was the name of a cairn on Slieve ԲԱՅԾ.
- ԲՅՐԵԱ, adv.,** also, likewise. **ՅԻ ՄԻՐԵ ԱՆՆ ԲՅՐԵԱ,** I was there also.
- ԲՐԵԱՅԱՐ, v.,** Ծ'ԲՐԵԱՅԱՐ, answered, replied; *pt.* of բրեաւցաւմ, I answer.
- ԲՐԵԱՅՐԱ, m.,** an answer, a reply.
- ԲՐԵԱՐՅԱՅԻԼ, f.,** act of attending, waiting on, serving; *vn.* of բրեարծաւիմ, I attend on, serve.
- ԲՐԻՍ, prep.,** through; a form obtained probably thus—Երեւոյ-երիւ-բրիւ.
- ԲՐԻՅՅԱ, through them.**
- ԲՐԱԾԵ, m.,** cold, coldness.
- ԲՐԱՅՄ, f.,** sound, noise.
- ԲՐԱՅՄԵԱՆՆԱ, f.,** sounds, reports; *np.* of բրայմ.
- ԲՐԱՅՄՈՅԻՅ, f.,** sounding, making a noise or report.
- ԲՐԱՐԱՆ, m.,** a spring, a springwell, a fountain.
- ԲՐԱՐԱՐ, v.,** was got or was

found; *per. pass.* of ὄο-ξείβιμ, I get, I find. *ῥίε* is another form of this tense, but one not generally heard in Ulster. *ῥυαρζαίτε*, *f.*, act of loosing, freeing, redeeming. *Ὅι ῥυαρζαίτε* *αὖ* *να* *λαίξινιξίβ*, the Leinstermen had freedom or remission (from the tax). *ῥυίξεαὸ*, *v.*, would get (*def.* form); *3rd sing. cond.* of ὄο-ξείβιμ. *ῥυίξεαὸ*, *m.*, remnant, remainder. *ῥυίτ*, *f.*, blood. *ῥυίτειαὸ*, *a.*, bloody. *ῥυίταινξ*, *v.*, ὄ'ῥυίταινξ, suffered, endured; *pt.* of *ῥυίταινξιμ*, I suffer.

## Σ

*Σαβ*, *v.*, went; *pt.* of *ζαβαίμ*, I go. *Ὀάμ* *ξαβ* *ῥιονν*? Where went Fionn. *Σαβαὸ*, *v.*, was caught or captured; *per. pass.* of *ζαβαίμ*, I take, capture. *Σαβαίτ*, *f.*, act of catching, capturing. Also singing; *vn.* of *ζαβαίμ*. *αὖ* *ζαβαίτ* *ὀεὸίτ*, singing. *Σαῶαιμ*, *m.*, of a beagle; *gs.* of *ζαῶαιμ*, a beagle. *Σαε*, *m.*, a spear; also of a spear (both *nom.* and *gen.*); *ζα* and *ζατ* are also used as *nominatives*. *Σαε* *ῥείρξε*, a dart or impulse of anger and revenge.

*Σαεῶεαίτ*, *m.*, a Gael, an Irishman; *gp. id.*, *ῥιαννα* *Σαεῶεαίτ*, the Fianna of the Gaels. *Σαίθε*, *v.*, caught, taken, captured; *pp.* of *ζαβαίμ*, I seize, catch, &c. *Σάιρθεαὸαίτ*, *m.*, joy, gladness, joyousness. *Σαίρξίρθεαὸ*, *m.*, a hero, a champion. *Σαίρξίρθεαὸτα*, *f.*, of heroism or valour; *gs.* of *Σαίρξίρθεαὸτ*, heroism, bravery. *Σαλλόξλαὸ*, *m.*, a heavy-armed Irish soldier, a gallowglass. *Σανν*, *a.*, scarce. *Σαοθαίμ*, *m.*, vicinity, contiguity; *in mo* *ξαοθαίμ*, near me. *Σαοίτ*, *f.*, wind; *ds.* of *ζαοτ*, wind. *Σαοίτε*, *f.*, of wind; *gs.* of *ζαοτ*. *Σαοίτ*, *m.*, a relative. *Σαοίτειαίβ*, *m.*, relations, kindred; *dp.*, of *ζαοίτ*, a relative. *Σαίμ*, *m.*, a good, a benefit, an advantage; *ὀα* *μιαβ* *Σαίμ* *ὄο* *ανν*, it was of no use to him. *Σάιμαίρ*, *m.*, a garden. Also spelled *ζαίρμαίρθε*, *ζάιρμαίρ*, etc. *Σαίρ*, *a.*, rough, rude, coarse. *Σαίρθα*, *a.*, a plural form of *ζαίρ*. *Σαίρθεαὸταὸτ*, *f.*, rudeness, roughness. *Σαίρθεαὸταὸτ* *ζαὸ* *ῥίξε*, the roughness of each way. *Σαίρξ*, *a.*, fierce, rough. *Σάίρτα*, *f.*, shouts; *np.* of *ζάίρμ*, a shout, a cry. *Σατ*, *m.*, a dart, a spear, a

- javelin; *dp. id.*, να νγατ  
 κυαρὸ, of the hard or tem-  
 pered spears.
- Ξελαίγε, *f.*, of the moon; *gs.*  
 of ξελαῖ, the moon.
- Ξελλ, *m.*, a promise, a pledge.
- Ξελλαὸ, *m.*, act of promising,  
 but used simply as meaning a  
 promise in Ulster.
- Ξελλαίμ, *v.*, I promise.
- Ξελλαίμνα, *f.*, of a promise;  
*gs.* of ξελλαίμαιν, a promise.  
 In εαετρα λομνοεταίμ this  
 word is masculine.
- Ξελαταῖβ, *m.*, lunatics; *dp.* of  
 ξελατ, a lunatic.
- Ξεαν, *m.*, affection.
- Ξέαμα, *a.*, sharp; *pl.* of ξέαμ.
- Ξέαμ-ξήνυρεαδ, *a.*, sharp-faced,  
 having sharp, thin, features.
- Ξεαρμ, *v.*, cut, cut down; *pt.* of  
 ξεαρμαίμ, I cut.
- Ξεαρμ-ελαίθεαίμ, *m.*, a short  
 sword or dagger, worn  
 habitually by the side.
- Ξεαρμιάδ, *m.*, a hare.
- Ξεαρμῆα, *v.*, cut, gashed; *pb.* of  
 ξεαρμαίμ, I cut.
- Ξεαρμ, *f.*, bonds, obligations,  
 injunctions, which dare not be  
 disobeyed: *np.* of ξεαρμ.
- Ξεαταί, *m.*, gates; *np.* of ξεατα,  
 a gate.
- Ξέιλλ, *v.*, yielded, submitted; *pt.*  
 of ξέιλλίμ, I yield.
- Ξέιλλρεαδ, *v.*, would yield or  
 submit; *cond.* of ξέιλλίμ.
- Ξέιμ, *f.*, a roar, a cry, a howl.
- Ξείμρεαδ, *m.*, winter, the win-  
 ter time of the year, rather  
 than the present winter season  
 of the calendar.
- Ξεμελαδ, *m.*, genealogy.
- Ξεοβαρὸ, *v.*, will get; *fut. indic.*  
 of νο-ξείβιμ, I get.
- Ξιοβλαδ, *a.*, ragged, untidy, un-  
 kempt.
- Ξιοβλαδα, *a.*, a plural form of  
 ξιοβαλαδ; μαλαί ξιοβλαδα,  
 heavy, shaggy, hairy eyebrows.
- Ξίος, *f.*, a squeak, a delicate cry  
 or sound.
- Ξιλ, *a.*, bright; a *gen.* form of  
 ξεαλ.
- Ξιλε, *f.*, brightness, brilliancy.
- Ξιολλα, *m.*, a servant, a youth,  
 a "gilly."
- Ξιολλαί, *m.*, servants, gillies;  
*np.* of ξιολλα.
- Ξιολλαίβ, *m.*, servants; *dp.* of  
 ξιολλα.
- Ξιορμιάδ, *m.*, shortness, brevity.  
 Σέ ραδ γ ξιορμιάδ αν ρξείλ,  
 it is "the long and the short  
 of the story"—the whole thing  
 in a nut shell.
- Ξιοτα, *m.*, a piece, a bit.
- Ξιρμρεαδα, *f.*, young girls in their  
 teens; *np.* of ξιρμρεαδ, a  
 young girl—*lit.* a little female.
- Ξιρμριξ, *f.*, a young girl; *ds.* of  
 ξιρμρεαδ.
- Ξλα, *v.*, took, accepted; *pt.* of  
 ξλααίμ, I take. Κα ξλααίμ-  
 ρε, I'll not take.
- Ξλαν', *a.*, for ξλαίμ, clean,  
 bright; *gs. fem.* of ξλαν.
- Ξλαοῦαδ, *m.*, [act of calling,

- shouting; *vn.* of ἔλαοῦαίμ, I call to, cry out.
- ἔλαοῦ, *v.* called, cried out; *pt.* of ἔλαοῦαίμ.
- ἔλαρ, *a.*, gray, when applied to animals or human beings; ῤύιλ ἔλαρ, a gray eye; Τομάρ ἔλαρ, gray Thomas; κατ ἔλαρ, a gray cat.
- ἔλέαρ, *m.*, apparatus, an instrument. ἔλέαρ κεοῖλ, a musical instrument. Ἀξ ῤέοεαὸ Ἀ ἠλέαρ κεοῖλ, blowing their musical instruments.
- ἔλέαρτα, *v.*, dressed, fixed up, arranged, apparelled; *pp.* of ἔλέαρταίμ, I fix, order, arrange, dress.
- ἔλέαεαλ, *a.*, pure bright, very bright. More usually ἔλέαεαλ.
- ἔλεο, *m.*, noise, confusion, tumult, strife.
- ἔλεοῦαὸ, *a.*, noisy, tumultuous, quarrelsome.
- ἔλεαὸ, *m.*, a strife, a battle, a contest; another form of ἔλεο.
- ἔλεα, *a.*, expert, crafty, cunning.
- ἔλεαὸαὸ, *m.*, a foolish person, a dolt, a simpleton. A Farneyman who was taken to task by his priest for his drinking habits excused himself by saying that he drank none of his own, but that he got it all off the *gliuicas*.
- ἔλεοίμ, *f.*, a roar, a shout.
- ἔλεοίμνῖς, *f.*, roaring, shouting, howling.
- ἔλόρη, *f.*, glory.
- ἔλόρη, *m.*, voice, speech, sound.
- ἔλόρηταί, *m.*, utterances of speech; *np.* of ἔλόρη, voice, speech.
- ἔλόρηταῖο, *m.*, *dp.* of ἔλόρη.
- ἔλεοίρεαὸτ, *f.*, the act of moving, a movement.
- ἔλεοίρεαρ, *v.*, advances; *hist. pres.* of ἔλεοίρημ, I advance.
- ἔλεοίρε, *f.*, business, work; the northern equivalent of ἔλεο.
- ἔλεοί, *f.*, the countenance.
- ἔλεοίταὸ, *a.*, customary, usual.
- ἔλεοίταρ, *m.*, a custom, a habit; also spelled ἔλεοί.
- ἔλεοί, *f.*, the countenance, face, appearance.
- ἔλεοίεαὸ, *v.*, used do; *imperfect* of ἔλεοίρημ, I do.
- ἔλεοίρημ, *f.*, an act, a deed; *na* ἔλεοίρημ ἔλεοίρημ, of the fierce deeds.
- ἔλεοίρη, *f.*, the face, the countenance.
- ἔλεοίρηταῖο, *f.*, faces; *dp.* of ἔλεοίρη.
- ἔλεοίρηταῖο, *v.* was wounded; *per. pass.* of ἔλεοίρημ, I wound.
- ἔλεοί, *m.*, a lie.
- ἔλεοίρηταῖο, *m.*, wounding, the act of wounding; *vn.* of ἔλεοίρημ. ἔλεοίρηταῖο ἔλεοίρηταῖο, the wounding of spear and sword. Also spelled ἔλεοίρηταῖο.
- ἔλεοίρη, *v.*, called, invoked, summoned; *pt.* of ἔλεοίρημ, I call.
- ἔλεοίρηταῖο, *v.* wounded; *pp.* of ἔλεοίρημ. Also *gs.* of ἔλεοίρηταῖο or ἔλεοίρηταῖο, the act of wounding. Ἀξ ἔλεοίρηταῖο ἔλεοίρηταῖο



τ-πέλιξ ζοντα αζυρ αν πέιέτ  
 όφαντα, fighting with the  
 spear of wounding and the  
 shield of defence.  
 Ζοτα, *m.*, voices; *np.* of ζυτέ, a  
 voice.  
 Ζοτάό, *m.*, a shape, an appear-  
 ance.  
 Ζηάδα, *m.*, of love; *gs.* of ζηάό.  
 Ζηάόμαρ, *a.*, fond, loving; ζο  
 ζηάόμαρ, lovingly, caress-  
 ingly.  
 Ζηάιν, *f.*, hatred, abhorrence-  
 disgust.  
 Ζηάinna, *a.*, ugly.  
 Ζηεανν, *m.*, sport, fun, pleasan-  
 try.  
 Ζηεαννίμαρ, *a.*, funny, humor-  
 ous.  
 Ζηεαμυζέτε, *v.*, fastened, at-  
 tached to; *pp.* of ζηεαμυζίμ.  
 I fasten to.  
 Ζηείμ, *m.*, a grip, a hold.  
 Ζηίαν, *f.*, the sun.  
 Ζηίαναν, *m.*, a bower, a sunny  
 house, the women's room in  
 an ancient Irish mansion.  
 Ζηίονν, *m.*, of fun; τριύρι ζηίονν,  
 a pleasant trio.  
 Ζηίόρ-ζηυαίό, *a.*, red-cheeked,  
 of ruddy complexion.  
 Ζηυαίό, *f.*, the cheek; *gp. id.*, να  
 ηζηυαίό υεαρς, of the red  
 cheeks.  
 Ζηυαίόε, *f.*, cheeks; *np.* of  
 ζηυαίό.  
 Ζηυαίονθ, *f.*, shoulders; *dp.* of  
 ζυαλα or ζυαίονν, a shoulder.  
 Ζηυαράτ, *f.*, a strait or narrow

way; ι ηζηυαράτ ζαό ρλιζε,  
 in the straitness of every way.  
 Ζυίόε, *f.*, praying, the act of  
 praying; *vn.* of ζυίόιμ, I  
 pray.  
 Ζυίλ, *f.*, the act of boiling; αν  
 ζυίλ, on the boil.  
 Ζυίλ, *m.*, of weeping; ράτ μο  
 ζυίλ, the cause of my weep-  
 ing.  
 Ζυίλ, *m.*, the act of weeping.

h

η-υθμαό (τείρ), *v.*, he was told;  
 it was said to him; *per. pass.* of  
 ασειρμ, I say. ηυθμαό is  
 merely a variation of αουθμαό.

i

ιαότα, *v.*, shut, closed; *pp.* of  
 ιαόαιμ, I shut.  
 ιαλλόζα, *f.*, thongs, leathern  
 straps; *np.* of ιαλλόζ, a strap,  
 a thong.  
 ιαλλόζαιθ, *f.*, thongs; *dp.* of  
 ιαλλόζ.  
 ιαίρ, ο'ιαίρ, *v.*, asked, requested;  
*pt.* of ιαίρμαίμ, I request.  
 ιαίρμαίό, *m.*, the act of asking,  
 requesting; *vn.* of ιαίρμαίμ.  
 ιαρζαίρε, *m.*, a fisherman.  
 ιμεαλλ, *m.*, the edge, the border.  
 ιμεαρς, amongst (followed by  
 genitive).  
 ιμίρ, *v.*, ο'ιμίρ, played; *pt.* of  
 ιμίρμ, I play.  
 ιμίρτ, *f.*, the act of playing or

- gaming; ὀμιῶμαι, to play; *vn.* of ἰμιῶμαι, I play.
- ἰμνησίη, *f.*, anxiety, care.
- ἰμῖτασις, *f.*, the act of going or departing; *vn.* of ἰμῖξις, I go, I depart.
- ἰμῖτασις, *f.*, of going or departing; *gs.* of ἰμῖτασις.
- ἰμῖξις, ὀμῖξις, *v.*, went off, departed; *pt.* of ἰμῖξις, I depart.
- ἰνζέαναιδαι, *f.*, daughters; *dp.* of ἰνζέαν, a daughter.
- ἰννε, *us*, accusative of ῖννε.
- ἰννοῖς, in phrase, ἰ ν-ἰννοῖς, able to, fit to.
- ἰνρηθῶ, *v.*, was related or told; *per. pass.* of ἰνρηθῶμαι, I relate, I tell.
- ἰνρηθῶμαι, *f.*, act of telling or relating; *vn.* of ἰνρηθῶμαι.
- ἰνρηθῶμαι, *rim.* ἰνρηθῶμαι to be told.
- ἰνρηθῶμαι, *v.*, is related or told; *pres. pass.* of ἰνρηθῶμαι.
- ἰνρηθῶν, *f.*, the intellect
- ἰνρηθῶν, *f.*, of the mind; *gs.* of ἰνρηθῶν, the mind.
- ἰοκταῖον, *v.*, will pay the penalty; *fut.* of ἰοκταῖον, I repay.
- ἰομαίη, *m.*, a ridge.
- ἰομαίη, ὀιομαίη, *v.*, was carried; *per. pass.* of ἰομαίη, I carry.
- ἰομόα, *a.*, many, numerous, much; *comp.* of ἰομόα.
- ἰομῶν, *m.*, the entire, all, whole; ἰομῶν, completely, entirely.
- ἰομαίη, *m.*, a rumour, a report.
- ἰοκταῖον, *a.*, lowest; *comp.* and *super.* of ἰοκταῖον, low.
- ἰομαίη, *m.*, a place; ἰοκταῖον, the trysting place.
- ἰομαίη, *m.*, a cloak, a mantle, a tunic.
- ἰομαίη, *a.*, wonderful.
- ἰομαίη, *a.*, more or most wonderful; *comp.* and *super.* of ἰομαίη.
- ἰομαίη, *m.*, of wonder, *gs.* of ἰομαίη.
- ἰομαίη, *m.*, a wonder, a surprise.
- ἰοκταῖον, *v.*, eaten; *pp.* of ἰοκταῖον.
- ἰομαίη, *m.*, of a yew; ἰομαίη, a yew tree.
- ἰοκταῖον, in phrase ἰ ν-ἰοκταῖον, in company with, along with.

## L

- ἰοκταῖον, *v.*, spoke; *pt.* of ἰοκταῖον, I speak.
- ἰοκταῖον, *m.*, of days; *gp.* of ἰοκταῖον.
- ἰοκταῖον, *f.*, weakness, faintness; ἰοκταῖον, in a fainting fit.
- ἰοκταῖον, *m.*, a Leinsterman; also *gp.* of Leinstermen.
- ἰοκταῖον, *m.*, Leinstermen; *np.* of ἰοκταῖον.
- ἰοκταῖον, *m.*, Leinstermen; *dp.* of ἰοκταῖον.
- ἰοκταῖον, *f.*, a hand; *ds.* of ἰοκταῖον.
- ἰοκταῖον, *f.*, of a hand; *gs.* of ἰοκταῖον.
- ἰοκταῖον, *f.*, hands; *dp.* of ἰοκταῖον.

**Λάμ-ερανό**, the name of Conall Cearnach's shield; literally it means "the hand quick (shield)."

**Λάν-έιντε**, *a.*, fully certain.

**Λάν-οίρεαδ**, *a.*, perfectly straight.

**Λανν**, *f.*, a blade, a lance; **να μόρ-λανν**, of the mighty blades or lances.

**Λαοδ**, *m.*, a hero, a warrior.

**Λαοί**, *f.*, a lay, a poem.

**Λαράδ**, *m.*, the act of lighting; *vu.* of **λαράιμ**, I light, I ignite.

**Δη λαράδ**, on fire.

**Λάεαιμ**, *f.*, presence; in phrase, **ι λάεαιμ**, present, to the fore.

**Le** has sometimes the force of "for," "in order to," before verbs; **le rḡmíobad óim** = for writing on. Before *verbal nouns* it gives a *passive* meaning; **le rázail**, to be got.

**Λεαβαίδ**, *f.*, a bed; *ds.* of **λεαβα**, but **λεαβαίδ** is more often used as *nom.* in South Ulster.

**Λεαα**, *f.*, a cheek, a jaw.

**Λεαδτ**, *m.*, a grave, a sepulchral mound.

**Λεαοραδ**, *m.*, the act of beating, smiting, battering, maiming; *vu.* of **λεαοροιμ**, I beat, &c.

**Λεαζα**, *m.*, of a physician or doctor; *gs.* of **λαιζ**, a doctor.

The *e* is pronounced long in this word in S. Ulster.

**Λεαζαδ**, *m.*, the act of knocking, laying down deliberately; **Δη τ-υβαλλ ε λεαζαδ**, to knock the apple; **Δζ λεαζαδ ρίορ ε**

**ρζέιλ ιρ ε εύνταιρ ρέιν**, laying down his own story or account, giving his version of the affair.

**Λεαδαν**, *a.*, wide.

**Λεαδ-εύντοαιζτε**, *v.*, half-hidden or covered.

**Λεαδτροιμ**, *m.*, distress, affliction, misery.

**Λειζ**, *v.*, let, allow; *imp. 2nd sing.* of **λειζιμ**, I allow, I let.

**Λειζ**, *v.*, let, allowed, permitted; *pt.* of **λειζιμ**.

**Λειζεαμαμ**, *v.*, we let, we gave vent to; *1st pl. pt.* of **λειζιμ**.

**Λειζεαρ**, *m.*, a cure.

**Λειζρεαδ**, *v.*, would not let; *cond.* of **λειζιμ**, I let.

**Λειζριδ**, will read; *fut.* of **λειζιμ**, I read.

**Λειζιτ**, *m.*, the act of letting, permitting; *vu.* of **λειζιμ**, I let, I allow.

**Λέιμ**, used in *adverbial* phrase, **ζο λέιμ**, entirely, wholly, altogether.

**Λέιμ**, *v.*, leaped; *pt.* of **λέιμιμ**, I leap, I jump.

**Λέιμνιζ**, *f.*, act of leaping, jumping; *ds.* of **λέιμνεαδ**, leaping, etc.

**Λέιμιδ**, *f.*, a shirt; *ds.* of **λέιμε**, a shirt.

**Λειτ**, *f.*, half; *ds.* of **λεαδ**, half; in phrase, **ζο λειτ**. **εέαο ζο λειτ βλαιδαιμ**, a hundred and a half (hundred) years, one hundred and fifty years.

**Λέιτιο**, *f.*, kind, sort, like, the

- like of. Ὅσο λέειτο, the like of you.
- λέειτε = λείπει + σε, the like of it. Ἀ λέειτοσε ῖνι σε ζέειν, the like of that shout.
- λείε-ῤζέει, *m.*, an excuse; *lit.* a half story.
- λεοῦτα, with them; the northern form of leo.
- λεοῦμαν, *m.*, a lion.
- λεοῦναιῶ, *m.*, lions; *dp.* of λεοῦμαν.
- λια, *m.*, a great stone, a sepulchral pillar-stone.
- λιατ, *a.*, gray.
- λιαίξ, *m.*, a doctor, a physician.
- λιξ, *f.*, colour, complexion; also written λί.
- λινν, *f.*, time, era, period.
- λιννε, *f.*, of a time or period; *gs.* of λινν, time, &c.
- λιννε, with us; emphatic form of λινν, with us.
- λιοῤαιῶ, *m.*, forts; *dp.* of λιοῤ, a fort.
- λιύιξ, *m.*, of a shout; a shout, a bellow. " Ἀξ λειζιτε λιύιξ, letting a roar.
- λοῦαι, *m.*, a leper.
- λοῦαιη, *m.*, of a leper; *gs.* of λοῦαι.
- λοῦα, *m.*, of a lake; *gs.* of λοῦ, a lake, " a lough."
- λοῦετ, *m.*, a fault.
- λοιῤζε, *v.*, burnished; *pp.* of λοιῤζιμ, I burn, scorch, burnish.
- λομα, *a.*, bare; a *pl.* form of lom, bare.
- λομαῶ, *m.*, act of stripping, laying bare.
- λονζα, *f.*, ships; *np.* of lonz.
- λονζῤοιτ, *m.*, a camp.
- λοιῤ, *m.*, a track, a trace. Ἀη λοιῤ ἀηη, ἀηζαηη ἡ κοῤηηαις, on the track of (seeking, in pursuit of) slaughter, plunder, and fighting.
- λυαῦηα, *f.*, rushes, sedges.
- λυαῦ, *a.*, quick, smart.
- λυαῦαι, *m.*, speed, quickness, expedition, despatch. Also written λυαῤ.
- λυῦτ, *m.*, people, folk, a party.
- λυῦτα, *m.*, of fold, or people; *gs.* of λυῦτ.
- λύιτ, *m.*, of activity, strength, vigour; *gs.* of λύτ; cleαῤα λύιτ, feats of activity.
- λυζα, smaller, smallest; *comp.* and *super.* of βεαζ, small. Ἐαι λυζα, ῖc., it wasn't less, &c.
- λυιῤφεαῶ, *v.*, would or should lie; *cond.* of λυιῤιμ, I lie, recline.
- λύτ, *m.*, activity, agility, vigour. λύτ ηα ζκοῤ, the activity of the feet; Ἀη λύτ, swiftly.

- μαῦαιηε, *m.*, a plain, a low-lying open country; also *gp.*
- μαῦαοῤ, *m.*, a youth, a young person of either sex; μαῦαοῤ ηηά, a female youth, a maiden.

μαρ τιρε, *m.*, a work. See also  
 ραολ-εύ.  
 μαροί, *m.*, sticks, staves, pieces  
 of wood; *np.* of μαροε.  
 μαροίθ, *m.*, sticks; *dp.* of  
 μαροε.  
 μαρονε, *f.*, of the morning; *gs.*  
 of μαροιν.  
 μαρονε, *f.*, of a virgin; *gs.* of  
 μαροεαν. μαρ να μαρο-  
 νε, the son of the Virgin,  
 our Saviour.  
 μαρε, well, indeed, truly; a  
 contraction of μά ιρ εαθ.  
 μαρεαθ, *v.*, was forgiven or  
 remitted; *per. pass.* of μαρειμ,  
 I forgive.  
 μαρλαεαε, *a.*, accursed.  
 μαροθεαμ, *m.*, boasting, brag-  
 ging; *vn.* of μαροθιμ, I boast,  
 brag.  
 μαροθεαε, *a.*, boastful; *pl.*  
 form of μαροθεαε.  
 μαοι, *a.*, bald, hornless.  
 μαοε-εροιοιζε, *a.*, soft-hearted,  
 tender-hearted; *pl.* form of  
 μαοε-εροιοεαε.  
 μαροθ, *v.*, killed; *pt.* of μαροθ-  
 αιμ, I kill.  
 μαροθαθ, *v.*, was killed; *pr. pass.*  
 of μαροθαμ.  
 μαροθαθ, *m.*, the act of killing  
 or slaying; *vn.* of μαροθαμ.  
 μαροθραοε, *v.*, would be killed;  
*pass. cond.* of μαροθαμ.  
 μαροθεαε, *a.*, deadly, fatal.  
 μαρε, *m.*, a mark; a probable  
 Bearlacism,  
 μαρευζεαετ, *f.*, the act of

riding; *vn.* of μαρευζιμ, I ride.  
 μεαθαμ, *f.*, the memory; αρ  
 μεαθαμ, out of memory,  
 forgotten.  
 μεαθα, *f.*, of mead; *gs.* of μεαθ,  
 mead, a favourite drink of  
 the ancient Irish.  
 μεερα, worse, worst, *comp.* and  
*supr.* of οε. ιρ μεερα λιμ,  
 I think worse of it.  
 μεερα, *m.*, of esteem; *gs.* of  
 μεερα, esteem, opinion, repu-  
 tation.  
 μεερο, *f.*, size, amount, number,  
 quantity.  
 μεερομεαε, *a.*, jolly, festive,  
 gladsome.  
 μεερε, *f.*, act of grinding; *vn.*  
 of μεερεμ, I grind, pound  
 bruise.  
 μεεμ, *f.*, mind, disposition,  
 character. Το θ'οε μεεμ,  
 who was of evil disposition or  
 character.  
 μεερεαε, *m.*, courage, spirit.  
 μεερεαεαε, *a.*, courageous,  
 dauntless, bold.  
 μεερεαεαε, *a.*, plural form of  
 μεερεαεαε.  
 μεεαν, *f.*, desire, wish, mind.  
 μεεαθ, *m.*, a warrior, champion,  
 hero.  
 μεεαθαε, *a.*, warlike, knightly,  
 soldier-like.  
 μεεε, *v.*, spoiled, ruined; *pt.* of  
 μεεεμ, I spoil, I destroy.  
 μεεεαθ, *m.*, destruction, dam-  
 aging; *vn.* of μεεεμ.  
 μεεεερεαε, *a.*, destructive.

- μίλεαυ** *μίλλτινεαδ*, a smashing champion.
- μίλτε**, *m.*, thousands; *np.* of *μίλε*, a thousand.
- μίνε**, *a.*, finest; *comp.* and *super.* of *μίν*, fine. *1p* *μίνε* *ορειαδ* = *ορειαδ* *1p* *μίνε*.
- μίνιτσε**, *adv.*, oftener, oftenest.
- μίνιυζαδ**, *m.*, explaining, refining, simplifying; *vn.* of *μίνιζιμ*, I explain, &c.
- μίο-λόμιαρ**, *a.*, unfortunate, luckless.
- μίο-λόμιαρμε**, *a.*, *gs.* of *μίο-λόμιαρ*.
- μίο-λόμιαρμα**, *a.*, *np.* of *μίο-λόμιαρ*.
- μίοδ-έυαριτα**, *f.*, of the mead circling (from *μίοδ*, mead, and *έυαριτ*, a circling, a going round; *gs.* *έυαριτα*). The great Banqueting Hall at Tara was called *τεαδ* (or *τοιζ*) *να* *μίοδ-έυαριτα*, the house of mead circling.
- μιοη-οαοιηε**, *m.*, unimportant people, the women, children, and servants in an Irish mansion as compared with the chiefs and fighting men who were the *οαοιηε-μόρμα*.
- μιοη-οαοιηδ**, *dp.* of *μιοη-οαοιηε*.
- μιοηη**, *m.*, a diadem.
- μιοηηα**, *m.*, an oath.
- μιοηηαιζ**, *v.*, swore; *pl.* of *μιοηηαιζιμ*, I swear.
- μίο-νόραδ**, *a.*, ill-mannered, having bad habits.
- μίο-ρυσαιμήθαδ**, *a.*, restless, uneasy. *σο m.*, restlessly.
- μιοταλαδ**, *a.*, wiry, hardy, energetic; from *μιοταλ*, wire.
- μίο-έριάτοάμιαλ**, *a.*, untimely, unfortunate in point of time.
- μιριε**, in phrase, *αρι μιριε*, mad with rage, furious, passionate.
- μηαοι**, *f.*, a woman; *ds.* of *βεαν*.
- μηά**, *f.*, women; and of a woman; alternate of *βεαν*.
- μό**, greater, greatest; *comp.* and *super.* of *μόρι*. *νί μό* for *νί βα μό*, any more.
- μοδ**, *a.*, early, timely; *σο* *μοδ*, early.
- μόριε**, *f.*, an oath, a vow.
- μοιλλ**, *f.*, delay.
- μόρι-έυριε**, *f.*, a great part, a great share, a great many.
- μόριόα**, *a.*, majestic.
- μόριταρ**, *m.*, pride, haughtiness, boastfulness.
- μόριταραδ**, *a.*, proud, boastful, haughty.
- μόριταραδα**, *a.*, *pl.* of *μόριταραδ*.
- μοτςυζαδ**, *m.*, feeling, perceiving by the senses; *vn.* of *μοτςυζιμ*, I feel; I perceive. *λε* *μοτςυζαδ*, to be felt.
- μιούαιρηη**, dual number of *μιούαιρηη*, an ankle.
- μιοιηνέιλ**, *m.*, of the neck; *gs.* of *μιοιηνέιλ*, the neck.
- μιοιηητεαριόα**, *a.*, friendly, related to; *οαοιηε* *μιοιηητεαριόα*, friends, relatives.
- μιοιηητεαριόαρ**, friendliness, friendship, kinship.

**μουνητίρι**, *f.*, folk, people; also spelled **μουνητεςρι**.  
**μουνητιριε**, *f.*, of folk or people; *gs.* of **μουνητιρι**.  
**μουρι**, *f.*, the sea.  
**μουλλὰς**, *m.*, the summit or top of hill, mountain, head, &c.  
**μούριτα**, *m.*, walls; *np.* of **μούρι**, a wall, bulwark, rampart.  
**μούριταιθ**, *m.*, walls; *dp.* of **μούρι**.  
**μούρησαι**, *v.*, awoke; *pl.* of **μούρησαι**, I awaken.

**νεϊτίθ**, *m.*, things; *dp.* of **νιό**.  
**νιριτ**, *m.*, of strength; *gs.* of **νεαριτ**. **Κεαριτ νιριτ**, feats. of strength.  
**νοουλας**, *f.*, of Christmas; *gs.* of **νοουλας**. **Μί να νοουλας**, December.  
**νο ζο**, until.  
**νόρι**, *m.*, custom, habit.  
**νόται**, *m.*, notes; *np.* of **νότα**, a note, a note of music.  
**νουιόεατ**, *f.*, news.

η

**νάιμίθ**, *f.*, enemies; *np.* of **νάιμα** or **νάιμαυ**, a foe, an enemy.  
**νάιμίθ**, *f.*, enemies; *dp.* of **νάιμαυ**.  
**νάιριε**, *f.*, shame.  
**νάιμαυ**, *f.*, of enemies; *gp.* of **νάιμαυ**. **ιμεαριζ α ναίμαυ**, amongst their enemies.  
**νάιμαυαρι**, *m.*, enmity, hatred.  
**νειριε**, *a.*, nearer, nearest; *comp.* and *supr.* of **νεαρι** or **νοεαρι**, near, nigh to.  
**νεατ**, a person, an individual.  
**νέαι**, *m.*, a wink of sleep; also written **νέαιλ**.  
**νεαίμ-φοιζιουεατ**, *a.*, impatient; **ζο n.**, impatiently.  
**νεαριτ**, *m.*, power, strength; also a "power," a lot, a great deal.  
**νειριε**, *f.*, of heaven; *gs.* of **νειριε**, heaven.  
**νειτε**, *m.*, things; *np.* of **νιό**, a thing.

ο

**οετ**, in phrase, **ιρ οετ λιου** (**λιουμ γc.**), we (I, etc.) regret we lament. Also written **ιρ οτ λιουμ**; **ιρ ροτ λιουμ**, etc.  
**όζα**, *a.*, young; *pl.* of **όζ**.  
**όζαμ**, *m.*, Ogham writing or characters; a species of writing in use before letters became general in Ireland.  
**όζανατ**, *m.*, a youth.  
**όζαναίξ**, *m.*, of youth; ; *voc.* of **όζανατ**. Also of a youth; *gs.* of **όζανατ**.  
**όζαναίξθ**, *m.*, youths; *dp.* of **όζανατ**.  
**όζλαοτ**, *m.*, a youth, a young person, but *lit.* a young hero.  
**όιζε**, *a.*, younger, youngest; *comp.* and *super.* of **όζ**.  
**όιζφελι**, *m.*, a youth, a young man.  
**όιλ**, *m.*, of drinking; *gs.* of **όιλ**; **τοιξ αν όιλ**, the house of drinking, a banquet-hall.

**Óir**, for (usually in the beginning of a sentence or clause).  
**Óir, m.**, of gold; *gs.* of óir, gold.  
**Óireas**, *m.*, a quantity, amount.  
**Óirfiteac**, *f.*, music, entertainment, diversion, sport.  
**Óirio, m.**, = óireas  
**Óic, a.**, bad, evil, wicked. **Óic léir**, he considered it bad.  
**Óic óó**, it was bad for him.  
**Óicta, v.**, drunk, consumed; *pp.* of óicim, I drink.  
**Onóir, f.**, of honour; *gs.* of onóir, honour.  
**Órda, a.**, golden.  
**Órduisic**, *m.*, order, arrangement, array.  
**Órduisic, v.**, **Órduisic**, ordered, commanded; *pl.* of órduisicim, I order, I command.  
**Orcair, m**, a champion, a hero; **an t-orcair áic**, the valiant champion.

## P

**Páganac, m.**, a Pagan.  
**Pailiún, m.**, a tent, a pavilion.  
**Páipéar, m.**, paper.  
**Páirteac, a.**, agreeable, kind, friendly.  
**Pian-báir, f.**, *lit.* death-pain, great affliction, cruel torments; also spelled pionúr.  
**Piob, f.**, a pipe, the bagpipe; also *gp.* of piob; **notaí caola na bpiob**, the shrill notes of the pipes.  
**Picib, f.**, pikes; *dp.* of pice.

**Pillreas, v.**, would or<sup>t</sup> should return; *cond.* of pillim, I return.  
**Piobaire, m.**, a piper.  
**Plac, v.**, ate, greedily devoured; *pl.* of placam, I devour, gobble up.  
**Plúir, m.**, a flower; also flour.  
**Ponc, m.**, a moment; in phrase, **ar a bponc**, on the spot, immediately.  
**Porac, m**, a bog.  
**Póras, m.**, a marriage.  
**Póras, v.**, was married; *pr.* *pass.* of póraim, I marry.  
**Pórta, m.**, of marriage; *gs.* of póras; **bean pórsa**, a married woman.  
**Puab, a.**, active, quick; **so puab**, quickly.  
**Puairinn, f.**, hurry, haste.  
**Puairinne, f.**, of hurry; *gs.* of puairinne.  
**Puairinneac, a.**, hurried, in haste. **So pu.**, hurriedly.  
**Puabasac, f.**, stepping, pacing, pawing with the foot like a horse; *ds.* of puabasac.  
**Puonnac, m.**, act of giving, bestowing; *vn.* of puonnam = buonnam, I bestow.  
**Puirtineac, f.**, tilting.

## R

**Rab, v.**, was; the Ulster equivalent of raib.  
**Rábalac, f.**, raving; *ds.* of rábalac, raving.



- Ῥαδμαιμε**, *v.* (that) we were; *1st pl. pl.* of **αράιμ**.
- Ῥαδᾶδ**, *v.*, would or should go; *cond.* of **τέριόιμ**, I go.
- Ῥαδαιῶ**, *v.*, will go; *fut.* of **τέριόιμ**.
- Ῥαδφαρ**, *v.* (who) shall or will go; *rel. fut.* of **τέριόιμ**.
- Ῥάδ**, *v.*, ὄο Ῥάδ, said; a poetical form now obsolete.
- Ῥάδ**, *m.*, saying, the act saying a remark, a speech; *vn.* of **αυειμιμ**, I say.
- Ῥάδα**, *m.*, of a saying; *gs.* of Ῥάδ.
- Ῥάδαριε**; *m.*, a sight, the sight or sense of seeing.
- Ῥαζαιμεαῖτ**, *f.*, being up late, keeping late hours. **Ῥαζαιμεαῖτ** and **Ῥαζαιμεαῖλ** are other forms of the same word.
- Ῥανν**, *m.*, a song, a verse.
- Ῥανντα**, *m.*, songs, verses; *np.* of **Ῥανν**.
- Ῥαον**, *m.*, a routing, tearing, conquering. The exact meaning in the context is not very clear, but **ζαν Ῥαον** seems to mean without the dash and go that formerly were his.
- Ῥαράν**, *m.*, a shrubbery, a brushwood.
- Ῥαε**, *m.*, good fortune, good luck, prosperity.
- Ῥάε**, *f.*, a rath or mound. **Ῥάε ἔυριτα**, a burial mound.
- Ῥεαδαρ**, *v.* (who) rends, tears up; *rel. present*, **Ῥεαδαιμ**, I rend, I tear up.
- Ῥεαλτ**, *f.*, a star.
- Ῥεαλται**, *f.*, stars; *np.* of **Ῥεαλτ**, a star.
- Ῥέριδ**, *a.*, ready, finished; also smooth, even, plain; **ζο Ῥέριδ**, readily.
- Ῥεοῶαδ**, *a.*, having hoar frost, frosty.
- Ῥί**, *m.*, a king.
- Ῥίξ-ἔλεαριδῶε**, *m.*, a royal buffoon, a jester or actor to a king.
- Ῥίξ-ῤζεαλτα**, *m.*, royal stories. A generic name for a certain kind of old Irish romances, probably those treating of kings and great personages.
- Ῥίξτε**, *m.*, kings; *np.* of **Ῥί**. But more commonly **Ῥίξτε** in the spoken language.
- Ῥιννε**, *v.*, made, did, performed; *pl.* of **Ῥο-ζνίμ**, I do, etc.
- Ῥιννεαδ**, *v.*, was made, was done; *pr. poss.* of **Ῥο-ζνίμ**.
- Ῥιοετ**, *m.*, shape, condition.
- Ῥιοξ**, *m.*, kings; *gp.* of **Ῥί**.
- Ῥιοξάμαιλ**, *a.*, kingly.
- Ῥιοξ-ῶαίμνα**, *m.*, the king elect, the heir presumptive.
- Ῥιε**, *m.*, act of running; in phrase, **Ῥιε** = during.
- Ῥιοξαν**, *f.*, a queen, a princess, a princely maiden.
- Ῥοιξιν**, *a.*, tough; **ζο Ῥοιξιν**, toughly, painfully slow.
- Ῥοιῤρι**, before her; a Northern form of **Ῥοιῤρι**.
- Ῥοιξ**, *m.*, an eye.

ΡΟΞΑΙΘ, *m.*, wheels; *np.* of ΡΟΞ, a wheel.

ΡΥΑΞΑΘ, *m.*, the act of chasing, driving away by force; *vn.* of ΡΥΑΞΑΙΜ, I chase, expel, drive away.

ΡΥΑΣ, *m.*, a pursuit, a chase, a driving off.

ΡΥΑΙΞ, *m.*, of a pursuit, or chase; *gs.* of ΡΥΑΣ.

ΡΥΑΙΜ, *f.*, a dash, a swap, a rush.

ΡΥΘΑΙ, *m.*, things; *np.* of ΡΥΘ, a thing.

ΡΥΞ, *v.*, caught, seized; *pt.* of ΒΕΙΡΗΜ, I bear, seize, etc.

ΡΥΞΑΘ, *v.*, was born; *pr. pass.* of ΒΕΙΡΗΜ, I bear, carry, bring forth, etc.

ΡΥΝ, *m.*, a secret.

## S

ΣΑΙΞΟΙΟΥΡΗΘ, *m.*, soldiers; *dp.* of ΡΑΙΞΟΙΟΥΡΗ, a soldier, an archer.

ΣΑΙΞ, *v.*, stuck, thrust; *pt.* of ΡΑΙΞΕΙΜ, I stick, I thrust.

ΣΑΛΥΞΑΘ, *m.*, act of soiling or dirtying; *vn.* of ΡΑΛΥΞΙΜ, I dirty.

ΣΑΜΛΑΙΞ, *v.*, to even, liken, or attribute a thing; *pt.* of ΡΑΜΛΥΞΙΜ, I liken, attribute. From this comes the Hiberno-English expression, "I wouldn't *even* it to him."

ΣΑΜΡΑΘ, *m.*, summer.

ΣΑΟΞΑΙ, *m.*, life; the world.

ΣΑΟΙ, *v.*, thought, considered; *pt.* of ΡΑΟΙΛΙΜ, I think.

ΣΑΟΙΛΕΑΜΑΡ, *v.*, we thought; *1st pl. pt.* of ΡΑΟΙΛΙΜ, I think.

ΣΑΟΙΡΡΕ, *f.*, liberty, freedom; also *gs.*

ΣΑΟΞΑΡ, *m.*, industry, labour, work.

ΣΑΡΑΙΡΗ, *m.*, loose, active youths, athletic young fellows; *np.* of ΡΑΡΑΙΡΗ.

ΣΑΙΞΕΤ, *f.*, a shield; *ds.* of ΡΑΙΞΑΤ; ΛΕΙΡ ΑΝ ΡΑΙΞΕΤ ΕΘΡΑΝΤΑ, with the defending shield.

ΣΑΙΞΑΤ, *f.*, a shield, a buckler.

ΣΑΘΔΑΚ, *m.*, a hawk.

ΣΑΘΡΑΝ, *m.*, the act of wandering or straying; ΔΗ ΡΕΑΘΡΑΝ, gone astray.

ΣΕΑΘ, *m.*, a jewel; also *gp.*; ΑΞ ΡΗΘΝΑΘ ΡΕΑΘ, bestowing jewels.

ΣΕΑΘ, in the phrase, ΞΟ ΡΕΑΘ, yet, still; ΡΑΝ ΞΟ ΡΕΑΘ, wait yet = ΡΑΝ ΞΟ ΡΟΙΛΙ = ΡΑΝ ΡΟΡ. pronounced also ΞΟ ΡΕ.

ΣΕΑΙ, *m.*, time, a period, a turn.

ΣΕΑΝΘΑΙΘΕ, *m.*, historians, antiquaries; *np.* of ΡΕΑΝΘΑΙΘ, a historian.

ΣΕΑΝΘΑΙΘΕΙΘ, *m.*, historians; *dp.* of ΡΕΑΝΘΑΙΘ

ΣΕΑΝΘΥΡ, *m.* (also ΡΕΑΝΘΑΡ), an old story, history, genealogy, story-telling, conversation.

ΣΕΑΝΞ, *a.*, lean, thin.

ΣΕΑΡΗΘ, *a.*, sour, bitter, angry.

ΣΕΑΡΗΚ, *f.*, love, affection.

ΣΕΑΡΑΜ, *m.*, standing; *vn.* of ΡΕΑΡΑΙΜ, I stand.

- Σέρο, *v.*, blew; *pl.* of πέροισι, I blow.
- Σέροεαὸ, *m.*, blowing; *vn.* of πέροισι, I blow.
- Σέροεός, *f.*, a blast, a gust of wind.
- Σείλξ, *f.*, a chase, a hunting of deer or other wild game.
- Σείλξε, *f.*, of a chase; λαοὶ ναρείλξε, "the lay or poem of the chase."
- Σείμ, *a.*, mild, delicate, modest.
- Σείτρεαὸ, *f.*, the neighing of a horse, ass, etc.
- Σείτρηξ, *f.*, neighing; *ds.* of ρείτρεαὸ. τὰ ἀν ζεαρηιάν ἀξ ρείτρηξ, the horse is neighing.
- Σεσο, *f.*, a jewel, anything valuable.
- Σεομηα, *m.*, a chamber, a room.
- Σζαρεα, *m.*, a crowd, in a rather derogatory sense. In Donegal it is pronounced ρζαίρε; both are modern forms of ρεατα, a multitude, a crowd.
- Σζάιρε, *v.*, called, cried out; *pl.* of ρζάιρετιμ, I cry out, I call.
- Σζάιρεαὸ, *f.*, the act of calling or crying out; *vn.* of ρζάιρετιμ. Σζάιρεαὸ να βράιρε, the calling or cries of the children; τάισ ἀξ ρζάιρετιξ, they are calling or crying out.
- Σζάιρετιξ, *f.*, calling or crying out; *ds.* of ρζάιρεαὸ. These words are generally written with the Δ short, but in Ulster it is usually pronounced long.
- Σζαοίτ, *v.*, untied, set free, fired a shot; *pl.* of ρζαοίσιμ. Σζαοίτ ρέ ἀν τ-υηέαρη, he fired the shot.
- Σζαοίτεαὸ, *v.*, was loosened or set free; *pr. pass.* of ρζαοίσιμ.
- Σζαοίτεαὸ, *m.*, the act of loosing or setting free; *vn.* of ρζαοίσιμ. υηέαρη Δ ρζαοίτεαὸ, to fire a shot.
- Σζέαλα, *m.*, tidings, news; *np.* of ρζέαλ.
- Σζέαλαίρεαεετ, *f.*, storytelling.
- Σζέαλαίρεα, *m.*, stories, tales; *dp.* of ρζέαλ.
- Σζέιλ, *m.*, of a story; *gs.* of ρζέαλ.
- Σζιαέα, *f.*, shields; *np.* of ρζιαέ
- Σζιέ, *f.*, rest.
- Σζόρηναὸ, *f.*, the throat.
- Σζρηεο, *v.*, screamed, yelled out; *pl.* of ρζρηεοαοίσιμ, I yell, I scream.
- Σζρηίβνε, *f.*, writings, M.S.S.
- Σζρηίοβ, *v.*, wrote; *pl.* of Σζρηίοβ-αοίσιμ, I write.
- Σζρηίοβαὸ, *m.*, the act of writing; *vn.* of ρζρηίοβαοίσιμ.
- Σζρηίοβέα, *v.*, written; *pp.* of ρζρηίοβαοίσιμ.
- Σιαρη, originally westward, but now more usually denotes motion out from the speaker while ἀμιαρη (=ό ἀν ριαρη) denotes motion in towards the speaker.
- Σιλλεαὸ, *m.*, a glance, a look.
- Σίν, *v.*, stretched; *pl.* of ρίνιμ, I stretch.
- Σινε, *a.*, older, oldest (or elder,

- eldest); *comp.* and *supr.* of *ρεαν*.  
**Σίναεσ**, *m.*, the act of stretching ;  
*vn.* of *ρίνιμ*, I stretch.  
**Σίντε**, *v.*, stretched ; *pp.* of *ρίνιμ*.  
**Σίοβαεσ**, *m.*, rain or snow, blown  
with the wind. **Τά ρέ ες  
ρίοβαεσ**, it is blowing rain.  
**Σιοκαρι**, *f.*, motive, cause, reason ;  
**εμ ριοκαρι**, because of.  
**Σιορ-εμ**, *m.*, continually putting  
or sending ; **ες ριορ-εμ  
εττεινε**, petitioning without  
ceasing.  
**Σιορ-ιαρηαεσ**, *m.*, continually  
asking or requesting.  
**Σιοττάντα**, *a.*, peaceful, pacific.  
**Σίρ-θινη**, *a.*, truly or exquisitely  
sweet or melodious.  
**Σιτεόιγε**, *f.*, of a fairy ; fairy-  
like.  
**Σιύο**, those (persons) yonder.  
**Σλαουαίγε**, *f.*, of plunder or  
robbery ; *gs.* of **ρλαουε**, plun-  
der, robbery.  
**Σλεεζ**, *f.*, a spear, a lance, a  
javelin.  
**Σλεεζα**, *f.*, of a spear ; *gs.* of  
**ρλεεζ**.  
**Σλεεζταε**, *f.*, spears ; *dp.* of  
**ρλεεζ**.  
**Σλεαριε**, *m.*, sides, *dp.* of **ρλιορ**,  
a side.  
**Σλείβε**, *m.*, of a mountain ; *gs.*  
of **ρλιαε**, a mountain.  
**Σλείβετ**, *m.*, mountains ; *dp.* of  
**ρλιαε**.  
**Σλείε**, *f.*, a spear ; *ds.* of **ρλεεζ**.  
**Σλιζεεσ**, *f.*, of a way or road ;  
*gs.* of **ρλιζε**.  
**Σλιμ**, *a.*, smooth, plain ; **ελμαιν**  
**ρλιμ**, smooth Almhain, or  
Almhain of the velvet sward.  
**Σλιοετ**, *m.*, appearance ; **ρλιοετ  
εμ θάρι**, the marks or appear-  
ance of death.  
**Σλιοζεε**, *a.*, smooth, slippery.  
**Σλυεεζ**, *m.*, a host, an army, a  
crowd.  
**Σλυεεζετ**, *m.*, hosts, armies ;  
*dp.* of **ρλυεεζ**.  
**Σλυεεζε**, *m.*, of a host or army ;  
*gs.* of **ρλυεεζ**.  
**Σλυεεζεεετ**, *f.*, a hosting, a  
military expedition.  
**Σλυεεσ**, *m.*, the act of swallow-  
ing ; *vn.* of **ρλυεεμ**, I swallow.  
**Σλυεεσρ**, *v.* (who) swallows or  
drinks down ; *rel. present* of  
**ρλυεεμ**.  
**Σμαετ**, *m.*, control, chastise-  
ment, discipline, subjection.  
**Σμάτ**, *m.*, a stain, a spot, a  
blemish.  
**Σμαολεεζε**, *m.*, of a thrush ; *gs.*  
of **ρμαολεε**, a thrush.  
**Σμιο**, *f.*, a syllable, a word, a  
puff of breath.  
**Σμιορ**, *m.*, marrow.  
**Σνάιτ**, *m.*, of thread ; *gs.* of  
**ρνάετ**, thread.  
**Σνάιτε**, *m.*, a single thread ;  
**ρνάιτε ριλιεεεεε**, a (con-  
necting) thread of poetry.  
**Σνάιτετ**, *m.*, threads ; *dp.* of  
**ρνάιτ**.  
**Σνεεεεε**, *m.*, snow.  
**Σνιομ**, the act of spinning ; *vn.*  
of **ρνιομαιν**, I spin, I twist.

Ῥοσλόνι, *a.*, easy, peaceful, quiet.

Ῥοσλόνιζεσθό, *v.*, was settled or arranged; *pr. pass.* of Ῥοσλόνιζω, I settle, arrange, agree upon.

Ῥοσλόνιζετε, *v.*, settled, arranged; *pp.* of Ῥοσλόνιζω.

Ῥοσλόνιζω, *f.*, shining, causing light, refulgent; *ds.* of *vn.* Ῥοσλόνιζεσθό.

Ῥοσλόνι, *a.*, east, eastern, eastward.

Ῥοσλόνι, *m.*, light.

Ῥοσλόνιζεσθό, *v.*, bolted, barred; *pp.* Ῥοσλόνιζω, I bolt, bar, nail, fasten.

Ῥοσλόνι, *m.*, a space of time, delay, respite.

Ῥοσλόνιζεσθό, *f.*, the skies; *np.* of Ῥοσλόνιζεσθό. Also written Ῥοσλόνιζεσθό.

Ῥοσλόνι, *f.*, liking, fondness.

Ῥοσλόνι, *f.*, a tall precipitous rock, a short precipitous mountain peak. Ῥοσλόνι in Donegal.

Ῥοσλόνι, *m.*, a spirit, a supernatural being.

Ῥοσλόνι, *m.*, a weak, spiritless person; a small, weak person.

Ῥοσλόνιζεσθό, *v.*, to subdue, to vanquish, to win a victory; *Con-  
nuy so Ῥοσλόνιζεσθό leo an  
τρειζω?* How did they win the chase?

Ῥοσλόνι, *f.*, a stream, a brooklet.

Ῥοσλόνι, *v.*, reached, arrived at; *pt.* of Ῥοσλόνιζω, I reach, etc.

Ῥοσλόνι, *m.*, of satin; *gs.* of Ῥοσλόνι, satin.

Ῥοσλόνι, *m.*, a stream, a river.

Ῥοσλόνι, *f.*, history, a history.

Ῥοσλόνιζεσθό, *m.*, act of steering, guiding.

Ῥοσλόνι, *m.*, a trumpet; Ῥοσλόνι, trumpeters.

Ῥοσλόνι, *m.*, rest, peace.

Ῥοσλόνι, *a.*, wretched, contemptible.

Ῥοσλόνιζεσθό, *a.*, more or most wretched; *comp.* and *super.* of Ῥοσλόνιζεσθό.

Ῥοσλόνι, *f.*, eys; *np.* of Ῥοσλόνι.

Ῥοσλόνι, *f.*, a quantity, a number.

Ῥοσλόνι, *a.*, a number of days.

Ῥοσλόνι, *m.*, soot.

Ῥοσλόνι, before.

τ

Ῥοσλόνι, *m.*, tablets; *np.* of Ῥοσλόνι, a tablet.

Ῥοσλόνι, *m.*, of a sling. Ῥοσλόνι *lit.* means the staff of a sling, but was applied to the whole sling to distinguish it from another type of sling which had no wooden staff.

Ῥοσλόνιζεσθό, *v.*, you would or should bring; *2nd per. sing. dep. cond.* of Ῥοσλόνιζω, I give.

Ῥοσλόνι, *f.*, giving (with *prep.* Ῥοσλόνι), taking (with *le*), bearing, etc.; *vn.* of Ῥοσλόνιζω, I give, etc.

Ῥοσλόνιζεσθό, *f.*, surety, bail, security.

Ῥοσλόνι, *f.*, of a sling; *gs.* of Ῥοσλόνι, another name for a

- sling. **λεαο ταίμε**, a sling stone
- ταίμε**, *v.*, came; *pt.* of **τιζίμ**, I come.
- ταίμεζ**, *v.*, offered; *pt.* of **ταίμεζίμ**, I offer.
- ταίρβεανθ**, *v.*, was shown; *pr. pass.* of **ταίρβεανίμ**, I show.
- ταίρθεαλ**, *m.*, act of journeying, traversing, marching; *vn.* of **ταίρθεαλαίμ**, I march, journey, etc.
- ταίτεανν**, *v.*, pleased, satisfied. **ταίτεανν ρέ λιόμ**, it pleased me; **θάμ ταίτεανν ρέ λειρ**, it didn't please him.
- ταλαίμ**, *m.*, the ground, the earth.
- τάλλ**, beyond.
- ταμάιντ**, *m.*, barking; *vn.* of **ταμάινίμ**, I bark. Also written **ταπαίντ**.
- ταμάλλ**, *m.*, à while, a time.
- ταμόίς**, *f.*, a bunch, a tussock; *ds.* of **ταμόζ**.
- ταμόζ**, *f.*, a tuft, a bunch.
- ταοίθ**, *f.*, the side of anything; *ds.* of **ταοθ**, the side.
- ταοίρεαδ**, *m.*, a leader, a commander. From **τύρ**, the beginning, the front, and **εαδ**, a personal termination; hence **ταοίρεαδ**, **ταοίρεαδ**, the leader who goes in front.
- ταοίριζε**, *m.*, of a leader; *gs.* of **ταοίρεαδ**.
- ταραθ**, *a.*, quick, active; **ζο ταραθ**, quickly.
- ταραθ**, *a.*, quicker; *comp.* and *super.* of **ταραθ**; **νίορ ταραθ**, quicker, more rapid.
- Ταρ**, *v.*, come, approach; *2nd sing. imp.* of **τιζίμ**, I come.
- Ταριλαθ**, *v.*, happened, chanced, occurred; *defective verb.*
- Ταριμίνιζετ**, *f.*, the act of drawing or pulling; *vn.* of **ταριμίνιζίμ**, I draw or pull.
- Ταρτ**, round, through, past.
- Τεί**, *v.*, for **ατέί**, see, sees; **εία τέί αν φίανν**, whom should the Fianna see; **μαρ τέί**, as (ye) see.
- Τεαδτ**, *m.* and *f.*, act of coming, arriving, approaching; *vn.* of **τιζίμ**, I come.
- Τεαδταίμε**, *m.*, a messenger.
- Τεαδταίρί**, *m.*, messengers; *np.* of **τεαδταίμε**.
- Τεαζλαδ**, *m.*, the hearth, the household, the home; also *gp.*
- Τεανζαθ**, *f.*, of the tongue; *gs.* of **τεανζα**.
- Τεανζαθ**, *f.*, the tongue; *ds.* of **τεανζα**.
- Τεανν**, *a.*, tight, firm, dense, close; **ζο τεανν**, tightly.
- Τεαρ**, *m.*, heat.
- Τείρθεανν**, *v.*, goes; *3rd sing.* of **τείρθίμ**, I go.
- Τειμεαθ**, *f.*, of fire; *gs.* of **τειμε**, a fire.
- Τειμθ**, *f.*, a fire; *ds.* of **τειμε**.
- Τειντεανν**, *m.*, a hearth, a fireplace.
- Τειτ**, *v.*, fled; *pt.* of **τειτίμ**, I flee.

Τεορῶνν, *f.*, of a boundary or march; *claro* τεορῶνν, the march fence or boundary.  
 Τις, *v.*, comes; *habitual pr.* of τιγίμ, I come. Τις λιομ (it) comes with me, I am able, I can. Ἐὰς τις λιομ, (it) does not come with me, I cannot, I'm unable.  
 Τιγεῶννα, *m.*, a lord.  
 Τιγίμ, *v.*, we used come; *1st pl. imper.* of τιγίμ, I come.  
 Τιμ, *f.*, fear, dread; οὐ λεῶς τιμ ἀρὶ ῥλαίτ να ὄρῖανν, fear lay on the prince of the Fenians.  
 Τιμῆεἰλλ, *m.*, round about the vicinity; τὰ ῥέ ιη μο ἐιμῆεἰλλ, it is somewhere around here, somewhere about me.  
 Τιοδαῶ, *m.*, a stopping, prevention, veto. Νά κυρ τιοδαῶ ορημ, don't stop or interrupt me.  
 Τιορφαῶ, *v.*, would come; *cond.* of τιγίμ.  
 Τιορφαῶ, *v.*, will come; *fut.* of τιγίμ.  
 Τιομάιν, *v.*, drove; *pt.* of τιομάίμ, I drive.  
 Τιονντιγί, *v.*, turned; *pt.* of τιονντιγίμ, I turn.  
 Τιονντιγίεἰ, *v.*, were turned; *pr. pass.* of τιονντιγίμ.  
 Τιορ, *adv.*, below, beneath.  
 Τιυξ, *a.*, thick, dense, close.  
 Τιλάρ, *m.*, weakness, timorousness, timidity.  
 Τοῦαιτ, *f.*, act of delving, mining; rooting; *vn.* of

τοῦαιτ, I delve, root, etc.  
 Τόξ, *v.*, raised, lifted; *pt.* of τόξαιμ, I raise, I lift up.  
 Τοξᾶ, *f.*, choice, selection, pick; ἄ τοξᾶ ῥέιη, his own choice.  
 Τόξδαῶ, *v.*, was raised; *pr. pass.* of τόξαιμ, I raise.  
 Τόξαιμ, *v.*, we lifted; *1st per. pl.* of τόξαιμ, I lift.  
 Τοιξ, *m.*, a house; the South-Ulster equivalent of τεᾶδ. τεᾶδ is only heard in South Ulster in such crystallized phrases as οἶα ῥα τεᾶδ, may God be in this house. Neither is the dative τοιξ ever heard.  
 Τοιξε, *m.*, of a house; *gs.* of τοιξ.  
 Τοιξτε, *m.*, houses; *np.* of τοιξ.  
 Τοιτεᾶναδ, *a.*, willing, agreeable to.  
 Τόρη, *f.*, pursuit, chase, rout.  
 Τορηῶρη, *v.*, offered, proffered, yielded up; *pt.* of τορηῶρημ, I offer.  
 Τορηξ, *f.*, a journey, an expedition.  
 Τολλαῶ, *v.*, was holed, pierced, or torn; *pr. pass.* of τολλαίμ, I pierce, I hole.  
 Τομάρ, *v.*, measured; *pt.* of τομάραίμ, I measure.  
 Τόραίμ, *m.*, a funeral.  
 Τορτ, *m.*, silence.  
 Τορηξ, *v.*, began; *pt.* of τορηξίμ, I begin. In Donegal it is τορηξίμ, is used.  
 Τρηῶτ, *m.*, act of talking about,

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- discussing; *vn.* of *τριάεταίμ*, I discuss, discourse about.
- Τριάζαδ*, *m.*, act of subsiding, ebbing, abating; *vn.* of *τριάζειμ*, I subside, I abate.
- Τριάξ*, *f.*, the shore, the strand, the beach.
- Τριάτ*, *m.*, time = *νυαίη* or "when" in the opening of a sentence.
- Τριέρετα*, *m.*, attributes, accomplishments, qualifications.
- Τριελλ*, *v.*, journeyed, traversed; *pt.* of *τριαλλείμ*, I journey.
- Τριηπ*, *m.*, a third.
- Τριημ* = *τριήμ*, three persons.
- Τρισιαδ*, the ordinal number, third. *Τριεαρ* is more common in S. Ulster.
- Τρισσα*, *f.*, of a fight; *gs.* of *τρισσι*.
- Τρισσι*, *f.*, act of fighting; *vn.* of *τρισισσιμ*, I fight.
- Τρισσι-ῖυαν*, *m.*, a deep sleep, a heavy sleep.
- Τρισσαδ*, *m.*, a fast, the fast before a festival, the vigil.
- Τριυαίξε*, *a.*, more or most pitiful; *comp.* and *super.* of *τριυαξ*, sad, pitiful.
- Τριυαίξμέιτεαδ*, *a.*, compassionate, pitiful.
- Τριυαίξμέιτιξε*, *a.*, more or most pitiful; *comp.* and *super.* of *τριυαίξμέιτεαδ*.
- Τριυαξ*, *f.*, pity.
- Τυαξταίβ*, *f.*, hatchets; *dp.* of *τυαξ*, a hatchet, an axe.
- Τυαίβ*, *m.*, the north; *α τυαίβ* (more usually *ό τυαίβ*) = *νο τυαίβ*, to the north, northwards; *α οτυαίβ* = from the north.
- Τυαίημ* in phrase *ρά τυαίημ*, about, nearly, almost.
- Τυαίρεαρ*, *m.*, the north, the north part; *ι οτυαίρεαρ* *να ήέηεανη*, in the north of Ireland.
- Τυαίρεαξθαίλ*, *f.*, news, rumour, report.
- Τυβαίρε*, *f.*, misfortune, mischance.
- Τυξ*, *v.*, gave (with *οο*), took (with *τε*), compelled (with *αρ*); *pt.* of *οο-θειημ*.
- Τυξαδ*, *v.*, was brought, was taken, was given; *per. pass.* of *οο-θειημ*.
- Τυξανη*, *v.*, gives (takes, &c.); *hab. prest.* of *οο-θειημ*.
- Τυξαρ*, *v.*, I brought (with *τε*); *pt. 1st per.* of *οο-θειημ*.
- Τυξαιβ*, *v.*, *ξο οτυξαιβ* *τύ*, till you give; *optative* of *οο-θειημ*.
- Τυξμαρ*, *v.*, we gave, took, etc.
- Τυιξε*, *f.*, the thatch, cover, or roofing; also *gs.*
- Τυιτεαδ*, *m.*, something more, an increase, an addition.
- Τυιησ*, *m.*, of a boar; *gs.* of *τοησ*, a boar.
- Τυιηρε*, *f.*, sadness, grief, anguish.
- Τυιηρεαδ*, *a.*, wearied, jaded, tired; also sad, grieved, depressed.



Τυρλεᾶθ, *m.*, the act of stumbling, slipping; *vn.* of τυρλιζίμ, I slip, I stumble.

Τυρίτιμ, *f.*, the act of falling, stumbling, dropping down; *vn.* of τυρίτιμ, I fall.

Τυρίτιρ, *v.*, you fell; *2nd per. sing.* alternate τυρίτιμ.

Τυλαίξ, *f.*, of a hill; *gs.* of τυλαᾶ, a hill.

Τυμάρ, *m.*, a journey, an expedition, a pilgrimage; now most commonly used with the latter meaning.

Τύρ, *m.*, the beginning, the front; ἄρ εὔρ, in the front.

υ

υαῶ = υαίῶ, from him.

υαιξ, *f.*, a grave, a tomb.

υαιζνεαᾶ, *a.*, lonely.

υαιή, *f.*, a cave. The "cave" meant was probably the sepulchral chamber in the interior of the cairn.

υαιη, *f.*, an hour; also a time.

υαιηε, *f.*, times; ρεαᾶτ η-υαιηε, seven times.

υαιρτε, *m.*, nobles, people of noble birth; *np.* of υαράτ, a noble.

υαιρτιῶ, *m.*, nobles; *dp.* of υαράτ.

υαράτ, *a.*, noble; *voc.* of υαράτ, noble.

υαᾶθῶραᾶ, *a.*, terrible, dreadful.

υθαλλ, *m.*, of apples; *gp.* of υθαλλ, an apple. Ἐρᾶνν υθαλλ, a tree of apples, an apple tree.

ύζοαρη, *m.*, of an author; *gs.* of ύζοαρη, an author.

ύζήμουζαῶ, *m.*, the act of harnessing, yoking; *vn.* of ύζήμουζίμ, I yoke, I harness.

υι, *m.*, of a grandson or descendant; *gs.* of υα, a male descendant. ρυιτ υι ρέιιτ, the blood of the descendants of Niall of the Nine Hostages.

υιιζ, *a.*, every; the Ulster equivalent of υιτε.

ύρη-ρζέαλαιῶεαᾶτ, *f.*, the telling of romances, fables, legends.

ύρη-ρζέαλτα, *m.*, romances, fables, fiction.

υιταᾶ, *m.*, an Ulsterman.

υιταίξ, *m.*, Ulstermen; also of an Ulsterman; *np.* and *gs.* of υιταᾶ.

υιταίξιῶ, *m.*, Ulstermen; *dp.* of υιταᾶ.

υιηα, *m.*, copper, brass.

υηρα, *m.*, an ounce.

ύρη, *a.*, fresh, new, verdant.

υρηᾶρη, *m.*, a shot, a cast.

## buidéadas.

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Táim buidéal do Cumann Ríogháil Seanaoicte na  
hÉireann fá idaracht an blos adairt a rinnead pioscáir  
Óun-Dealgan leir. Fuair an pioscáir "Ailead na  
Ríog" 'ran leabair rin a ríogóid Eilir ní Maolagáin  
"Glimpses of Erin."









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