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Fis Mherlino; the vision
of Merlino.

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THE VISION OF MERLINO

An Irish Allegory

Edited, with Translation and Vocabulary

BY

R. A. STEWART MACALISTER

M.A., F.S.A.

Dublin

M. H. GILL & SON, LTD.

1906

One Shilling and Threepence net.

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PREFACE.

I CONTRIBUTED an edition of this text, with a translation, to the fourth volume of Meyer and Stern's *Zeitschrift für Celtische Philologie*. The present version is, however, so thoroughly revised that it is practically a new work. The translation has been re-written, and a vocabulary added.

The interest of the tale speaks for itself, and calls for no introduction.

Those who wish for information as to the manuscripts on which this version is based, and their numerous but not very interesting divergencies of reading, may be referred to the *Zeitschrift* edition, where these details are set out. An attempt has been made to found a critical edition upon the collations there given, but to have reprinted the long lists of variants would have increased the expense of the present little book unnecessarily. Two lengthy passages (in Sections 17, 25) which occur in one manuscript only—a manuscript full of interpolations and strange readings—have been retained, as they contain some words and grammatical constructions not otherwise illustrated in the text.

They are here printed within square brackets. The orthography has been on the whole conformed to the standard set in *Father Dinneen's Dictionary*. I have made in the present edition one or two very slight omissions in § 10 in deference to modern taste and refinement.

Acknowledgments are due to Mr. Osborn Bergin for some comments and criticisms on the *Zeitschrift* edition, of which I have gratefully availed myself in this.

R. A. S. M.

Abû Shûsheh,
Ramleh,
Palestine.

ῥίς mērlíno.

1. Το βί ρεαέτ n-δον i n-a éomnuiròe i ρίοςάετ Bohemia tuine áιριτε ταρ éómáinm Merlino Maligno; áσυρ ιρ áιmlaíò το βί αν τ-όγλάε ριν, i n-a tuine mílτεαé máλλυιζτε. Óιρ ní ραιβ éάταρ áιζε το éιλλ nó το éταé, το éαραιò nó το náμαιò, áετ áς ρλατáò áσυρ áς μαρβáò τάοιμεαò ár á λεαράéαιβ áσυρ áς θέανάμ ζάéα υιτε áσυρ ζάéα υιέόóιτε βα μέαρα τά mb' féιτοιρ le tuine nó le τιαβáλ το éιονηρenáμ. Μαρ αν ζεéαòηνα, το éυιρ á ιονάτ comnuiròte áσυρ á βάλár ρεαéαμάιλ i βρατ ó τάοιμβ, ó éαιτορεαίμ áσυρ ó éómλυατáρ ζάéα áοιν, εατòη i ηοιαίμαιρ coille móιητιζ κοιρραιζτιζ, ιονηαρ náé ραιβ cumαρ áς λυέτ ρτιύρτα τλιζιò Τέ no αν τρáoζαιλ comáιρle το éαβáιρτ τó nó ρór ρμαéτ ár βιé το éυιρ áιρ το éάοιβ á ζήóιηραò; μαρ το éονζαίβ é ρέιν το ζνάé ιηρ na ηιονάτáιβ υαιζνεαéα áλλτα ρέαίηραίòτε, i βρατ ó'n υιτε ρορτ τάοιμεαò.

2. Éάρλα το 'n tuine υιέόóιτεαé ρο ζο ραιβ ρé υαιρ áιριτε ár ριυβáλ τ' ιαηραò υιτε áσυρ τιδρειρζε το θέανάμ, ζο τταρλα i μεαρε áιτε

1 n-a ραιῖ ροβαλ μόρ τολοινεαῖ το βί ας
 εἴρτεαῖτ ρέ ρεανμόρ το βί ας τιαῖαιρε αςυρ
 ας τυινε ρό-ηλομῖτα ὀ'α ὀεαναῖ ὀοῖβ. αςυρ
 ιαρ ὀτεαῖτ 1 μεαρε αν ἐοῖμῖτιονοῖλ ὀό, ἡῖορ λεις
 α ἡάιρε ὀό αν τρεανμόρμυθε το ρεαῖναῖ,
 αςυρ ρόρ ὀ'εαγλα αἰτνε το βρειῖ αἰρ, ἡό ζο
 μβειρτεαρ το λάτῖαρ αν ὀλιγῖῖ ἔ — αςυρ αρ να
 ηαῖῖαῖαιβ ριν αςυρ ἡί ὀε ζῖαῖῖ βρειῖρε ὀέ, το
 λεις αρ α ζῖῖμῖβ μαρ ἐαῖ ἔ ρέιν αςυρ ὀ' εἴρτ
 αν τρεανμόρ ὀ ἔῖρ ζο ὀειρεαῖ. αςυρ το βί
 ανηρῖν, ας εἴρτεαῖτ αν τρεανμόρμυθε βῖηρ-
 ζῖῖοῖαῖ ριν, το βί ας ροῖλλῖρμυζαῖ αςυρ ας
 ραιρῖεἰρ αοῖβῖρ αςυρ ἡρ-ζάἰρὀεαῖαἰρ να ζῖῖοῖρε
 ρυῖαἡε αςυρ να κοῖοῖνε ζῖῖοῖμῖαιρε το βί ἡλλῖῖ
 ας ὀια ρά ἐοῖμῖαιρ να ὀρμυγε ὀοζῖῖ α ἔοἡ αςυρ
 τοἡλ να ηεαγλαἡρε αςυρ λεαρ α ζκοῖμῖαρῖαν, αςυρ
 μαρ αν ζεῖαῖῖνα να βῖῖαν τῖοῖρῖαιῖθε το βί
 ἡλλῖῖ ρά ἐοῖμῖαιρ λυῖτα αν ἡαῖαιρ αςυρ να
 ηαντολα.

3. Δῖτ ἐεανα, ἐυζ **Μερῖῖο** ὀ'α αἡρε ζο μόρ
 αν μέῖο το λαῖαιρ αν ρεανμόρμυθε 1 n-αζαῖῖ
 λυῖτα να ζαῖαῖῖεαῖτα αςυρ λυῖτα βῖηρτε αν
 ὀλιγῖῖ αςυρ ρανητῖυγῖτε κοῖα α ζκοῖμῖαρῖαν, αςυρ
 οῖαἡρ να ἡάἡε το βί ἡλλῖῖ ρά n-α ζκοῖμῖαιρ.
 Cῖοῖτῖῖαῖτ ιαρ ζεῖῖῖοῖεῖμυζαῖ να ρεανμόρῖα το 'η
 τιαῖαιρε, αςυρ ιαρ ρεῖῖῖῖμυζαῖ βῖηαῖαἡ ὀέ ὀό ζο
 ροῖῖεἰρ, αςυρ ιαρ ἡοῖταῖ αςυρ ιαρ βῖοῖλλῖρμυζαῖ
 να βῖῖαν αςυρ να βῖεανῖαιῖο το βί ρά ἐοῖμῖαιρ
 λυῖτα να μαῖῖαῖτα ὀό, το ρεαοἡεαῖαἡρ ἐαῖ ζο

coitcéann ašur do éuaíó žac don oíob o'a áit féin. Dála Mierlino, iar n-eirže ó 'n tpeannóir óó, do pmuain aize féin nacar féituir žo mb' fírinneac é ar don éor, ašur nac raib 'ran méit adoircaó an t-eašlar o' a éaob rin acó cluain ašur meallaó ašur cleapaitéacó o' a žcup ar na Críorctaitóib do cum beacó na heašlaire do buain oíob. Tar éeann rin ní raib lá nó oitóe ó rin amac nac raib briaóra an tpeannóiríóe aš teacó i n-a éuimne ašur aš buaitóreacó a intinne žo móir. Ašur ip amlaíó do pmuain aize féin; Dá mbaó toil le Oia é, žo mbaó fearr leir 'ná maítear na talman žo h-uile don amarc amáin o' fášail ar Ippeann, ionnar žo mbaó fíor oó an mbreacacó a noubairc an diaóaire lá na peannóira. Ašur do bí an pmuaineaó rin aš teacó i n-a éionn do žnác ašur aš cómbuaitóreacó a intinne žo móir.

4. Lá n-don i n-a oiaíó rin do pinne Mierlino ionac coinne le compánaó do bí aize oarb ainm Uerino, do bioó aš cuioiužacó leir žoit ašur žac oic eile do oéanaim: ašur ip i áit i n-a npeannadar ionac coinne le céile, aš eaóarrcaacó dá beaac. Ašur ip é Mierlino ra túirce 'ran ionac coinne, ašur ní fáca do bí ann an tan do éonnaire pé Uerino aš teacó o' a ionnruíóe. Ašur iar oteacó i lácair oó, do fúit i bpoóair Mierlino 'r do bioeódar aš trác ar an tuar do bí rómpa ašur aš oéanaim

comhairle cá conair i n-a ngeobairí. Is í do
 críochnuigeasó leo, toul go cađair atá 'ran
 mDohemia daró ainm Urađairra, mar a raib
 aonac móri as a éruinnuđasó, i nDócar go
 bfuigíóir éasóil áóbal ann.

5. Is mbeic ar an gcomhairle rin doib do
 éonnacasdar d' a n-ionnruíóe inr an trlige iomaó
 de marcrluaidtib móri-meannnađa móri-aiđean-
 tađa, de éoirrióib, éarbaduib, asur d'eaduib
 áilne éasramla asur éitig lán-máireada leo,
 lán d'ór asur d' airgeas asur de péarlaríóib,
 asur éasramlaéc gada éoil d' a éantain
 rómpa asur i n-a noiaió asur ar gac taob oíob.

"A éompánais gíadais," ar Meplíno, "an
 bfuil a fíor asac cia h-ias an marcrluas go
 éuđainn?"

"Atá a fíor asam," ar Ueríno, "easón iarla
 móri atá 'ran gcríóc go darab ainm Plutanto,
 asur do rinne ré cuireasó móri fá comair an ríđ
 asur an pprionra 'ran mođacé go. As rúo cuio
 de muinntir an ríđ as toul go cađair an iarla."

Máireasó," ar Meplíno, "nacar péárr óúinne
 toul i n-a mearc 'ná i n-áit eile as iarparíó éasóala,
 óir toóim go bfuil raibóbrear asur maoin i n-a
 otiméall? Asur an bfuil eolar tuit-rí ar
 baile an iarla?" ar ré.

"Is eolar go deimín," ar Ueríno.

"Máireasó, deandaimíó i n-a mearc asur beió-
 míó as éirteacé rir an sceol asur rir an móri-

doibneap úto atá ada so n-deácamap so baile an iapla."

Do críochnuigeat an cómairle rin leo, agus to gluaireadar i mearc na n-uapal agus to bídeadar lán o' doibneap i n-a b'roámar nó so mangatar caámar an iapla.

6. Cioútráct to connacatar móran de dooinib boéta uirearbaáa rómpa 'ran trlige rin darb éigean an bealac to feáchnao, óir níor fuilingeatar luét na gcóirctio nó na heáchnaíthe móir-uallaáa áro-áigeanta nó na daoine uairle úoib riubal i n-a mearc. Óir ba móir an marla leo oirra féin eadón daoine cóim uiríre cóim troic-eatuiácte leo-ran to riubal i n-aon rlige leo. De b'rig rin to b'éigean to na dooinib boéta bealac eile to gabáil to bí lán de úrearaib éogantaáa éreimeáa agus de cloáib éir-áéara agus de 'n uile doámar eile, ar móro so raib a gcopa, a ghenáma, agus a gcroiceann ar n-a ngearraó agus ar n-a gcraéactnuáto agus so rabatar lán o' oámar, de éart agus de éarphaigil a h-aítle na conairle tuirrige rin to b'éigean doib to gabáil

7. Dála mérlino agus a cómpánaig, to bídeatar i gcuidéactain na n-uapal inr an trlige méro ró-fairring so o'atngatar so baile an iapla. Agus fa h-álainn ur-doinn i o'aimceall an baile to 'n taob amuis, óir fa h-íomda mág mín-álainn lán de luibeannaib agus de blácaib

ἄστυρ θε ἐορταῖς ἐαιτνεαμάς, θε ζορταῖς ἄστυρ
 τ' ἀμῖζεατῶμῖς ἄστυρ θε νεῖτῖς πό-ρειαῖμάς, ἄστυρ
 θε ζαὶ uile nῖτῶ το βῖ ταιτνεαμάς le pῖil
 τοδοινατῶ τ' φειρῖντ. ἄστυρ πόρ φυαρατῶν κόρ-
 τῖτῶ ἄστυρ καρβαῖτῶ ἄστυρ εαῖμαῖτῶ ἄστυρ ἰονῖμαρ
 na τῶτῖζεαρῖνατῶ ἄστυρ na n-uapal ap φεατῶ an
 ῖνάαῖρε ζαν ἀῖρε ζαν ἀρα νό νεαὶ ἀῖ a n-ἀῖμαρ
 νό τ' a ζεοῖντῶς, ἄστυρ na huairle, ἰοῖρ φεαρ
 ἄστυρ bean, ἰοῖρ ζιolla ἄστυρ λεακαῖτῶ, ἰαρ noul
 ἰρτεαε 'φαν βpάλάρ pῖn ἰλυταντῶ.

8. ἰρ ἀνηρῖν το λαβαῖρ Merlino ἄστυρ ἰρ ἔ πο
 πᾶτῶ: “Ὁαρ ἰοm φῆm, a ἐομπάναιζ,” ἀρ φῆ,
 “nῖ φῖιζῖμῖτῶ uain νό am buτῶ φεαρῖ 'nᾶ πο πέ
 nῖτῶ τ' a ἔπειτ ἰnn, ὀῖρ τοοῖm εαῖμαῖτῶ ἄστυρ
 ἰονῖμαρ na n-uapal ἀνηρῶ ζαν ἀον νεαὶ τ' a
 ζεοῖντῶς νό τ' a ζεοῖντῶς.”

“Nῖ h-ἀῖμαῖτῶ ἰρ κόῖρ,” ἀρ Uerino, “ἀετ τῆρῶ-
 mῖρ ἰ meapc εαῖε νό ζο βpαζαῖμῖτῶ ἀρ ζεοῖτῶ
 θε 'n ἐῖρῖm ἄστυρ ζο nῶεαῖτῶ na h-uairle φᾶ
 ὀῖζ ἰρ φᾶ ὀl: ἄστυρ ἰρ ἀνηρῖν ἰρ φῦρα ὀῖnn φαιll
 ἄστυρ am τ' φᾶζαῖl ἀρ ἀρ τῶτοῖl φῆm το θεαναῖm.”

Το ἐμοῖνῖζεατῶ an ἐοῖμαῖρle pῖn leo, ἄστυρ
 το ἐυατῶν ἰρτεαὶ το 'n ἐῖρῖτ ἄστυρ το 'n ἀῖτ
 ἰ n-ἀρ φᾶοῖl Merlino ὀl ἄστυρ ἀοῖbhear, ceol ἄστυρ
 cuῖτεαῖτῶ, meῖτῶρατῶ ἄστυρ macnar ἄστυρ an uile
 comluatῶν τ' φᾶζαῖl.

9. ἰρ ἀῖμαῖτῶ φῦαρ, an ἀῖτ φᾶ hionζανταῖζε
 ἄστυρ φᾶ huacḃápaῖζε le pῖil τ' φειρῖντ, le cluar
 τ' εῖρτεαῖτ, νό le hῖntleaῖτ το ἐῖρῖpῖn; μαρ το

bí teine, teantóala, agus larracá, úirto agus
 uirlaídeacét, zárta, rereatad agus zéar-šol,
 zreatao, pianta, agus rearb-šoraó na n-anmann
 damanta, agus ur-šráin agus uacbár na n-iaóal
 oac-šráinna as rreartal agus as rruotáileao na
 brian aóbal tofulangta to na hanmannaió
 damanta rin zo coitceann. Iar n-a feicrint rin
 to Merlinio ip é ro ráo—

“A compánaiš zráoaiš,” ar pé, “craeo ip
 ciall to 'n áit ro i n-a otángamar? Agus má
 bí eolar agat-ra air, ip cormail zur feallair
 oim-ra tré mo tarrainš ann; agus oar liom
 féin ní 'l ar mo cumar dul tar m' air zo brát.”

“Do bí eolar agampa,” ar an compánac.
 “Agus an té to rraoir-pe to beic agat, ní hé acá
 agat, acét rraora to muinntir Dé Uile-Cumac-
 taiš mé. Do cuir Sé to o' ionnruide-pe mé,
 to tairbeánao na neite to bí in to meanmain
 i zcomnruide, eadón amarc o' feicrint ar lpreann
 agus ar na piantaió acá rá coimair luéta na
 mallaceta. Agus as ro lpreann,” ar pé.

“Ó ip truaš é rin!” ar Merlinio. “As rin
 an níó nar creio mire riam zur anoir, agus to
 rrailear nac raió acét cealzarpeacét as na diaó-
 airiú agus as na reanmóiruioiú to bí as teagarc
 rin to na daoimíú. Agus doám anoir zo zcraí-
 ríó mé rruicac i mearc na tpuinge damanta
 ro zo rraoiruie. Ní mó to cuill don duine
 anro panta o' rášail 'ná mire féin, to bpiš

ναὲ θεαρηνα δον νιὸ το πέρι τοια θε μαν, ἀετ
ζαὲ uile νιὸ i n-αζαῖθ δ ἔτοια.”

“Ní fúiread ort an toul ro,” ar an Spioraio
Eolaé, “ἀετ τοθέαρραο mipe το cum an τραοζαῖ
arír tú. ἀετ ζο τοαῖρθεάνραο cuio το πιανταῖθ
lppinn αζυρ να τορuiuge τομαντα ὑο.”

10. Annpin το connare Meplino rluaz lion-
máir το ὀδοινηθ μαρ πρίορúναδὰαῖθ τ'α ιονηρυοθε,
αζυρ εἰοιζ τοαοιθδὰδὰ ορρα, αζυρ τοραζún τειν-
τρεαδ μαρ εαδ pá ζαὲ δον τοῖοθ : λαραιρ ζράινε-
αῖαῖθ ar béal αζυρ ar rpon ζαδὰ δοιη τοῖοθ
amaé, αζυρ τοαθαλ τοῖθ i ἔφοδαιρ ζαδὰ δοιη αα,
αζυρ rcuipre i lám ζαδὰ τοαθαῖθ τοῖοθ αζ rcuiprál
αζυρ αζ rúirteaéτ να τορuiuge τομαντα ριη τρέ
τειντιῖθ αζυρ τρέ λαρραδὰαῖθ ζρεατοάναδὰ ζέαρ-
neimneaδὰ αζυρ ζο haṑba να ἔριαν μαρλαῖαῖθ,
αζυρ να τορuiuge τομαντα ριη αζ ζάιρ αζυρ αζ
ζέαρ-ζοι αζυρ αζ ρίρ-ρερεατοδὰ ar δ mbár, αζυρ
an báρ αζ τεῖδεαθ ρόμπα.

“An ἔpuil δ φίορ αζατ,” ar an Spioraio Eolaé,
“cia h-iaṑ an τορoηζ ὑο τοδὲ τῦ τ'α ἔριαναθ
μαρ ρύο?”

“Ní 'l δ φίορ αζαμ,” ar Meplino, “ἀετ ιρ ορρα
ατά να πιαντα ρό-μόρα!”

“Ατά πιαντα ιρ mo 'ná δ ἔρεiceann τῦ ορρα,”
ar an Spioraio Eolaé, “αζυρ αζ ρύο an ρί αζυρ
να ρριονηραιοθε αζυρ να ηιαρλαοθε το connare
τῦ ὀ εἰαναῖθ ιηρ να εὐοιρτιοῖθ αζυρ ιηρ να εαρ-
θατοαῖθ lán θε ἠόρτοαῖθ αζυρ τ' uail an τραοζαῖθ.

Na mága áilne do éannaic tú i tuitmeall na cúirte-ri amuis, as rin an rasoḡal cealgac meabac do meall an muinntear úto," ar re, "asur na neite le ar meallac iad, mar acá or, airgead, asur ionmar, asur na h-eic áilne do éannaic tú, o' fásadair ar an trasoḡal as daoimib eile iad asur san don nio o'a tairbeaca fein acé rianta riorraide, ar an áobair so bfuaraadair bár i bpeacaó an tíoimair. Asur i n-eiric na n-éiriac líos lán-mairiac do bí orra ar a n-deirnaadair uail asur uabair acáio na heitig tuba diablaide úto orra, beirdear o'a scúrac asur o'a ngracadac asur o'a brianac an reac beirdear Dia as caiteam i n-a glóir—

"I n-eiric a n-áirio-aighio
 Ir an leatruim, na marla
 Ir an mí-meara do bí
 Aca ar daoimib uirile,

asur ar an muinntir do tóirteac iad fein ar Dia, as fulang ar a ron do rior. Asur acá na diabail úto doóí tú ar a nḡuailnib cóim tnom le riac ar a muimib, o'a mbrúigteacé asur o'a móir-mar-lugac, asur beirio as ppiocáileac na brian do-fulangca úto orra tré rasoḡal na rasoḡal. Asur as rin epioé luéta an uabair," ar ré.

11. So sroo o'a air rin do éannaic Merlinó rluag móir de mnaib damanta cuige ó h-áobá na brian, asur ionoa riaré tub diablaide ar a raió mong éiar-óub asur so mbac géire sac

don ruainne rinn-íaoibíac de'n monn rin 'ná rinn ríacáirde caoile, agus gac piart oíob carra fá b'rágáirde agus fá múineál gacá doin oíob, agus a rúile ar luac-laraó i n-a gceannaib, agus uimhir do-aiúnte de deamnáib i n-a otim-éall agus rcuirre teintreac i lám gacá deamain oíob, agus iad as rcuirráil agus as rúrtaó na mban rin, agus iad-ran as rceleadaó agus as rceleacaó agus as gáir ar teaglac teintreac na brian.

“An bfuil a fíor agat,” ar an Spiorad Eolaic, “céad fáe bfuil an t'ongh úo t'a brianadó mar rúo?”

Ní 'l a fíor,” ar Merlinó, “acé níor éreio mé riamh gur éirir Dia de riantaib l'pinn an oiread agus dooim ar don anam amáin acá rúo.”

“Ag rúo.” ar an Spiorad Eolaic, “an t'ongh fuair bár i bpeacaó na t'uirre, agus acáir na naitreaca neime úo dooí tú carra fá b'rágáirde gacá doin oíob i n-eiric na rcaball agus na rlabrair agus na n-ornarc do éiriróir fá n-a muineálaib do méallaó fear. agus na diaabail fá n-a gcúl agus an lairir úo dooí tú ar a rúilí, acá i n-eiric na n-amarc gelaon mailíreac do-beriróir. agus na diaabail úo t'a rcuirráil agus as r'p'ocáirleac na brian oíob acáir i n-eiric na t'p'ingse le n'earnadar peacaó g'ánna. agus beirio t'a brianadó amláir rúo an fear beirdear Dia i ríorparídeacé.”

Δεῦρ δε πο να βριατέρα το βί ι μβέαλ ζαάα αοιν
 οίοβ—

“I n-eipic peacaio na oμύipe
 O'a bpaζaimio ouil ip taitneam,
 'Tá ζαάα διαβαλ ουβ μαρι τσολαιβ
 Δε cpeim ap oταοβ 'r ap ζεάαταό.”

12. Δ η-αιτλε να ορμινγε ριν το άοννάρε
 Meplino oponz eile o' anmannaiβ oamanta o'a
 ionnpuroe ap o'oba na bpiav, δεῦρ cpaop ζαάα
 αοιν οίοβ φορcailte δεῦρ λαραιρ ζηάineamail ap
 βέαλ δεῦρ ap ppoη δεῦρ ap púliβ ζαάα αοιν οίοβ,
 δεῦρ il-iomao de pιαρταιβ ουβα οαά-ζηάinna δε
 τεαάτ amaά δεῦρ ipτεαά τpe 'n λαραιρ ριν; δεῦρ
 leabaρ i lam ζαάα αοιν αca δεῦρ lintioe ουβα
 pcpioβta ionnta, δεῦρ δε πο να βριατέρα το
 leiζioip 'r na leabaριβ ριν—

“S iao po na piana o'obla
 Oobeip na ζάpeta caointe
 'S opainn atá méio ζαά' oocair
 Oe epoimpeacaó na paimnte.”

“An bpuil a pior δεῦρ,” ap an Spioρao Eolac,
 “cia n-iao an oponz úo oocí tú anoip?”

“Ní 'l a pior,” ap Meplino, “aάτ ip oppa atá
 na piana oofulangta!”

“Δε púo,” ap an Spioρao Eolac, “an oponz
 puair bar i bpeacaó na paimnte, μαρι atá luάt
 oliζio to άαζpaó i ζcaρ na héazcópα-μαρι ζeall
 ap óp δεῦρ ionmav; δεῦρ ζαάά oponz ainmianac
 eile panntuigeap cuio a ζcomappan δεῦρ oéanann
 leaάt-pom ná n-anbpann δεῦρ na noíleaάt δεῦρ

na nḡadoirreadé mar ḡeall ar raiḡḡreap ḡiombuan
an tḡaoḡail do ḡarḡainḡ oḡra féin."

13. A haitle rin doḡí Meḡlino ḡuaḡ móḡ eile
aḡ teacḡ ar aḡḡa na bḡian aḡur ḡá naḡair
neime caḡḡa ḡá bun ḡróine ḡaḡa doin ḡiob, aḡur
ḡa teineacḡ aḡ ḡac naḡair neime aca ḡáitḡe i
ḡac ḡúil ḡ'a ḡúilib, aḡur iac aḡ ḡáḡ :—

"aḡ ḡo ḡúile mallacḡa
i n-a ḡḡúil laḡair neime :
aḡ ḡo ḡúile an ḡnúḡa
ḡobeir ḡ'ar ḡcúḡac ḡinne."

"aḡ ḡúḡ," ar an Spioḡac Eoḡac, "an ḡḡoḡḡ
ḡuaḡ bḡr i bḡeacacḡ an tḡnúḡa, aḡur i n-eiḡc na
n-aḡairc ḡannḡac ḡobeirḡóir ar cuḡḡ a ḡcomarran
acáḡo na ḡaoiḡe úḡ ḡáitḡe i n-a ḡúilib aḡur
beirḡo an ḡeacḡ beirḡear ḡia aḡ caiteamḡ i n-a
ḡlóir, maile ḡé ḡac ḡian eile ḡ'a ḡḡúil oḡra."

14. A haitle rin ḡeacḡar Meḡlino ḡeacacḡ aḡur
doḡí loḡ móḡ i n-a ḡaib uirce ar ḡac an
ḡombḡair, aḡur ir é ḡa hainm ḡo'n loḡ rin, loḡ
na bḡian ; oir an méiḡo do cḡuḡuḡeacḡ ar ḡḡuim
na talḡan maḡbḡacḡ doin bḡaon aḡáin ḡ' uirce
an loḡa rin iac uile, ḡḡé ḡó-méiḡo a ḡuaḡca.
aḡur móḡán ḡaoineacḡ i n-a ḡuḡe ann ḡo nuḡe
a ḡmeiḡiḡo, aḡur il-iomacḡ bíḡo caiteamḡaiḡ aḡ
ḡnáḡ ar an uirce i n-a bḡiaḡḡairce aḡur ḡan ar
a ḡcumar an bíacḡ rin do bḡlacḡo, oir do bí a
ḡcoḡa aḡur a lámā ceanḡailḡe i nḡlacḡaib na
bḡian, aḡur iac aḡ caḡḡḡḡin ḡioḡacḡo do ḡabairc

αρ αν μβιάτ ριν λε n-a μβέλαιβ, 'r ζαν
 ταιρβε τόιβ ann. Δζυρ Δζ ρο na βριατρα το
 έανατοαιρ:—

“1 n-ειμc αν βιό nάμ locap
 'S olcαιρ θέαναιμν αρ τρορεατό
 'τά ζορτα μόμ ιρ ίοτα
 'n-a mbim έοιτόε σ'αρ λορεατό.”

“ Δζ ρύτ,” αρ αν Σπιορατ Θελαέ, “ αν τρονζ
 ρυαιρ βάρ 1 βρεαατό αν έραοιρ, Δζυρ 1 n-ειμc αν
 βιό βλαρτα μιλιρ, Δζυρ βριρτε αν τρορεατό, Δζυρ
 na hantola το έυζατοαρ το 'n ζκολανν αιμμίαναέ
 αρ αν τραοζαλ, ατά αν βιάτ ύτ 1 n-a βριατόναιρε
 'r ζαν αρ Δ ζcumap Δ βλαρατό ζο βράέ: Δζυρ ιρ ί
 ιρ θεοέ τόιβ 1 n-ειμc na πόιτε Δζυρ na μειρce
 Δζυρ na hantola, τοomblap Δζυρ μορμόντα.
 Δζυρ 1 n-ειμc na λερααέ ράρτα Δζυρ λαζατό αν
 έρμιάτ τοβειρτωίρ τ' Δ ζκορραιβ αιμμίαναέα, βειτό
 αν τ-uirce ύτ τοοί τύρα τ' Δ ηζρεαταό λε νειμ
 ζέαρ-λοιρceαέ ρυαρ αν loca 1 n-a βρuiλιτ Δζυρ 1
 n-a mbeitio αν ρεατό βειτόεαρ Όια Δζ caiτεαμ
 1 n-a ζλόιρ.”

15. ρέαέαρ Meplino ρεαέατ Δζυρ τοοί τρονζ
 το-αιμντε τ' ανmannaiβ τοamanta αρ τεαζλαέ
 τεινεατό, Δζυρ τεινε ζρεατοάναέ ζέαρ-νειμνεαέ
 αρ buan-λαρατό 1 n-a τοτιμέαλλ, Δζυρ ρλυαζ
 αόβαλ-μόρ τε όιαβλαιβ uacmapa μετμέιλε Δζ Δ
 βρυαταέ Δζυρ Δζ ρμοεάιλεατό na τεινεατό ριυ
 Δζυρ Δζ Δ ζconζβάιλ αρ τεαζλαέ Δζυρ αρ ηρλίαρ
 na βριαν, Δζυρ ιατ ρέιν Δζ ταρραινζ Δζυρ Δζ

tuairgadh a éile iní an teine rin, agus as ro
na briathra bí i mbéal sacla doin díob :—

“ I n-eiric na feirge fuathairie
an piart le n-ar truaillleasó pinne :
ní feicimís Dia go cinnte
aét o’ar brianaó i oteintib.”

“ As rúo,” ar an Spiorad Eolaó, “ an tionsg
fuair bár i bpeacaó na feirge, agus i n-eiric
dárácta na feirge agus neimhceannracta na
hincinne agus na hearuimlacta agus na hear-
urrama, beidís an tionsg úo o’á gcúraó agus
o’á ngréadaó go géar-neimheac ar uirlár na
brián agus na diaabal úo as fhuoáilleasó na
brián oíra san eiric san foirceann tré fáoḡal
na traoḡal.”

16. Féadár Meplino reacaó agus doóí tionsg
eile i reomraíob tiorca i n-a luige ann i
leapaóib caola ciaróora i ngrébeannaib agus
i nglaraib agus i gcruaócuibpeacaib, agus na
leapaó rin ar caor lapaó i n-a otimceall.
Aḡus go mbaó bfeine an reomra rin ’ná cuirp
marbta tar éir moḡsuighe ó tear na gréine,
agus a lán de naitreacaib neimhe agus piartaib
ḡranna easraimla eile as creim agus as tollaó
na tionsghe damanta rin, agus iad i nglaraib
teineasó an diaabal, agus as ro an eirionán do bí
aca o’á éantain :—

“ I n-eiric na leirce líonamar
’S aipinn iora ar gcailleamar
’Támaoio i nglaraib teintepeaca
’S teinte fúinn o’ ar ngréar-lapaó.”

“Δὲ ρύθ,” ἀρ ἀν Σπιορὰθ Θολαὸ, “ἀν ὄρησζ
 ῥυαῖρ βάρ ι βρεααὸ na λειρce, αζυρ τ’ ῥαν ὀ
 ηδῖρρηονη αζυρ ὀ ῥεανμόρη αζυρ ὀ ῥεῖρβῖρ Ὀέ
 ἀρ λειρce; το ἔρῖζεαταρ ἀν uile μαῖτῆρηοῖ ἀρ
 λειρce: αζυρ το ἔεανγλαταρ ιατ ῥεῖρ ῥηρ ἀν
 τιαβαλ ι ηγλαραῖθ αζυρ ι ηγεῖθεανναῖθ αζυρ ἡρ
 na cuiβρεααὸαῖθ ὕτ τ’ ἀ λορcaὸ, τ’ ἀ ηποααὸ αζυρ
 τ’ ἀ ηγρεαταὸ ἀν ῥεαὸ βεῖθεαρ Ὀια αζ caῖτεαῖ
 ι η-α ῖλόρη ζαν τ’ ῥάῖαῖρ ῥυαρcaῖρτε ορηα.”

17. Δουθαῖρτ ῥεαρ το βῖ τ’ ἀ ῥιαναὸ ἀρ ηρλάρ
 na βρηαν, “Ὀέ ἀ Ὀέ na βρεῖτε ῥῖρῆαντα,” ἀρ ῥέ,
 “ἡρ τρηαῖζ ηαὸ βῥυῖλημ ῥεῖρ ceαῖραῖηα ηυαῖρe
 ι m’ ἔολαῖνη ταonna ἀρ ἀν τρηαῖζαλ ἀρῖρ!”

Ὀο ῥρεαζαῖρ ρρηορὰθ ταμαντα ἔ αζυρ ἡρ ἔ
 δουθαῖρτ “ἀ ρρηορὰθ ταμαντα,” ἀρ ῥέ, “ceατ
 ἀν ῥοcaρ ὄυῖτ το βεῖτ ceαῖραῖηα ηυαῖρe ἀρ ἀν
 τρηαῖζαλ αζυρ το ἔεῖλζεαν ἀηρηο ἀρῖρ το τ’
 ῖλληαὸ τεῖητρεαὸ τεῖηεαὸ ζο ηαὸθα na βρηαν,
 ζαν ταῖρe, ζαν τρηαῖζ, ζαν τρηόcaῖρe?”

“Ἠῖ ηαῖηλαῖθ ἀτά,” ἀρ ἀν ῥεαρ ταμαντα, “τα
 ηβεῖθῖνη ι m’ ἔολαῖνη ταonna ἀρῖρ, ῥυαρcaῖρτῖθε
 ὀ ’η βρηαν ῥῖορηαῖθε ῥο μέ. Ὀρη τοῖρητρηῖνη ῥεῖρ
 cὸῖη μόρ ῥῖη ζο βῥυῖζῖνη τρηόcaῖρe, θε βῖρῖζ ηαὸ
 βῥυῖτ Ὀια αζ ιαρηαῖθ ἀρ ἀν βρεααὸ ἀῖτ αῖτρηζε
 ῥῖρηηεαὸ. αζυρ ἡρ τειῖηῖη, τα ῖηεῖο ῥεααὸ ἀ
 βῥυῖτ ἀρ τῖηηe ἀρ βῖτ, μά ιαρηαῖνη ῥέ τρηόcaῖρe ζο
 βῥυῖζῖθ ῥέ τρηόcaῖρe.”

“Μαῖρeαὸ,” ἀρ ἀν ταρηα ῥεαρ, “αῖτρηεαὸαρ ι
 η-ἀητρηάτ Ἠῖ ὄεανηηη μαῖτ, αζυρ ἡρ ι η-ἀη na

τρόσαιρε buò éοιη τρόσαιρε τ'ιαρρατò, 'r ζαν Δια
 το έρέιζεαν αρ μαίτεαρ τóιombuan αν τρoζαιλ.
 [Αζυρ ιρ minic το éυαλαιρ (αζυρ mipe leat) αρ
 αν τρoζαιλ τóιombuan mbréαζαé úτ 1 n-αρ éυλλι-
 mίρ τεαéτ ανηρο, naé παιb πυαρπλατò αρ Ιρρεανη :
 ζιτòεατò neiμβήμιζ αζυρ φονομάιτ, ζάιμυòε αζυρ
 ρύζματò το μιννεαμαρ τε. Το ζράδουιζμίρ αν
 τιαβαλ 'r α μέαλλιτóιρεαéτ, αν ραοζαιλ cleαραé
 τóιombuan, ιρ αοιbηεαρ na colna μιαή : ατά αιη-
 ηίαναé, λán τυιρη τε λυαιτρεατò na ταlman, πιαρτ
 bρεαν τóíéατφατòáé, conablaé bραéατòáé, beατα
 ταοι αζυρ enuim. Αζ πυτ αν τριύρ το λεαηα-
 μαοιρ 1 ζcomαιρle. Το éυιρεατò αν τιαβαλ ταστ
 αζυρ náιρε οραινη αρ bρεαατò τ'φαοιρτιη, éum
 αρ ηζρεαμυιζτε τóó πέιη : αν ραοζαιλ, τ'αρ τταρρι-
 αιηζ éum α ρóλαίρ τóιombuain πέιη : αν colann,
 τ'αρ ηζριόρφυζατò éum ταβαρτα αιρε τ'α beαρταιβ :
 τ' α μάτò μυρ αν ρύιλ πέάcaιητ ζο clαon μαιλίρεαé,
 coιηéατò αζυρ πάιρε το úεαηαή αρ ηηαοι, αρ
 cuιτò 'r αρ μαοιη ραοζαιλτα uιle 'na ζcomαρραη
 éum beiτ ροιηηπάιρτεαé ιοηητα ; αν ζcluar, αζ
 ειρτεαéτ μυρ αν monabaρ αζ ταβαιρτ μíoclú,
 ταρcuιρη, τóιηεαρτα, αζυρ ταιρε ; αν τεαηζαιτò
 αζ ιτε, αζ ζεαρρατò αζυρ αζ cogηατò ρεοla πυαιρε
 éáié ; αν mblαρ, αζ ροιηιυζατò beατατò αν éυιρρ ;
 αν moétyατò, αζ ταβαιρτ ταιτηιή αζυρ αοηηéα
 το na τpoéρμαοιητιb ; αν ζcρoιτòε, τ'α τταl-
 τυζατò ; αν ιητλεαéτ, τ' α τταρπορφυζατò ; αν μεαb-
 αιρ, τ'α ζcoιηéιτò αζυρ τ'α ζcumαιρceατò 1

zcuimne; an lám, an zcoir ašur na ballaib uile
 an cúirp i n-a zcomluadar, aš curdeam le céile
 cum na n-ole ašur o' a ttabairt do péir na
 cola; ašur an toil, o' a maružad mar ip mian
 léite féin. Aš ro na rligte do leanaip-re.
 Níor cúirp ruim 'ran bpéarla, eaóón an t-anam.
 Níor iarraip ašur níor fáoíruišip an trócaipe
 i n-am. 'Do éreipir 'Dia ar maítear díombuan
 an traošail], tré ar teilgead túra zo hipeann,
 do t' óšad ašur doo' lořad zan furtaét zan
 fóiricín tré bit ríor. [Fuaraip ašur došeošair
 an luac fáošair ašur an tuarparal do túillip.]

Ip anhrin do labair Merlinó rir an Spiorad
 Eolac ašur ip é ro ráo "Má 'tá túil aš an
 rpiriad damanta úo a beic i zcolainn daonna
 ašip ionnar zo ndéanaio ré aicriše ašur zo
 bpašaió ré trócaipe, cread an t-áóšar nac
 ndéanrainn-re aicriše, ó 'táim im' colainn
 daonna fóp, ionnar nac tiubraó 'Dia breac
 damantaéta orp dá mbeioinn ar an traošal
 ašip?"

"Ní 'l contabairt anhrin," ar an Spiorad
 Eolac, "oir ní iarraip 'Dia aét an aicriše
 rírinneac maille ré rún diongmálta zan tuiteam
 inr na peacaóaió céatna ašip zo bpaé."

18. "An móp leat na rianta ro?" ar an
 Spiorad Eolac.

"Došim," ar Merlinó, "nac féioip le teanšaió
 o' inhrin, nó le peann do rerióšao, no le crioše

tuine do rmuaineadó, an céadao cuio t'a
bhuil de riantaib ar an té ir luğa rianta i
nírreann."

"Mairadó," ar an Spiorad Eolaó, "atá rianta
ir mó 'ná bfeiceann túra ar gac don t'ioó."

"Cionnar ir féidir rin?" ar Merlinó, "oir ní
féidir gur éruéuis Dia rianta ir mó 'ná bfeicim
ar gac don aca."

"Mairadó," ar an Spiorad Eolaó, "do cru-
éuis an peacaó a míle oiread agus doóí túra,
eadóon raóó éada agus feirge t'a t'ceadóó
agus t'a bplúeadó go ríorraithe ruéain."

"Creáó an t-aóóar éada atá aca," ar Mer-
lino," an tríáó naó bhuil rúil aca t'páóail
fuirtaóóta no fóiricne go bháó?"

"Atá," ar an Spiorad Eolaó, "an tríáó tuóadó
éum an bfeicéamháir iadó, fuaradóar amáre ar
flaiteamháir Dé. Do éonnapc ríadó glóir agus
doibhnear na caóráó i n-a bhuil Trí Pearraana na
Trionóite, níó ba óeallraige 'ná míle grian,
'n-a ruíóe ór cionn na trluáó, agus na haingil
as miniortrálaóó, na fáíóe as molaó Dé, agus
na habraóail as tabairt buíóeadóair do 'n áóair,
do 'n Mac, agus do 'n Spiorad Naom. As ro
an t-aóóar le t'óolltar epóíóe agus eiaó na
bpeacaó, as rmuaineadó ar an don amáre rin do
éonnapc ríadó. As ro an t-aóóar éada atá anoir
aca, amáre na noíabal le do fuadóigeadó go
nírreann iadó. An raóiltear leat an peacaó

boét, an tráct connairc amáirc ar a dtáir, ar a máctair, ar a gáol, ar a cómarraín, agus ar a cómpánac i nglóir ríorraithe, agus é féin ar a fuaioac le diablaib duaba daéghnána ó'n doibneair rin go hífneann? Iar rin gabar maét éada iad nír an tpuing mbeannuiséte, ionnar gumarab mó an rian agus an maét maóirc na glóire do éail ríad tré don peacac amáin 'nā bfuil de riantib i hífneann go huile. Agus doéarrfad eiriompláir óuit nír rin," ar an Spiorad Eolaic. "Dá mbuó nír cumáctac," ar fé, "as a mbeiréacó tuine uaral lán de múirín agus t'ónóir, agus go mbaó gíacó agus meair as an níg air tar gac tuine eile. Dá tteagmóacó do 'n tuine uaral rin coir gíaineamail do úeanam i n-agair an níg rin, agus tiubraó an nír fá úeara a ceilgean i bpríorún doicéa, glair, maca, agus glaragéibeann do éur air, agus glacraó fé tuine eile i n-a áit: agus feicraó an príorúnac an tuine, 'ran múirín agus 'ran onóir do bí aige féin agus fearraó do beic aige muna mbeiréacó a úroic-iomcáir leir féin: do lionraíde de maét agus t'féairis leir féin é, ionnar go mbaó mó an doéar do beiréacó i n-a éroide ó neim na feirise fuaémáire 'nā ó 'n ngeibeann nó ó na glaraib go coitcéann. Mar rin acá an tpuing damanta, iar bfeicrint na glóire do éail ríad agus gan rúil sca le ríotcáin an Ríg Neamha t' fágail go bráct," ar an Spiorad Eolaic.

ριαντα νό τοόαιρ τ' α βφυιλ ι νιφρεανν τ' έιρτεαότ
 νό τ' φειοριντ ζο βράτ. Όιρ τά βφειοφραό
 Όια μέιτ να βριαν ατά οφρα νί βειθέαό cumαρ
 αιζε ό μέιτ αζυρ ό λιονμάιφραότ α έπόοαιφ
 ζαν ταιφ αζυρ τφιαζ τ' φάζαιλ τοόίβ υαιφ έιζιν
 αζυρ τπόοαιφ το θεαναή οφρα. Δότ ιφ έ το
 ριννε, α ζυρ αρ α έυιήνε ζο ρίοφραιόε ρυτάιν :
 αζυρ μαρ ατά μυντεαρ ιφφυνν θεαρβότα θε ριν
 ιφ μο ριαναρ ρειμήφάόαιντ να ρίοφραιόεαότα ιατ
 'νά μέιτ αν τοόαιρ θε έαοβ ειλε.

20. “Ιφ τφιαζιζε αν ρέάλ ριν τ' ιννριφ τανή 'νά
 ζαό ρέάλ ειλε,” αρ Μερλίνο. “Αζυρ αν βφυιλ
 ρόόάμαιλ ριαντα αζ ουινε ρεαό ουινε ειλε ι
 νιφρεανν?” αρ ρέ.

“Αν τέ ιφ λυζα ριαντα ι νιφρεανν,” αρ αν
 Σπιοφιατ Εολαό, “ατά τοόαιρ αζυρ τοόίτιν αρ
 έρυέαιζ Όια ριαή τ' α ροιηητ οφρα αιρ: ζιόεαό
 ιφ μό ριαν αν έρίοφραιόε ζο μόρ 'νά ριαν
 αν ράζάηαιζ αζυρ αν ηαινέρίοφραιόε, ζιό ζο
 μβφιφρεανν ριατ αν τλιζε ζο λαέτεαήαιλ, θε
 βρής ηαό βφυιλ α βφιοφ αζ αν βράζάηαό νό αζ αν
 αινέρίοφραιόε: αζυρ τά μβειθέαό, κοιμλιονφάτ
 τλιζε ηιό ιφ ρεαρρ 'νά μαρ τοοζήηη να έρίοφραιόε.
 Αζυρ θε βρής ριν ιφ μό ριαντα αν έρίοφραιόε
 'νά ριαντα αν ράζάηαιζ.”

21. “Αιέριφ τανή,” αρ Μερλίνο, “αν βφυιλ
 cumάότα νό υαέταράηαότ αζ τιαβαλ ταρ τιαβαλ
 ειλε ι νιφρεανν?”

“Ατά ζο θεμίν,” αρ αν Σπιοφιατ Εολαό, “όιρ

22. “Ανοιρ,” αρ αν Σπιορατ Εολαέ, “το
 έονναρε τύ να νεϊτε βί μιαν λεατ ο’ φειοριντ.
 εατόν αμάρε αρ ριανταϊβ εαγραμλα Ιρμινν.
 Αζυρ ανοιρ λεαν μιρε ζο μβεϊρεατ αρ αν άιτ-ρι
 έύ, αζυρ ná βαιν ρέ η-αον ρυτ ο’ α βφειορεά νό
 ζο θεάειρ αρ ρο.”

Το ζλυαιρ αν Σπιορατ ροϊμε αζυρ Μερλίνο ι
 η-α ύιαϊό, αζυρ το έονναρε Μερλίνο αρ α λάμ
 θεαρ άιτ άόβαλ, αιτόβρεαέ, λάη δε ζολ, δε
 ζάρταϊβ, δε ριανταϊβ, αζυρ δε μόρ ζαα ριάναιρ,
 αμιαϊ μαρ το έονναρε ροϊμε ριν: αζυρ κυτ
 ο’ α ραιβ ο’ α βριανατό ανη αζ ράό να μβριαέαρ
 ρο ρίορ, “Α έιζεαρνα αζυρ α ύια, εα ρεαό α
 βίμ ιηρ να βριανταϊβ!” αζυρ κυτ ειλε αζ ράό.
 “Α έάιρθε ζράόαέα ατά αρ αν τραοζαλ, ιρ
 τρμαζ αν μαιννεαέτναό τοζνί ριβ ρά ζυϊθε, ρά
 υρναϊζέαέτ, αζυρ ρά όείρε το θεαναμ, αζυρ
 το έαβαιρτ αρ αρ η-ανμannaϊβ, ιονναρ ζο
 βφυϊζιμίρ ρυρταέτ αζυρ ρυαρλαό ό να ριανταϊβ-
 ρι ι βφυιλιμίτ!”

Το λαβαιρ Μερλίνο αζυρ ιρ έ αουβαιρτ ρυρ αν
 Σπιοραό Εολαέ, “Ναέ ουβαιρτ τύ ριομ,” αρ ρε.
 “ναέ ραιβ ρύιλ αζ μυιηντεαρ Ιρμινν ρέ ρυρταέτ
 νό ρέ ρόιριέτιη ζο βρμιννε αν βράέα? Αζυρ
 ερεατ ράέ βφυιλιτ αν ορηνζ θαμαντα ρο αζ
 ζαιρμ αρ ύια νο αρ α ζεάιρτοιβ αμλαϊό ρύτ?”

“Νί δε μυιηντιρ Ιρμινν ιατ ρύτ,” αρ αν
 Σπιορατ Εολαέ, “αέτ ρύτ ορεαμ ρυρζατόρα:
 αζυρ αν ορηνζ ρυαιρ βάρ αρ ρλίζε ρλάνυϊζέ

αςυρ ναέ βφυιλ ζλαν, τέιόιτο τ' α ηςλαναθ ζο
 Ρυρζαθόρι, αςυρ τ' α τταθαιρτ τοιολιθεαέτα
 αςυρ ράραιή το Θια αριζαέ νιθ ναέ ηθεαρηαθαρ
 λειρηγήνιοή αρι αν τραοζαλ αρι α ρον. Αςυρ
 ατάιτο ριαντα Ρυρζαθόρια κορμάιλ ρέ ριανταιβ
 Ιρρην, αέτ αηάιν ζο βφυιλτο μινντεαρ Ρυρζα-
 θόρια θεαρβέτα ζο βφυιζιτο τριόκαιρε αςυρ
 ρλάνηζαθ αςυρ ρυαρζλαθ αρ α βριανταιβ υαιρ
 έιζιν, αςυρ ρόρ ζο ττυζαθ αν ζυιθε αςυρ
 τριορεαθ αςυρ υρηαιζέθαέτ αςυρ μαιέζηνιόμαρέα
 α ζαίρθε αςυρ να βριρέαν αρι αν τραοζαλ
 αιέζεαρρηα ριαν τοίβ: αςυρ υιμε ριν ατάιτο ας
 ζαιρην αρι α ζαίρτοιβ."

23. Αουθαιρτ ρεαρ τ' α ραιβ ι βΡυρζαθόρι,
 "Το ραοιλ μέ ναέ ηθεαρηα Θια βρέαζ ριαή ζυρ
 ανοιρ. Όρι το ζεαλλ ρέ θαή αν υαιρ το
 τελζεαθ ι βΡυρζαθόρι μέ, ναέ ημειθόινν αέτ
 κυιζ λαετε ανη, αςυρ ιρ αηλάιθ ατά, ατάιμ ρέ
 κύιζ μίλε βλιαθαιν ανη!"

"Ορέαθ ράε ηθεαρηα Θια βρέαζ ρυρ αν βρεαρ
 ύτο?" αρ Μερλίνο.

"Νι θεαρηα Θια βρέαζ ριαή," αρ αν Σπιοραθ
 Εολαέ, "αέτ μέιτο τοόκαιρ τορυλαηζέα αςυρ
 ζρεαθαθ να βριαν ατά αιρ: ιονηαρ ζο ραοιλεανη
 ρέ ζο βφυιλ ρέ κύιζ μίλε βλιαθαιν ανη. Αςυρ
 νι 'λ ρέ ρόρ κύιζ λαετε ανη, όρι ιαρ ζεριοένηζαθ
 να ζκούιζ λά ρααίθ το ρλαίτεαρ Θε ζαν μοιλλ."

24. Α η-αιελε αν έομπαίθ ριν το ζλυαιρ αν
 Σπιοραθ Εολαέ ροιήε αρ Ρυρζαθόρι αςυρ το

lean Meplíno é, agus iar tceacht amaic dóib do
 éanna Meplíno níó fá hiongantraíge leir 'ná
 a bfaca moimé rin, eadón caithir agus pálar
 fíogamail ró-álainn iongantraic ba h-áilne agus
 ba h-aoibhne agus ba veire o' ar féidir le
 rúil óanna o' féicrint. Óir ir amlaio do bí,
 múr agus balla na caithir rin ar n-a nteanm
 de éiríocht, de tópaí, o' oiníer, de márgairer,
 o' iarrar, o' eimiarall, de óiamann agus
 o' uile cinéal péarlaio agus de élocaib uairle,
 ionnar go mbaó leor mar flaitearmhar agus
 mar doibhnear é, le haingeal no le tuine,
 o' ar cruuigeasó maí, a mbeic o' a bfeic-
 rint no as féadaint ar an lonnraó agus ar
 an deallraí do bí as teact ó múrcaib agus ó
 ballaioib agus ó élocaib fíoruarle ró-áilne na
 caithir rin. Agus do éanna rroca o' fíoruirce
 fíoráilinn, agus ba fámaí pé fíon fíoráilinn
 gan cruailleá an boltanar do bí as teact de
 na rrocaib rin: agus iomaó de éirannaib áilne
 eagraíla ioir na rrocaib rin, agus go mbaó
 leor mar doibhnear agus mar upáirdeacár a
 beic as féadaint ná tópaó agus na mbláe do
 bí ar na éirannaib rin. Agus éin áilne éadprocta
 i mbarri na éirann rin as cantain ceoil: agus
 oirfeadac, luit, oráin agus ionrtruimint ceoil
 na cruinne dá scurtaoi o' a scomhfeimn iao,
 go mbaó binne suic agus glór doin éin amáin
 doib 'ná iao uile.

Μαρ αν ζεάτονα το έονναρε Μερλίνο ιοματο
 τε ρίγτιβ, τε ριονηραιόιβ αζυρ τε όδοιουβ αρ
 α ραιβ έτοιζ ρίοζαμλα λάνμαιρεαέα αζυρ κορόιν-
 εαέα θεαλλραιζτίζε, λάνα τε ρεαριαιόιβ, τε
 ζεαμαιόιβ, αζυρ τε έαρηόζαλ αρ ειονη ζαέα δοιν
 όιοβ: αζυρ ζο μβαό θεαλλραιζε 'νά αν ζημαη
 ζαρετα αν λονηραό αζυρ αν ρυιθεαό τοζηόιρ.
 Αζυρ ιοματο τε μαίζθεαηαιβ ζημαόέοιρεα ζεαλ-
 ζηυιρεαέα, αζυρ τε λεανθαιβ όζα αρ α ραιβ
 ζηύιρθε ζεαλα ζλεαζλانا ζεαλαηγλιθε.

25. “Μο έομαηρε ορε!” αρ Μερλίνο, “αζυρ
 ιηηιρ τοαη εια ηί αν άιτ δοιβιηη ύτο τοέιμ εόμη
 ζαρ ρο το ρίοζαέτ Ιρμυη?”

“Νί η-αηλαιό ατά,” αρ αν Σπιομαθ Εολαέ, “ιρ
 ραοα ό ρίοζαέτ Ιρμυη ί, ζιό ηαέ ραοιλεαηη τύρα
 έ. Αζυρ αζ ρο,” αρ ρέ, “Ραρηεαρ Νειμη, άιτ
 ι η-α βρφυλ λυέτ θεαητα τοια Θε ι η-δοιβηεαρ
 ρυεαιη. Αζυρ ηα ρροεα ριοράιηηε το έονναρε
 τυ, υιρρε ηα βεαέαό ριη; αζυρ ζιβε ρείεεαρ αν
 τ-υιρρε ύτο ηί ρυιζιό βάρ ζο βραέ αζυρ ηί βειό
 ταρε νό οεμαρ αιρ, αζυρ ηί λυιζιηη δορ νό υρέμα
 αιρ, αέτ βειό λάν το' δοιβηεαρ ζο ριορραιθε ρυεαιη.
 Αζυρ ηα ηέηη το έυαλαιρ αζ εαηταιη εοιλ, εαόθη
 αιηγλε Νειμη ιαο ριη, ατά θε ζηάέ αζ εαηταιη
 εοιλ αζυρ αζ μολαό Θε. Ηα ρυζθε αζυρ ηα
 ριονηραιθε το έονναρεαιρ, ιρ ιαο ριη ηα βοέτα
 υιρριε το ρεαέαιη αν βεαλαέ ραιρριηζ ι η-αρ
 ζαβαοαρ κοιρτιθε, εαηβαιό, εαέραιό αζυρ τοαοιηε
 μόρ-υαλλαέα αν τραοζαι-ρι, αζυρ το ζλαε αν

bealać i n-a maib an uile dočar ašur doilžeap—
 maille ré veirc, ré tporcaó, ré hupnaižteacć
 ašur rir an uile crábaó eile, le ar žnóćui-
 žeap an čoróin žlórmar do čonnarcap orra,
 i n-eirc žaca anróiž ašur žaca anróiž o'a
 bpuarap. Ašur beióto aš molaó Dé ašur
 i n-amarc na Trionóioe žo rućain. Na maiz-
 theana žpuadócorra do čonnarc tú, eadóh an
 oronž nar tpuailleaó le peacaó na tpuire,
 ašur na leandaióe do čonnarc tú ar a maib
 žnúire ainglióe, eadóh na leandaióe puar báp
 tap éir a mbairtió ašur nac npeapnapar peacaó
 maím.”

26. “I tpuaz,” ar Merlinó, “nac bpuilim don
 uair amáin irtiž anhrúto!”

“Ní féioir óuit rin,” ar an Spiorap Eolać,
 “óir ní čeio don níó irteacć anhrúto acć žlaine
 ašur píéanteacć. Ašur anoir do čonnarc tú
 na neíte bí mian leat o'feicpint, ašur pažpao
 anoir čú ašur beannać leat. Óir acć tú ar an
 traožal, ašur deap amáil mar ir toil leat ó ro
 ruar.

[“Ašur žuitóim-re Dia do čreopužao čum
 aicpize pínniže, ašur má óéanann tú i mar ir
 cóir na bí i n-éapóćar ar bić žo nžlacpao do
 žlanuižteóir lora Cpiorc žo eacćar na žlóire
 čú, óir ní maic le Dia báp an peacaiž. Ir é báp
 apcipim anhró, an oamnužao piorpaoe.

“Ašur oá mbeioir peacaióe an óomáin uile

ar don peacaó amáin, ní éirfeadh Dia ruar dó má théanann aicmige. Sídheath fáiríor, aca bár an éirp rúpáilta 'r an uair neamhrúpáilta, agus fór an aicmige mall contabairtá. So rpeirialta, an tan tigeann galair an báir ip mó goillear géipe agus taoma an teinnir orainn an uair rin 'há an aicmige: agus fór dá fáo do éaicteamar 'r na peacaitóib ip luza ar ruim i n-a otreigean.

“ Agus ip é leigear ba cóir do théanam ar rin, an tan do mótoócaó tuine an t-anam creáct-nuighe: an loc do cairbeánath ó' oide an anama; ip é rin an t-oide faoirtine. Sídheath, má éirtear an leigear ar cáirde, dallath éneath an corp, tubath an loc, agus bréanraíó, liaíraíó cum bui noóair: agus ip deacair don ar a bráctar speim leigear so bráct air. Mar an gcéadna do peacaó marbthá, an tan creáctar an t-anam, muna noibirtear bui luit agus oírair ann do b' feidir do 'n mbár teact pul do beirdeath pé leigeartha; so rcairraíó iur an gcorp é gan leigear, ip é rin an aicmige nó leoirgníom.

“ Creath dothéantar iur anhrin? Slaíraíó an tiabal a feilb agus teilgfrídear le ceart-breiteamhar Dé so hipeann úo do éonnarc tú. Feic-rí anoir, a Mérlíno, sur fupar an éneath úo do leigear i n-am, agus le n-a éur ar cáirde so mb' feidir nárb a leigear pé théanam so bráct. Ó' a bpió rin, a Mérlíno, aca doócar asam-ra so mbéarrair-re an leigear píunneath

ὅσ' ὅ' ἐρεάεταιβ φέιν ανοιρ, ζαν μοιλλ ζαν
 εάιρθε: αζυρ ζιό ζο ἔφουλιτ ἰ ἔφατ αρ ριζε νί
 'Ἐ κονταβαριτ νό ζο μβεαρφαὸ αν λειζεαρ κόιρ
 ζρειμ ορρα, αν νιό ζυτοιμ-ρε τρέ τοιτ. Ὁέ οὐιτ-
 ρε αζυρ το ζάε οἕαρ ειλε μαρ ἔύ, αζυρ ζο
 ὄτυζαιὸ Ὁια ὅ' α μὸρηζιάραιβ το ὄρονζ εαρλάν
 να ερεάετα το νοῦταὸ μαρ ιρ κόιρ αζυρ μα 'ρ
 μιαν λεο ρο, τοζεοβαίτ κοζναμ̄."

"Ὁσ' ὅ' φεαρρ λιομ 'νά μαίτεαρ αρ βιῦ," αρ
 Μεπλινο, "ζο μβειόεαὸ αρ μο ἔυμαρ αν τριάτ
 ρο το ἐραοῦρεαοιλεαὸ το μ' εάιρτοῖβ αζυρ το
 ζάε οὐινε ειλε το ἔιοεφαὸ ἰ μ' ριζε τὰ μβα
 ὄοιζ λιομ ζο ζρειτορτοῖρ μέ."

"Ἐιοεφαὸ λεατ ριν το ὄεαναμ̄," αρ αν
 Σπιορατ Εολαε, "ἰ μβριαῦραιβ αζυρ ἰ ρερίβινη,
 αζυρ ατά λιαιόεαῦτ οὐιτ α ὄεαναμ̄, αζυρ ζαε
 αον ναε ηζελλρεαὸ οὐιτ βειὸ ριν αρ φέιν ἔυμ
 φρεαζμα αρ α ρον, αζυρ μυνα ράβάλαιὸ Ὁια
 φέιν α αναμ, νί ράβάλαιὸ αον νεαε ειλε ε.
 Αζυρ νά κυρ-ρε το λειζεαρ φέιν αρ α ἔυλλεαὸ
 εάιρθε. ἰρ μο ὄεαναεῦτ λεατ."]

27. ἰαρ ριν τιζ κεο μὸρ ἰ ὄτιμῆεαλλ Ἰμεπλινο,
 αζυρ ἰαρ ρεαορλεαὸ το 'η ἔεο φυαιρ ε φέιν 'να
 φεαραμ̄ αρ αν αῖτ ἰ η-α ὄτάμιζ αν Σπιορατ
 Εολαε εὐιζε, εαῶῶη αζ κομπαε αν τὰ βεαλαε.
 Αζυρ ανηρην το ρμυαιν αρ α ὄροῦβεαῦαιὸ φέιν
 αζυρ αρ ζάε ταιρβέαναὸ ὅ' α ἔφειεαὸ, αζυρ ιρ
 ε το ριννε, α αρμ αζυρ εαρράὸ το ἔειλζεαν ὄε
 αζυρ ιμῆεαῦτ ζο ἡάιτ ἰ η-α ραιβ τεαμπυλλ

coirriúgte. Agus do bí abá láimh iur an teampull,
 agus téir ré inr an abáinn ir do léis ar a
 glúimibh innte é, agus do bí an t-uirce as
 éirge fá n-a uéct agus do bí ar an móú rin
 go trácthóna, agus an t-aeir as cur rneácta
 agus peaca air. Agus as teact na h-oiréce
 téir do'n teampull as noctaó a éuirp agus as
 luige ar an talamh lomnoct; 'r do bí cian
 do'aimriur as zuiré agus as rpeadaó ar Dia, nó
 gur éirt Dia ré n-a zuiré agus gur éuir an
 Spioraó as tabairt fupácta óó, as fáó na
 mbriáctar milre ro ríor —

“Éirig, a Meplíno,” ar ré, “do'éirt Dia ré
 do' urraigte: agus do bpiú go bfuil aiépeácar
 ort 'r an veireadó do' olc agus go bfuil rún
 rírinneac asat zan teazmáil inr na peacairíob
 céadna níor mó, do zéal Dia trócaire do
 óéanaíh ort. Do' aicín tuic iméacé ar peadó
 na bpuibleac, as teazarc agus as foillriúgáó
 i ngrad ionaó i n-a ngeobair na neite do
 éonnapair.”

. Anriur do' éirig Meplíno aíail do' aicín an
 Spioraó eólaó óó, agus do bí ó rin amac ar
 peadó a beáta i n-a buaball bhinglórac as
 teazarc agus as tarraing na zCpíortairé
 doócum Dé Uile-Éumacátaig, go fupair báf naomta
 beannuigte as tabairt zlóire agus ríorbuiréa-
 éair do 'n áctair, do 'n Mac, agus do 'n Spioraó
 Naomh. Amen.

THE VISION OF MERLINO.

1. Once on a time there was living in the Kingdom of Bohemia a certain man whose name was Merlino Maligno ; and thus was that youth, a person hurtful and accursed. For he had no respect for church or for lordship, for friend or for foe, but was robbing and slaying people on their beds and doing every evil and iniquity, the worst that man or devil could devise. Likewise, he put his dwelling place and his sinful mansion far from men, from intercourse and from company of everyone, namely, in the darkness of a mossy, boggy wood, so that those who guide the law of God or of the world could not give him counsel nor yet lay punishment upon him because of his conduct ; as he habitually kept himself in the aforesaid lonely, savage places, far from every kind of people.

2. It chanced to this wicked man that he was walking, on a certain occasion, to seek evil and violence to do, so that he lighted in the midst of a place where was a great crowd of people who were listening to a sermon that a divine and a very holy man had to give unto

them. And after coming into the middle of the assembly his shame did not allow him to shun the preacher, and further, for fear of recognition being passed on him, or that he should be brought to the place of justice—and for those reasons and not for love of the word of God, he let himself down on his knees like them all and heard the sermon from beginning to end. And he was there, hearing that tuneful-voiced preacher, who was revealing and witnessing to the pleasure and great rejoicing of the eternal glory and of the glorious crown that was ready in God's keeping, awaiting the host who do his will and the will of the church and the good of their neighbours, and likewise testifying to the eternal pains that were ready awaiting the sons of pride and of self-will.

3. Yet Merlino paid attention greatly to all the preacher said against the sons of robbery and of law-breaking and of covetousness of their neighbours' goods; and of the evilness of the place ready awaiting them. However, after the divine had finished the sermon, and after he had studied clearly the words of God, and after he had exposed and revealed the pains and penalties that were awaiting the sons of perdition they all separated by common consent, and each of them went to his own place. As for Merlino,

after he had risen from the sermon he thought to himself that it was not possible that it could be true on any account, and that in all that the church used to say on that subject there was nothing but deception and fraud and trickery, to be put on the Christians for the sake of the church's living, in order to extract it from them. Notwithstanding that, there was not day or night from that out that the words of the preacher were not coming to his recollection and greatly troubling his mind. And thus he thought to himself: If it were God's will, that he would prefer rather than the wealth of the world altogether to gain just one sight of Hell, so that he might know whether what the divine said on the day of the sermon was false. And that thought was always coming into his head and greatly disturbing his mind.

4. One day after that Merlino made a tryst with a comrade he had, named Verino, who used to help him to rob and to do every other evil, and the place where they made the tryst was at the parting of two passes. And it was Merlino who was the sooner at the tryst, and not long was he there when he saw Verino coming towards him. And when he came up to him he sat down with Merlino and they fell to talking of the journey that was before them and taking counsel what way should they take.

This was decided by them, to go to a city that is in Bohemia named Braganza, where there was a great fair collecting, in the hope that they would there get great plunder.

5. After consulting thus, they saw approaching them in the way many high-spirited and cheerful troops of horsemen, many coaches, carriages and beautiful various horses, and magnificent garments upon them full of gold and silver and pearls, and a variety of every sort of music a-playing before them and behind them and on each side of them.

“My loving comrade,” said Merlino, “knowest thou who is this troop of horse approaching us?”

“I know,” said Verino, “a great earl who is in this country named Plutando: and he has made a great banquet awaiting the king and the prince in this kingdom. Yonder are some of the king’s attendants going to the castle of the earl.”

“If so,” said Merlino, “were it not better for us to go in their midst than anywhere else seeking plunder, for I see that there are riches and wealth all round them? Dost thou know the bailey of the earl?” said he.

“I know it surely,” said Verino.

“If so, let us make for their midst, and let us be listening to the music and to the great

pleasure yonder that they have, till we have gone to the bailey of the earl."

That counsel was decided by them, and they went in the midst of the nobles and were full of pleasure in their company till they reached the castle of the earl.

6. However, they saw many poor, needy people before them in that way, who were compelled to leave the road, for the charioteers and the proud and lofty-minded horsemen and the nobles did not allow them to walk among them; for they thought it a great insult to themselves that people so lowly and so ill-clad as they were should walk in one road with them. Wherefore, the poor men were compelled to take another way that was full of biting, gnawing brambles and of very sharp stones, and of every other wretchedness, so that their feet, their bones and their skin were cut and wounded and they were full of hunger, of thirst, and of complaint after that weary way which they were compelled to take.

7. As for Merlino and his companion, they were in the company of the nobles in the smooth, broad road, till they came to the bailey of the earl. And beautiful and very pleasant was it round the bailey outside, for there was many a fine and beautiful plain full of plants and flowers and pleasant fruits, of gardens and flocks and

shapely things, and of everything pleasing for the eye of man to see. Moreover, they found the chariots and carriages and horses and treasures of the lords and the nobles all over the field without care, without attendant or person watching them or to guard them, and the nobles, men and women, servants and lackeys, gone inside to that Palace of Plutando.

8. Then spake Merlino, and thus he said: "I think, my comrade," said he, "that we shall not get occasion or opportunity better than this to take something with us, for I see the steeds and wealth of the nobles here without a person to guard or watch them."

"Not so is it right," said Verino, "but let us go among them all till we get our share of the feast, so that the nobles have gone under drinking and intoxication: and then is it easiest for us to get leisure and occasion to do our own will."

That counsel was determined by them, and they went into the court and the place in which Merlino thought to find drinking and pleasaunce, music and companionship, feasting and luxury and every intercourse.

9. Thus he found it, the place the most wonderful and horrible for eye to see, for ear to hear, or for mind to comprehend. For there were fire, firebrands, and flames, hammers and beating,

crying, shouting, and bitter weeping, torturing, pains, and grievous burning of the lost souls, and intense loathing and horror of the hideous-coloured demons, who were allotting and serving out the monstrous insufferable pains to those lost souls at large. When Merlino saw that, he said thus:—

“My loving comrade,” said he, “what is the meaning of this place into which we have come? If thou hadst knowledge of it, it seemeth as though thou hast failed me in bringing me here, and I think it is not in my power to return at all.”

“I had knowledge,” said the companion. “He whom thou didst think was with thee is not with thee, but I am a spirit of the attendants of God Almighty. He hath sent me to meet thee, to show the things that were ever in thy mind—namely, to see a sight of Hell and of the pains awaiting the sons of perdition. And this is Hell,” said he.

“Alas for that!” said Merlino, “there is the thing I never believed till now, and I thought that it was nothing but trickery on the part of theologians and preachers who were teaching that to people. And I see now that I shall have to tarry in the midst of this lost multitude for ever. Not one man here has deserved pains more than I, for I have never done anything

according to God's will, but everything contrary to His will."

"There is no tarrying for thee this visit," said the Spirit of Knowledge, "but I shall give thee back to the world again. Only that I shall show thee some of the pains of Hell and of yonder lost multitude."

10. Then Merlino saw a full host of people like prisoners approaching him, with garments on them of chafer colour, and a fiery dragon like a horse under each of them : horrible flames out of the mouth and nose of every one of them, and a black devil beside each, with a scourge in the hand of every devil, scourging and threshing that lost multitude through fires and through torturing sharp-poisonous flames to the dwelling of humiliating pains, and those lost multitudes crying and bitterly weeping and ever screaming for their death, and death fleeing before them.

"Dost thou know," said the Spirit of Knowledge, "who is yonder multitude that thou seest pained in that manner?"

"I know not," said Merlino, "but it is they have monstrous pains!"

"There are greater pains than those thou seest on them," said the Spirit of Wisdom. "Yonder are the king and the princes and the earls thou didst see come a little time since in the coaches and in the chariots, full of vanity

and of the pride of the world. The beautiful plains thou didst see round about this court outside, there is the wily, honeyed world that has deceived yonder people." said he, "and the things by which they have been deceived—namely, gold, silver, and wealth, and the beautiful horses thou didst see—they have left them on the world to other people without one thing of profit to themselves but eternal pains, because they died in the sin of pride. And in recompense for the comely full-beautiful raiment that was on them from which they conceived pride and vain-glory, yonder black, devilish garments are on them, which will be confounding and torturing and paining them the whole time that God will be spending in glory—

"In recompense for their lofty hearts,
For the oppression, the insult
And the despite they had
Towards men of low degree—

and towards the people who used to pour themselves out for God, suffering ever for His sake. And yonder devils thou seest on their shoulders are as heavy as a mountain on their necks, to crush and greatly humble them, and they will be serving out yonder insufferable pains on them through an age of ages. And that is the end of the sons of pride," said he.

11. Shortly after that Merlino saw a great

host of lost women approaching him from the dwelling of pain, and many a black, devilish monster, on which was a dark-coloured mane such that sharper was every fine-pointed hair of that mane than the point of a fine needle, and every monster twisted around the neck and throat of each of them, and their eyes swift-blazing in their heads, and a countless number of demons round them, a fiery scourge in the hand of every demon, and they scourging and flailing those women, who were screaming and shrieking and crying out on the fiery hearth of pains.

“Knowest thou,” said the Spirit of Knowledge, “wherefore are yonder multitude pained in that manner?”

“I know not,” said Merlino, “but I never believed that God formed of the pains of Hell as many as I see on a single soul of them.”

“Yonder,” said the Spirit of Knowledge, “are those who died in the sin of lust. And those poisonous serpents thou seest twisted on the necks of each are in recompense for the cloaks and necklaces and gold chains they used to put on their necks to deceive men. And the devils behind them, and that flame thou seest coming out of their eyes, are in recompense for the wanton destructive glances they used to cast. And those devils scourging and serving out pains to

them are in recompense for the multitude with whom they wrought loathsome sin. And they will be pained like that so long as God will be in eternity."

And these are the words that were in the mouth of each of them—

"In recompense for the sin of lust,
In which we used to find appetite and pleasure,
Every black devil, like chafers,
Is gnawing our sides and our senses."

12. After that Merlino saw another host of lost souls approaching him from the dwelling of pains, with the gullet of each of them open, and a hideous flame issuing from the mouth and nose and eyes of every one of them; and an immense number of black, hideous-coloured monsters coming out and in through that flame: and a book in the hand of each, and black lines written therein, and here are the words they were reading in those books:—

"These are the monstrous pains
Which bring the cries of lamentation,
On us there is store of every trouble
From the heavy sin of greed."

"Knowest thou," said the Spirit of Knowledge, "who are yonder host that thou seest now?"

"I know not," said Merlino, "but it is on them are insufferable pains!"

"Yonder," said the Spirit of Knowledge, "are the host who died in the sin of greed, such as

those who pleaded the law in a cause of injustice for the sake of gold and wealth, and every other lustful multitude who envies their neighbours' goods and works oppression of the weak and orphans and bondsmen in order to draw to themselves the fleeting wealth of the world."

13. After that Merlino sees another great host coming out of the dwelling of pains having two poisonous snakes twisted underneath the nose of each of them, and a sting of fire with every snake of them thrust into each of their eyes, and they were saying:—

"These are eyes of perdition
In which is flame of poison:
These are eyes of envy
Which we to our confusion carry."

"Yonder," said the Spirit of Knowledge, "is the host that died in the sin of envy, and in recompense for the covetous glances they used to cast on their neighbours' goods these stings are thrust in their eyes and will be so long as God will be in glory, together with every other pain they have."

14. After that Merlino looks aside and sees a great lake wherein was water of gall colour; and this was the name of that lake, the Lake of Pains: for all that were created on the ridge of the world, one single drop of the water of that lake would kill the whole of them, through the

intensity of its chill. And many people were sitting there up to their chins, and huge quantities of pleasant victual floating on the water before them, without it being in their power to taste that food; for their feet and hands were bound in fetters of pains, and they were offering snaps at that food with their mouths, without it being any good to them. And these are the words they were singing:—

“In recompense for the food I rejected not
 And the despite I had for fasting
 Great hunger and consuming thirst there is
 In which I shall be always, to our burning.”

“Yonder,” said the Spirit of Knowledge, “are the people who died in the sin of gluttony, and in recompense for the delicious sweet food, and the breaking of the fast, and the self-indulgence they gave to the lustful flesh on the earth; yonder food is before them without their being able ever to taste it: and this is the drink they have, gall and wormwood, in recompense for tippling and drunkenness and self-indulgence. And in recompense for their satisfied beds, and remission of mortification they used to give to their lustful bodies, yonder water thou seest will be torturing them with the sharp, burning cold poison of the lake in which they are and in which they will be so long as God will be spending in His glory.”

15. Merlino looks aside and sees a countless throng of lost souls on a hearth of fire, and torturing sharp-poisonous fire ever burning round them, and an immense host of horrible devils of sorrow forcing them and serving the fire upon them, and holding them down on the hearth and floor of pains, and they themselves dragging and beating each other in that fire, and these are the words that were in the mouth of every one of them :—

“In recompense for hateful anger
Is the dragon whereby we were defiled :
We shall not see God assuredly
But for our paining in flames.”

“Yonder,” said the Spirit of Knowledge, “are the multitude that died in the sin of anger ; and in recompense for the violence of the anger and incontinence and arrogance and presumption that multitude will be confounded and tortured with sharp poison on the floor of pains, and yonder devils will be serving the pains on them without end, without termination, through an age of ages.”

16. Merlino looks aside and sees another multitude in dark rooms lying there on narrow, black beds, in gyves and fetters and hard manacles, and those beds on a fire of flames around them : and so that that chamber was fouler than dead bodies after festering from the

heat of the sun; and full store of poisonous snakes and other different ugly monsters gnawing and piercing that lost multitude, and they in the devils' locks of fire, and here is the crooning they had for singing:—

“In recompense for the sloth we satisfied,
And the Mass of Jesus we neglected,
We are in fiery fetters,
And fires are under us for our sharp consuming.”

“Yonder,” said the Spirit of Knowledge, “are the multitude who died in the sin of sloth, and deserted Mass and sermon and service of God for sloth; who left every good work for sloth: and bound themselves to the devil in fetters and gyves and yonder manacles for their burning, their scorching, and their torturing, so long as God will be spending in His glory, without obtaining salvation from them.”

17. Said one who was being tortured on the floor of pains, “Alas, O God of the true judgment! 'tis pity that I am not myself for one quarter hour in my human body on the earth again.”

A lost soul answered him, and thus he said, “Thou lost soul,” said he, “what were thy profit to be a quarter hour on the earth, and to be cast here again to thy fiery destruction of flame, to the habitation of pain, without tenderness, without pity, without compassion?”

“Not so,” said the lost man. “Were I in my human body again, I should be released from this eternal pain. For I would pour myself out so greatly that I would find mercy, because that God asks nothing of the sinner but true repentance : and it is certain that howsoever many sins there may be on any person at all, if he seeks mercy he will find mercy.”

“Yet,” said the second man, “repentance out of season profits nought, and it is in the time of mercy it were right to seek mercy, and not to desert God for the fleeting wealth of the world. [And it is often thou didst hear (and I with thee), on yonder fleeting false world wherein we have earned our coming here, that there was no release from Hell : however, lightness and jesting, laughter and sport, was what we made of it. We used to love the devil and his deception, the wily, fleeting world and the pleasures of the flesh ever : which is lustful, a handful of earth-dust, a foul senseless monster, a festering corpse, food of chafers and worms. Those are the three which we followed in collusion. The devil used to put on us dislike and shame of confessing our sin, to draw us to himself : the world, to draw us to its own fleeting pleasures : the flesh, to excite us to give heed to its wiles : to its saying to the eye to look wantonly and destructively, to watch and gaze on the wife, the property, and

all the worldly goods of the neighbours in order to be a sharer in them: to the ear, to listen to backbiting, giving ill-fame, contempt, despite, and vileness: to the tongue, to eat, cut, and chew the cold flesh of everyone (*i.e.*, to backbite): to the taste, enjoying the food of the body: to the perception, finding pleasure and agreement in evil thoughts: to the heart, lulling them: to the mind, directing them: to the memory, preserving them and mingling them in remembrance: to the hand, the foot, and all the members of the body together, helping each other for evil and to act according to the will: and to the will, to regulate it as itself desires. These are the ways thou hast followed. Thou hast paid no heed to the pearl—that is, the soul. Thou hast not asked or earned mercy in season. Thou hast deserted God for the fleeting wealth of the world] whereby thou hast been cast into Hell, to be burnt and consumed without help or succour through eternity. [Thou didst and shalt obtain the wages of labour and the recompense thou hast deserved].”

Then Merlino spake to the Spirit of Knowledge, and this he said: “If yonder lost soul have a longing to be in human form again that he may repent and find mercy, wherefore should not I repent, since I am still in my body, that God may

not pass judgment of condemnation upon me, were I on the world again?"

"There is no doubt of that," said the Spirit of Knowledge, "for God seeks nothing but true repentance, together with a fixed resolve not to fall into the same sins again for ever."

18. "Dost thou think these pains great?" said the Spirit of Knowledge.

"I see," said Merlino, "that it is impossible for the tongue to tell, or for the pen to write, or for the heart of man to conceive, the hundredth part of the pains that are on him who is pained least in Hell."

"Yet," said the Spirit of Knowledge, "there are pains greater than thou seest on each one of them."

"How is that possible?" said Merlino, "for it cannot be that God created pains greater than I see on each one of them."

"Truly," said the Spirit of Knowledge, "sin has created a thousand times as much as thou seest—namely, the fit of jealousy and wrath that possesses and stifles them eternally and for ever."

"What cause of jealousy have they," said Merlino, "seeing that they have no hope of ever obtaining comfort or succour?"

"This," said the Spirit of Knowledge. "When they were brought to the judgment, they obtained a view of the heaven of God.

They saw the glory and pleasure of the city wherein are the Three Persons of the Trinity, brighter than a thousand suns, sitting above the host, and the angels serving, the prophets praising God, and the apostles giving thanks to the Father, the Son and the Holy Spirit. This is the cause wherefore the heart and breast of the sinners are pierced, thinking of that one glimpse they saw. This is the cause of jealousy they have now, the sight of the devils by which they have been rapt into hell. Dost thou imagine the poor sinner, when he got a glimpse of his father, his mother, his kindred, his neighbour, his companion, in eternal glory, and himself rapt by black, hateful coloured devils from that pleasure to hell? After that a fit of jealousy seizes them against the blessed throng, so that a greater pain and passion is the sight of the glory they lost through just one sin than are all the pains of Hell together. And I shall give thee an illustration with this," said the Spirit of Knowledge. "Were there a powerful king," said he, "who had a noble full of love and honour, and that the king had affection and respect for him beyond every other. If it chanced to that noble to do a hideous crime against that king, and the king should command him to be cast into a dark prison, and fetters, a rack, and gyves

to be put on him, and should take another person in his place; and if the prisoner should see the person in the love and honour that was his, and could have been his were it not for his misconduct: he would be filled with passion and wrath against himself, so that greater would be the misery that would be in his heart from the poison of the hateful anger than from the fetters or the locks in general. Likewise with the lost, after the sight of the glory they lost, without hope of gaining the peace of the Heavenly King for ever," said the Spirit of Knowledge.

19. And there are other pains that thou seest not on them," said the Spirit of Knowledge.

"What are those pains?" said Merlino.

"There is" said the Spirit of Knowledge, "the prospect of eternity. For thus is eternity, as it were the wheel of a coach or a cart. For as the wheel is without end or termination, so is eternity. Just as the wheel keeps turning, and the part that went past comes past again, likewise is eternity. For when ten thousand million years have passed, those in Hell have only the beginning of their pains; and when ten thousand million other years have passed the same people are only in the beginning of their pains, because the time that went past keeps coming past them like a ring or a wheel.

And so the pains of Hell and the glory of Heaven are without end or termination. For if a little bird were to come at the end of every year and bear its beak-full from the sea with it, were the people of Hell to have hope that they would obtain help when the little bird should dry up the sea, they would have no doubt or question in the pains that are on them. But thus is the case, the hour in which they will get help or release has not and will not come: because when God created Hell, for fear lest gentleness or pity towards the lost multitude should take hold of Him, He ordained that He should never hear or see the weeping or the cries, pain or sorrow which were in Hell. For were God to see the multitude of the pains that are on them, He could not help (from the greatness and fulness of His mercy) finding gentleness and compassion for them some time, and shewing them mercy. But thus He has done, putting them out of His memory eternally and for ever: and since those in Hell are assured of that, greater does the prospect of eternity cause them pain than all their wretchedness from any other cause."

20. "Sadder is the tale thou hast told me than every other tale," said Merlino. "Now, are the pains of one person easy in comparison with another's in Hell?" said he.

"He who is pained the least in Hell," said the

Spirit of Knowledge, “has sufficiency of the misery, which God created to divide among them, upon him : but the pain of the Christian is greater by far than the pain of the heathen and of the non-Christian, though they keep breaking the law daily, because the pagan or the non-Christian has no knowledge : and had he knowledge, he would fulfil the law better than do the Christians. And because of that greater are the pains of the Christian than the pains of the heathen.”

21. “Tell me,” said Merlino, “has devil power or lordship over devil in Hell?”

“Assuredly,” said the Spirit of Knowledge, “for there are two kings in Hell who have lordship and power over other devils in general—namely, Lucifer and Beelzebub. And there are ten kingdoms in Hell, and here are their names [in Latin and in Irish], as follows :—

The lake of death.

The land of darkness.

Lowest Hell.

The marsh of fire.

The land of horror.

The unfilled lake.

The land of affliction.

The dwelling of pains.

The fire of poison.

The land of oblivion.

And thus are these kingdoms, wert thou to walk in them for ever thou wouldst find no boundary or end to one of them, and there is no pain or misery in one kingdom that is not upon every person in Hell. And there are five kingdoms of them under the dominion of Beelzebub and other five under the dominion of Lucifer; and they put the devil that presides over every sin against every Christian in the world to destroy him and to bring wrath upon him; and unless that devil is able to destroy the man and drag him with him to Hell, the pains that were awaiting the man are doubled on the devil, together with what he had before."

22. "Now," said the Spirit of Knowledge, "thou hast seen the things thou didst desire to see—namely, a sight of the various pains of Hell. And now follow me that I may carry thee from this place, and meddle not with a single thing thou mayst see till thou hast gone hence."

The Spirit went forward, and Merlino after him, and Merlino saw on his right hand a vast dreadful place, full of weeping, of cries, of pains, and of much of every penalty, as he had seen before: and some of those who were pained there saying these words "O Lord and O God, what long time am I in the pains!" and others saying "O loving friends who are on the earth, alas for the neglect ye make of prayer and

devotion and almsgiving to do and give for our souls. that we may get succour and salvation from these pains wherein we are !”

Spake Merlino, and thus he said to the Spirit of Knowledge, “Saidst thou not to me,” said he, “that the folk of Hell had no hope of succour or help till the doom of the judgment? And why are this lost multitude crying on God or on their friends in yonder manner?”

“No folk of Hell are those yonder,” said the Spirit of Knowledge, “but those are the people of Purgatory: and they who died in the way of salvation and are not clean, come to be cleansed to Purgatory, and to give restitution and satisfaction to God for everything wherefor they did not give compensation on the earth. And the pains of Purgatory are like to the pains of Hell, only that the people of Purgatory are assured that they will get mercy and salvation and release from their pains some time, and moreover that prayer and fasting and devotion and good deeds of their friends and of the righteous on the world gives them shortening of pains; and therefore are they calling on their friends.”

23. Said a man of those who were in Purgatory, “Methought till now that God never made a lie. For He promised me, what time I was cast into Purgatory, that I should be but

five days here; and this is the case, I am here a space of five thousand years!"

"Wherefore did God deceive yonder man?" said Merlino.

"*God* never deceived," said the Spirit of Knowledge, "but the greatness of the insufferable wretchedness and the torture of the pains that are on him: so that he thinks that he is here five thousand years. And he is not yet five days here, for after the completion of the five days he will go to God's heaven without delay."

24. After that colloquy the Spirit of Knowledge went forward out of Purgatory and Merlino followed him: and after they came out Merlino saw something he thought more wonderful than he had seen before—namely, a castle and royal, most beautiful, wonderful palace, which was more beautiful and more pleasant and lovelier than the eye of man could see. For thus it was, the wall and rampart of the castle was made of crystal, of topaz, of onyx, of pearl, of jasper, of emerald, of diamond and of every sort of pearl and of precious stones; so that it were fulness of kingdom and pleasure for angel or for man, who was ever created, to be looking at or watching the radiance and refulgence coming from the walls and ramparts and truly noble, most beautiful stones of that castle. And he saw streams of exquisite pure water, and like to

exquisite untainted wine was the scent coming from those streams; and many trees, lovely and various, between those streams, so that it were fullness of pleasure and rejoicing to be watching the fruits and flowers that were on those trees. And beautiful birds were manifest in the top of those trees singing melody; and the music, lutes, organs, and instruments of melody of the world, were they placed sounding together, sweeter would be the voice and the song of one single bird than they all.

Likewise, Merlino saw many kings, princes and people with royal magnificent robes and glorious crowns full of pearls, of gems and of carbuncles on the head of each: and so that brighter than the glorious sun was the radiance and the sparkle they were making. And many ruddy-cheeked, white-faced maidens and young children with white, pure-bright angelic faces.

25. "Be merciful to me!" said Merlino, "tell me, what is yonder pleasant place that I see so near the kingdom of Hell?"

"Not so," said the Spirit of Knowledge, "far is it from the kingdom of Hell, though thou dost not think so. This," said he, "is the paradise of Heaven, the place where are those who did the will of God, in eternal pleasure. The exquisite streams thou hast seen, those are the Water of Life: and whoso looks on that water

shall not find death for ever, and thirst nor hunger will be on him, and age nor want will press on him, but he will be full of pleasure eternally and for ever. The birds thou didst hear singing melody are the angels of Heaven, who are ever singing melody and praising God. The kings and princes thou didst see, they are the poor humble ones who left the broad way wherein went the coaches, carriages, steeds and proud men of this world, and took the way wherein was every wretchedness and misfortune—together with almsgiving, fasting, prayer, and every other devotion, by which they earned the glorious crown thou didst see on them, in recompense for every misery and every discomfort they endured. And they will be praising God and in the sight of the Trinity for ever. The ruddy-cheeked maidens thou didst see are they who were never tainted by lustful sin, and the children thou didst see with angelic faces are the children who died after their baptism and never committed sin.”

26. “Alas !” said Merlino, “that I am not in there but one hour !”

“Thou canst not,” said the Spirit of Knowledge, “for nothing goes in yonder but purity and righteousness. And now thou hast seen the things thou didst desire to see, and I shall leave thee now and a blessing with thee. For

thou art on the earth and do as thou wilt from this out.

[“And I pray God for thy guidance to true repentance, and if thou repent as is right, despair not one whit of thy Saviour Jesus Christ taking thee to the city of Glory, for God loveth not the death of a sinner. This is the death I speak of here, eternal perdition.

“And were the sins of the world on one single sinner, God would not cast him out if he repent. But, alas! the death of the body is certain, and the time uncertain, and moreover late repentance is perilous. Specially, when mortal sickness comes, more do the sharpness and weakness of the disease prey on us in that time than repentance; and further, the longer we have spent in sins the less do we value leaving them.

“And this is the healing it were right to apply thereto, whensoever a man perceives the soul to be wounded: to show the hurt to a tutor of the soul—that is, a father confessor. However, if healing be delayed a sore blinds the body, blackens the wound, and it will fester and rot to your hurt: and it is hard for one on whom it has taken hold for healing ever to be applied to him. Likewise with mortal sin, when it wounds the soul, unless your wounds and ulcers be driven out it is possible

for death to come before it be healed, so that he will sunder it from the body without healing—that is, repentance or restitution.

“What will then be done with it? The devil will take possession of it and will cast it with the righteous judgment of God to yonder Hell which thou sawest. See, now, Merlino, that it was easy to heal that wound in time, and with delaying that possibly there could be no healing for ever. Wherefore, Merlino, I hope that thou wilt apply the true healing to thine own wounds now, without lingering or delay, and although they are far advanced, there is no fear that the true healing will not take hold on them, which I pray through the will of God for thee and for every other sufferer like thee, and that God will give, of his great graces to the multitude of the unsound to show the wounds as is right, and if they desire this they will receive help.”

“I should prefer to any wealth,” said Merlino, “that I could publish this tale to my friends and to everyone else who should come in my way, if I thought they would believe me.”

“Thou shalt be able to do that,” said the Spirit of Knowledge, “in words and in writing, and it is a merit for thee to do so, and everyone that may believe thee not, it will be incumbent on himself to answer for it, and unless God

Himself save his soul, none others shall save it.
 And put not off thine own healing any longer.
 My blessing with thee.”]

! 27. After that comes a great mist round Merlino, and after the lifting of the mist he found himself standing on the place where the Spirit of Knowledge came to him—namely at the meeting of the two passes. And there he thought on his own evil life and on every vision he had seen, and what he did was to cast his arms and armour from him and to depart to a place where was a consecrated church. And there was a river close to the church, and he comes into the river and let himself down on his knees in it, and the water was rising up round his breast, and he was in that state till evening, and the air dropping snow and frost on him. And at nightfall he comes to the church, baring his body and lying on the earth naked; and he was a long time praying and crying aloud to God, till God listened to his prayer and sent the Spirit to give him help, saying these sweet words:—

“Rise, O Merlino,” said he, “God has listened to thy prayer: and because thou hast repented at last of thy evil, and hast a true resolve not to fall again into the same sins any more, God hath promised to have mercy upon thee. He hath commanded thee to go throughout the

peoples, teaching and revealing in every place whither thou comest the things thou didst see.”

Then Merlino rose as the Spirit of Knowledge commanded, and he was from that out, throughout his life, a melodious trumpet, teaching and drawing the Christians to God Almighty, till he died a holy, blessed death, giving glory and long thanksgiving to the Father, to the Son, and to the Holy Spirit. Amen.

VOCABULARY.

LIST OF ABBREVIATIONS.

acc.—accusative	m.—masculine
adj.—adjective	n.—nominative
adv.—adverb	num.—numeral
cjt.—conjunctive	opt.—optative
cn.—conditional	p.—plural
comp.—compound	pass.—passive
conj.—conjunction	pf.—perfect
cpv.—comparative	phr.—phrase
d.—dative	pn.—pronoun
djt.—disjunctive	pp.—preposition
dp.—dependent	poss.—possessive
dpf.—dependent perfect*	pr.—particle
ds.—dative singular*	ps.—present
du.—dual	rl.—relative
f.—feminine	s.—singular
ft.—future	v.—vocative
g.—genitive.	va.—verbal adjective
hab.—habitual.	vi.—verb intransitive
indec.—indeclinable	vn.—verbal noun
interj.—interjection	vt.—verb transitive
ipf.—imperfect	1, 2, 3—first, second, third
ipv.—imperative	person
3 sm.—third person singular masculine*	
°—causing “aspiration”	
h.—prefixes h to vowels	
n.—causing eclipsis	
)—“as distinguished from.”	

* * Only those parts of nouns and verbs which are found in the text are given in this vocabulary. A dash denotes a part identical in form with the heading of the article, a hyphen denotes the unchangeable letters, thus: “*σῆμα*”

* Analogous combinations similarly expressed.

ds. — dp. -μαῖς" is to be read "dative singular ἀπόβαρι, dative plural ἀπόβαριμαῖς." Meanings of words are given in italics, meanings of other words quoted in elucidation, or literal meanings of idioms, in inverted commas.

ΔΙΤΜ.

1. Δ^c, pr. prefixed to vocative case, used in address.
 2. Δ^c, poss. adj., 3 sm.; *his*. Often used before VII. to denote the object of the verb, as Δ ψυααδ^c, *his being snatched away*. Used pleonastically before words denoting saying, thinking or knowing, when not preceded by the pronoun, as Δ ράτ^c, Δ ρίορ.
 3. Δ^c, pr. used in phr. Δρ Δ η-Διττε, *thereafter*.
 1. Δ n-, poss., adj., 3 p.; *their*.
 2. Δ n-, rl., pn.; *who, which*. Omitted in n., the relative form of the verb being used instead. With μο (sign of past tenses) becomes Δρ. Μαρ Δ, *like as, where*. Δ is often omitted, and indicated only by the eclipsis of the following word—*e.g.*, μαρ νοιδιτ^c, *as follows*.
- Δθδ, f., ds. Δθδινη; *a river*.
- Δβρταλ, m., np. Δβρταλ; *an apostle*.
- Δαδ, see Δζ.
- Δετ, conj. djt.; *but*. After negative particles, *only*; ναδ μαῖθ Δετ ελυαμ, *that there was only deceit, nothing but deceit*. Δετ εεαδ, *however. be that as it may*.
- Δόθδ, f., ds —; *a dwelling, habitation*.
- Δόθαλ, adj., np. Δόθλα; gp. —; *great, huge*. Comp. Δόθαλ-μόρ.
- Δόθαλ-μόρ, adj.; *immense*.
- Δόθαρ, m., ds. — dp. -μαῖθ; *a cause, reason*.
- Δοειρημ, vt., ipf. 3 s. Δοειρηαδ^c. pf. 3 s. Δουθαρητ, dpf. 3 s. ουθαρητ; *I say, tell*. The person addressed is denoted by ρέ: ναδ ουθαρητ τύ ριομ, *saidst thou not to me?*
- Δερ, m., *air*.
- Δζ, pp., *at, with*. Comp. with pns., 1 s. Δζαμ, 2 s. Δζατ, 3 sm. Διζε, 3 p. Δα. Used (1) to denote place: Δζ εαθαρητσαμ^c, *at the meeting*; (2) possession, after the substantive verb: ní μαῖθ εάτ^c Διζε, *he had no veneration*; (3) with vn. to form present participle: Δζ φοιλλρηζαδ^c, *revealing*; (4) partitively: ζαδ Δον Δα, *each one of them*.

- ἀξιά, f. ds. — ; *a face*. Phr. ἰν-α ἀξιά, *against him*.
 ἀξάμ, ἀξάτ, see ἀξ.
 ἀξυρ, conj. ; used both conj. (*and*) and djt. (*yet, but*). Often used to connect successive sentences where a conj. would not be expressed in English.
 ἀϊόβρεά, adj., *dreadful*.
 ἀϊρεάνν, m., gs. -ρῖνν, ds. — ; *the Mass*.
 ἀϊε, see ἀξ.
 ἀϊνεά, m., gs. -ζνιό ; *heart, mind*.
 ἀϊνε, see ἀλαινν.
 ἀϊμρεαρ, f., gs. -ρῖε, ds. -ρῖμ ; *time*. ἀϊμρεαρ(ἀμ = time in general)(special occasion).
 ἀιν-Ἐρίορταϊόε, m., ds. — (ἀιν, privative prefix ; Ἐρίορταϊόε. "a Christian"); *a non-Christian*.
 ἀινγεατ m., ds. —, np. -ζῖλ or -ζῖε ; *an angel*.
 ἀιν-μίανα, adj., ds. —, dp. -άα (ἀιν, intensive prefix ; μιανα, "lustful"); *passionate, very lustful*.
 ἀϊρ, see ἀρ.
 ἀϊρε, f., gs., ds. — ; *heed, care, attention*; τυζ τ'α ἀϊρε, *he gave heed to*.
 ἀϊρζε, f., dp. -ζεά, δῖβ ; *a herd (of cattle)*.
 ἀϊρζεά, m., ds. — ; *silver*.
 ἀϊρτε, adj., indec. *certain, definite*.
 ἀϊρ, f., *back*; used especially in phr. ταρ μ' ἀϊρ, *behind me*; τ'α ἀϊρ ρῖν, *after that*.
 ἀϊτ, f., gs. ἀϊτε, ds. — ; *a place*.
 ἀϊτζεαρμα, f., *a shortening, abridgement*.
 ἀϊτε, part. ; used only in prepositional phr. α ἡ-ἀϊτε, *after*.
 ἀϊτμέιτε, f., gs. — ; *regret, sorrow*.
 ἀϊτνε, f., gs. — ; *knowledge*.
 ἀϊτνιμ, vt., pf. 3 s. ἀϊτῖν ; *I command*. The person commanded is indicated by the prep. το ; τ' ἀϊτῖν οῦτε, *he commanded thee*.
 ἀϊτνεά, m., *repentance*.
 ἀϊτμζε, f., *repentance*.
 ἀϊτμρῖμ, vt., ipv. 2 s. ἀϊτμρ ; *I relate, tell*.
 ἀλαινν, adj., np., dp., cpv. ἀλῖνε ; *beautiful*.
 ἀλλεα, adj., indec. ; *wild, strange*.
 ἀμ, m., ds. — ; *time, chance, occasion*. See ἀϊμρεαρ.
 ἀμα, adv. ; *outside*. ἀμα(ἀμυζ = motion outwards)rest outside. Ὁ ρῖν ἀμα, *from that out, from thenceforth*.

ἀμῶν, adv. ; *only*. Δὸν . . . ἀμῶν, *just one, one single*. Often used where English idiom, literally translated, would be satisfied with Δὸν alone.

ἀμῶς, m., ds., gp. — ; *a vision, sight, watching, glance*.

ἀμῶσαι, m., gs. ἀμῶσαι; *affliction, trouble*.

ἀμῶς, adv., *thus, in this manner*.

ἀμῶς, adv., *outside* (implying rest. See ἀμαρ).

ἀν, article ; nsm. ἀν, nsf. ἀν^ε, gsm. ἀν^ε, gsf. να, ds. ἀν, np. να, gp. να n-, dp. να. In ds. (except before dentals) causes eclipsis after all preps. except ὄο, which is followed by aspiration ; *the*.

ἀν n-, interrog. pr., *whether* (or untranslated in English).

Introduces a question in both direct and oblique speech.

ἀνάμ, f. (m. in nom.), ds. —, gp. ἀνάμ, dp. ἀνάμ; *soul*.

ἀνῶς, adj., *weak, feeble*.

ἀν, adv. (in reality the pp. 1 compounded with 3 sm. pn.) ; *"in it," here, there*.

ἀνῶς, (adverbs used of place or time ; compounds of ἀν

ἀνῶς, with ῶς, "there," or ῶς, "here"—*there, then*;

ἀνῶς, (*here, now*.

ἀνῶς, adv., *now*.

ἀνῶς, m., gs. ἀνῶς; *misfortune*.

ἀνῶς, m., gs. ἀνῶς; *wretchedness*.

ἀνῶς, f., gs. -ῶς (ἀν, intensive prefix ; ῶς, "will") ; *excessive self-will*.

ἀνῶς, m., ds. — ; *an unseasonable time*. 1 n-α, *at the wrong time*.

ἀνῶς, adj., cpv. ἀνῶς ; *pleasant, beautiful*.

ἀνῶς, m., gs. -ῶς, ds. — ; *joy, pleasure*.

ἀν. num. adj., gs. ἀν, ds. — ; *one, a* ; ῶς n-α. *once on a time* ; ῶς n-α. *one day*.

ἀνῶς, m., *a fair, assembly*.

ἀνῶς, m., gs., ἀνῶς ; *consent, agreement*.

ἀν, m., *age, old age*.

1. ἀν. vi., defect., used parenthetically in reporting direct speech ; *says, said*.

2. ἀν. see 2, ἀ n-.

3. ἀν. pp., *on, upon* ; comp. with pns. 1 s., ῶς ; 2 s., ῶς ; 3 sm., ἀν ; 1 p., ῶς ; 3 p., ῶς ; the following usages of ἀν are illustrated in the text :—(1) place or person : ἀν α

λεπραδαῖς, ἀρ τοῦνε; (2) manner: ἀρ ἁσθησῶν; (3) cause: ἀρ ἡ ἀνάστασις τοῦ κυρίου, ἀρ ὅτι; (4) before verbal nouns denoting a state: ἀρ ἡμεῖς, ἀρ ἡ ἀνάστασις τοῦ κυρίου; (5) in certain phrases: ἀρ ἡ ἐξουσία μου, *in my power*, ἀρ ἡ ἀναβολή, *delaying*; (6) after certain verbs, as εὐχόμενος (ἀρ ἡ ἀνάστασις τοῦ κυρίου), ὁράω (ἀρ ἡ ἀνάστασις τοῦ κυρίου) ταῦτα (ἐπιθυμῶ ὅτι ἔσται ὁμοῦς), verbs denoting praying to (ἀρ ἡ ἀνάστασις τοῦ κυρίου), speaking of (ἀρ ἡ ἀνάστασις τοῦ κυρίου) or thinking of (ἀρ ἡ ἀνάστασις τοῦ κυρίου); (7) after certain nouns, such as those denoting knowledge (ἐπιστήμη ἀρ ἡ ἀνάστασις τοῦ κυρίου), despite (ἐναντίον ἀρ ἡ ἀνάστασις τοῦ κυρίου), &c.

ἀρ ἡ, poss. adj., 1 p., *our*.

ἀρ ἡ, m., *a lackey, page*.

ἀρ ἡ, adj., *high*.

ἀρ ἡ-αἰσθεῖα, adj., *high-minded, proud*.

ἀρ ἡ-αἰσθησῶν, m., gs. -ῶν; *a lofty, proud mind*.

ἀρ ἡ, adv., *again*.

ἀρ ἡ, m., nr. ἀρ ἡ; *a weapon, arm*.

ἀρ ἡ, pp., *out of, from*.

ἀρ ἡ, v. subst., *I am*; ps. 3 s. and rel. ἀρ ἡ, 3 p. ἀρ ἡ, ipf. 3 s. ἔσται, ft. rel. ἔσται. 1 p. ἔσται, 3 p. ἔσται, pf. 3 s. ἔσται. 3 p. ἔσται, hab. ps. 1 s. ἔσται, 3 s. ἔσται, rel. ἔσται, dps. 1 s., ἔσται, 3 s. ἔσται, dpf. 3 s. ἔσται, 3 p. ἔσται, cn. 1 s. ἔσται, 2 s. ἔσται, 3 s. ἔσται, vn. ἔσται.

ἀρ ἡ, m., ds. —; *a father*. Ἀρ ἡ, the [Heavenly] *Father*.

βεῖ.

βεῖ, βαῖ, see ἡ.

βεῖ, m., gs., ds. —; *a city, castle, bailey*.

βεῖ, vt., ipv., 2 s., βεῖ; *I cut, lift*. βεῖ με, *I meddle with, touch* (also written βεῖ με).

βεῖ, m., gs. -ῶν; *baptism*.

βεῖ, m., dp. βεῖ; *a member*.

βεῖ, m., dp. βεῖ; *a wall, rampart*.

βεῖ, m., gs. βεῖ, ds. —; *death*.

βεῖ, adj., cpv. ἄσθεν; *little, small*.

βεῖ, m., ds. — dp., βεῖ; *a mouth*.

βεῖ, m., gdu. — *a pass, way*.

βεῖ, f., ds. — gp. βεῖ; dp. βεῖ; *a woman*.

βεῖ, f., *a blessing*.

- βεαννηξίμ, vt., va. -ξίτε ; *I bless.*
 βεαιτ, f., dp. -ταῖς : *manner, custom, behaviour.*
 βεατα, f., gs. -τάς : ds. -τάς : *life* (§ 3), *food* (§ 17).
 βεῦεαύ, see ατάιμ.
 βειμυ, vt. and i. ft. 2 s. βέαιφαιμ ; opt., 1 s. βειμεαύ ;
 opt., pass. βειπτεαιμ ; vn. βειεῖ ; *I bear, carry.* βειμυ
 αἰνε αη, *I recognise.*
 βειεῖ, βί, see ατάιμ.
 βιαύ, m., gs. βιύ ; *food.*
 βινν, adj., cpv. βιννε ; *melodious, tuneful.*
 βινν-ξλόμας, adj. *of tuneful voice.*
 βιε, m., gs. βεατα. ds. — ; *the world, life.* Phr. αη βιε, *at all* ;
 τρέ βιε ρίον, “ *through eternal life.*” *always.*
 βιαη, m., ds. — ; *taste, flavour.*
 βιαηαιμ, vt., vn. βιαηαύ ; *I taste.*
 βιαητα, adj., indec. ; *delicious.*
 βιάε, m. or f., dp. -ταῖς ; *a flower.*
 βοεε, adj., dp. βοεεα ; *poor, destitute.*
 βοεεανη, m., *scout, savour.*
 βράξα, f., ds. βράξαιε ; *the neck, throat.*
 βραον, m., *a drop.*
 βράε, m., ds. — ; *judgment, doomsday.* Ξο βράε, *for ever.*
 βρεαξ, f., *lie, falsehood.*
 βρέαξας, adj., ds. — ; *false.*
 βρέαν, adj., cpv. βρέιμε ; *foul, putrid.*
 βρέαναιμ, vi., ft. 3 s., βρέανηαιε ; *I rot, decay.*
 βρεαε, f., gs. βρειε ; *judgment, sentence.*
 βρειε, see βειμυ.
 βρειεαῖναιη, m., gs. -ναιη ; *judgment.*
 βριαεαιμ, m., gs. βρειεη, np. βριαεμα ; gp. — dp. βριαεμαῖς ;
a word.
 βριξ, f., ds. — ; *power, virtue* : often in phr. οε βριξ, *on
 account of.*
 βριμυ, vt. and i., hab. pres. βριμυανν. vn. βριμυαύ, gs.
 -ηε : *I break.*
 βριμυεαεε, f., ds. — ; *bruising, crushing.*
 βριμνε, f., ds. — ; *judgment, doom.* Ξο β. αν βράεα “ *till the
 doom of the judgment,*” *for ever.*
 βυαβαλλ, m., ds. — ; *a bugle, trumpet.*
 βυαιύμεαύ, m. (vn. of βυαιύμυ, “ *I trouble*”) : *trouble.*
 βυαιη, f., ds. — (vn. of βαιημ, “ *I cut, strip*”) ; *act of extort-
 ing, extortion.*

buán, adj., *lasting, perpetual.*

buán-lapaó, adj., *ever-burning.*

buó, see ír.

buíúeácar, m., gs. -éair; *thanks, thankfulness.*

bun, m., ds. —; *bottom, foundation.* fá bun, *below.*

coll.

cá, pn. interrog., *which, what?*

các, pn. indef., gs. cáic; *every, each.*

cáodar, m., *respect, veneration.*

caitmeán, m., ds.—; *company, fellowship, intercourse.*

caillim, vt., pf. 3 s., caill, 1 p., cailleamar; *I lose.* Caillim ar, *I neglect.*

cáirtse, f., *delay, hesitation.* Cur ar cáirtse, *to defer.*

cairt, f., gs. cairte, *a cart.*

caiteán, m., ds.—; *act of spending, consuming.*

caitim, vi., ft., 3 s. caitéiríó; pf. 1 p. caiteamar; *I must, am obliged to.*

canaim, vt., and i. ipf., 3 p. canadaoir; *I sing.*

cantaín, f., ds.—; *singing.*

caoineáó, m., gs. caointe (vn. of caoinim, “*I lament*”): *mourning, lamentation.*

caol, adj., gs. caoite, dp. caoila; *narrow, fine.*

caor, f., ds.—; *a flame.*

caora, m., ds. caoraí, np. cáirtse, dp. cáirtíó; *a friend.*

carbasó, m., np. carbasó, dp. -basóib; *a carriage, chariot.*

carbúogal, m., ds.—; *a carbuncle.*

cár, m., ds.—; *a case.*

carra, adj. indecl. (va. of caraim, *I twist*); *twisted, turned.*

caúair, f., gs. caúac, ds. caúair; *a city, castle.*

céadaó, num. adj., *hundredth.*

céatpaó, m., gp.—; *sense, faculty.*

céatna, adj. indecl., *same, the same.* mar an gcéatna, *likewise.*

cealzac, adj., *wily, deceitful.*

cealzairneáct, f., *trickery.*

céana, part., *indeed*; áct céana, *however.*

ceanglaím, vt., pf. 3 p. ceanglaodar, va. ceanglaite; *I bind.*

ceann, m., ds. cionn, dp. ceannaib; *a head.* Phr. tar ceann, *notwithstanding*; ór cionn, “*over the head,*” *above.*

ceairt, adj., *right, just.*

- σεμπε-ὑπείθεάμναρ, m., *just judgment*.
 σερναίξι, f., ds. —; *complaint*.
 σεῦμαῖα, f., *a quarter*.
 σεῖτε, m. and f., *a companion, mate*; μέ ἑ., τε ἑ., “with one another,” *together*; ἄ. ἑ., *each other*.
 σεῖρτ, f., *a question*.
 σεο, m., *a fog*.
 σεοῦ, m., gs. σεοῦ, ds. —; *music, song*.
 σεα, pn., interrog.; *who? what?*
 σεαῦ, f., *sense, reason*.
 σεαν, adj., but used as subst., *long, a long time*. Ὁ ἑἰαναιῦ, some time ago (contrast Ὁ ἑἰανταῖῦ, long ago).
 σεαρ, adj., *dark*.
 σεαρ-ὑορῆα, adj., *black dark*.
 σεαρ-ὑοῦῦ, adj., *dark, black, brown*.
 σεῖ, f., ds. —; *a church, cell*.
 σεῖα, m., gs., σεῖα; *a sort, kind*.
 σεῖτε, adj. indec. (va. of σεῖναι, “I fix”), *fixed, appointed*.
 Σεο, *assuredly*.
 σεοῦταῖ, conj., a contraction for σεοῦ ταῖ αἰ, “though indeed but,” *however*.
 σεονα, adv. interrog., *how?*
 σε-ῖαρ, adj. (σεα + ῖαρ), *black-sharp*.
 σεαον, adj., gp. —; *wanton*.
 σεαρε, adj., *tricky, wily*.
 σεαρεαῖα, f., *trickery*.
 σεαῖ, m., *breast, bosom*.
 σεο, f., dp., σεοαῖ; *a stone*.
 σεαῖ, f., *deceit, fraud*.
 σεα, f., ds. —; *an ear*.
 σεαῖ, m., up. σεαῖα; *a bone*.
 σεαῖ, f., *a wound*.
 σεαῖ, f., gp. —; *a worm*.
 σεα, see σεαῖ.
 σεαταῖ, adj., dp. -ταῖ; *biting, gnawing*.
 σεαῖ, vt., vn. σεαῖ; *I chew, bite*.
 σεοῖ, adv., *ever, always*.
 σεοῖ, f., gs. σεοῖ; *a wood*.
 σεοῖ, m., ds. — (vn. of σεοῖσθαι, “I guard”); *watching, guarding*.
 σεοῖσθαι, vt., en., 3 s. -ῖσθαι; *I fulfil*.

- cóimfeinnm, m., ds. — (vn. of cóimfeinnim, “I sound with”);
act of sounding together, harmonising with.
 cóimtionól, m., gs. -ól; *an assembly.*
 coinne, f., gs. —; *an appointment, tryst.* 10nno c. *a trysting place.*
 coim, f., *a crime.*
 cóir, adj., *just, right.*
 coirriúite, adj., indecl. (va. of coirriúim, “I consecrate”);
consecrated.
 cóirte, m., gs. —, np. cóirtíthe, gp. cóirtíth, dp. cóirtíthib; *a carriage, coach.*
 coitcheann, adj., *general.* 5o c., *in general.*
 colann, f., gs. colna, ds. —; *body, flesh.*
 cón, adj., *so, equally*; cón . . . le. *as — as.* Cóim 5am ro, *so near as this.*
 cómaidim, m., *a name, surname.*
 comair, f., ds. —; *presence.* Fé comair, *awaiting.*
 comairce, f., *mercy, protection.* mo é. ort. “my protection on thee,” *be merciful to me!*
 comairle, f., gs., ds. —; *advice, counsel.* 1 5c., *together, in fellow-counsel.*
 comairra, f., ds. -rain; gp. -ran; *a neighbour.*
 cómbuairíreá, m. (vn. of cómbuairím, “I disturb”);
disturbance.
 comtuasam, m., ds. —; *company.* 1 5c., *all together.*
 comnuiríe, f., gs. comnuiríthe; *a dwelling.* 1 5c., *always:*
 1 n-a é., *living, dwelling* (on his part).
 compánac, m., gs., vs. compánais, ds. —; *a companion.*
 comrac, m., ds. —; *a meeting.*
 cóimrá, m., gs. -rá; *conversation.*
 conablac, m., *a dead body, carcase.*
 conair, f., gs. -aire; *a way.*
 con5bam, vt., pf., 3 s. con5ab, vn. con5báil; *I hold, retain.*
 con5nam, m., *help, assistance.*
 connairc, see rocím.
 conta5airc, f., *doubt, danger.*
 conta5airc, adj., *dangerous, doubtful.*
 cor, m., *mode, manner.* Am don é., “in any wise,” *at all.*
 coróin, f., gs. coróine, np. coróineaca; *a crown.*
 corp, m., gs. cuirp; *a body.*

- κορμαδ̄, m., *a marsh*.
 κορμαιζ̄τελεδ̄, adj., gs. -τιζ̄; *marshy*.
 κορ, f., np. κορα; *a foot*.
 κορμαίτ, adj., *like, resembling*.
 κοράδ̄αδ̄, m., *devotion*.
 κοράδ̄, m., gs. κοράδ̄; *mortification*.
 κορann, m., dp. κορannaιβ̄, *a tree*.
 κοροβρελοισιm, vt., vn. -ρελοισεαδ̄; *I publish*.
 κορορ, m., gs. κορορ; *throat, gullet* (§ 12), *gluttony* (§ 14).
 κορέατταιm, vt., ps. rel. κορέατταρ; *I wound*.
 κορέαττυζαδ̄, m., gs. τυζτε, ds. — (vn. of κορέαττυζιm, “I wound”); *act of wounding*.
 κορέατ, pn., interrog., *what? κορέατ φαδ̄. “what cause?” wherefore?*
 κορεισιm, vt., pf. 3 s. κορεισ, cn. 3 p., κορεισφισορ; *I believe*
 κορεισ, f., *act of gnawing* (vn. of κορεισιm. “I gnaw”).
 κορειμεαδ̄, adj., dp. -μεαδ̄α; *gnawing, biting*.
 κοριοδ̄, f., ds. — *country* (§ 5); *end* (§ 10).
 κοριοδ̄νυζιm, vt., pass., pf. κοριοδ̄νυζεαδ̄; vn. κοριοδ̄νυζαδ̄;
I complete, end.
 Κοριορταιοε, m., gs. —; ds. -ταιοιβ̄; *a Christian*.
 κοριορταλ, m., ds. —; *crystal*.
 κοροικεαnn, m., *skin*.
 κοροιοε, m., ds. —; *heart*.
 κορονον̄, m., *crooning, humming*.
 κορμαδ̄ουιβ̄ρεαδ̄, m., ds. -εαιβ̄ (κορμαδ̄ “hard” + ουιβ̄ρεαδ̄);
hard bond, hard servitude.
 κορμινne, f., gs. —; *the world*.
 κορμιννιζιm, vt., vn. -νιυζαδ̄; *I collect*.
 κορμυτιζιm, vt., pf. 3 s. κορμυτιζ̄, pf. pass. κορμυτιζεαδ̄; *I create*.
 ε̄υαισ̄, ε̄υαισ̄αρ. see τεισιm.
 ε̄υζ̄αιnn, see ε̄υm.
 κυιβ̄ρεαδ̄, m., dp. -εαιβ̄; *bond, manacle*.
 κυιο, f., gs. κουα; *part, share*.
 κυιορεαδ̄τα, f., *company*.
 κυιορεαδ̄ταιm, f., ds. —; *company*.
 κυιορεαδ̄m, m., ds. —; *help*.
 κυιορτυζαδ̄, m., (vn. of κυιορτιζιm, “I help”); *act of helping, help*.
 κυιζ̄, num. adj., *five*.

ἐπιγε, see ἐμ.

εὐμνη, f., ds. — : *recollection*.

εὐμεσὸ, m., *an invitation, banquet*.

εὐμνμ, vt., ps. 3 p. εὐμνμ, ipf. 3 s. εὐμεσὸ. 2 p. εὐμνμσσι.
3 p. εὐμνμσσι εν. 1 s. εὐμεσὸ, pf. 3 s. εὐμ. ps. pass.
εὐμνμσσι, vn. εὐμ; *I place, send*. Εὐμνμ σι εὐμνμ, *I delay*; εὐμνμ ρμσρ τὸ. *I reject him*.

εὐμνμ, f. ds. — ; *a feast*.

εὐμνμ, gs. εὐμνμ, ds. — *a court*.

εὐμ, m., *back*; εὐμ εὐμ, *behind him*.

ἐμ, pp. with g., comp. with pns., 3 s. ἐπιγε, 1 p. ἐμνμ.
towards. Το ἐμ, *for the sake of*.

εὐμνμσσι, m., *power*.

εὐμνμσσι, adj., *powerful*.

εὐμνμσσι, vt., vn. εὐμνμσσι; *I mix*.

εὐμνμ, m., ds. — ; *strength, power*. εὐμνμ εὐμ, *in my power*.

εὐμνμσσι, m., ds. — (vn. of εὐμνμσσι, "I guard"); *act of guarding*.

εὐμνμσσι, m., *confusion*.

εὐμνμσσι, m., gs. εὐμνμσσι; *rage*.

ΟΔΙΡ.

οδ, see 3 οο.

1. οδ^ε, num. adj., gs. οδ; *two*.

2. οδ^ε, pr., *however, whatever the amount of*. Οδ μνμ, *however great*.

οδ n-, conj., *if*, used with past and conditional tenses
) (μά, which is used with the present and future.

οδσσι, pp. with g., *concerning, with respect to, as for*.

οδσσι, vt., ps. 3 s. οδσσι; *I blind*.

οδμνμσσι, adj., indec. (va. of οδμνμσσι, "I condemn"),
condemned, lost.

οδμνμσσι, f., gs. -σσι; *condemnation*.

οδμνμσσι, m. (vn. of οδμνμσσι, "I condemn"); *perdition*.

οδσσι, m., *hatred, dislike*.

οδσσι, m., gp. — ; *a bondman*.

οδσσι, m., gp. —, dp. -σσι; *a chafer, devil*.

οδσσι-οδσσι, adj., *chafer-coloured*.

οδσσι, adj., indec., *human*.

1. οδσσι, see οο.

2. οδσσι, v., defect. and impers., constructed with τε com-

pounded with prepositions. Ὅραμι ἑμὸν, *I think, it seems to me*, and so for the other persons.

ἑσάρης, num. adj., *second*.

ἑσάρης, ἑσάρης, see ἑσ.

ἑσάρης, f., gs. -ἑσάρης; *violence*.

ἑσάρης, m., ds. —; *colour*.

ἑσάρης-ἑσάρης, adj., *hideous coloured*.

ἑσάρης, pp., *from, of*, comp. with prep. ἑσ. ἑσάρης. Used to express of what a thing is made (ἑσάρης ἑσάρης ἑσάρης), with what it is filled (ἑσάρης ἑσάρης ἑσάρης, ἑσάρης ἑσάρης), of what it forms a part (ἑσάρης ἑσάρης ἑσάρης ἑσάρης), or of what it consists (ἑσάρης ἑσάρης ἑσάρης ἑσάρης). Also in certain adverbial phrases, ἑσάρης ἑσάρης, *on that account*.

ἑσάρης; see ἑσάρης.

ἑσάρης, adj., *hard*.

ἑσάρης-ἑσάρης, adj., cpv. -ἑσάρης; *resplendent, glorious*.

ἑσάρης, m., *glory*.

ἑσάρης, m., gs. -ἑσάρης, dp. -ἑσάρης; *demon*.

ἑσάρης; see ἑσάρης.

ἑσάρης, used in phrase ἑσάρης ἑσάρης; *I command*.

ἑσάρης, adj., indec. (va. of ἑσάρης, "I prove"); *proved, assured*.

ἑσάρης, m., gs. -ἑσάρης; *forgetfulness*.

ἑσάρης; see ἑσάρης.

1. ἑσάρης, adj., cpv. ἑσάρης; *beautiful*.

2. ἑσάρης, adj., *right* (opposite of "left").

ἑσάρης, num. adj., *ten*.

ἑσάρης, adj., *certain*; ἑσάρης ἑσάρης, *certainly*.

ἑσάρης, f., *almsgiving*.

ἑσάρης, m., ds. —; *an end*; ἑσάρης ἑσάρης, *at last*.

ἑσάρης, f., ds. ἑσάρης; *drink*.

ἑσάρης, m., gs., vs. ἑσάρης (vs. also ἑσάρης), ds. —; *God*.

ἑσάρης, m., gs., np. -ἑσάρης, ds., gp. —; *a devil*.

ἑσάρης, adj., indec., *devilish*.

ἑσάρης, m., ds. —, dp. -ἑσάρης; *a theologian*.

ἑσάρης, adv., *after*; in phrase ἑσάρης ἑσάρης, *after him, it*; ἑσάρης ἑσάρης, *as follows*.

ἑσάρης, f., *darkness, obscurity*.

ἑσάρης, m., *a diamond*.

ἑσάρης, f., gs. -ἑσάρης; *violence, cruelty, revenge*.

- οἰβνῆμι, vt., ps. pass. οἰβνῆτεσθαι; *I banish.*
 οἰδέστροφάδω, adj. (οἰ, privative prefix + εἰστροφάδω), *senseless.*
 οἰτερόν, m., gp. —; *an orphan.*
 οἰμέσθαι, m., gs. -μέσθαι; *disrespect.*
 οἰός; see οε.
 οἰολαιπέσθαι, f., gs. -πέσθαι; *pay, retribution.*
 οἰομαί, m., gs. -μαί; *pride, arrogance.*
 οἰομβυαν, adj., ds. —; *transitory, perishable.*
 οἰονγμάλτα, adj., indec., *fixed, decided.*
 οἰλίξ, m., gs. οἰλίξιο; *law.*
 1. οο°, poss. adj., 2 s.; *thy.*
 2. οο°, pr. prefixed to the past tenses, occasionally also the cn.; does not cause aspiration (but prefixes h- to vowels) in passive voice.
 3. οο°, pp., *to, for*; comp. with pns., 1 s. οοαμ, 2 s. οοιτε (emphatic, οοιτε-τε). 3 sm. οοό, 3 sf. οοί, 1 p. οοῖμν (emphatic, οοῖμνε), 2 p. οοοῖθ, 3 p. οοοῖθ. with poss. adj., 2 s. οοοτ', with rel. pn. οο'α n-, οοα n-, with rel. pn. and μο (sign of past tense), οοαρ°, i.e., οο + α + μο° or οοααθ, οοαθ (i.e., οο + α + μο + θα); used after adjectives (οο β'είξεσθαι οο να οοοοιμῖθ), substantives (κάοαρ οο ἔλλ), or verbs (νίορ λειξ α νάμπε οοό. τάρτα οο'η οοιμνε), and as a prefix to the verbal noun to form the infinitive (οο ἔαθαίρετ, *to give*): phrases, οο ἔαοῖθ, *on account of* (contrast οο'η ταοθ ἀμυίξ, *outside*); οο ξνάτ, *usually*; used after verbal nouns to denote the agent ιαρ n-έμπε οοό, *after he arose* ("after rising to him"). The ο of the prepositional compounds is aspirated except after ο, λ, η, ρ, τ.
 οο-αίρημτε, adj., indec. (οο, privative prefix + αίρημτε, va. of αίρημνιμ, "I reckon"), *incalculable.*
 οοβεινῆμι, vt., ps., 3 s. οοβειν; ipf., 3 p. οοβεινῆσθαι; ft., 1 s. οοβέσθαι; pf., 3 s. τυξ; 3 p. τυξασθαι; vn. ταθαίρετ, va. ταθαίρετ, *I give*; οοβεινῆμι φά ἕεσθαι, *I command, cause to do.*
 οοόαρ, m., gs. -όαρ, ds. —; *misfortune.*
 οοόαρ, m., ds. —; *hope.*
 οοόιμ, vt., ps., 3 s. οοόι; fut., 3 p. φειρεφίμιο; pf., 3 s. connαρ; 3 p. connαρσθαι; cn., 2 s. φειρεφά; ipv., 2 s. φειρε; dps., 1 s. φειρεμ; 3 s. φειρεσθαι; dpf. φασα; vn. φειρερυν; *I see.*
 οοόλινῆμι, vt., pf., 1 s. ἔαοσθαι; 3 s. ἔαοσθαι; *I hear.*

το ἔκum, see ἔκum.

τοῦφουλανξέα, adj., indec. (το privative + va. of φυλάσσειν, "I suffer"); *insufferable*.

τόξαστό, m., ds. —; *burning*.

τοῦξεῖθιμ, vt., ft., 2 s. τοῦξεοθαίμ; pf., 2 s. φυαθαίμ; 3 s. φυαίμ; 3 p. φυαθαυαίμ; vn. φάξαι; opt., 3 s. φάξαιτό; dipf., 1 p. φάξαιμίτο; dfu., 3 s. φυίξιτό; 1 p. φυίξιμίτο; den., 1 s. φυίξιν; 2 s. φυίξτεά; 3 p. φυίξισίρ, *I get, find*; φυαίμ θάρ, "he found death," *died*.

τοῦξνίμ, vt., ps., 3 s. rel. τοῦξνί; ipf., 3 p. τοῦξνισίρ; pf., 3 s. ριννε; ipv., 2p. θέαναιτό; dps., 3 s. θέαναν; 1 p. θέαναιμίτο; dpf., 1 s. θεαρνα; 3 p. θεαρναυαίμ; dipf. 1 s. θέαναιν; en., 1 s. θέανραιν; opt., 3 s. θέαναιτό; vn. θέαναιμ; *I make, do. I make for a place (§ 5)*; τοῦξνίμ αιτέριξε, *I repent*.

τόιθ, see 3 το.

τόιξ, f., *hope, opinion*; 1r τόιξ λιον, *I think, hope*.

τοιλξεαρ, m., *misfortune, sorrow*.

τοιριτιμ, vt., en., 1 s. τοιριτιρην, ipf. 3 p. τοιριτεάτό; *I pour out, spill*.

τοίτιν, f., *sufficiency*; τοόδαμ αζυρ τοίτιν, "misfortune and enough" = *sufficient misfortune*.

τοόμαν, m., gs., τοόμαιν; *world*.

τοομβλαρ, m., gs. τοομβλαιρ; *gall*.

τοοιέδα, adj., indec., *dark*.

τοοιέδαυαίμ, m., gs. -υαίμ; *darkness*.

τοοιη, m., gs. τοοιην; *a fist*.

τοοτ', see 3 το.

τοοτάτό, m., ds. —; *singeing, scorching*.

τοομαζύν, m., *a dragon*.

τοομαμ, m., *a multitude*.

τοομαρ, m., dp. -ραιθ; *a bramble*.

τοοιοό, adj., used in composition only; *evil, bad*.

τοοιοό-ρμουαιντιυξάτό, m., *evil thinking*.

τοοιοιό-θεάτα, f., *evil life*.

τοοιοιό-έδουαιξτε, adj., indec., *ill-clad*.

τοοιοιό-ιομέδαρ, m., *misconduct*.

τοοιονξ, f., gs., np. τοοιονξε, ds. τοοιονξ; *a multitude, troop*.

τοοιυμ, m., ds. —; *back, ridge*.

τοοιύρ, f., gs. τοοιύρε; *adultery, lust*.

τουθ, adj., np. τουθα; *black*.

τουθαίμ, vt., ps. 3 s. τουθαίτό; *I blacken*.

ουβλιμτ, see δουλιμτ.

ουβλιμζιμ, vt., ps. pass. -ζτεμ; *I double*.

ουιλ. f., *fondness, appetite, longing*.

ουινε, m., gs., ds. —, np. ουοινε, gp. ουοινεαυ, dp. ουοιμιθ;
a person. Ουινε υαυαλ, *a gentleman, nobleman*.

ουιννε, for ουινν-νε. See β ου.

ουλ, m., (vn. of τειριμ, which see); *a going*.

εαυδαυ.

ε, see ρε.

εαυ, m., np. ειυ, dp. εαυμιθ; *a horse*.

εαυμαυ, f., gs., np. -μαυθε. Collective noun. *horses, steeds*.

εαυ, m., gs. εαυα; *jealousy*.

εαυαυι, f., gs. -αυα; *booty, plunder*.

εαυαυρκαυαυ, m., ds. —; *parting, separation*.

εαυαυεαυ, m. (εαυ, privative prefix + αυεαυ. "hope"); *hopelessness, despair*.

εαυαυν, conj., *that is, namely*.

εαυαυεαυ, adj., np. -εαυα; *evident, manifest*.

εαυαυεαυ, f., gs. -εαυα (εαυ, privative prefix + εαυιμ. "right");
wrong, injustice.

εαυαυα, f., ds. —; *fear, terror*.

εαυαυαυ, f., gs. -αυαυε; *a church, the church*.

εαυαυαυαυ, adj., dp. -αυαυα (εαυ, privative + αυαυαυ,
"like"); *various, different*.

εαυαυαυαυεαυ, f., *variety*.

εαυ, m., np. ειμ; *a bird*.

εαυαυαυ, m., *armour*.

εαυαυαυ, adj., *unsound, unhealthy* (εαυ, privative + αυαυ, "healthy").

εαυαυαυεαυ, f., gs. -αυαυα (εαυ, privative + αυαυεαυ "humility"); *pride, arrogance*.

εαυαυαυαυ, f., gs. -αυαυα; *presumption*.

εαυαυαυ, m., np. ειαυιζ, gp. —; *a garment*.

εαυαυ, f., *necessity*. ιρ ε. ααμ. *I must*.

εαυαυ, pn., indef., *some, certain*.

εαυε, adj., *other*. Αν μυαυ εαυε, *the other thing*; ζαυε ουε εαυε.
every other evil.

εαυαυαυαυ, m., *an emerald*.

εαυαυε, f., ds. —; *recompense*.

έπιγίμ, vi., ipv. 2 s. and pf. 3 s. έπιγί, vi. έπιγίε; *I arise.*
 έίρ, part., used in the phr. τάρ έίρ (followed by genitive of
 subst. or vn.); *after.*

είριόμπλαιμ, f., *an example, illustration.*

είρτιμ, vt. pf. 3 s. έίρτ, vi. έίρτεάτ; *I hear.* Είρτιμ μέ, *I*
listen to.

εολάδ, adj., *knowing, skilled.*

εολάρ, m., gs. -λαίρ; *knowledge.*

PEARN.

πά^ο, pp., *under.* Prefixes n to poss. adj. α. Used of place,
 either literally (εάδ πά ζάδ λον οίοθ), or metaphorically
 (πά οίξ ιρ πά όλ); ethically (αν μάιννεάτναό τοζνί
 ρίθ πά ζιούε): in the compound pp., πά όομαίρ, *awaiting.*
 Also meaning *around* (πά θμαζαο Δζυρ πά μινιέα:
 πά n-α υέτ), or *at* (πά n-α ζούλ).

πα h-, see ιρ.

παο, m., ds. —; *length.* 1 θρ. ό, far from; τά έ., *however long.*

παοα, adj., indec., *long.*

πάζαί, f. (vn. of παζαίμ, “*I find*”; by origin the dependent
 form of τοζείθίμ, which see), *act of finding.*

πάζαίμ, vt., ft. 1 s. παζπαο. pf. 3 p. παζαοαρ. *I leave,*
abandon.

πάιό, m., np. πάιόε; *a prophet.*

παίλλ, f., *chance, opportunity.*

πάιννε, m., *a ring.*

παίρε, f., *watch.*

πάριόρ, interj., *alas!*

παίρηζε, f., ds. —; *sea, ocean.*

παίρηζ, adj., ds. —; *wide.*

παίρηρίμ, vt., vi. παίρηρί; *I bear testimony, relate.*

παναίμ, vi., pf. 3 p. παν; *leave, cease.*

παοίρτιμ, f., gs. -τινε, ds. —; *confession.*

πάτ, m., *a cause.* Чмéαο πάτ, *wherefore!*

πέάάίμ, vt., ps., rel. πέάάαρ (used as historic pres.); vi.
 πέάάάιμτ, *I look on, view.*

πέάάάίμτ, f., *watching, looking.*

πεάάτ, f., *a time.* Used adverbially, πεάάτ n-αοn, *once on a*
time.

πεάό, m., *space, duration* (of time or place). Δηρ., *throughout.*

πέάόαίμ, vi., cn. 3 s. πέάόραό; *I am able.*

πεῖλαιμ, vt., pf. 2 s. πεῖλαιμ, *I deceive*; τ. αἱ, *I fail him*.

πεῖμ, m., ds., gp.—; *a man*.

πεῖμ, f., gs. πεῖμ: *anger*.

πεῖμ, adj., *better*, used as cpv. of μαῖ, which see. ἵ πεῖμ
λιμ, *I prefer*.

πεῖμ, see ποῖμ.

πεῖμ, a word used with ἵ to denote “possibility,” with
νί, “impossibility.” ἵ τ. λιμ, *I can*; νί τ. λιμ,
I cannot.

πέμ, pn., reflex., used with personal. poss. and rl. pronouns
(including the pronominal elements in verbs) for *self*.
own. μέ πέμ, *myself*; α — πέμ, *his own*

πεῖμ, f., gs. πεῖμ; *flesh*.

πεῖμ, f., *presence*. Often in use as comp., pp. ἵ ν-α πέ.
“in his presence,” *before or beside him*.

πέμ, m., ds. —; *wine*.

πέμ, adj., *true*. In composition has an intensive effect. as
in—

πέμ-άλμ, adj., *truly or very beautiful*.

πέμ-αμ, adj., *truly noble*.

πέμ-αμ, m., “true,” i.e., *pure water*.

πέμ, f., *knowledge*.

πέμ, m., *a righteous, just man*.

πέμ, adj., indec., *true, righteous*.

πέμ, f., *righteousness*.

πέμ, gs. -μ; *true*.

πέμ, m., *kingdom, Heaven*.

πέμ, m., *kingdom, Heaven*.

πέμ, f., *presence, company*. ἵ ν-α πέ., *with him, in his presence*.

πέμ, vt., vn. πέμ; *I reveal*.

πέμ, m., *end*.

πέμ, f. (vn. of πέμ. “I help”), *act of helping, succour*.

πέμ, f., *jesting, merriment*.

πέμ, conj., *yet, still, moreover*.

πέμ, vt., va. πέμ; *I open*.

πέμ, m., *an answer*.

πέμ, vt., pf. 3s. πέμ; *I answer*.

πέμ, m. (vn. of πέμ, “I serve”), *attending,*
servicing.

πέμ, m. (vn. of πέμ, “I serve”), *attendance,*
service.

- ψαδῶτ, m., gs. -ῶτα; *cold, chill*.
 ψαυοιζῆσιμ, vt., pf., pass. -ζῆσθῶ; vn., ψαυσάδ, *I tear, force away*.
 ψυαρ, adj., gs. ψυαριε; *cold*.
 ψυαρισθαρ, ψυαρι, see τοζεῖσιμ.
 ψυαρπλαῶ, m., *act of releasing*.
 ψυαρπλαῖσιμ, vt., en. pass. ψυαρπαιπρῶε; vn., ψυαρπαιτ; *I release*.
 ψυατῆμαρ, adj., gs. -ῆμαριε; *hateful*.
 ψυιζῆσιμ, ψυιζῆσιμ, see τοζεῖσιμ.
 ψυιλ, see ατάσιμ.
 ψυιλῆσιμ, vt., pf., 3 p. -ζεσθαρ; *I suffer*.
 ψυιρεαδ, m. (vn. of ψυιρησιμ, "I delay"), *a delay*.
 ψυλανζ, m. (vn. of ψυλανζῆσιμ, "I suffer"), *a suffering*.
 ψυμαρ, adj., cpv. ψυμα; *easy*.
 ψυμαδῶτ, f. (vn. of ψυματῆσιμ, "I help"), *help, succour*.
 ψυμα, see ψυμαρ.

ΖΟΡΤ.

- ζα, m., np. ζαοιτε; *a sting*.
 ζαβῆσιμ, vt., ps., rel. ζαβαρ; ft., 2 s., ζεοβαιμ; pf., 3 p. ζαβα-
 ταρ; en., 3 s. ζεοβαῶ; 3 p. ζεοβασιμ; vn. ζαβαίτ; *to take, receive*. In § 27, *to come to a place* (with prep. ι).
 ζαδ, pron. distrib., g. ζαδῶ. d. —; *each, every*.
 ζαδαιῶεαδῶτ, f., gs. -ῶτα; *robbery*.
 ζαεθεατῆ, m., ds. -ῶτῆ; *Gaelic, Irish* (language).
 ζάρι, f., np. ζάρτα; *a cry*.
 ζάριθεαδῶτ, see ημ-ζάριθεαδῶτ.
 ζάριπρῶε, m. (vn. of ζάριμ, "I laugh"), *laughter*.
 ζάριμ, f., *act of shouting*.
 ζαλαρ, m., *disease, sickness*.
 ζαν, pp., with acc. and d., *without*. Used to negative the infinitive mood, as μὴν ζαν τυτεαμ, "a resolve *not to fall*."
 ζαοι, m., ds. —; *kindred*.
 ζαρ, m., *nearness*. Phr. ι ηζαρ τό, *near him*; κομ ζαρ το, *as near as this*.
 ζαρτα, adj., indec., *handsome, beautiful*.
 ζάρτα, see ζάρι.
 ζεατ, adj., np. ζεατα; *white*.
 ζεατ-αῖσιμ, adj., *white-angelic*.

- ζεαλ-ζηνύρεαδ, adj., dp. -ρεαδς, *white-faced*.
 ζεαλλ, m., *a promise*. Phr. μαρι ζ. απ, *in return for, because of*.
 ζεαλλαιμ, vt., pf., 3 s. ζεαλλ, *I promise*.
 ζεαμα, m., dp. -μαϊοιθ; *a gem*.
 ζέαρι, adj., cpv. ζέριε; *sharp*.
 ζέαρι-ζολ, m., *bitter weeping*.
 ζέαρι-λαραθ, }
 ζέαρι-λοϊρρεαδ, } adj., *sharp burning*.
 ζέαρι-νεϊμνεαδ, adj., *sharp-poisonous*.
 ζεαριμαι, vt., vn. ζεαριμαθ; *I cut*.
 ζέιβεανν, m., dp. -ναιθ; *a fetter*.
 ζέιλλιμ, vi., cn. 3 s. ζέιλλιρεαθ; *I believe*.
 ζέριε, f., *sharpness*.
 ζιβέ, pron. indef., *whoso, whosoever*.
 ζιθ. conj. *although*; ζιθ ζο, *although*; ζιθ ναι. *although not*.
 ζιθεαθ, conj., *however*.
 ζιολλα, m., ds. —; *a servant*.
 ζιλακαι, vt., ft., 3 s. ζιλακαθ; cn., 3 s. ζιλακαθ; *I take*.
 ζιλαινε, f., *purity*.
 ζιλαν, adj., *clean*.
 ζιλαναιμ, vt., vn. ζιλαναθ; *I clean*.
 ζιλαρ, m., dp. ζιλαραθ; *a lock, manacle*.
 ζιλαρ-ζέιβεανν, m., dp. -ναιθ; *a fetter*.
 ζιλέ, adj., indec., *pure*.
 ζιλέαζιλαν, adj., np. -ζιλανα; *white-pure*.
 ζιλόρι, f., gs. ζιλόριε, ds. —; *glory*.
 ζιλόρι, m., *a noise*.
 ζιλόριαδ, adj., *noisy*.
 ζιλόριμαρ, adj., gs. ζιλόριμαριε; *glorious*.
 ζιλουαριμ, vi., pf., 3 s. ζιλουαρι, 3 p. ζιλουαριεαθαρι; *I set out, advance*.
 ζιλún, f., dp. ζιλúνιθ; *a knee*.
 ζιναδ, m., ds. —; *custom*. Το ζιναδ, *habitually*.
 ζινοιμιαθ, m., gp. —; *a deed; in pl. conduct*.
 ζινοτιζιμ, vt., pf. -ζεαθαρι; *I deserve, earn, gain*.
 ζινούρι, f., *a face*.
 ζο η-, conj., *that, so that*. Ζο μβαθ ζέριε. *such that it was sharper*. With πο. the sign of the past tenses. becomes ζυρι.

1. ζο η-, a particle prefixed to adjectives to form adverbs.

2. ζο h-, pp., *to. until, up to*. ζο ημάτ, *for ever*; ζο ναιζε, see ναιζε. Before the article becomes ζαρ.

ζοβ, m., gs. ζοιβ; *a beak*.

ζοιθ, f., *theft, robbery*.

ζοιλιμ, vt., ps. rel. ζοιλιεαρ; *I prey upon*.

ζοι, m., *crying, weeping*.

ζομαθ, m. (vn. of ζομαθιμ, "I burn"); *act of burning*.

ζομη, m., dp. -ταθ; *a garden*.

ζομηα, m., *hunger*.

ζομαθ, m., ds. —; *love*.

ζομαθαδ, adj., vs. -θαθ; np. -θαθα; *loving*.

ζομαθουζιμ, vt., ipf. 1 p. ζομαθουζιμηρ; *I love*.

ζομαθαιμαι, adj., *hateful, loathsome*.

ζομαθα, adj., indec., *hateful, ugly*.

ζομαρ, m., dp. ζομαρθ; *grave*.

ζομαθαθ, m. (vn. of ζομαθαθιμ, "I strike, burn"); *torture*.

ζομαθαθαδ, adj., np. -θα; *torturing*.

ζομαθουζιμ, vt., vn. -ουζαθ; *I grasp, seize*.

ζομημ, m., *a grasp, hold*.

ζομηα, f., gs. ζομηε; *the sun*.

ζομορμουζιμ, vt., vn. -ρουζαθ; *I stir up*.

ζομοθ, adj., *quick*; ζο ζο, *quickly, shortly*.

ζομουαθ-θορκαρ, adj., *purple-checked, ruddy-checked*.

ζομουαθ, f., *a cheek*.

ζομαθα, f., dp. ζομαθθ; *a shoulder*.

ζομοθε, f., *a prayer*.

ζομοθιμ, vi., *I pray*.

ζομη, see ζο η-

ζομη, see 2 ζο η-

ζομη, m., *a voice*.

η-υατ.

η-, a euphonic prefix to words commencing with a vowel, after the article in np. and dp., also, though not so regularly, in gsf.: after preps. ζο, ηα, τε, interrog. κια; and generally, to avoid hiatus.

ιοθα.

ι, see ηι.

ι η- pp. *in, into*. Before αν (article) it becomes ημ αν, contracted to ηαν. comp. with ην. 3 s. m. ανη, 3 sf. ηνθη. Used before certain vns. denoting a state, idiomatically

instead of the more ordinary $\alpha\varsigma$: such are $\kappa\omicron\mu\mu\iota\upsilon\omicron\epsilon$, $\rho\epsilon\alpha\rho\alpha\mu$, $\lambda\upsilon\gamma\epsilon$, $\rho\upsilon\tau\omicron\epsilon$, as ι n - α $\lambda\upsilon\gamma\epsilon$, *lying down* (on his part). Common in comp. pps., as ι $\upsilon\tau\iota\mu\epsilon\tau\omicron\lambda\lambda$, *around*: ι n - $\alpha\zeta\alpha\iota\omicron$, *against*.

$\iota\alpha\upsilon$, see $\rho\iota\alpha\upsilon$.

$\iota\alpha\rho$ n -, pp., *after*. Commonly used with vn. nouns as $\iota\alpha\rho$ $n\omicron\upsilon\lambda$ "after going, after that he had gone," *just gone*.

$\iota\alpha\rho\lambda\alpha$, m., gs. —, np. $-\lambda\alpha\iota\omicron\epsilon$; *an earl*.

$\iota\alpha\rho\mu\alpha\iota\mu$, vt., ipf., 1 s. $\iota\alpha\rho\mu\alpha\iota\mu\eta$, pf., 2 s. $\iota\alpha\rho\mu\alpha\iota\rho$. vn., $\iota\alpha\rho\mu\alpha\iota\omicron$, hab. pres $\iota\alpha\rho\mu\alpha\iota\eta$; *I ask*.

$\iota\alpha\rho\rho\alpha\rho$, m., *jasper*.

$\iota\omega\iota\rho$, pp., *between*; $\iota\omega\iota\rho$ $\rho\epsilon\alpha\rho$ $\alpha\zeta\upsilon\rho$ $\beta\epsilon\alpha\eta$, "both men and women," *all of them*.

$\iota\rho\mu\epsilon\alpha\eta\eta$, m., gs., $-\mu\eta\eta$, ds. —; *Hell*.

$\iota\lambda$ -, intensive prefix, as $\iota\lambda$ - $\iota\omicron\mu\alpha\upsilon$, *very many*.

$\iota\mu\tau\epsilon\alpha\delta\epsilon\tau$, f. (vn. of $\iota\mu\tau\iota\zeta\iota\mu$, "I go away"); *act of departing*.

$\iota\omicron\delta\tau\alpha\mu\acute{\alpha}\delta$, adj., *lowest, underneath*.

$\iota\omicron\mu\alpha\upsilon$, m., *a great quantity, many a*.

$\iota\omicron\mu\acute{\omicron}\alpha$, adj., *many*. Used with noun in s. to denote "many a."

$\iota\omicron\mu\rho\acute{\omicron}\acute{\omicron}$, m. (vn. of $\iota\omicron\mu\rho\upsilon\iota\zeta\iota\mu$, "I turn"); *act of turning*.

$\iota\omicron\eta\acute{\alpha}$, 'n α , conj.; *than* (after comparative of adjectives).

$\iota\omicron\eta\alpha\upsilon$, m., dp. $-\upsilon\alpha\iota\beta$, *a place*. 1. $\kappa\omicron\mu\mu\eta$, *a trysting place*.

$\iota\omicron\eta\alpha\mu\alpha\iota\beta$, adj., *like, resembling*.

$\iota\omicron\eta\zeta\alpha\eta\tau\alpha\delta$, adj. cpv., $-\tau\alpha\iota\zeta\epsilon$; *wonderful*.

$\iota\omicron\eta\mu\alpha\rho$, m., *wealth*.

$\iota\omicron\eta\eta\alpha\rho$, conj., *in order that*. $\iota\omicron\eta\eta\alpha\rho$ $\zeta\omicron$, *so that*; $\iota\omicron\eta\eta\alpha\rho$ $n\alpha\delta$, *lest*.

$\iota\omicron\eta\eta\rho\upsilon\iota\omicron\epsilon$, m. (vn. of $\iota\omicron\eta\eta\rho\upsilon\iota\omicron\mu$, "I approach"); *an approach*. $\upsilon\prime\alpha$ $\iota\omicron\eta\eta\rho\upsilon\iota\omicron\epsilon$, *approaching him*.

$\iota\omicron\eta\eta\rho\tau\mu\iota\mu\iota\eta\iota\tau$, f., *an instrument*.

$\iota\omicron\tau\alpha$, f., *intense thirst*.

1. $\iota\rho$, assertive verb; past tense $\rho\acute{\alpha}$, $\beta\alpha\epsilon$, cond. $\beta\alpha\upsilon$. *Is, am*; used idiomatically to differentiate the superlative from the comparative degree: $\alpha\eta$ $n\acute{\iota}\acute{\omicron}$ $\iota\rho$ $\mu\epsilon\alpha\rho\alpha$, *the best thing*.

2. $\iota\rho$, conj., also 'r; contracted form of $\alpha\zeta\upsilon\rho$, *and*.

$\iota\rho\tau\epsilon\alpha\delta$, adv., *inside*; $\iota\rho\tau\epsilon\alpha\delta$ ($\iota\rho\tau\iota\zeta$ = motion inwards)(rest inside. Compare $\lambda\mu\alpha\delta$).

$\iota\rho\tau\iota\zeta$, adv., *outside* (implying rest. See $\iota\rho\tau\epsilon\alpha\delta$).

$\iota\tau\epsilon$, f. (vn. of $\iota\tau\iota\mu$, "I eat"); *act of eating*.

LUS.

'L, abbreviation for *ful*. See *ατάιμ*.

λά, m., *a day*. Used adverbially, *λά να ρεανμόμα*, *on the day of the sermon*.

λαβραιμ, vt. and i., pf. 3 s. λαβραιη; *I speak*.

λαεεαμαιλ, adj., *daily*.

λαζαο, m. (vn. of λαζαιμ, "I remit"); *remission, indulgence*.

λαυρεαν f., *Latin* (language).

λάιμ, f., gs. λάιμε, ds. λάιμ, np. λάιμα; *a hand*. Phr., λάιμ
μέ, *near, at hand*.

1. λάν, m., *fulness*, followed by g. of object full, as in Anglo-Irish, "the full of." λάν α ζυιθ, *its beak-full*.

2. λάν, adj., np. λάνα; *full*.

λάν-μαίρεαδ, adj., np. -ρεαδα; *full-magnificent*.

λαραο, m., *act of burning, a flame*.

λαραιη, f., np. λαρραδα, dp. -δαιβ; *a flame, blaze*.

λαρραδ, adj., *flaming, blazing*.

λαρραδα, see λαραιη.

λάταιη, f., ds. λάταιη; *place, presence*. 1 n-α λ., *in his presence*.

τε h-, pp., *with, by*; prefixes n- to poss. adj. and rel. α.

Before the article becomes τεη; comp with pn. 1 s.

λιom, 2 s. τεατ, 3 sm. τεη, 3 sf. τείτε, 3 p. τεο. See

μέ h-.

τεαδα, f., gp. τεαραδ; dp. τεαραδαιβ; *a bed*.

τεαδαι, m., dp. τεαδαιιβ; *a book*.

τεαδαο, m., *a lackey*.

τεαναιμ, vt., pf. 2 s. τεαναιη; 3 s. τεαν; 1 p. τεαναμαη; *I follow*.

τεανθ, m., dp. τεανθαιοιβ; *a child*.

τεαραδ, see τεαδα.

τεαη, m., *profit*.

τεαττομ, m., *oppression, affliction*.

τεηζεαη, m., *medicine, healing*.

τεηζεαηα, adj., indec. (va. of τεηζεαηαιμ, "I heal"); *healed*.

τεηζιμ, vt., pf. 3 s. τεηζ; *I let, permit*. Το τεηζ αη α ζλιμθ
έ πέιν, *he let himself down on his knees*.

τεηζιμ, vt., ipf. 3 p. τεηζιοιη; *I read*.

τεη, see τε.

τεηρε, f., gs. —; *sloth*.

τεοη-ζηιομ, m., *satisfaction, restitution*.

- ἔορι, adj., indec., *enough*. ἔορι μαρ ῥλαίτεάμναρ, "enough like Heaven"; *sufficiency of Heaven*.
 ἑάττιμ, vi., fut. 3 s. ἑάτττιό ; *I grow grey, rotten*.
 ἑίη, f., np. ἑίητιόη ; *a line*.
 ἑίος, adj., *handsome, becoming*.
 ἑίοναίμ, vt., pf. 1 p. ἑίοναμαρ ; ps. pass. ἑίονταρ ; cu. pass. ἑίονφαιόη ; *I fill, satisfy*.
 ἑίονμαίμεάτ, f., *fulness, abundance*.
 ἑίονμαρ, adj., *full, numerous*.
 ἑότ, m., gs. ἑόττα ; *a lake*.
 ἑόταίμ, vt., pf. 1 s. ἑόταρ ; *I reject*.
 ἑοίρεάτ, adj., *burning*.
 ἑομνοέτ, adj., *naked*.
 ἑοηηιάό, m., *brightness, glory*.
 ἑορφαό, m. (vn. of ἑορφαίμ, "I burn"), *act of burning*.
 ἑοτ, m., np. ἑοίτ ; *a wound*.
 ἑυάτ, m., *a price*.
 ἑυαίόηάτ, f., *merit, reward*.
 ἑυαίτμεάό, m., ds. — ; *dust*.
 ἑυάτ, adj., *swift*.
 ἑυάτ-ἑυαφάό, adj., *swift-burning*.
 ἑυέτ, m., gs. ἑυέττα, ds. ἑυέτ ; *people*.
 ἑυζα, *less*, used as cpv. of ἑεάζ ; which see.
 ἑυίβ, f., dp. ἑυίβεαηηαίβ ; *a plant, herb*.
 ἑυίζιμ, vi., hab. pres. ἑυίζεαηη, vn., ἑυίζε ; *llic. 1 n-a ἑυίζε, lying down (on his part)*.
 ἑύτ, m., np. ἑύίτ ; *a lute*.

muin.

- μάε, conj., *if*. See τά n-.
 ματ, m., ds. — ; *a son*. Δη ματ, the Son (Christ).
 μαέαιμε, m., gs. — ; *a plain*.
 μαεναρ, m., *enjoyment, luxury*.
 μάζ, f., np. μάζτα ; *a plain*.
 μαίζυεαν, f., dp. -ναίβ : *a maiden*.
 μαίλίρεάτ, adj., gp. — ; *destructive, malicious*.
 μαίττε, pp., used with ἑέ to denote *together with*.
 μαίηνεάτταό, f., *slothfulness*.
 μαίρεάτ, see ἑάν-μαίρεάτ.
 μαίρεάό, interj., *well then! nay, indeed*.
 μαίρεάό, conj. (contraction of μά ιρ εάό), *if so*.

μαῖε. adj., *good*. ἴρ μαῖε ἕνομ. "I think it good," *I like*.

ἴρ ρεάρι ἕνομ, "I think it better;" *I prefer*.

μαῖε-ḡνίον, m., np. -ḡνίονμαῖε, a *good action*.

μαῖτεαρ, f., ds. —; *wealth, goods*.

μαῖτ, adj., *late, tardy*.

μαῖλαέτ, f., gs. -έτα, a *curse*.

μαῖλιḡim, vt., va. -υἰḡτε, *I curse*.

μαοιν, f., ds. —; *wealth, goods*.

μαρι^c, pp. and adv., *like, as*. μαρι δατά, *that is*; μαρι αν ḡεάσονα. *likewise*. With relative α forms an adv. meaning *like, as, also where*; μαρι νοῖατο [eclipse caused by suppressed rel. pu.], *as follows*; μαρι α ραῖβ δοναε μόρι, *where was a great fair*.

μαριβαιμ, vt., cp., 3 s. μαριβραῦ, vn. μαριβαῦ, va. μαριβέτα *I kill*.

μαριεῖλυαḡ, m., dp. -ῖλυαḡιῖβ; a *troop of horsemen*.

μαριḡαιμετ, f., a *pearl* (French, *marguerite*).

μαριλα, m., gp. —; *an insult*.

μαριλαμαῖτ, adj., *offensive, humiliating*.

μάταρι, f., ds. —; *a mother*.

μέ, pu., pers., emphatic *me*; *I, me*.

μεαδαιρ, f., ds. —; *intelligence*.

μεαδομαῦ, m., *enjoyment, merriment*.

μεαῖβαέ, adj., *sweet, honeyed*.

μεαῖλιμ, vt., pf., 3 s. μεαῖτ, vn. μεαῖλαῦ; *I deceive*.

μεαῖτσίμεαέτ, f., *deception*.

μεανμα, f., ds. μεανμαῖν, *mind*.

μεαρ, m., *honour, respect*.

μεαρα, *worse*; used as cpv. of οτc, which see.

μεαρc, m., *the middle*; used only in cpd. pp. ἰ μεαρc, *in the middle of*. Otherwise the word is μεατόν.

μέρο, m., *an amount, quantity*.

μεῖρce, f., gs. —; *drunkenness*.

μιαν, f., *desire*. ἴρ m. ἕνομ, *I desire*.

μίτε, num. adj., *a thousand*.

μιῖρ, adj., *sweet*.

μιῖλεῦ, m., ds. — (vn. of μιῖλιμ, "I destroy"); *act of destruction*.

μιῖλιύν, num. adj., *a million*.

μιῖλτεαέ, adj., *injurious, destructive*.

μιῖρε, f., gs. —; *sweetness*.

mí-méar, m., gs. -méara (mí privative + méar, "honour");
despite.

mín, adj., *smooth.*

mín-álainn, adj., *smooth and beautiful.*

mínic, adv., *often.*

mínoiptiálaēt, f., ds. — (vn. of mínoiptiálaim, "I minister"); *ministration.*

míó-clú, m., gs. — (mí privative + clú, "fame"); *ill-fame.*

mó, *greater; used as cpv. of mói, which see.*

mó^c, poss. adj., *my.*

moú, m., ds. — ; *manner.* Δι μοú ζο, "In the manner that";
so that.

moúll, f., *delay.*

mónteaē, m., gs. -τιξ; *moss.*

moúaō, m., ds. — (vn. of moúaim, "I praise"); *act of praising, praise.*

monabaí, m., ds. — ; *backbiting.*

monξ, f., ds. — ; *hair, mane.*

mói, adj., np. móia, cpv. mó, *great.* Used substantively with gen. "a great quantity of" (móι ζαēa pianaí, *much of every penalty*).

móι-aižeantaē, dp. -ταēa, *cheerful.*

móian, m., *a great deal. quantity.* móian ue, *many of.*

móι-aoíbeap, m., ds. — ; *great pleasure.*

móioái, f., ds. — ; *vanity.*

móizao, m., gs. -ζuižte (vn. of moizaim, "I corrupt");
corruption.

móι-ζiáí, m., *great grace.*

móι-íaplyžao, m., *great humiliation.*

móι-meannnaē, adj., dp. -naēa ; *high-minded, proud.*

moimóna, m., *wormwood.*

móι-uallaē, adj., np. -ēa ; *very proud.*

moúizim, vt., ft., 3 s. moúoáiō ; vn. moúizao, *I perceive.*

muin, f., dp. muinō ; *the neck.*

muinéa, m., ds. — ; *the neck.*

muinnteaí, f., ds. -τιí ; *people, attendants.*

muíη, f., ds. — ; *love.*

muna, conj., *if not.* muna mbeioēaō, *but for.*

múí, m., dp., múítaíō ; *a wall.*

nυηη.

n-. prefix to initial vowels. found in situations where an initial consonant would suffer eclipsis; also before the poss. adj., after some pps. that end in a vowel, and in a few special cases, as *πελάτ n-αον*, which are survivals of old grammatical usage.

'n, the article *ην* with prodelision to avoid hiatus.

'n-α, abbreviation for *ην-α*. See *η*.

νά, neg. part., used to negative the imperative mood; *do not*.

να, see *ην*.

'νά, see *ιονά*.

ναć n-. conj., *that not, lest*. With *ηο* (sign of past tense) becomes *ναćαρη, νάηη*, with *ηο βδ* (see *ηρ*) *ναćαρηβ*.

ναćαρη, ναćαρηβ, see *ναć*.

νάηη, f., *shame*.

νάηηα, f., ds. *νάηηαηο*; *an enemy, adversary*.

ηαοη, adj., ds. —; *holy*.

ηαοηćα, adj., indec., *holy*. ηαοη,)(ηαοηćα, = the prefix "Saint," as "Saint Patrick,")(the adjective "holy." Exception, *ην Σπιοηαć ηαοη, the Holy Spirit* (not ηαοηćα).

νάηη, see *ναć*.

ηαćαρη, ds., ndu. —, np. *ηαćαρηαćα*; *a snake*. Generally *ηαćαρη ηειηηη*, *a poisonous snake, viper*.

-ηη, intensive affix of 1st person plural pronoun.

ηαć, pron., indef., indec., *some one, a person*.

ηαοη, f., g. *ηειηηη*; *Heaven*.

ηαοηćα, adj., indec., *Heavenly*.

ηαοηςηηαćα, adj., indec. (ηαοη, privative + *ςηηαćα*, "assured"), *uncertain*.

ηειη, f., gs. *ηειηηηη*; *poison*.

ηειηβηης, f., *smallness, insignificance, small esteem*.

ηειηćεαηηηαćα, f., gs. -*ραćα*; *incontinence*.

ηη, neg. part., used to negative the verb (except in the imperative, when *νά* is used). With *ηο* contracts to *ηηοηη*.

1. ηηć, m., ds. —, np. *ηειηηη*, gp. *ηειηηαć*, dp. *ηειηηβ*; *a thing*.

2. ηηć, a particle used before the cpv. of adjs. as equivalent to the English *yet, somewhat*. In present tense *ηηć-ρα*, in past *ηηć βδ*.

ηηοηη, see *ηη*.

νό, conj., *or*.

1. νό ζο, conj., *until*.

2. νό ζο, conj., *that* : a combination of two idioms—νό with the independent, ζο with the dependent form of the verb. νό ζο βεητεαρ το λάτταρ αν υλιζιό έ (for fear) *that* he should be brought to justice.

νοέταμ, vt., vn. νοέταό ; *I bare, strip, unfold*.

νουζε, part., used with ζο to form a comp. pp. ; ζο νουζε. *up to, until*.

OIR.

ό, interj., *oh! alas!*

ό°, pp. *from* ; used to express (1) origin, whether in time (ό έιαναιβ, ό έύρ ζο βειρεαό, ό ριν αμαέ), place (ό ηαόβα να βριαν), cause (ό νεμν να ρειρζε, *on account of* the poison ; ό 'ταίμ ιμ' έοταίμ, *since* I am in my body) ; and (2) sundering, whether literally (ι βραό ό ύαοιμιβ) or metaphorically, in the sense of desisting (ο' ραν ό ηαιρμονν), or alleviation (ρυαρκαίρτε ό 'η βριαν ρο).

ομαρ, m., *hunger*.

όζ, adj., dp. όζα ; *youth*.

όζλάέ, m., *a youth, hero, slave*.

οιόέ, f., *night*.

οιόε, m., *a teacher, instructor*. O. ραοιρτιμ, *a father confessor*.

οιμιαρ, f., *onyx*.

όιρ, conj., *for*.

οιρεαο, m., *an amount*. Phr. αν ο. αζυρ, *as much as* : α mile ο. αζυρ, *a thousand times as much as*.

οιρριόεαέτ, m., *music*.

όι, m. (vn. of όιταίμ, I drink) ; *act of drinking*.

1. οτε, adj., gs. υιτε, cpv. μεαρα ; *bad*.

2. οτε, m., gp. οτε ; *an evil thing*.

οιταρ, m., gs. οιταρ, ds. — ; *badness, evil*.

οιόιμ, f., *honour*.

όι, m., ds. — ; *gold*.

όιρτο, m., np. ύιρτο ; *a hammer, sledge*.

όιρτουιζιμ, vt., pf. 3 s. όιρτουιζ ; *I ordain*.

οιζάν, m., np. οιζάν ; *an organ*.

οιμ, οιτ, οιμα. see αμ.

όιρναρ, m., *a gold chain*.

όιρ, pp., *over*. όιρ ριονν. *above*.

οὔαρ, m., *an invalid, sufferer.*
 οὔαρ, m., np. οὔαιρ; *an ulcer.*

πειτ.

πάξνάς, m., gs. -ναιξ; *a heathen, pagan.*
 πάλάρ, m., ds. —; *a palace.*
 παρητάρ, m., *Paradise.*
 πεααά, m., ds. —; *a sinner.*
 πεααού, m., ds., gp. —; *a sin.*
 πεααάμαι, adj., *sinful.*
 πεαν, m., ds. —; *a pen.*
 πεανναι, f., gp. —; *a penalty.*
 πέρι, m., ds. —, gp. πέριαι, dp. πέριαιτί; *a pearl.*
 περρα, f., np. περρανα; *a person.*
 πια, f., np. πιατα, gp. —, dp. πιαταί; *pain.*
 πιαναι, vt., ps. rel. πιαναρ, vn. πιαναού, va. πιατα; *I pain.*
torture.
 πιαναρ, m., gs. πιαναιρ; *pain, punishment.*
 πιαρτ, f., dp. πιαρταί; *a serpent, monster.*
 πλύεα, m., ds. — (vn. of πλύεαι. I "smother"); *act of smothering.*
 ποβα, m., gp. ποβλα; *people.*
 πόιτ, f., gs. πόιτε; *act of tipping.*
 πριονηρα, m., gs. —, np. πριονηραί. dp. πριονηραί; *a prince.*
 πριούν, m., ds. —; *a prison.*
 πριούνα, m., dp. πριούναί; *a prisoner.*
 πυρραούρ, m., g. πυρραούρα; *Purgatory.*

RUIS.

ραα, m., *a rack.*
 ράετ, m., *a fit, passion.*
 ράοαι, vi., pf., 3 s. ράο; vn., ράο; *I say, tell.*
 ραι, see ατάι.
 ράηρα, see ριζι.
 ρέ, f., *a space of time.*
 ρέ h-, pp., *with. by.* Prefixes n- to rel. pron. α (by analogy with the different pp. μέ n- "before"). With pns., 1 s. ριου, 3 p. ριυ; before the art. ριρ. *le* and *μέ* are so commonly confused together that it is desirable to point out their contrasted uses in one article, so far as they are illustrated in the present text.

le denotes *with* in the sense of collusion (το ριννε μ. ιοναο κοινε le compánac), companionship (ας κυριου-ζαδ leip), possession (εισιζ λán-μαιρεαδα leo), or instrument (ας ταιρηριν le η-α mbéalaib). ré has the sense rather of juxtaposition, especially in such common expressions as μαλλε ré, "together with"; λάμ ριρ αν τεαμπυλλ, *hard by* the church. It is used of placing two things together (υοβέαρραο ειρομπλάρ ριρ ριν).

le has the following special uses: (1) After τζιμ to denote "possibility:" μνα τιοραδ leip αν διαβαλ, unless the devil *can*. (2) After adjectives, to denote the person attributing those adjectives; βα μόρ αν μαρτα leo, *they thought it* great; ní μαιτ le υια, God loveth not, it is not good with Him. (3) By an extension of the last, after certain substantives denoting desire, power, &c.: οά μβαδ τοιλ le υια, οά μβ' πέριρ le ουινε, να νειτε βί μιαν λεατ ο' πέριριντ. (4) With verbs in the passive voice, or the verbal noun in a passive sense, to denote the agent: as το κριόκνυζεαδ leo, le αμ ιλλεαδ ιαο, αμ α ρυαοαδ le διαβλαδ.

ré has the following special uses: (1) after certain verbs of doing, hearing, offering, speaking, &c., to denote the object, direct or indirect: κρέαο υοζέανταρ ριρ, *what will be done with it?* ας έιρτεαδτ ré ρεανμόρ, *listening to a sermon* (as contrasted with ας έιρτεαδτ ρεανμόρ, *hearing a sermon*). ας ριμοτάιλεαδ να τεινεαδ ριύ, *servng the fire upon them*; υο λαδαιρ μ. ριρ αν S. E., *M. spoke to the Spirit*; ná bain ré η-αον ρυο, do not touch anything. (2) In comparisons of equality: ατά ριαντα ρυρηζαοόρα κορμαιτ ré ριανταιβ ιρρυνν; βα ραμαιτ ré ριον. [But after cóm, le is used; cóm υοιοι-έστυιζετε leo-ραν; cóm τριομ le ρλιαδ]. (3) After words denoting expectation: ριύτ ré ρυρταδτ νό ré ροιριτμ. (4) After words denoting union or severance: υο έεανγλαυαρι ιαο ρέμ ριρ αν διαβαλ; ρεαρ-ραυό ριρ αν ζκορρ έ. (5) Introducing a sentence with the sense of purpose implied: ré νιό οά βρειτ υινη; α λειζεαρ ré υεαναμ ζο βράτ.

ρέαμρράοαμ, vt., va. -ράιότε; *I foretell, say before.*

ρέιό, adj., ds. —; *smooth.*

μεῖνέμεναι. f., *foreknowledge, prospect.*

μέμ, f., ds. —; *authority, will.* Ὅμο μέμ, *according to.*

μί, m., gs. μίξ, dp. μίξτιϑ; *a king.*

μιάμ, adv., *always, ever.* When preceded by a negative particle, *never.*

μιαμυξάϑ, m., ds. — (vn. of μιαμυξίμ, “I regulate”); *regulation.*

μίξίμ, vt., pf. 3 p. μάνξασαμ; *I reach.*

μίηη, f., *a point.* In composition, *sharp, keen.*

μίηη-ῥασῑμαῑ, adj., *sharp-edged.*

μίηηη, see ὁξήνίμ.

μίοξάατ, f., ds. —, np. μίοξάατα; *a kingdom.*

μίοξάμῑμ, adj., *royal, kingly.*

μίρ, see μέ h-.

μó^o, intensive prefix meaning very, too; to substantives as μó-μῑέτο. *great quantity*; or (more commonly) adjs. as μó-άλαίηη, *very beautiful.*

μó^o, prefix of the past tense, like 2 ὁ^o.

μοίμ, prep. *before* (time or place). In comp. with pns., 3 sm.

μοίηη, 3 p. μóμρῑ.

μοίηηη, vt., vn. μοίηηητ; *I divide.*

μοίηηη-ῥάίρτεαῑ, adj. *sharing*; used substantively, *a sharer, partner.*

μóμρῑ, see μοίμ.

μóτ, m., *a wheel.*

μυαίηηη, f., *a hair.*

μυϑ, m., *a thing.*

μυίτῑηεαῑ, m., *a sparkle, sparkling.*

μύν, m., *a resolve.*

suil.

'r, see 2 r.

-ρα, -ρε, emphatic affix of 1 s. and 2 s. pronouns.

ράβάλαίμ, vt., ps. 3 s. ráβáλαίϑ; *I save.*

ραίϑῑηεαμ, m., *riches.*

ραίηηη, f., gs. ραίηηηηη; *greed.*

ράίτíμ, vt., va. ράίττε; *I thrust.*

ραῑμῑμ, adj., *like.* Saῑμῑμ μέ, *like to.*

'ραν, see 1.

-ραν, emphatic affix of 3 p. pronouns.

ρανῑηηαῑ, adj., *covetous.*

παντῆσιζιμ, vt., ps. rel. παντῆσιζεαρ, vii. παντῆσιζαὸ (gs. -τῆσιζτε): *I covet.*

ραοζαλ, m., gs. ραοζαιλ, ds. ραοζαλ; *the world, age.*

ραοζαλτα, adj., indec., *worldly.*

ραοιλιμ, vt., pf. 1 s. ραοιλεαρ, 2 s. ραοιλιρ, 3 s. ραοιλ, hab. pres. ραοιλεανν, ps. pass. ραοιλτεαρ; *I think.*

ραοτάρ, m., gs. ραοτάρη; *labour.*

ραοτῆσιζιμ, vt., pf. 2 s., ραοτῆσιζιρ; *I earn, labour for.*

ράραμ, m., gs. ράραμ; *satisfaction.*

ράρτα, adj., indec. (va. of ράρσιζιμ, "I satisfy"); *satisfied.*

ρκαβαλλ, m., gp. —; *a cloak, robe, breastplate.*

ρκαοιλιμ, vt., pf. 3 p. ρκαοιλεαυαρ; *I scatter.*

ρκαρσιμ, vt., 3 s. ρκαρφαὸ; *I separate (from, πέ).*

ρκέαλ, m., *a story.*

ρκισμάδ, adj., dp. ρκισμάδα; *beautiful.*

ρκρέαδ, f., *a screaming.*

ρκρεαυαὸ, m. (vii. of ρκρεαυαίμ, "I scream"); *act of screaming.*

ρκρίβιη, f., *a writing.*

ρκριόβαιμ, vt., vii. ρκριόβαὸ, va. ρκριόβτα; *I write.*

ρκριύσιζιμ, vt., vii. ρκριύσιζαὸ; *I examine, search.*

ρκριρρε, f., *a scourge.*

ρκριρράιλ, f. (vii. of ρκριρράιλιμ, "I scourge"); *act of scourging.*

-ρε, see -ρα.

πέ, pers. pron., 3 sm., *he.* In acc. and as nom. of passive verbs and of ιρ, becomes έ.

πεαδ, adv., *over, beyond.*

πεαδαυ, adv., *aside, to one side.*

πεαδναίμ, vt., vii. πεαδναὸ; *I shun, avoid, depart from.*

πεανμόρη, f., gs. -μόρα, ds. —; *a sermon.*

πεανμόρηιθε, m., gs. —, dp. -ιθ; *a preacher.*

πεαρβ, adj., *bitter.*

πεαρβ-ζοραὸ, adj., *bitter-burning.*

πεαραμ, m. (vii. of πεαρσιζιμ, "I stand"); *act of standing*
 1 η-α η, "in his standing," *standing up (on his part).*

πειλβ, f., *possession.*

πειρβιρ, f., ds. —; *service.*

πεορηα, m., dp. -ρηιθ; *a chamber.*

πί, pers. pron., 3 sf., *she.* In acc. and as nom. of passive verbs and of ιρ, becomes ί.

-rī, see rō.

rīav, pers. pron., 3 p., *they*. In acc., and as nom. of passive verbs and of r, becomes ıav.

rīn, enclitic demonstrative, *that*, used either absolutely (ταρ cionn rīn, ó rīn amac), or after the article and a substantive (an níó rīn, *that thing*).

rīnn, pers. pron., 1 p., *we*. With emphatic affix rīnne (= rīnn-ne).

rīoc, m., gs. rēaca; *frost*.

rīor, adj., ds. —; *eternal, long*.

rīor-θurōeac̄ar, m., *long thanksgiving*.

rīoruarōe, adj., indec., *eternal, perpetual*.

rīoruarōeac̄t, f., ds. —; *eternity*.

rīoćav, m., *act of gnashing or rushing at*.

rīoćáin, f., *peace*.

rīr-rc̄reavav, m., *long screaming*.

rīuβlav, vl., vn. rīuβal; *I walk*.

rīav̄ra, m., gs. -θurav; *a chain, fetter*.

rīav̄aim, vt., vn. rīav̄av; *I rob*.

rīánućav, m., gs. rīánućte (vn. of rīánućim, *I save*); *act of salvation*.

Stánućteoir, m., *Saviour*.

rīav̄, m., ds. —; *a mountain*.

rīće, f., ds. —; np. rīćte; *a way*.

rīlav̄ć, m., gp. —; *a host*.

rīmac̄t, m., *punishment, restraint*.

rīmeic̄, f., gp. rīmeic̄iv; *a chin*.

rīm̄aim, vl., pf., 3 s. rīm̄aim; vn. rīm̄aimav, *I think*.

rīám, m., ds. — (vn. of rīám̄aim, "I swim"); *act of swimming*.

rīáv̄av, m., gs. rīáv̄av̄e; *a needle*.

rīeac̄ta, m., gs. —; *snow*.

rō, enclitic demonstrative, *this*; used similarly to rīn, which see. Sometimes written -rī after a slender vowel.

rōcam̄ail, adj., *easy*.

rōcar, m., *gain*.

rōilēir, adj., *bright, clear*.

rōinniućav, m., *enjoyment*.

rólár, in gs. róláir, *enjoyment, satisfaction*.

rōn, m., *sake*; ar̄ a rōn, *for his sake*.

rōr̄t, m., *sort, kind*.

r̄peir̄ialta, adj., indec., *especial*.

πρῖομασ, m., *a spirit*.

ῥῥόν, f., gs. ῥῥόινε; *a nose*.

ῥῥυτ, m., np. ῥῥοτα; dp. ῥῥοταῖθ, *a stream*.

ῥτιύμασ, vt., vn. ῥτιύματό (gs. ῥτιύματα); *I steer, direct*.

ῥυαρ, adv., upwards (implying motion); ὁ πο ῥυαρ, *from this out*.

ῥύο, enclitic demonstrative, *yonder*. See ὄο.

ῥύζμασ, m., *act of playing, merriment*.

ῥυῖοσ, vi., pf., 3 s. ῥυῖτό. vn. ῥυῖοε; *I sit*. 1 n-a ῥυῖοε, "in his sitting," *sitting down* (on his part).

1. ῥύιλ, f., ds. —, np. ῥύιτε, dp. ῥύιλιθ; *eye*.

2. ῥύιλ, f., *hope*.

ῥυῖσ, f., *estimation, value*.

ῥύρτεατ, f. (vn. of ῥύρτιμ, "I thresh, flail"); *threshing*.

ῥυλ, conj., *before*.

ῥυράλτα, adj., indec., *assured*.

ῥυτάσ, adj., gs. -τάσινε; *eternal*.

τειτνε.

τ-, prefix to initial vowels after article in nsm.

'τά, abbreviation for Δτά; see Δτάσιν.

ταδαίρτ, see ποθειρῖσ.

ταζαίμ, vi., cn. 3 s. ταζατό; *I come*.

ταζαίμ, vi., vn. ταζατό; *I plead* (in law).

ταίρθε, f., ds. —; *gain, profit*.

τάίμε, f., gs. —; *meanness*.

ταίρζῖν, f., ds. — (vn. of ταίρζιμ, I offer); *act of offering*.

ταίρβεάναίμ, vt., ft. 1 s. ταίρβεάναίμ. vn. ταίρβεάναί; *I shew*.

ταίρε, f., *gentleness*.

ταίτνεαίμ, m., gs. ταίτνιίμ; *pleasure*.

ταίτνεαίματ, adj., gs. -μαίτ, dp. -μαίτα; *pleasant*.

ταλαίμ, f., gs. ταλίμαν; *earth, world*.

ταλτούζατό, m., *rocking, lulling*.

ταν, m., *time*. Used adverbially, an ταν, *when*.

τάνζαμαρ, τάνζαταρ, see τίζιμ.

ταοθ, m., ds. ταοιθ, ταοθ; *a side*. Το έαοιθ, *on account of*; πο'η ταοθ αμυίτ, *outside* (of place);)(ve 'η τ. Δ., "at the most." "at the outside."

ταοσ, m., np. ταοσάνα; *weakness*.

ταρ, pp., *over, beyond*. Comp. with πσ. 3 p. έάρρα. Used to

denote superiority (ταρι ζαδ ουινε ειτε, κυμαατα ταρι
 οιαβαλ ειτε); of the flight of time (αιμπεαρι αζ τεαατ
 εάρρα). In certain phrases ταρι εεανν, *notwithstanding*;
 ταρι ειρ, *after*; ταρι μ' αιρ, *back, backward* (on my part).

ταριαιρινε, f., gs. —; *despite, contempt*.

εάρρα, ταριρα, defective verb, *it came to pass, happened*.

ταριαιριζ, f. (vn. of ταριαιριζιμ, "I drag"); *drawing, pulling*.

εάρρα, see ταρι.

ταριτ, m., *thirst*.

εαριτ, comp. of ταρι with 2 s., pers. pn., used adverbially
 with verbs denoting motion: "through thee," *past,*
over.

τέ, used with art., αν τέ, as an indef. pron.: *he who, the per-*
son who.

τεαατ, see τιζιμ.

τεααταα, m. (vn. of τεααταιμ, "I possess"); *possession*.

τεααταρι, m., ds. — (vn. of τεααταριαιμ, "I teach"); *teaching*

τεααζλαδ, m., ds. —; *a household*.

τεααζμυιζιμ, vi., cn., 3 s. τεααζμύοαα, vn. τεααζμύαι; *I meet*
with, happen.

τεααпулл, m., *a church*.

τεααυαί, f., np. τεααυαά; *a firebrand*.

τεααυα, f., ds. τεααυαί; *a tongue*.

τεαα, m., ds. —; *heat*.

τεααεαα, m. (vn. of τεααιμ, "I flee"); *fleeing, flight*.

τεααριμ, vi., ps., 3 s. τεαα, 3 p. τεααρι, ft. 1 s. μααα, pf. 3 s.
 εααρι, 3 p. εαααα, ipv. 1 p. τεααριμ, dpf. 2 s. τεαααι, 3
 s. τεαααρι, vn. ου; *I go*.

τεααζιμ, vt., pf. pass. τεααζεαα, ft. pass. τεααζρεαα, vn.
 τεααζεαν; *I throw*.

τεαα, f., gs. τεααεαα, dp. τεαατι; *fire*.

τεαααα, m., gs. τεαααα; *sickness*.

τεααααα, adj., *fiery*.

τεααααα, m., gp. τεααααα; *a lord, master*.

τεαααα, vi. hab. pres. τεαααα, fut. 3 s. τιαααα, pf. 3 s.
 ταιααα, 1 p. ταιαααα, 3 p. ταιαααα, vn. τεαααα; *I*
come. Phr. ταιαα αιμ, *I can, I find it possible*.

τιμαααα, m., *a circuit*. In comp. prep. ιηαααα, *round about*
them.

τιααααααα, m., (vn. of τιααααααα, *I begin*); *act of begin-*
ning, devising.

τιορμυζίμ, vt. cn., 3 s. τιορμόζαό; *to dry.*

τίμ, f., *land.*

τνύε, m., gs. τνύεα, *envy.*

τοίλ, f., gs. τοίλα, ds. —; *will.*

τολλάιμ, vt., vn. τολλάό, pres. pass. τολλεαρ; *I pierce.*

τοπάιρ, f., *topaz.*

τοραό, m., gs., τοραιό, np. τορεα, dp. τορεαιε; *fruit.*

τράεε, m., (vn. of τράεεαιμ, "I converse, discuss"); *conversation, act of speaking.*

τράεενόνα, m., *evening.*

τρέε, pp., *through*: of place (τρέ εειντιε αζυρ τρέ λαρμαεαιε) or time (τρέ βίε ρίορ, τρέ ραοζαί να ραοζαί) cause (τρέ λον πεαεαό αμάιμ) method (ρεαλλαιρ ορμ-ρα τρέ μο εάρραιμζ ανη) or instrument (τρέ ρό-μέιρ α ρυαετα).

τρέιζίμ, vt., pf. 3 p. τρέιζεαοαρ, vn. τρέιζεαν; *I leave, desert.*

τρεορμυζαό, m., (vn. of τρεορμυζίμ, "I lead"); *act of guiding.*

τρί, num. adj., *three.*

Τρίονόρ, f., gs. Τρίονόρε; *Trinity.*

τριύρ, m., *three persons* (or things personified).

τρόεαιρε, f., gs. —; *mercy, pity.*

τρομ, adj., *heavy.*

τρομ-ρεαεαό, *a heavy sin.*

τρορεαό, m., gs. τρορεαιό (vn. of τρορεαιμ, "I fast"); *fasting.*

τρυαζ, f., *a pity.* Τρυαζ ναε, used interjectionally, "a pity that not . . .!" *alas that not!*

τρυαιζ, adj., cpv. τρυαιζε; *sad.*

τρυαιλεαό, m., ds. —; *corruption.*

τρυαιλλιζίμ, vt., pf. pass. τρυαιλλιζεαό; *I destroy, corrupt.*

τύ, 2 s. pers. pn. *thou*; acc. έύ.

τυαρμρταί, m., *wages.*

τυαρμζαιμ, f. (vn. of τυαρμζαιμ); *act of heating, smiting.*

τυαε, f., *a lordship, territory.*

τυζ, see υοβειρμ.

τυιζριν, f., (vn. of τυιζίμ, "I understand"); *intellect, understanding.*

τυιλλιμ, vt., ipf., 1 p. τυιλλιμρ, pf. 2 s τυιλλιρ, 3 s τυιλλι; *I earn, deserve.*

τυιρρεαε, adj., gsf. τυιρριζε, *wearry.*

τύρρε, adv., cpv., *sooner, soonest.*

τυιτιμ, vi., vn. — ; *I fall*.
 τυμαρ, m., ds. — ; *a journey*.
 τυρ, m., ds. — ; *beginning*.

υρ.

υαβαρ, m., gs. υαβαρη ; *pride*.
 υαεταρμάναετ, f., *lordship*.
 υαιζνεαε, adj., dp. υαιζνεαεα ; *lonely, solitary*.
 υαιλλ, f., *pride, vanity*.
 υαιν, f., *chance, opportunity*.
 υαιρ, f., gs. υαιρε ; *an hour, time*.
 υαμαν, m., gs. -μαιν ; *fear, horror*.
 υαπαλ, adj., np. υαριε ; gp. υαπαλ, dp. υαριε : *noble*.
 υαεβαρ, m., *fear, horror*.
 υαεβαραε, adj., epv. -ραζε ; *fearful, horrible*.
 υαεμαρ, gs. -μαρε ; *hateful*.
 υε, interj., *alas*.
 υετ, m., ds. — ; *heart, bosom*.
 ύο, demonstr., *yonder*. The following are the differences in use between ύο and ρύο, so far as illustrated in this text:—ύο is used after the article, like ριν or ρο, expressed (να ορμυγε οαμαντα ύο, αν τ-υιρε ύο), or implied (ζο ηρμεαν ύο). Σύο is never used after the article, but (1), absolutely (ρύο ομεαν ρυρζαυόρα, *yonder* are the people of P.); (2), after prepositions and adverbs, αζ ρύο κυο οε μμυνητιρ, ο' α βριαναυ μαρ ρύο, αηλαιυ ρύο); (3), after pronouns (ιαυ ρύο, αον αναμ αηλαιν αα ρύο).

υιε, see οε.

υιε, adj., *every*. Αν υιε νιυ, ζαε υιε νιυ, *everything*)(αν νιυ υιε, *the whole thing* ; ζο η-υιε, *altogether*.

υιε-εμαεταε, adj., *Almighty*.
 υιμηρ, f., *a number*.
 ύιρ, see ορ.

υιρερβαε, adj., dp. -βαεα ; *poor, needy, wanting*.
 υιριεαλ, np., dp. υιριε ; *humble, mean*.
 υιρε, m., ds. — ; *water*.
 υιλαμ, adj., *ready*.
 υρ-αοιυινη, adj., *very pleasant*.
 υρεοιυ, f., gs. υρεοιυε ; *damage, hurt*.
 υρεοιυεαε, ds. --- ; *hurtful, wicked*.

- υπέρμα, f., *misfortune, want.*
 υπ-ξάηροεσάτ, g. -έσας; *great rejoicing.*
 υπ-ξράμ, f., *great loathing, horror.*
 υπλαϊόεσάτ, f., *hammering, smiting.*
 υπλάτ, m., *floor.*
 υπηαιξέεσάτ, f., *prayer, devotion.*

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