



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

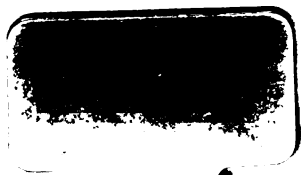
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

TAYLOR
INSTITUTION
LIBRARY



ST. GILES · OXFORD

C630.46



THE
PURSUIT OF DIARMUID
AND
GRAINNE.

C630.40

THE
PURSUIT OF DIARMUID
AND
GRAINNE.

C630.40

τὸρῦιγεᾶτ̄ ὀιαρμῦδα

ΔΣΥΣ

ḡRÁINNE.

THE
PURSUIT OF DIARMUID

AND

GRAINNE.

New and enlarged Edition.

*RE-EDITED FOR THE SOCIETY FOR THE PRESERVATION
OF THE IRISH LANGUAGE,*

WITH NOTES, AND A COMPLETE VOCABULARY BY

RICHARD J. O'DUFFY,
HON. SEC.

Part I.

DUBLIN
M. H. GILL AND SON
50 UPPER SACKVILLE STREET

1884



R. H. GILL AND SON, PRINTERS, DUBLIN.

SOCIETY
FOR THE
Preservation of the Irish Language.

OFFICERS AND COUNCIL ELECTED, ST.
PATRICK'S DAY, 1883, FOR YEAR, 1883-84.

BY THE SAME EDITOR.

IN PREPARATION

THE "FATE OF THE CHILDREN OF TUIREANN."

PUBLISHED FOR THE

Society for the Preservation of the Irish Language.

M. H. GILL & SON, 50 UPPER SACKVILLE STREET,
DUBLIN.

Secretary of Council.
J. J. MAC SWEENEY, R.I.A.

DUBLIN
9 KILDARE STREET.
1884.

H. H. GILL AND SON, PRINTERS, DUBLIN.

SOCIETY
FOR THE
Preservation of the Irish Language.

OFFICERS AND COUNCIL ELECTED, ST.
PATRICK'S DAY, 1883, FOR YEAR, 1883-84.

Patron.

(Permanent).

HIS GRACE, THE MOST REV. T. W. CROKE, D.D.,
Archbishop of Cashel.

President.

RIGHT HON. THE O'CONNOR DON, P.C., D.L., M.R.I.A.

Vice-Presidents.

GENERAL W. J. SMYTHE, R.A., M.R.I.A., F.R.S.
RIGHT REV. JOHN MAC CARTHY, D.D., Bishop of Cloyne.
REV. SAMUEL HAUGHTON, M.D., D.C.L., F.R.S., S.F.
T.C.D.
MARSHAL MAC MAHON, Ex-Pres., French Republic.

Hon. Treasurers.

REV. M. H. CLOSE, M.A., M.R.I.A.
CHARLES H. HART, A.B.

Hon. Secretaries.

RICHARD J. O'DUFFY.
BRIAN O'LOONEY, M.R.I.A., F.R.H.S.

Secretary of Council.

J. J. MAC SWEENEY, R.I.A.

DUBLIN
9 KILDARE STREET.
1884.

MEMBERS OF COUNCIL.

- Anderson, Very Rev. J. A., Prio, St. Augustus, Drogheda.
- Ali, Mir Anlad, Professor of Oriental Languages, T.C.D.
- Barry, Patrick, Esq., Dublin.
- Blackie, John Stuart, Professor of Greek, University of Edinburgh.
- Casey John, LL.D., F.R.S., Vice-President R.I.A.
- Clarke, Rev. Ml., St. Michan's, Dublin.
- Close, H. W., Esq., Waltersland, Stillorgan, Co. Dublin.
- Close, Rev. M. H., Treasurer of the R.I.A., President R.G.S.I.
- Cox, M. F., M.D., B.A., M.R.I.A.
- Dawson, C., M.P.
- D'Arbois de Jubainville, Mons., Professeur au Collège de France.
- Dillon, W., A.B., M.R.I.A.
- Doherty, W. J., C.E., M.R.I.A.
- Ernauld, Emile Mons., Paris.
- Fagan, D., Esq., Dublin.
- Fitzgerald, Most Rev. W., D.D., Bishop of Ross.
- Fleming, John, Esq., Rathgormac, Carrick-on-Suir.
- Gannon, J. P., Esq., M.R.I.A. Laragh, Co. Kildare.
- Goodman, Rev. J., M.A., T.C.D.
- Grace, Brother J. A., Christian Schools, Dublin.
- Graves, Rev. J., A.B., Kilkenny.
- Halligan, James, Esq.
- Hart, Charles H., A.B., T.C.D.
- Hennessy, W. M., M.R.I.A.
- Hennessy, His Excellency Sir John Pope., Governor of the Mauritius.
- Lloyd, J. H., M.A., Ph. D., LL.D., M.B.I.A., F.R.S.L., F.S.A., Mem. Philol. Soc.
- Lynch, Daniel, Esq., Philipstown, Dunleer.
- Lynch, Nicholas, Esq., M.P.
- M'Eniry, Major R., R.A., Dublin.
- MacCarthy, Rev. Bartholomew, D.D., M.R.I.A., C.C., Macroom, Co. Cork.
- MacCarthy, W., Esq., Dublin.
- Mac Sweeney, J. J., Esq., R.I.A. Dublin.
- MacSwiney, Rev. J., S.J., Rotherhampton.
- Mac Ternan, Rev. S., P.P., M.R.I.A., Killasnet, Manorhamilton.
- Mahon, Col., The O'Gorman, M.P. Ennis.
- Mulcahy, Rev. D. B., P.P., Moyarget, Antrim.
- Murray, Aeneas J., Esq., Head Master, Cork Model Schools.
- O'Brien, William, Esq., Dublin.
- O'Byrne, E., Esq., Tarn, France.
- O'Byrne, Rev. L., St. L. O'Toole's.
- O'Duffy, Richard J., Esq., Dublin.
- O'Hanlon, Rev. John, P.P., M.R.I.A., Sandymount.
- O'Hara, Thos., Esq., Inspector of National Schools, Portarlington.
- O'Hart, John, Esq., M.H.S. Ringsend, Dublin.
- O'Looney, Brian, M.R.I.A. F.R.H.S.
- O'Meagher, J. C., Esq., Mountjoy-square.
- Plunkett, Count., M.R.I.A., Dublin.
- Quaid, Rev. E., C.C., Dublin.
- Quirke, Very Rev. Dean, P.P. Cashel.
- Rhys, John, M.A., Prof. of Celtic Languages, Univ. of Oxford.
- Rooney, Thomas, Esq., Dublin.
- Ryan, L. J., Esq., Head Master, Central Model Schools.
- Ryding, F., Lic. S.D., R.C.S.E.
- Sexton, Thomas, Esq., M.P.
- Sigerson, George, M.D., M. Ch., F.L.S., M.R.I.A.
- Sladen, Rev. B., P.P., Modeligo, Capoquin.
- Smythe, General W. J., R.A., F.R.S., M.R.I.A.
- Staples, Rev. Robert, C.C., Ecclesstreet.
- Stevenson, Rev. J., Brinny Rectory, Innishannon.
- Sullivan, T. D., Esq., M.P.
- Ward, M. J., Esq., Belfast.
- Zimmer, Dr. Heinrich, Prof. Sanscrit and Comparative Philology, University of Berlin.

With power to add.

PREFACE.



THE first edition of Part I. of this work having been exhausted, and a second edition being called for, the Council of the Society, by resolution, appointed me to re-edit this portion of the work before it was again published, so as to make it a complete handbook for the student, and bring this publication upon the same lines which I followed in the preparation of the Glossaries to Part II. and the "Fate of the Children of Lir." On examination, I found it necessary to compile the Vocabulary anew,

and have the plates re-cast, so as to free it from many errors and include a large number of words, which had been omitted. These alterations and additions will, it is to be hoped, make the Vocabulary not only a complete index to the words and meanings of the text—within which lines it has been strictly confined—but also a key to the elucidation of many hitherto obscure passages. Whilst this plan immediately assists the student, there also follows the satisfaction to the compiler, that he is very much abridging the work necessary for a complete dictionary of the Irish language, which is here furnished with a large and varied assortment of words from the most attractive and most popular piece of the prose-literature of Ancient Ireland.

The translation, which accompanied the first edition, is still preserved, not that it was considered literal enough, or one that, in places, was above friendly criticism, but

from its general faithfulness, the simplicity and elegance of its style, and because of the interest that always attends a tale well told.

The student will also bear in mind that one of the objects sought to be attained, in having a free translation with the text, is to induce him to make, with the aid of the Vocabulary, his own rendering first, and by comparison afterwards be enabled to judge, how far he has succeeded in grasping the meaning intended to be conveyed. A portion of the translation, which had been unintentionally allowed to remain after the text had been expunged, is now also left out and a few other obvious errors corrected.

Wherever it was considered that the translation did not correctly interpret the text, a quotation and translation is given in the Vocabulary, under the principal word of the disputed passage; and additional

notes furnished at the end of the Vocabulary in support of what the context will also prove to be a better reading. The original Notes have, however, been retained in all cases.

In order to preserve the continuity of the story, the matter appertaining to paragraphs Nos. 47 and 48 has been transposed from the order in which it appeared in the first edition. The chronology of the tale, which otherwise is perfect, is now made to follow in its natural and logical order. A similar alteration has been made in the order of translation of the corresponding passages.

I have to express my obligations to Professor O'Looney, M.R.I.A., F.R.H.S; Mr. Patrick Barry, and Mr. James Halligan, members of the Council of the Society, for their careful reading of the proofs as they issued from the press, and for many valuable suggestions, the adoption of which

has enabled me to put this edition before the public in as complete a form as I could desire.

RICHARD J. O'DUFFY, *Hon. Sec.*

9, Kildare-street.

1st August, 1884.



Τόρυιγεαχτ Όηιαρμυοα Δξυς
ξηράιννε.

ARGUMENT.

1. Fionn's early rising; its cause. Oisín and Diarmuid bind themselves to ask Grainne to become Fionn's wife. Her qualities. 2. Oisín and Diarmuid proceed to Tara. Cormac receives and welcomes them. 3. Interview of Oisín and Diarmuid with Cormac and Grainne. 4. Oisín and Diarmuid return to Almuin. Banquet at Tara. The guests. 5. Daire names and describes the guests to Grainne. 6. Grainne gives a draught to Fionn, Cormac, and others. A deep sleep comes upon them. 7. Grainne offers herself in marriage to Oisín. Refused. She puts Diarmuid under "bonds" to force him to elope with her. 8. Diarmuid remonstrates. Grainne says she had cause. 9. Which she proceeds to relate. 10. Diarmuid offers an excuse for not leaving Tara with her. Excuse not taken. 11. Grainne leaves Tara; Diarmuid is advised by his friends to go with her. 12. Diarmuid bids farewell to his friends. His reluctance to go with Grainne. 13. They proceed by chariot to Athlone. 14. They cross the Shannon and go on foot to Doire dha bloth. 15. Fionn and his trackers pursue Diarmuid and Grainne. 16. A hound is sent by Oisín to warn Diarmuid of approaching danger. 17. Three warning shouts to Diarmuid. 18. The Trackers find Diarmuid and Grainne in Doire. 19. Oisín and Oscar try to dissuade Fionn from going to Doire. 20. Escape of Grainne. 21. She goes with Aongus to Limerick. 22. Diarmuid, from the inside, inquires at each of the seven doors of the fort, which battalions guard each of the seven doors. With a light, airy bound he passes over the door guarded by Fionn and his Fenians beyond their ranks. He escapes. 23. He rejoins Grainne and Aongus. Aongus' six advices to Diarmuid. Muadhan, a warrior youth, offers his services to Diarmuid and Grainne. Accepted. His first service with hair, hook, and rod. 24. From a height Diarmuid sees a large, swift, fearful fleet of ships making for land towards the spot where he stands. Nine times nine of the chieftains come ashore. 25. Diarmuid learns from them that they are in pursuit of himself. He is unknown to them. Their three poisonous hounds. They number twenty hundreds of men. Diarmuid evades their questions about himself. 26. By a ruse in a challenge trial of skill he kills fifty of their men. 27. Again he evades their questions. 28. He manages to kill fifty more of their men. 29. Diarmuid returns in the evening to Grainne. Muadhan keeps watch

all night. 30. Diarmuid challenges the strangers to a third feat, and thus manages to kill a third fifty. 31. Returns to Grainne. Muadhan keeps watch. 32. Diarmuid goes out in battle suit, taking his two fearful javelins with him. Grainne's dread at this sight. Goes out alone to do battle with the Green Fenians. 33. He meets them. They inquire of him about Diarmuid. Diarmuid makes himself known to them. They encounter in bloody battle. Diarmuid's swift valour. He hews them down in every direction. Only the three green chiefs and a very few of the men escape to their ships. 34. Diarmuid returns from the conflict without cut or wound. 35. Diarmuid challenges to single combat one of the three chieftains. In their mutual onslaught they are compared to two raging lions, two fearless hawks &c. 36. They wrestle. Diarmuid hurls the chieftain to the earth to which he binds him firm and fast. He encounters, overcomes, and binds the other two in like manner, and leaves them there in heavy grief. 37. He returns to Grainne. Muadhan keeps watch all night. 38. Diarmuid tells his exploits to Grainne. 39. They depart thence through fear of Fionn. They reach Slaibh Luachra and take rest by the brink of a stream. 40. A fruitless attempt is made to loose the bonds of the three chieftains. 41. Deirdre (Fionn's female messenger), with the speed of a swallow, approaches the Strangers. Discovers that it was Diarmuid who bound their chieftains. Advises to loose the poisonous hounds on his track. 42. Hounds let loose. The pursuit. 43. The youth with the green mantle. Diarmuid arms himself. 44. Muadhan's mysterious whelp-hound kills one of the poisonous hounds. 45. Diarmuid kills the second hound with his Ga-dearg. 46. He kills the third by dashing it against a rock. Kills the youth of the green mantle. Turns on his pursuers. Deirdre alone escapes the general slaughter. 47. Deirdre tells Fionn of the slaughter of the Strangers. She cannot tell whither went Diarmuid; so Fionn and the Fenians return to Almuin. 48. Fionn summons all the Fenians of Erin. They go to where the chieftains are bound. No one will loose the chieftains for Fionn. They die there. Description of their graves. Fionn's grief. 49. Diarmuid and Grainne return to Limerick. Muadhan leaves them. 50. Continuation of their wandering. Compact between Diarmuid and Searbhan. 51. Fionn and the Tuatha De Danaan warrior youths. Oisín's good advice to the youths. 52. Dispute between Aodhne and Aine. A goaling match. 53. Names of those engaged in the match. 54. Lasts three days. No goal won. Wonderful effects of the berry of a quicken-tree. 55. A giant youth of one eye guards the tree.

TÓRUIGHEACHT DHIARMUOA AGUS
GHRAINNE.

AN CEUD ROINN.

1. Lá n-ann o'ar éirig Fionn mac Chumáill
maireann mo'c a n-Almuin leacáin-móir Láir-
gean, agus no fuio ar an b-faicé b-feur-
uaitne amuis gan gíolla gan óglac ma
fo'air, agus vo leán oír o'á muinir é .i.
Oírín mac Fhinn agus Dóirín mac Dho-
bair Uí Dháoirgne; no Labair Oírín agus
ir é no ráio; "Ceud ad'ar na moicéirge
rin ort, a Fhinn?" ar ré. "Ní gan ad'ar
vo m'gnear an moicéirge ro," ar Fionn,
"óir atáim gan bean gan daincéile ó o'eus
Máirgheir ingion Thairiú glúnuib' m'c
Mhóirne; óir ní gnát ruad ma ráim'ceala
vo beunam von té ceangair gan bean
a diongmála aise, agus ir é rin ad'ar mo
moicéirge réim, a Oírín." "Ceud vo beir

τυρα μαρ ριν ?” ἀρ Οἰρῖν ; “ὄρη νί ρυῖλ βεαν
 ἰνά βαινκέιλε Δ η-Εἰρῖνν ἰατέγλαιρ οἰλεάναιξ
 ἀρ Δ ἡ-συρρεάρα ρῖνν ὄο ρορξ ἰνά ὄο ραδ-
 αῖρ, ἠαὲ ὄ-τιυβῖραμαδοῖρνε ἀρ αῖρ ἠό ἀρ
 εἰζεαν ἐυζαῶ ἰ.” Δζυρ ἀνν ρῖν ὄο λαβαιρ
 ὄορῖραῖνξ, Δζυρ ἰρ ἔ ρο ράῖῃ : “ὄο βῖραι-
 ρῖνν ρέιν ὄο ὄοινημῖλ ὄο βαινκέιλε ὄοιτ.”
 “Cῖα ἡ-ἰ ρέιν ?” ἀρ ρῖονν. “Δτά ἡῖρῖννε
 ἰνηῖοη Choρῖμαῖ ρῖο Δῖρτ ἠῖο Chuῖνν ἐευ-
 ἔατέαιξ,” ἀρ ὄορῖραῖνξ, “.ἰ. ἀη βεαν ἰρ
 ρέαιρ ὄεαῖβ Δζυρ ὄευνάῖ Δζυρ ὑῖρλαβῖραῶ
 ὄο ἠῖνῖβ ἠα ρῖνννε ζο κόῖῖοῖμῖλῖν.” “ὄορ
 ὄο λῖῖρτ, Δ ὄοῖορῖραῖνξ,” ἀρ ρῖονν, “ἀτά
 ἠρῖραῖν Δζυρ εαῖραῖντα ἠοῖρ Choρῖμαῖ Δζυρ
 ἠέ ρέιν ἠε cῖαν ὄ’αῖρῖρ, Δζυρ ἠῖορ ἠῖαιῖ
 Δζυρ ἠῖορ ἠῖαιρεαὲ ἠῖομ ζο ὄ-τιυβῖραῶ ευῖραῶ
 τοῖμαῖρ οῖρ, Δζυρ ὄο β’ῖραῖρ ἠῖομ ζο
 ἠ-ὄεαῖῃ ρῖβῖρ ἀῖραῖν Δξ ἰαῖρῖαῖῃ cῖεαῖῖναιρ
 ἀρ Choρῖμαῖ ὄαῖῖ ; ὄορ ὄο β’ῖραῖρ ἠῖομ ευῖραῶ
 τοῖμαῖρ ὄο ἔαβῖραῖτ οῖρῖβῖρ ἠνά οῖρ
 ρέιν.” “ῖαῖραῖοῖοῖνε ἀνν,” ἀρ Οἰρῖν,
 “ἡῖοη ζο β’-ῖυῖλ τῖρῖβε ὄῖῖνν ἀνν, Δζυρ ἠά
 βῖοῶ ρῖορ ἀρ ὄ-τυῖραιρ Δξ ἀοη ὄῖῖνε ζο
 τεαῖῖτ τῖρ αῖρ ὄῖῖνν ἀῖρ.”

2. ἰαῖ ρῖν ἠο ἡῖυῖραῖοῖαι ἀη ὄῖρ ὄεαῖῖαῖ
 ρῖν ἠομπα, Δζυρ ὄο ἔῖομῖνῖοῖαι cῖεῖλεαῖβῖραῶ
 ὄ’ ρῖονν ; Δζυρ ἠῖ ἡ-αῖῖρῖρτεαῖ Δ ἠ-ἠῖῖεαῖῖ

νό ζο μάνησασα Τεσάμδαι. Τάρλα μιζ Ειρεανη Δ η-οάιλ Δοναίξ Δζυρ οιεαδέταιρ πομπα Δρ φαιτέε να Τεσάμιαδέ, Δζυρ μαίτε Δζυρ μόρυαιρλε Δ μιντιρε μαρ Δον ρμρ, Δζυρ πο ρεαυό ριοιόσαιν ράιλτε ποιμ Οιρίν Δζυρ ποιμ Όθιορμδαιηζ, Δζυρ πο κυρεαό Δη τ-Δοναδέ Δρ Δτέλ Δη ταν ριν, όρι ρά όεαυό λειρ ζυραδ με τοιρζ νό με τυμαρ έιζιν οο έάνησασα Δη οίρ ριν οά ιοηηρδαιζιό. Δ η-Διτέλε ριν οο ζόιρ Οιρίν μιζ Ειρεανη οο λεατέσαιοβ Δη Δοναίξ, Δζυρ πο ιηηιρ οο ζυραδ ο΄ιαρμαιοό cleamηαιρ ο΄fhionη ηάσ Chumαιλλ ΔιρρεΔη έάνησασα ρέιν οον έορ ριν. Όο λαβαιρ Κορμασ Δζυρ ιρ έ πο ράιό : “ ηί φυιλ μασ μιζ ιηά ποφλατέα κυραό ιηά εαιτέμileeό Δ η-Ειρηνη ηάη έυζ μ΄ιηζιοηρα ευραό τοόμαιρε οητέα, Δζυρ ιρ οηηρα Δτά Δ οηβιρε ριν Δζ ελέ ζο κοιτέεΔηη, Δζυρ ηί έιυδαηρα ριορ ρζεул οίβρε νό ζο η-βειρτιό ριβ ρέιν οο λάταη μ΄ ιηζιηε; όρι ιρ ρέαηη Δ ρζεулα ρέιν Δζυιβ ιηά ριβρε οο βειτέ οιομ-όαδέ όιομ.”

3. Όο ζλυαιρεασασα πομπα ιαη ριν ζο μάνησασα ζυμαηάη ηα βανηηραδέτα, Δζυρ πο ρυιό Κορμασ Δρ έολβα ηα η-ιομύόό Δζυρ ηα η-Διρτολεαρτέα Δ β-ρσέαιρ Ζηηάιηηε, Δζυρ πο λαβαιρ Δζυρ ιρ έ πο ράιό : “ Δζ ριν, Δ

Ξηράιννε," αρι γέ, "οίρ το μιντιρι φηιν
 μάε Chuthaill Δξ τεάότ τοο ιαρηαιόρε
 μαρ μνάοι Δξυρ μαρ βαινέελε το, Δξυρ
 ορευο αν φρεαξιαό το β'άιλ λεατ το έ-
 βαιρε ορέα;" Ο'φρεαξαιρ Ξηράιννε Δξυρ
 ιρ έ πο ράιό: "μά τά το οίολρα το έλιαμιν
 ανη, ορευο αρ ναό m-βιαό μο οίολρα ο'φεαρ
 Δξυρ ο'φεαρπέελε ανη;" Ρο βάοαρ γάρρα
 αν ταν ριν, Δξυρ πο οάιλεαό ιαρ ριν ρεαό
 Δξυρ ρευρα οόιβ αν οιόδε ριν ραν ηξριανάν
 Δ β-ροόαιρ Ξηράιννε Δξυρ να βανητραόεα,
 ζο mβαό μείρζε μεαόαρ-ξλόραό ιαο; Δξυρ
 το ριζνε Κορμαε ιοναο κοιννε ριυ Δξυρ ρε
 ριονν κοιόοιόρ όη οιόδε ριν Δ ο-Τεάμιαιζ.

4. Δ η-αιέλε ριν το ράιμιζ Οιρην Δξυρ Οιορ-
 ραιηζ ταρ Δ η-αιρ ζο η-Αλμυη Δ ζ-αιονη
 φηιν Δξυρ να ρέιννε, Δξυρ πο ιηηρεαοαρ
 οόιβ Δ ρξευλα ό έύιρ ζο οειρεαό. Δξυρ
 μαρ τέιρ αιτέαμ ανη ζαό ηιό, το έυαιό
 αιτέαμ ραν ζ-αίηρε Διμρρηε ριν; Δξυρ
 ανη ριν πο έυιρ ριονν τιονόλ Δξυρ τιομ-
 ρυζαό αρ ρεαότ ζ-αάοιβ να ζηαίτφέιννε
 αρ ζαό Διηο Δ ραβαοαρ, Δξυρ τάνγαοαρ
 μαρ Δ ραιβ ριονν Δ η-Αλμυη μόιρλεαέταιη
 λαιζεαν; Δξυρ αν λά οείζεαηαό ρον Διμρρη
 ριν το ζλυαιρεαοαρ ρομπα ιηα μόρβυιθεαν-
 ηαιβ, ιηα η-ορηνγαιβ, Δξυρ ιηα η-οιορμαηηαιβ

υΙΑΝΑ ΟΥΣΤΡΕ ΟΥΙΘΕΑΘΡΙΑΝΝΑ, ΔΣΥΡ ΝΙ Η-ΔΙ-
 ΕΠΙΡΤΕΑΡ Δ Ν-ΙΜΤΕΑΔΤΑ ΝΟ ΞΟ ΠΑΝΣΑΘΑΡ ΞΟ
 ΤΕΔΗΡΑΙΣ. ΚΟ ΕΔΡΕΑ ΣΟΡΜΑΔ ΔΣΥΡ ΜΑΙΤΕ
 ΔΣΥΡ ΜΟΡΜΑΙΡΕ Β-ΡΕΑΡ Ν-ΕΙΡΕΑΝΝ ΙΝΑ ΤΙΜ-
 ΔΙΟΛΛ ΠΟΜΡΑ ΔΡ ΔΝ Β-ΡΑΙΤΕ, ΔΣΥΡ Ο'ΡΕΑΡ-
 ΘΑΡ ΠΙΟΡΑΔΟΙΝ ΡΑΙΛΤΕ ΠΟΙΜ ΠΗΙΟΝΝ ΔΣΥΡ ΠΟΙΜ
 ΔΝ Β-ΡΕΙΝΝ ΟΙΛΕ, ΔΣΥΡ ΟΟ ΕΥΑΘΘΑΡ Δ Η-ΔΙΤΕ
 ΡΙΝ ΞΟ ΤΕΔΕ ΜΕΙΘΡΕΑΔΕ ΜΙΟΥΘΕΑΡΤΑ ΔΗ ΜΣ. ΚΟ
 ΡΙΟΥ ΜΣ ΕΙΡΕΑΝΝ Δ Ν-ΘΑΙΛ ΟΙΛ ΔΣΥΡ
 ΔΟΙΘΝΕΑΡΑ, ΔΣΥΡ Δ ΘΕΑΝ ΔΡ Δ ΞΥΔΑΙΝΝ
 ΕΛΙ .Ι. ΕΙΤΕ ΜΣΙΟΝ ΔΤΑΙΝ ΧΟΡΜΑΙΣ, ΔΣΥΡ
 ΞΥΔΑΙΝΝ ΔΡ Δ ΞΥΔΑΙΝΝ ΡΙΝ, ΔΣΥΡ ΠΙΟΝΝ ΜΑΔ
 ΧΥΜΑΙΛ ΔΡ ΛΑΙΜ ΟΕΙΡ ΔΝ ΜΣ; ΔΣΥΡ ΠΟ ΡΙΟΥ
 ΔΑΙΡΕΥΕ ΞΥΔΑΙΝ ΜΑΔ ΧΟΡΜΑΙΔ ΔΡ ΠΙΟΡ
 ΔΝ ΜΣΤΙΣ ΕΥΘΝΑ, ΔΣΥΡ ΟΙΡΙΝ ΜΑΔ ΠΗΙΝΝ
 ΔΡ ΔΝ ΡΠΙΟΡ ΕΙΛΕ; ΔΣΥΡ ΟΟ ΡΙΟΥ ΞΑΔ ΔΟΝ
 ΟΙΘ ΟΟ ΡΕΙΡ Δ ΟΑΙΡΕ ΔΣΥΡ Δ ΔΤΑΡΘΑ Ο
 ΡΟΙΝ ΔΜΑΔ.

5. ΟΟ ΡΙΟΥ ΟΡΑΟΙ ΔΣΥΡ ΟΕΔΣΘΟΥΜΕ ΕΟΛΑΔ
 ΑΝΝ ΟΟ ΜΙΝΤΕΡ ΠΗΙΝΝ Δ Β-ΡΙΑΘΝΑΙΡΕ ΞΗΡΑΙΝΝΕ
 ΙΝΣΙΟΝ ΧΟΡΜΑΙΔ, .Ι. ΟΔΗΘΕ ΟΥΑΝΑΔ ΜΑΔ
 ΜΟΡΜΑ; ΔΣΥΡ ΝΙΟΡ ΔΙΑΝ ΞΥΡ ΕΠΙΣ ΔΑΟΙΝΕΑΡ
 ΔΟΜΡΑΙΟΥ ΔΣΥΡ ΙΟΜ-ΔΣΑΛΜΑ ΙΟΡ Ε ΡΕΙΝ ΔΣΥΡ
 ΞΗΡΑΙΝΝΕ. ΑΝΝ ΡΙΝ Ο'ΕΠΙΣ ΟΔΗΘΕ ΟΥΑΝΑΔ
 ΜΑΔ ΜΟΡΜΑ ΙΝΑ ΡΕΑΡΑΜ Δ Β-ΡΙΑΘΝΑΙΡΕ
 ΞΗΡΑΙΝΝΕ, ΔΣΥΡ ΟΟ ΞΑΒ ΟΥΑΝΑ ΔΣΥΡ ΟΡΕΥΕ-
 ΤΑ ΔΣΥΡ ΟΕΔΣΘΑΝΤΑ Δ ΡΕΑΝ ΔΣΥΡ Δ ΡΙΝΡΕΑΡ

οι; αςυρ ανη ρην οο λαβαιη Σηάιννε, αςυρ
 ρο φιαρρμυζ̄ οον οηαιο, “ορευο αν τοιηζ
 νό αν τυρμυρ φά ο-τάινιζ φιονν μαο Chuim-
 αιλλ̄ οον βαιλε ρο ανοότ?” “Muna b-ful
 α φιορ ρην αςαορα,” αη αν οηαιο, “ní h-ιονγ-
 να ζαν α φιορ αςαμρα.” “Iρ μαιτ̄ λιομ α
 φιορ ο’φάζαιλ υαιτρε,” αη Σηάιννε. “Μαι-
 ρεαδ̄,” αη αν οηαιο, “ιρ οοο ιαρρμαιορε μαρ
 ηηαιο αςυρ μαρ βαινεάιλε τάινιζ φιονν οον
 βαιλε ρο ανοότ.” “Iρ μόρ αν τ-ιονγνα
 λιομρα,” αη Σηάιννε, “ναε̄ ο’Οιρην ιαρρμαρ
 φιονν μιρε, όηρ βυδ̄ όορα α ηιαραηαιλ οο
 εαδβαιρε υαηρα ηα φεαρ ιρ ροιηδ̄τε ηα
 η’αεαιρ.” “Ná h-αβαιρ ρην,” αη αν οηαιο,
 “όηρ οά ζ-cluιηρεαδ̄ φιονν εη ní βιαδ̄ ρε
 ρέην ριοτ, αςυρ ní μό λαηραδ̄ Οιρην βειτ̄
 ριοτ.” “Innιρ υαη̄ ανοιρ,” αη Σηάιννε,
 “αια αν λαοε̄ ε̄ ρύο αη ζυαλαιηην υειρ Οιρην
 ηηιε φηιηη?” “Ατᾱ ανη ρύο,” αη αν οηαιο,
 “.ι. Ζολλ̄ μεαρ̄ ηιλεαδ̄τᾱ μαο Μόρηα.”
 “Αια αν λαοε̄ υο αη ζυαλαιηηη Ζηοιλλ̄?” αη
 Σηάιννε.” “Ορσυρ̄ μαο Οιρην,” αη αν
 οηαιο. “Αια αν ρεαρ̄ αοοιόοραε̄ αη ζυα-
 λαιηηη Ορζαιρ̄?” αη Σηάιννε. “Αοοιτε̄ μαο
 Ροηάιν,” αη αν οηαιο. “Αια αν λαοε̄ μόρ-
 υάλαε̄ μεαρ̄-ηεανηηηαε̄ ε̄ ρύο αη ζυαλαιηηη
 Αοοιτε?” αη Σηάιννε. “Μαο̄ λυιζόεαε̄

Λάιμευότταις, .ι. μαε ινγίνε ο'φθιονν τίας
 Chuμάιλλ αν ρεαρ ύο," αρ αν οηαιο. "Cia
 αν ρεαρ βαλλας βιννδριαότριάς ύο," αρ ρί,
 "αρ α β-φυιλ αν ροτε εαρ ειαρδουδ αζυρ αν
 οά ζηυαδó εορηα εαοηόεαρζα αρ λάιμ ελί
 Οηίην τίε φθινν;" "Οιαρμυο νευοδάν
 ορεαό ρολυιρ ηα Ουιόβνε αν ρεαρ ύο," αρ αν
 οηαιο, ".ι. αν τ-αον λεανάν βαν αζυρ ινγίον
 ιρ ρεάηη οά β-φυιλ ραν οοήαν ζο cóηινομ-
 λάν." "Cia ρύο αρ ζυαλαίνν Οηιαρμυοα;"
 αρ Ζηάιννε. "Οιοηηυιηζ μαε Οοδαιρ οαή-
 αιο ήι βηαιοηζνε, αζυρ ιρ οηαιο αζυρ οεαζ-
 ουνε εαλαόαν αν ρεαρ ύο," αρ Οάηε
 ουανασ.

6. "Μαιό αν βυιόεαν ρην ανη," αρ Ζηάιννε
 αζυρ οο ζοηη α κοήαλ κοηήοεαότα εύίεε;
 αζυρ α ουβαιηε ηια αν κοηη ελοό-όηόα
 κυήουιζότε οο βί ραν ηζηιαηάν οά η-έηρ
 οο εαβαιηε εύίεε. Τυζ αν εοήαλ αν κοηη
 λέι, αζυρ οο λιον Ζηάιννε αν κοηη α ζ-εευο-
 όηη, (αζυρ οο εείοεαό όλ ηαιο ηαονβαν
 ανη). Α ουβαιηε Ζηάιννε, "βειρ λεατ αν
 κοηη ρο ο'φθιονν αρ ο-τύηρ αζυρ αβαιη
 λειρ οεοό ο'όλ αρ, αζυρ ηοότ οο ζυη ηηε
 οο εύηη εύηε ε." Οο ηυζ αν εοήαλ αν
 κοηη ο'ιονηηαζιό φθινν αζυρ ο'ιηηηρ οο ζαό
 ηιό α ουβαιηε Ζηάιννε ηια οο ηάό ηηρ. Οο

ḡlac fionn an corin aḡur o'ib' veoc' ar, aḡur
 ní túirge o'ib' an veoc' ina' vo' tuit a' tóir-
 cím ruidin aḡur ríorócóvalta' aih. 'Do ḡlac
 Cormac an veoc' aḡur vo' tuit an ruidin ceu-
 na' aih, aḡur vo' ḡlac Eitce' beadh' Chor-
 mac an corin aḡur ídear' veoc' ar, aḡur vo' tuit
 an ruidin ceutha' uirne' a' m'ail' c'ac'. Ann' rin
 vo' ḡoir' ḡr'áinne' an' c'om'ál' coim'veac'ta'
 c'úice, aḡur a' vubairt' r'ia: "Deih' leac' an
 corin' ro' ḡo' Cairb'rie' l'ifeac'air' mac' Chor-
 mac' aḡur' abair' leih' veoc' o'ól' ar, aḡur' tabair'
 an' corin' vo' na' mac'air' r'ioḡ' úo' ina' f'oc'air'."
 'Do' r'iaḡ' an' c'om'ál' an' corin' ḡo' Cairb'rie', aḡur
 ní' maic' vo' r'áin'is' leih' a' tabairt' voon' té' f'á'
 near'a' vo' an' tan' vo' tuit' a' tóir'cím' ruidin'
 aḡur' ríorócóvalta' aih' f'ein', aḡur' ḡac' n'-aon'
 v'ar' ḡlac' an' corin' a' n'-oia'is' a' c'eile, vo' tuit-
 ead'ar' ina' v'-com'cím' ruidin' aḡur' ríorócó-
 valta'.

7. An' uair' ruidin' ḡr'áinne' mar' rin' c'ac' ar'
 c'asoi' meirge' aḡur' meair'ail'; no' éir'is' f'ein' ḡo'
 foil' foir'ois'ac' ar' an' ruidin' ina' r'air' aḡur' no'
 ruidin' oir'ín' aḡur' 'O'hiar'muir' O' 'O'huib'ne,
 aḡur' no' labair' me' h'-Oir'ín' aḡur' ir' é' no'
 r'air': "ir' ionḡna' liom' f'ein' ó' f'hionn' mac'
 Chum'ail' mo' leic'eirge' o'iar'riac' vo' f'ein' mar'
 m'naoi, óir' bu'ó' c'ora' vo' mo' mac'ra'm'ail' f'ein'

υο εαβαίητ υαμίηα μαηι ηεαηι ινά ηεαηι ιη
 ηοιηβέτε ινά μ'αταηι." "Νά η-αβαίη ηηη, Δ
 Ξηιάνηηε," αη Οηρην, "οίη υά Ξ-εληηηεαό
 ηιονη εύηα υά ηάό ηηη ηί βιαό ηέ ηέηη ηιοτ,
 Δηυη ηι μό λεομάηηηε βειτ ηιοτ." "Δη
 ηγευβαίηηε ηηηηζε υαίηηε, Δ Οηρην?" αη
 Ξηιάνηηε. "Νί ζευβαό," αη Οηρην, "οίη ηιό
 βέ βεαη υο λυαόηαιόε ηε ηιονη ηί βειηηηε
 ηια." Τηξ Ξηιάνηηε Δ η-αζαίό αηη Οηηαηημιο
 αηη ηηη, Δηυη υο ηάό: "Δη ηγευβαίηηε
 ηηηηζε υαίηηε, Δ ηιηε Ήη Οηηηβηηε, αη υαίη
 ηαέ ηγευβαό Οηρην υαίη ε." "Νί ζευβαό," υο
 ηάό Οηαηημιο, "οίη ηιό βέ βεαη υο λυαόηαιόε
 ηε η-Οηρην ηιοη εηηβε λιοηηα Δ βειτ Δηαη
 υά η-βαό ηαέ λυαόηαιόε ηε ηιονη ι." "Μαίηεαό," αη
 Ξηιάνηηε, "εηηηηηε ηά ζεαη-
 αηβ ατα Δηυη αηόηιηηε εη Δ Οηηαηημιο .ι. ηά
 ζεαηαηβ υηοηα υηαοηόεατα ηυηα η-βεηη-
 ηη ηέ ηέηη ηεατ αη αη ηεαηηαέ ηο αηόετ ηυβ
 εηηεοέηη ηιονη Δηυη ηηξ εηηιοηηη αη αη ηυαη
 ιηα β-ηυηηηοτ."

8 "Ιη οηε ηα ηεαηα υο εηηηη ηηη Δ
 Ξηιάνηηε," αη Οηαηημιο, "Δηυη εηηεο ηάη
 εηηηη ηα ηεαηα υο οηη ηέηη ηεαέ Δ β-ηυη
 υο ηάααηβ ηιόξ Δηυη ηόηηαέ Δ υ-ηεαέ ηειό-
 ηεαέ ηιοόεαηηα αη ηηξ αηόετ, Δηυη ηαέ
 β-ηυη ηιόβηηη υηηε ιοηηηηηηε ηηά ιη ηεαηα

ινά μέ φέιν?" "Ὅδῃ το ἰδίῳτε ἄ μίε ἡί
 Ὀθιῶνε νί ζῶν ἀόδῃ το εἰρηεῖρ φέιν νᾶ
 ζεῖρα ἕο οἱε μαῖ ἰννεοῖαο ὅυιτ ἀνοῖρ."

9. "Ἰά ὅᾶ ραῖβ ριζ εἰρηεῖν ἄ η-ὀδίε ἀοηδῖζ
 ἄζυρ οἱρηεῖτᾶῖρ ἄρ ῥαῖτῆε νᾶ Τεᾶῖρηᾶε, τᾶρῖε
 ῥιωνν ἄζυρ ρεᾶετ ζ-εᾶετᾶ νᾶ ζηᾶῖτῆῖννε
 ἄνν ἄν ἰᾶ ρῖν ἄζυρ ρο εἰρῖζ ἰομᾶῖν κομῶρ-
 τᾶῖρ ἰοῖρ Χαῖρῖβρε ἰρηεῖτᾶῖρ ἰᾶε Χαορῖεῖε
 ἄζυρ ἰᾶε ἰυῖζῶεᾶε, ἄζυρ ρο εἰρῖζεᾶοᾶρ ρῖρ
 ὀηρηεῖζῖᾶῖζε ἄζυρ Χαεῖρηᾶ, ἄζυρ εοῖᾶῖνᾶ
 τεᾶνᾶ νᾶ Τεᾶῖρηᾶε ἄρ εᾶοῖ Χαῖρῖβρε, ἄζυρ
 ῥῖᾶῖνᾶ εἰρηεῖν ἄρ εᾶοῖ ἰᾶε ἰυῖζῶεᾶε, ἄζυρ
 νί ραῖβ ἰᾶε ρῖᾶε ρᾶν ἀοηεᾶ ἄν ἰᾶ ρῖν ἄετ
 ἄν ριζ ἄζυρ ῥιωνν ἄζυρ τῖρᾶ, ἄ Ὀθῖᾶρῖᾶο.
 Τᾶρῖε ἄν ἰομᾶῖν ἄζ ὅυῖ ἄρ ἰᾶε ἰυῖζῶεᾶε,
 ἄζυρ ρο εἰρῖζῖρῖε ἄο ῥεᾶρᾶῖν ἄζυρ ὅο ὀᾶῖρ
 ἄ εᾶᾶᾶν ὅοᾶ τῆε ρᾶ νεᾶρᾶ ὅυιτ, ἄζυρ ρο ἰᾶῖρ
 ρᾶ ἰᾶρ ἄζυρ ἰᾶᾶᾶᾶᾶ ἔ, ἄζυρ ὅο εἰᾶᾶᾶᾶᾶ
 ρᾶν ἰομᾶῖν ἄζυρ ρο εἰρῖρ ἄν ὀᾶῖρ τῖρῖ ἡ-ὑᾶῖρ
 ἄρ Χαῖρῖβρε ἄζυρ ἄρ ζᾶρῖᾶ νᾶ Τεᾶῖρηᾶε. Ὅο
 ὀᾶεᾶρῖᾶ ἄν ὑᾶῖρ ρῖν ἄᾶ ζῖρῖᾶᾶᾶν ζῖᾶᾶ-
 ρᾶᾶᾶᾶε ζῖρῖᾶ-ῥῖᾶᾶᾶᾶε ζῖᾶᾶᾶ ὅοᾶ ρεῖ-
 εᾶᾶᾶ, ἄζυρ ρο εἰρηεῖρ ρῖᾶᾶ ἡο ρορζ ἄζυρ ἡο
 ρᾶᾶᾶᾶᾶ ἰοηᾶᾶᾶᾶ ἄν ἰᾶ ρῖν, ἄζυρ νί εῖζᾶρ
 ἄν ζῖᾶᾶᾶ ρῖν ὀᾶᾶᾶᾶε οἱε ὀ ρῖᾶᾶ ἄῖε,
 ἄζυρ νί εἰᾶᾶᾶ ζῖ ὀρῖᾶᾶ ἄν ὀρᾶᾶᾶ."

10. "Ἰρ ἰοηζῖᾶ ὅυιτῖε ἄν ζῖᾶᾶᾶ ρῖν ὅο εᾶ-

“βαρει τὰμῆρα τὰρ ἄεανν φῆινν,” ἀρ Οὐαρ-
 μαιο, “ἀζυρ νὰὸ β-φυιλ ἄ ν-Ἐρινν φεαρ ἱρ
 μὸ ἰονημῖνε μῆὰ ἰνὰ ἐ; ἀζυρ ἀν β-φυιλ ἄ
 φιορ ἀζαὸ, ἄ Ξηρίαννε, ἀν οἰὸὲ βιορ φιορ
 ἄ. ὁ-Τεαῖριαιζ̄ ζυριαβ ἀιζε φέιν ὅο βιορ
 εοὸριαὰ νὰ Τεαῖριαὸ, ἀζυρ μαρ ριν νὰὸ
 β-φέιριρ ἰinne ἀν βαίλε ὄφάζβὰιλ?” “Ἀτὰ
 ὅορυρ εὐλιυζ̄τε ἀρ μοζ̄ριανάνηρα,” ἀρ Ξηρίαννε,
 “ἀζυρ ζευδαμ ἀμαὸ ἀνη.” “ἱρ ζεαρ ὀαῖ-
 ρα ζαβὰιλ τρέ ὅορυρ εὐλιυζ̄τε ἀρ βιτ̄,” ἀρ
 Οὐαρμῖο. “Μαιρεαὸ, εὐιμῖρε,” ὅο ραῖὸ
 Ξηρίαννε, “ζο ὁ-ἔειῖθεανν ζαὸ κυριαὸ ἀζυρ
 ζαὸ καῖτῖμῖλεαὸ ὄῦρλανηαιβ ἄ ρλεαζ̄ ἀζυρ
 ὅο ἑριανηαιβ ἄ ζ-ἑριαιορεαὸ τὰρ ρονηαὸ ζαὸα
 οῦῖνα ἀζυρ ζαὸα ὀεαζ̄βὰιλε ἀρτεαὸ νὸ ἀμαὸ
 ἀζυρ ζευδαορα ἀν ὅορυρ εὐλιυζ̄τε ἀμαὸ
 ἀζυρ λεανρα μαρ ριν μέ.”

II. Ὅο ζ̄λυαιρ Ξηρίαννε ροιμπε ἀμαὸ, ἀζυρ
 ὅο λαβαιρ Οὐαρμῖο ρε ν-ἄ ἡμῖντιρ, ἀζυρ ἱρ
 ἐ ἄ ὀυβαιρτ: “Ἄ Οἱρῖν ἡῖς φῆινν, ἑρευο ὅο
 ὀευηραορα ρηρ νὰ ζεαριαιβ ὕο ὅο κυρεαὸ
 ορημ?” “Ἠῖ εἰονηταὸ ἔυρα ρηρ νὰ ζεαριαιβ
 ὅο κυρεαὸ ορητ,” ἀρ Οἱρῖν; “ἀζυρ ὀειρῖμπε
 λεατ Ξηρίαννε ὅο λεανηαιμῖν, ἀζυρ κόῖμῖευτ
 ἔυ φέιν ζο μαῖτ̄ ἀρ ἄεαλζαῖβ φῆινν.” “Ἄ
 Ορηζαιρ ἡῖς Οἱρῖν, ἑρευο ἱρ μαῖτ̄ ὀαῖρφα ὅο
 ὀευνηαιμ̄ ἀρ νὰ ζεαριαιβ ὕο ὅο κυρεαὸ ορημ?”

“Οειμίμρε λεατ Ξρίάννε το λεαπαμάιν,” αρι Ορζαρι, “όρι ιρ φεαρι τριμαξ το έαλλεαρι α ζεαρι.” “Ορειυο αν έομάριλε βειριη υαμ α Χαοιλιτε?” αρι Οιαριμυο. “Α οειμίμρε,” αρι Καοιλιτε, “ζο β-φυιλ μο υιονζμάιλ φέιν το μίναοι αζαμια, αζυρ το β’φείρη λιομ ινά μαίτ να ρυιιννε ζυρ υαμ φέιν το βευηραδ Ξρίάννε αν ζριάδ υο.” “Ορειυο αν έομάριλε το βειριη υαμ, α Όηιορμυιηζ?” “Οειμίμρε μοτ Ξρίάννε το λεαπαμάιν,” αρι Όιορμυιηζ, “ζιό ζο υ-τιορφαίό το βάρ υε, αζυρ ιρ ολε λιομια έ.” “Αν ι ρύο βάρ ζ-κομάριλε υίλε υαμ,” αρι Οιαριμυο. “Ιρ ι,” αρι Οιρίη, αζυρ αρι κάό α ζ-κοιτεέιηε.

12. Ιαρι ριη έιρηζεαρι Όιαριμυο ινα φεαριάη, αζυρ τυζ λάη έαπαδ λαοόοα ταρι α λεαέαν-αριμαίβ, αζυρ το έιομαιν ρεαυ αζυρ ρέιλεα-βηαδ το Οιρίη αζυρ το μαίτιβ να φέιηηε; αζυρ νίορ μό μόναυάη μίνκορμια ινά ζαό υεορ υά ριλεαδ Όιαριμυο αρι α υεαριμαίβ αρι ρζαριάμαιν ρε η-α μιντιρι υο. Όό έυαίό Όιαριμυο αρι βάρη αν υύηα, αζυρ το έυιη υίηιαννα α υά ριλεαζ ραοι, αζυρ υ’έιριζ το βαιοιέλιμ αίτευοτρυιμ υίριηο ευηαμάιλ ζυρ ζαβ λειτεαυ α υά βονη υοη φεαριανη αλιανη φευηυαίτεηε αμυιζ αρι αν β-φαιτέε, αζυρ τάρηα Ξρίάννε αρι. Αηη ριη υο λαβαρι Όιαριμυο,

Δεσφρ ιρ é Δ ουδαιρτ : “ Δομ Διένη, Δ
 Ξηρίαννε,” Δρ ρé “ ιρ ολε Δη τυρρυρ ινά
 υ-τάνηδαιρ; όρη υο β’ρεάρηρ υυιτ ριονν μαδ
 Chumáill μαρ λεανόν ΔξΑυ ινά μηρε, Δεσφρ
 ηάδ β-ρεάυδερ κά cúil ινά έεαρη ινά ιαρτέαρ
 υ’θιρηνν ινά m-beυρρδυ έυ Δνοιρ, Δεσφρ ρίλλ
 τερ η-Διρ υον βαιλε, Δεσφρ ηί β-ρuiξιό ριονν
 ρεουλα Δρ Δ η-υεάρηρηδαιρ ξο βρηάτ.” “ ιρ
 υεαρηβ ηάδ β-ρίλλρεαυ,” Δρ Ξηρίαννε, “ Δεσφρ
 ηάδ ρεξΑρηδυ λεαε ξο ρεξΑρηάιό Δη βάρ ηιοτ
 ηέ.” “ Μαηρεάυ ξλυαιρ υαιτ, Δ Ξηρίαννε,”
 Δρ Όιαρμυιυ.

13. Δο ξλυαιρ Όιαρμυιυ Δεσφρ Ξηρίαννε ηόμ-
 ρα ιαρ ρην, Δεσφρ ηί υεαέάυδερ τερ ηίλε όη
 η-βαιλε Δμαδ Δη ταν Δ ουδαιρτ Ξηρίαννε,
 “ Δεάιη ρέην υομ έοη, Δ ηιυ υί Όηυιβνε.”
 “ ιρ μαίτ Δη τρηάτ υορηά, Δ Ξηρίαννε,” Δρ
 Όιαρμυιυ, “ Δεσφρ ρίλλ Δνοιρ Δρ υα έεαξίλδ
 ρέην Δρηρ, όρη υο βειρηη βρηάτερ ριοηλαοίε
 ηάδ υ-τυυδαιρδ ιομηάρη υυιτ ρέην ινά υ’Δον
 ηηηδοι οίλε ξο βρηυην Δη βρηάτδ.” “ ηί μαρ
 ρην ιρ έόρη υυιτρε υευηΔηη,” Δρ Ξηρίαννε, “ ορη
 Δεάιυ εαέρηάυ η’Δάτερ Δρ ρευρηξορηε ξαβίλδ λεο
 ρέην, Δεσφρ εαρηβαιυ Δεο; Δεσφρ ρίλλρε Δρ Δ
 ξ-εεανη Δεσφρ ευρη εαρηβαιυ Δρ υά εαέ υίρη,
 Δεσφρ ρΑηρηδερδ λεαε Δρ Δη λάτερη ρο ηό ξο
 η-βειρηη ορη Δρηρ.” Ό’ρίλλ Όιαρμυιυ τερ

Δ ΔΙΓ ΔΡΙ ΔΝ ΕΔΕΡΑΘ, ΔΣΥΡ ΠΟ ΞΑΒ ΟΔ ΕΔΕ
 ΟΙΟΒ, ΔΣΥΡ ΟΟ ΕΥΗ ΔΝ ΕΑΡΒΑΟ ΟΡΕΔ, ΔΣΥΡ ΟΟ
 ΕΥΑΙΟ ΡΕΙΝ ΔΣΥΡ ΞΗΔΙΝΝΕ ΡΑΝ Ξ-ΕΑΡΒΑΟ, ΔΣΥΡ
 ΝΙ Η-ΔΙΕΡΜΥΡΕΔΑΙ Δ Ν-ΙΜΤΕΔΑΕΤΑ ΝΟ ΞΟ ΠΔΝ-
 ΞΑΟΥΔΑΙ ΒΕΥΛ ΔΤΑ ΛΥΔΙΝ.

14. ΔΣΥΡ ΟΟ ΛΑΒΔΑΙΡ ΟΙΔΑΡΜΥΟ ΛΕ ΞΗΔΙΝΝΕ,
 ΔΣΥΡ Δ ΟΥΒΔΑΙΡΤ: “ΙΓ ΡΥΡΔΙΟΕ ΟΨΗΙΟΝΝ ΔΡΙ ΛΟΡΞ-
 ΝΑ ΛΕΑΝΔΑΜΔΙΝ, Δ ΞΗΔΙΝΝΕ, ΔΝ ΕΔΕΡΑΘ ΒΕΙΤ
 ΔΞΑΙΝΝ.” “ΜΑΙΡΕΑΘ,” ΔΡΙ ΞΗΔΙΝΝΕ, “ΡΔΞ-
 ΡΑ ΝΑ Η-ΕΙΘ ΔΡΙ ΔΝ ΛΔΤΔΙΡ ΡΟ, ΔΣΥΡ ΟΟ ΒΕΡΡΑ
 ΟΜΕΟΙΡΓΞΕΔΑΤ ΟΥΙΤ ΡΕΔΡΟΔ.” ΟΟ ΕΥΗΡΛΙΝΞ
 ΟΙΔΑΡΜΥΟ ΔΡΙ ΘΡΥΔΑΘ ΔΝ ΔΤΑ, ΔΣΥΡ ΟΟ ΡΥΞ
 ΕΔΕ ΛΕΙΡ ΤΑΡΡ ΔΝ ΔΤ ΔΝΟΝΝ, ΔΣΥΡ ΟΨΔΞΑΙΘ
 ΔΡΙ ΞΑΘ ΤΑΟΘ ΟΟΝ Τ-ΡΡΥΤ ΙΔΟ, ΔΣΥΡ ΟΟ ΞΑΒ
 ΡΕΙΝ ΔΣΥΡ ΞΗΔΙΝΝΕ ΜΙΛΕ ΡΥΡ ΔΝ ΡΡΥΤ ΡΙΑΡ,
 ΔΣΥΡ ΟΟ ΕΥΑΘΟΥΔΑΙ Δ Ο-ΤΙΡ ΟΟ ΛΕΔΕ ΤΑΟΙΘ
 ΟΙΞΙΘ ΧΟΝΝΑΕΤ. ΝΙ Η-ΔΙΕΡΜΥΡΕΔΑΙ Δ Ν-ΙΜ-
 ΤΕΔΑΕΤΑ ΝΟ ΞΟ ΠΔΝΞΑΟΥΔΑΙ ΟΟΙΡΕ ΟΔ ΒΟΤ (Δ
 Ξ-ΕΑΡΤ ΛΑΡ ΕΛΟΙΝΝΕ ΡΙΟΟΔΑΙΡΟ) ΔΣΥΡ ΟΟ ΕΥΑΘ-
 ΟΔΙ ΡΑΝ ΟΟΙΡΕ, ΔΣΥΡ ΟΟ ΞΕΔΑΡΗ ΟΙΔΑΡΜΥΟ
 ΔΝ ΟΟΙΡΕ ΙΝΑ ΤΙΜΕΙΟΛΛ, ΔΣΥΡ ΟΟ ΡΙΞΝΕ ΡΕΔΑΤ
 Ν-ΟΟΙΡΕ ΡΕΔΞΑ ΔΙΡ, ΔΣΥΡ ΠΟ ΟΡΗΥΙΞ ΛΕΑΒΑΘ
 ΟΟ ΒΟΞ-ΛΥΔΑΔΑΙΡ ΔΣΥΡ ΟΟ ΒΔΡΗ ΒΕΙΤΕ ΡΔ
 ΞΗΔΙΝΝΕ Δ Ξ-ΕΑΡΤ-ΛΑΡ ΔΝ ΟΟΙΡΕ ΡΙΝ.

15. ΙΟΜΕΥΡΑ ΡΗΙΝΝ ΜΙΕ ΧΗΜΑΙΛΛ ΟΟ ΒΕΡ
 ΡΞΕΥΛΑ ΟΥ ΔΡΙΟ. ΟΨΗΙΡΙΞ Δ ΡΑΙΘ Δ Ο-ΤΕΔΑΡΑΙΞ
 ΑΜΑΘ Δ ΜΟΘ-ΟΔΙΛ ΝΑ ΜΑΙΟΝΕ ΔΡΙ Ν-Δ ΜΔΡΑΘ,

ΔΣΥΡ ΡΥΑΡΑΘΑΡ ΞΙΑΡΜΥΙΟ ΔΣΥΡ ΞΡΔΙΝΝΕ
 Ο΄ΥΠΕΑΡΒΑ ΟΡΕΔ, ΔΣΥΡ ΟΟ ΞΔΒ ΟΟΞΔΘ ΕΥΘΑ
 ΔΣΥΡ ΔΝΒΡΑΙΝΝΕ ΦΙΟΝΝ. ΟΟ ΡΥΔΙΗ Δ ΛΟΡΞΔΙ-
 ΡΥΘΕ ΡΟΙΜΕ ΔΗ ΔΗ Β-ΡΑΙΤΕΕ .Ι. ΔΛΑΝΝΑ ΝΕΔΜ-
 ΜΗ, ΔΣΥΡ Ο΄ΡΥΔΞΔΙΗ ΟΟΙΒ ΞΙΑΡΜΥΙΟ ΔΣΥΡ
 ΞΡΔΙΝΝΕ ΟΟ ΛΕΑΝΔΑΜΑΗ, ΔΝΗ ΡΗΗ ΟΟ ΡΥΞΔΘΑΡ
 ΔΗ ΛΟΡΞ ΛΕΟ ΞΟ ΒΕΥΛ ΔΤΑ ΛΥΔΗ, ΔΣΥΡ ΡΟ
 ΛΕΑΗ ΦΙΟΝΝ ΔΣΥΡ ΦΙΑΝΝΑ ΕΠΕΔΑΝ ΙΔΟ ; ΞΙΘΕΔΘ
 ΝΙΟΡ Β-ΡΕΙΘΙΗ ΛΕΟ ΔΗ ΛΟΡΞ ΟΟ ΒΡΕΙΤ ΤΑΡΡ ΔΗ
 ΔΤ ΔΝΟΝΝ, ΞΥΡ ΤΥΞ ΦΙΟΝΝ Δ ΒΡΙΑΤΕΑΡ ΜΥΝΑ
 ΡΕΟΛΡΑΘΑΟΙΡ ΔΗ ΛΟΡΞ ΞΟ ΛΥΔΕ ΞΟ Ξ-ΟΡΟΤΡΑΘ
 ΙΔΟ ΔΗ ΞΔΕ ΤΑΘΒ ΟΟΗ ΔΤ.

16. ΔΝΗ ΡΗΗ ΟΟ ΞΔΒΑΘΑΡ ΔΛΑΝΝΑ ΝΕΔΜΑΗ
 Δ Ν-ΔΞΔΙΘ ΔΗ Τ-ΡΡΟΤΑ ΡΥΔΡ, ΔΣΥΡ ΡΥΑΡΑΘΑΡ
 ΕΔΕ ΔΗ ΞΔΕ ΤΑΘΒ ΟΟΗ Τ-ΡΡΥΤ ; ΔΣΥΡ ΟΟ
 ΞΔΒΑΘΑΡ ΜΙΛΕ ΡΙΡ ΔΗ ΡΡΥΤ ΡΙΑΡ, ΔΣΥΡ ΡΥΔΡ-
 ΑΘΑΡ ΔΗ ΛΟΡΞ ΔΞ ΟΥΛ Δ Ο-ΤΙΡ ΟΟ ΛΕΔΕ
 ΤΑΟΙΒ ΟΟΙΞΙΘ ΧΟΝΝΑΔΕΤ, ΔΣΥΡ ΟΟ ΛΕΑΗ ΦΙΟΝΝ
 ΔΣΥΡ ΦΙΑΝΝΑ ΕΠΕΔΑΝ ΙΔΟ. ΔΝΗ ΡΗΗ ΟΟ
 ΛΑΒΑΙΡ ΦΙΟΝΝ, ΔΣΥΡ ΙΡ Ε ΡΟ ΡΔΙΘ : “ΙΡ ΜΑΙΤ
 ΔΤΑ Δ ΦΙΟΡ ΔΞΑΜΡΑ ΟΑ Β-ΡΥΙΞΡΕΑΡ ΞΙΑΡΜΥΙΟ
 ΔΣΥΡ ΞΡΔΙΝΝΕ ΔΝΟΙΡ .Ι. Δ Ν-ΟΟΙΡΕ ΟΔ ΒΟΤ.”
 ΟΟ ΒΙ ΟΙΡΗ ΔΣΥΡ ΟΥΡΑΡ ΔΣΥΡ ΟΑΟΙΛΤΕ ΔΣΥΡ
 ΟΙΟΡΡΥΙΝΞ ΜΑΟ ΟΟΒΑΙΡ ΟΔΜΑΙΘ ΨΙ ΒΗΑΟΙΡΞ-
 ΝΕ ΔΞ ΕΙΡΟΕΔΕΤ ΡΕ ΦΙΟΝΝ ΔΞ ΡΔΘ ΝΑ Μ-ΒΡΕΙ-
 ΤΡΕΔΘ ΡΗΗ, ΔΣΥΡ ΟΟ ΛΑΒΑΙΡ ΟΙΡΗ, ΔΣΥΡ ΙΡ Ε
 ΡΟ ΡΔΙΘ : “ΙΡ ΒΑΟΞΑΙ ΟΥΙΝΝ ΞΟ Β-ΡΥΙΛ ΞΙΑΡ-

muro aḡur ḡrídinne ann rúo, aḡur ní rúláir
 vúinn maḃaó éisín vo cúir cúige; aḡur feúé
 cá ḃ-ruil ḡrian .i. cú fhinn míc Chumáil
 go ḡ-cuirimír cúige í, óir ní h-annra léi
 fionn féin iná Diaimuro; aḡur a Orḡair,
 aḃair léi vúl le maḃaó go Diaimuro aḃá
 a n-Doine óá ḃoḃ:" aḡur a vubairc Orcair
 rin le ḡrian. Vo cúig ḡrian rin go rioráé
 ríreoláé, aḡur o'fíll a n-veireadó an t-rlu-
 aig mar nac ḃ-raicreadó fionn í, aḡur vo
 lean Diaimuro aḡur ḡrídinne ar a loig go
 ráinig Doine óá ḃoḃ, ḡur cúir a ceann a
 n-uéḃ ḡhiamuro aḡur é iná cóola.

17. Vo bíodḡ Diaimuro ar a cóola an tan
 rin, aḡur vo vúirig ḡrídinne mar an ḡ-
 ceúona, aḡur a vubairc ma; "aḡ rin ḡrian
 .i. cú fhinn míc Chumáil, aḡ teadó le ma-
 ḃaó cúḡainne noiḃ fhionn féin." "ḡaḃra
 an maḃaó rin," ar ḡrídinne, "aḡur teit."
 "ní ḡeubáó," ar Diaimuro, "óir ní feárr
 liom uair vo ḃeurráó fionn orḃ iná anoir,
 ó nac ḃ-ruil vúl uair aḡam." Ar n-a élor
 rin vo ḡrídinne vo ḡaḃ uáman aḡur imeaḡ-
 la í, aḡur o'iméig ḡrian uáca. Ann rin vo
 laḃair Oirín mac fhinn aḡur a vubairc: "ir
 baogal vúinn nac ḃ-ruidir ḡrian rúill iná rior-
 uairnear an vúl go Diaimuro, aḡur ní rúláir

uúinn maðað éigin oile vo cup cúize; aður
 feuc cá b-fuil feaigóin, coiróe Chaoilte."
 "Atd ađamra," ar Caoilte. Aður ir aín-
 laio vo bi an feaigóin rin, ɣac ɣlaoo rá
 n-uiongnao vo cluincioe ir na tpi tpucaib
 ceuo fá neara oo é. Ann rin vo cúmeaoar
 o'fiacaib ari tpi ɣlaoo vo léizean ar ooi ɣo
 ɣ-cluinciao Diaimuo é. Oo eualaio Dia-
 muo feaigóin, aður vo úuiz ɣrámne ar
 a coola, aður ir é mo máio: "Oo cluinn
 coiróe Chaoilte mic Ronain, aður ir a
 b-foaia Chaoilte atd ré, aður ir a b-
 foaia fhinn atd Caoilte, aður ir maðao
 ro aco rá cup euamra moim fhionn." "ɣab-
 fa an maðao rin," ar ɣrámne. "Ni ɣeo-
 baoo," ar Diaimuo, "oi ni fúizfeam an
 uoie ro ɣo m-beiuo fionn aður fianna
 eieann oiminn," aður vo ɣab uaiman
 aður imeaɣla moim ɣrámne ar n-a clof
 rin oi."

18. Oala fhinn, vo beim rgeula oi aro. Nioi
 rɣuir von loɣaieaot nó ɣo máimɣ uoie
 rá boot, aður vo cup clanna na h-eaima
 aieaot vo tairuioil an uoie, aður vo con-
 caoar Diaimuo aður bean ina foaia. Tán-
 ɣaoar tar a n-air arii mar a maib fionn
 aður fianna eieann aður o'fiaruiɣ fionn

óioḃ an maib̃ Óiarḃmuio iná Ḃr̃áinne ir an
 uoipe. “Acá Óiarḃmuio anḃ,” ar maḃ,
 “aḂur acá bean éigin ina focáir, óir aic-
 niḂmío loḂḂ Óhiarḃmuoa aḂur ní aicniḂ-
 mío loḂḂ Ḃhr̃áinne.” “Nár maib̃ maic̃
 aḂ cáiruib̃ Óhiarḃmuoa Uí Óhuib̃ne ar a
 foḃraḃ,” ar Fionn, “aḂur ní fúigfir̃ó ré an
 uoipe nó Ḃo u-cuḂaio óioḂáil uáir̃a anḃ
 Ḃac̃ niõ uá n-ueár̃ina ré oim̃.”

19. “Ir mór̃ an coim̃aice euaḃ óuicre, a
 Fhinn,” ar Oir̃ín, “a cúigir̃m Ḃo ḃ-farḃaḃ
 Óiarḃmuio ar maic̃aice Mhaeñmuige aḂur
 Ḃan uo óainḂean anḃ ac̃t Uoipe uá bõc̃,
 aḂur tuḃa fá n-a coim̃aice.” “Ní féir̃rõe
 óib̃re rin, a Oir̃ín,” ar Fionn, “aḂur ir maic̃
 u’aicniḂeair̃a na t̃ri Ḃlaoiḃ uo léis Ḃiolla
 Chaoilte ar, Ḃur r̃ib̃re uo cúir̃ maḃ maḃaḃ
 Ḃo Óiarḃmuio iad, aḂur Ḃur r̃ib̃ uo cúir̃ mo
 cú féin .i. Ḃran le maḃaḃ oile cúige; ac̃t
 ní féir̃rõe óib̃ an maḃaḃ óioḃ r̃úo uo cúir̃
 cúige, óir̃ ní fúigfir̃ó ré Uoipe uá bõc̃ nó Ḃo
 u-cuḂaio ré éir̃ic uáir̃a anḃ Ḃac̃ niõ uá
 n-ueár̃ina ré oim̃, aḂur anḃ Ḃac̃ maḃl̃aḃ
 á u-cuḂ ré uáir̃.” “Ir mór̃ an uic̃c̃éille
 óuicre, a Fhinn,” ar OḃḂar̃ maḃ Oir̃ín, “a
 maḃar̃ Ḃo ḃ-farḃaḃ Óiarḃmuio ar l̃ar̃ an
 maic̃aice ro, aḂur tuḃa fá coim̃aice a éinn uo

buain de." "Cneuo oile vo g'earr an uoirre
 amhlaid rin, agus vo m'gne garrda com'oin-
 sion cluic'ar de, agus readt n-uoirre
 ul'eta caolcum'ang'ad air? agus cia aguinne,
 a Ohiarmuio, agad b-fuil an f'irinne, mire
 no O'g'ar?" ar fionn. "Nior eallirre
 t'aitne maid' ariad, a Fhinn," ar Ohiarmuio,
 "agus taimre agus g'rainne ann ro." Ann
 rin a u'barre fionn le f'iannaib' Eimeann
 readt timc'iol. Ohiarmuio agus a g'adail
 vo fein. Ro eirig' Ohiarmuio ina fearad'
 iar rin, agus tus' t'ri' rog'ad vo g'rainne a
 b-f'ad'uirre Fhinn agus na feinne, gur g'ad
 uog'ad' eua' agus an'barinne fionn agad
 f'airrin rin vo, agus a u'barre go u-tiub'ad'
 Ohiarmuio a ceann ar ron na b-rog' rin.

20. U'ala don'gura an b'ho'g'ad, .i. oire' rog'-
 lam'ca Ohiarmuio U' Ohiub'ne, vo foill-
 rig'ad' vo an'ar an m-b'ru'g' of' b'oinn an
 g'uar' ina maib' a u'ala, .i. Ohiarmuio, an
 tan rin; agus no g'luar' a g-com'uead' na
 g'airte g'lan-f'uarre agus ni com'uirde vo
 m'gne go ma'irig' uoirre u'ad' bo'. Ann rin vo
 cuaid' re' gan f'ior o'f'hionn ina o'f'hiannaib'
 Eimeann gur an ion'ad' ina maib' Ohiarmuio
 agus g'rainne, agus beanna'ad' vo Ohiar-
 muio, agus ir e' a u'barre: "Cneuo i an

κομάρλε γο 'σο ηίγνιη, & ηίε υί 'Οηυιδνε?"
 "Ατά," αρ 'Οιαρμυρο, "ηίγιον ηίξ Εηρεανν
 ο'ευλοζαδ' λιον ο'η-α η-αταρ αζυρ ο'φθιόνν,
 αζυρ ηί 'σομ θεοιν τάλιηξ ηί λιον." "Μαιρ-
 εαδ, τιεαδ' ουιη αζυιδ' ρά ζαδ' βεινν 'σομ
 βηατρα," 'σο ηάιό Δονζυρ, "αζυρ βειηραορα
 λιον ηιδ' αρ αν διη ηηη α β-φυιηι ζαν ηιορ
 ζαν αηιυζαδ' ο'φθιόνν ινα ο'φθιαηηαιδ'
 Εηρεανν." "Βειηρε Ζηάηηηε λεατ," 'σο ηάιό
 'Οιαρμυρο, "αετ' ηί ηαεραορα λεατ' ζο βηατ';
 ζυρεαδ' ινα βιηηε αηη βεαταιδ' 'σο λ'αταρ
 λεαηραδ' εη, αζυρ ιιινα η-βιαδ, βυηηε
 Ζηάηηηε εαηη α η-αταρ αζυρ 'οευνάδ' ρε' ολε
 νό μαηε' οί."

21. Α η-αηε ηηη 'σο εαηη Δονζυρ Ζηάηηηε
 ρά βεινν α βηυιη, ζυη ζλυαιρ ηοηηε ζαν ηιορ
 ο'φθιόνν ινα ο'φθιαηηαιδ' Εηρεανν, αζυρ ηί
 ηάιόταρ ηζευλ οηηεα ζο ηάηηαοαη ρορ' οά
 ηοιλεαδ' ηηη α ηάιόταρ λυιηηεαδ' αν ταν γο.

22. 'Οάλα 'Οηιαρμυρα, αρ η-ιηηεαετ' ο'Δον-
 ζυρ αζυρ 'σο Ζηηάηηηε υαιδ' ο'εηηηζ' ινα εολαηη-
 αν οίηεαδ' ινα εηηεραραηη, αζυρ 'σο ζαδ' α
 αηηη αζυρ α εηοεαδ' αζυρ α ιολραοδαη' υιηε.
 Ιαη ηηη ο'ιονηηηηζ' οοηηη 'σο ηα ηεαετ' ηυοδη-
 ηιδ' ηεαδ' 'σο βί αρ αν ηζαηηηόα, αζυρ ηο ηιαρ-
 ηηηζ' εια 'σο βί αηη. "Ηί ηαηηα' ουηη' αοηηη
 οά β-φυιη' αηη," αρ ηηαδ, "οίη' ατά' ανη γο Οηηηη

mac Fhinn, agus Orzari mac Oirín, agus mai-
 te clann Bhaicreac marí don rian; agus
 Zabra cugainn amac, agus ní Lámpar oit,
 uoáir iná uioḡbáil uo deunam oré." "Ní
 geobara cugaid," ar Diarmuid, "nó zo
 b-faicreac cía an uoir ar a b-fuil fionn
 féin." O'ionnruig ré uoir feada oile,
 agus o'fiarruig cía uo bí air. "Acá Ca-
 oirce mac Chriannadáir ino Ronáin, agus
 clanna Ronáin marí don riar; agus Zabra
 cugainn amac, agus uo deunam rinn féin
 ar uo fon." "Ní geobara cugaid," ar
 Diarmuid, "óir ní cuirreac milleán ag
 fionn oiruibre fá maic uo deunam uam
 féin." O'ionnruig ré uoir feada oile,
 agus o'fiarruig cía uo bí air. "Acá annro
 Conán mac Fhinn Liacluaéca agus clan-
 na Mórna marí don riar; agus ir namoe
 o'fhionn rinn, agus ir annra linn zo
 mór tura iná é; agus ar an adáir rin
 Zabra cugainn amac, agus ní Lámpar buain
 riu." "Ní geobao zo veimín," ar Diarmuid,
 "óir uo b'féar le fionn báir zac n-ouine
 agusbre iná mre uo léigion ar." O'ionn-
 ruig ré uoir feada oile, agus o'fiarruig
 cía uo bí air. "Cará agus eóiméile uuir-
 re acá ann. .i. fionn mac Chuadáin ino

Μηυηράδα, μηξ-φέινηθε φηιανν Μηυηάν,
 αζυρ αν φηιανν Μηυηήνεαδ μαρ δον μη;
 αζυρ δον τήν αζυρ δον τάλαν ύύινη φέιν
 αζυρ υυιτρε, α Όθιαρμυιο, αζυρ υο βευρ-
 ραμ άρ ζ-κυηρ αζυρ άρ η-αημα οητρα
 αζυρ άρ υο ςον." "Νι ζεοδαορα άυζαιβ
 αμαδ," άρ Όθιαρμυιο, "όη ηι άυηρεαυ ραλα
 αζ φιονη ηιβ ρά ηαιτ υο ύευνάη οηη φέιν."
 Όιονηρμυιζ ρέ υοηυρ ρεαδα οηε, αζυρ υ'φιαρ-
 ηυιζ αια υο βι άη. "Ατά φιονη μαα
 Ξηλόη, μηξ-φέινηθε φηιανν υλλαδ, αζυρ αν
 φηιανν υλλταδ μαρ δον μη; αζυρ ζαβρα
 άυζαινη αμαδ, αζυρ ηι λάηραη ρυηιυζαδ
 ηνά ροηυδερζαδ οητ." "Νι ζεοδαορα άυ-
 ζαιβ," άρ Όθιαρμυιο, "όη ηρ αρα ύάη
 άυρα αζυρ τ'άταη, αζυρ ηιοη ηαιτ ηιοη
 εαρζαίρθεαρ φηινη υο βειτ ηιβρε άρ μο
 ςον φέιν." Ρο ιονηρμυιζ υοηυρ ρεαδα οηε,
 αζυρ υ'φιαρμυιζ αια υο βι άη. "Νι αρα
 ύυιτρε δον υυιηε υά β-ρυη άηη," άρ ριαυ,
 "όη ατά άηη ρο Δοδ βεαζ όη Εάμυη,
 αζυρ Δοδ ραυα όη Εάμυη, αζυρ Αοο
 οηόδα όη Εάμυη, αζυρ Ξοηεαδ όη Εάμυη,
 αζυρ Ξοτάη ζη-μευηαδ όη Εάμυη, αζυρ
 Δοηρε ηηζιοη Ξοτάηη ζη-μευηαιζ όη Εάμ-
 ηη, αζυρ Αυαυάη Λοηζαιηε όη Εάμυη, αζυρ
 ηρ Λυάτ υιτάεαηα οητρα ρηηη; αζυρ υά ηζεοδ-

τάρτα εὐγαῖνν ἀμαδὸ το ὕευνφάμαδοιρ ζοῖν
 ζαλλῶν ζαν εἰρηθε ὀίοτ." "Ολε ἀν βυι-
 ὕεαν ἀτά ἀνη," ἀρ Ὀιαρμυιο, "ἀ λυέτ να
 βρέιζε, ἀζυρ να λορζαίρεαδέτα, ἀζυρ να λεαέ-
 βρόιζε; ἀζυρ νί h-έ εαζλα βαρ λάιμε ἀτά
 ορη, ἀέτ λε νειμίσιον ορηυιβὸ ναέ νγεοβδαινν
 εὐγαῖβ ἀμαδὸ." Ρο ιοηρηυιζὸ νορηυρ φεαὸα οίλε
 ἀζυρ ὀφιαρρηυιζὸ εια το βι ἀρη. "Νί ααρᾶ
 ὀυιτ. ἀοη ὀά β-φυιλ ἀνη," ἀρ ριαῶ, "οίρη ἀτά
 ἀνη ρο φιοην μαε Chumᾶιλλ ῖνιε Διρητ ῖνιε
 Τηρηευνῖόρη ὕι Ὀηαοιρζνε, ἀζυρ εείτρη εευσ
 ἀῖνυρ μαρη ἀοη ριρ; ἀζυρ ιρ λυέτ οίτέεαηα
 ορηρα ριηη, ἀζυρ ὀά νγεοβδέτᾶ εὐγαῖνν ἀμαδὸ
 το ὕευνφάμαδοιρ ρῖορη φορζαίλτε ὀίοτ." "Ὀο
 βειρημρηε μο βρηαέταρ," ἀρ Ὀιαρμυιο, "ζυρηαβ
 έ ἀη νορηυρ ιηα β-φυιλ τυρα, ἀ φῆιηη, ἀη εευσ
 νορηυρ ιηα νγεοβδαορα ἀρη να ὀοίρηυιβ." Ἀρη
 η-ἀ εῖορ ριη ὀφῆιηοηη ὀφῆαζαρη ὀά εάέαιβ
 ἀ β-ρηιη ἀ η-βάιρ ἀζυρ ἀ η-βυαηνευζα ζαν
 Ὀιαρμυιο το λέζιοη εάρρα ζαν φιορ ὀοίβ.
 Ἀρη η-ἀ εῖορ ριη το Ὀηιαρμυιο, ηο έρηιζὸ το
 βδοιέλεημ ἀρη ὀρηευστηυιη ὀῦρηλαηηαιβ ἀ
 φῆαζὸ ἀζυρ το ερηαηηαιβ ἀ ερηαοιρηεαέ ἀζυρ
 ηο ευαῖὸ ῖνιεαη ταρη φῆιηοηη ἀζυρ ταρη ἀ
 ῖνιηηερη ἀμαδὸ ζαν φιορ ζαν ἀρηυιζαὸ ὀοίβ.
 Ρο φεαὸε ταρη ἀ ἀρη ορηεέτα ἀζυρ ὀφῆαζαρη
 ὀοίβ έ φέηη το ὀυλ εάρρα, ἀζυρ ηο εῖρη ἀ

ΓΣΙΑῚ ΔΗ ΓΟΥΔΙΣΛΕΙΗΣ Δ ὀΡΟΜΑ ΣΥΗ ΞΛΙΑΙΡ
 ΡΑΝ ΔΙΗΘ ΡΙΑΡ ΖΑῚΑ Ν-ΟΪΡΕΑῚ; ΔΣΥΡ ΝΙ ΡΑῚΑ
 ΡΟ ΒΙ ΔΣ ΟΥΛ ΔΡ ΡΑῚΑΡΟ ΦΗΙΗΝ ΔΣΥΡ ΝΑ
 ΡῚΕΗΝΝΕ. ΔΗΝ ΡΙΗ ΜΑΡ ΝΑῚ Β-ΡΕΑῚΑ ḲῚḲ ΔΡ
 Α ΛΟΡΣ, ὄΪΙΛ ΤΑΡ Δ ΔΙΡ ΜΑΡ Δ Β-ΡΕΑῚΑ
 ΔΟΝΣΥΡ ΔΣΥΡ ΞΡΙΑΙΗΝΝΕ ΔΣ ΙΜῚΕΑῚῚ ΔΡ ΔΗ
 ΟΟΗΕ, ΔΣΥΡ ΡΟ ΛΕΑΗ ΔΡ Δ ΛΟΡΣ ΙΑῚ ΣΟ ΡῚΕΗ-
 ὄΗΡΕΑῚ ΝῚ ΣΟ ΡΙΑΙΗΣ ΡΟΡ ὄΑ ΡΟΙΛΕΑῚ.

23. ΡΥΔΙΗΡῚ ΔΟΝΣΥΡ ΔΣΥΡ ΞΡΙΑΙΗΝΝΕ ΔΗΝ, ΔΣΥΡ
 ΒΟῚ ḲΛΥῚΜΑΡ ΤΑῚὄΡΟΛΥΙΡ ΙΝΑ ὄ-ΤΙΜῚΙΟΙΛΛ, ΔΣΥΡ
 ΤΟΙΗΤ ΤΕΙΗΝΝΕΑῚ ΤΡΕΑῚΔΗΝῚὄΗΕ ΔΡ Β-ΡΑῚΟΥΣῚὄ
 ΙΝΑ Β-ΡΙΑῚὄΗΥΙΡΕ, ΔΣΥΡ ΛΕΑῚ ΤΥΙΡ ΔΡ ΒΕΑΡΙΑῚ
 ΔῚΟ. ΡΟ ΒΕΑΗΝΝΥῚ ὄΙΑΡΜΥΡΟ ὄΟΙΒ, ΔΣΥΡ ΙΡ
 ΡΟ ΒΕΑΣ ΝΑῚ Ν-ὄΕΑῚḲΑῚὄ ΒΡΙΑῚὄΗ Δ ΒΕΑῚḲὄ
 ΤΑΡ ΒΕΥΛ ΞΗΡΙΑΙΗΝΝΕ ΡΕ ΛΥῚΣῚΔΙΡ ΡΟΙῚ ὄΗΙΑΡ-
 ΜΥΡΟ. ΡΟ ΙΗΝΙΡ ὄΙΑΡΜΥΡΟ ὄΟΙΒ Δ ΡΣΕΥΛΑ ὄ
 ḲῚΗΡ ΣΟ ὄΕΙΡΕΑῚὄ, ΔΣΥΡ ΡΟ ḲΑῚῚΕΑῚὄΑΡ Δ Ξ-
 ΟΥΡΟ ΔΗ ὄΡὄḲΕ ΡΙΗ, ΔΣΥΡ ΡΟ ḲΥΑῚὄ ὄΙΑΡΜΥΡΟ
 ΔΣΥΡ ΞΡΙΑΙΗΝΝΕ ὄΟ ḲὄΟΛΑὄ ΡΕ ḲῚΙΛΕ ΣΟ ὄ-ḲῚΙ-
 ΜΣ ΔΗ ΛῚ ΣΟ Ν-Δ ΛῚΗΤΡΟΙΛΛΡ ΔΡ Ν-Δ ῚῚΑΡῚḲῚ.
 ΡΟ ḲΙΡΥῚ ΔΟΝΣΥΡ ΣΟ ΜὄḲ ΔΣΥΡ ΙΡ Ḳ Δ ὄΥΒΑΡΗΤ
 ΡΕ ὄΙΑΡΜΥΡΟ : “ ὄΙΑὄ ΡῚΗΝ ΔΣ ΙΜῚΕΑῚῚ ΡΕΑΡ-
 ὄΑ, Δ ῚΙῚ ὄΙ ὄΗΥΙΒΝΕ, ΔΣΥΡ ΡῚΣΒΑΙΗ ὄΟ
 ḲὄΜΙΑΡΗΛΕ ΔΣἈὄ ΖΑΗ ΟΥΛ Δ Ξ-ḲΡΙΑΗΝ ΔΟΗ ḲὄΙΡΕ
 ὄΟ ḲῚῚῚΕΑῚῚ ΡΟΙῚ ΦΗΙΟΗΝ, ΔΣΥΡ ΖΑΗ ΟΥΛ Δ
 Ν-ΥΑῚῚ ΤΑΛΗΑΗ ΝΑῚ Μ-ΒΙΑὄ ὄΥΙΡῚῚḲΕ ΔῚῚ ΔΟΗ
 ὄὄΡΥΡ, ΔΣΥΡ ΖΑΗ ΟΥΛ Δ Ν-ΟΙΛΕΔΗ ΜΑΗΑ ΝΑῚ

m-βιαθ̄ ανη̄ ᾱε̄ ᾱον̄ ε-ρλιζε̄ ῡά̄ ιονη̄ρ̄αῑξῑῡ;
 ᾱζυρ̄ ζῡο̄β̄ε̄ δ̄ιτ̄ ινᾱ m-βη̄υῑε̄ρη̄ ῡο̄ ε̄υρο̄
 νά̄ριᾱβ̄ ανη̄ ᾱ ε̄αῑε̄ρη̄ ῑ; ᾱζυρ̄ ζῡο̄β̄ε̄ δ̄ιτ̄
 ινᾱ ζ-ε̄αῑε̄ρη̄, νά̄ριᾱβ̄ ανη̄ ᾱ λυῑο̄ρη̄; ᾱζυρ̄
 ζῡο̄β̄ε̄ δ̄ιτ̄ ινᾱ λυῑο̄ρη̄, νά̄ριᾱβ̄ ανη̄ ε̄ῑρη̄ο̄-
 ε̄αῑρη̄ ᾱρη̄ n-ᾱ ῑνά̄ριᾱε̄.” Rō ε̄ῑο̄μᾱιν̄ ε̄ε̄ᾱῡ
 ᾱζυρ̄ ε̄ε̄ῑε̄ᾱβ̄ριᾱθ̄ ῡο̄ῑβ̄, ᾱζυρ̄ ῑο̄ ζ̄λῡαῑρ̄ ῑο̄ῑμη̄
 ᾱ h-αῑε̄λε̄ ρ̄ῑν̄. Αν̄η̄ ρ̄ῑν̄ ῑο̄ ζ̄ᾱβ̄ ῡιᾱρ̄ῑμῡο̄
 ᾱζυρ̄ ζ̄η̄ά̄ῑνη̄ε̄ λ̄ά̄ῑη̄ ῡε̄ρη̄ ῑυρ̄ ᾱη̄ Σ̄ῑο̄νᾱῑνη̄
 ρ̄ιᾱρη̄, νό̄ ζ̄ο̄ ρ̄ᾱνη̄ζ̄ᾱῡᾱρη̄ ζ̄ᾱρη̄β̄-ᾱβ̄ᾱ η̄ᾱ β̄-β̄ιᾱνη̄,
 ῑυρ̄ ᾱ ρ̄ά̄ῑῡτ̄ε̄ᾱρη̄ λ̄ε̄ᾱῑη̄ᾱη̄ ᾱη̄ τ̄ᾱη̄ ρ̄ο̄; ᾱζυρ̄ ῑο̄
 ῑνά̄ρη̄θ̄ ῡιᾱρ̄ῑμῡο̄ β̄η̄ᾱῡά̄η̄ ᾱρη̄ β̄η̄ῡᾱε̄ η̄ᾱ λ̄ε̄ᾱῑ-
 ᾱῑη̄ε̄, ᾱζυρ̄ ῑο̄ ε̄ῡρη̄ ᾱρη̄ β̄ιο̄ρη̄ ῡά̄ β̄η̄ῡᾱε̄ ε̄. Αν̄η̄
 ρ̄ῑν̄ ῑο̄ ε̄ῡᾱῑο̄ ρ̄ε̄ῑη̄ ᾱζυρ̄ ζ̄η̄ά̄ῑνη̄ε̄ τ̄ᾱρη̄ ᾱη̄
 ρ̄η̄ῡᾱε̄ ᾱη̄ο̄νη̄ ῡά̄ ε̄αῑε̄ᾱῑη̄, μᾱρη̄ ᾱ ῡῡβ̄ᾱρη̄
 ᾱο̄νη̄ζ̄υρ̄ ρ̄ῑῡ; ᾱζυρ̄ ᾱρη̄ ρ̄ῑν̄ ῑο̄ ε̄ῡᾱῡο̄ᾱρη̄ ρ̄ιᾱρη̄ ῡο̄
 ε̄ο̄ῡλ̄ᾱῡ. Rō ε̄ῑμῡζ̄ ῡιᾱρ̄ῑμῡο̄ ᾱζυρ̄ ζ̄η̄ά̄ῑνη̄ε̄
 ζ̄ο̄ μο̄ε̄ ᾱρη̄ n-ᾱ ῑνά̄ριᾱε̄, ᾱζυρ̄ ῑο̄ ζ̄ᾱβ̄ᾱῡᾱρη̄
 ρ̄ιᾱρη̄ ζ̄ᾱο̄ᾱ n-ῡί̄ρη̄ᾱε̄ ζ̄ο̄ ρ̄ᾱνη̄ζ̄ᾱῡᾱρη̄ β̄ο̄ζ̄ᾱε̄
 β̄η̄ῑνη̄-λ̄ε̄ῑτε̄, ᾱζυρ̄ τ̄ά̄ρη̄λ̄ᾱ ο̄ζ̄λ̄ᾱε̄ ο̄ρη̄τ̄ᾱ ᾱρη̄ ᾱη̄
 m-β̄ο̄ζ̄ᾱε̄, ᾱζυρ̄ β̄ᾱ ῑνά̄ῑε̄ ε̄ ῡε̄ᾱλ̄β̄ ᾱζυρ̄ ῡε̄ῡη̄-
 ᾱῑη̄ ᾱη̄ ο̄ζ̄λ̄ᾱῑε̄ ρ̄ῑν̄, ᾱε̄τ̄ η̄ᾱε̄ ρ̄ιᾱῑβ̄ ᾱ ῡί̄ο̄ῑ ῡ’ᾱρ̄-
 μᾱῑβ̄ ῑη̄ά̄ ῡ’ε̄ῑῡε̄ᾱῡ ᾱῑζε̄. Αν̄η̄ ρ̄ῑν̄ ῑο̄ β̄ε̄ᾱη̄-
 η̄ῡῑζ̄ ῡιᾱρ̄ῑμῡο̄ ῡο̄η̄ ο̄ζ̄λ̄ᾱε̄ ρ̄ῑν̄ ᾱζυρ̄ ῡ’β̄ιᾱρ̄-
 η̄ῡῑζ̄ ρ̄ζ̄ε̄ῡλ̄ᾱ ῡε̄. “Ο̄ζ̄λ̄ᾱε̄ ᾱτ̄ά̄ ᾱζ̄ ῑᾱρη̄μ̄ᾱῑο̄
 τ̄ῑζε̄ᾱρη̄η̄ᾱ μ̄ε̄,” ᾱρη̄ ρ̄ε̄, “ᾱζυρ̄ μ̄η̄ᾱῡά̄η̄
 m’ᾱῑη̄η̄.” “C̄ρη̄ῡο̄ ῡο̄ ῡε̄ῡη̄ρ̄ᾱρη̄ ῡᾱῑη̄ ᾱ ο̄ζ̄-

λαιόρ” ἀρ Ὀδιάρμου. “Ὁ ὅεν ἑλλαιῆ-
 εαὶτ ραν λό, ἀζυρ ραιρε ραν οιοῦε ὅυιτ,”
 ἀρ Μυαῶδν. “Ἀ ρειμυρε μιοτ ρορῶ ἀν
 τ-ὄγλαῶ ριν,” ἀρ Ξηρίννε, “ὄρι νί ἑαν ἡμιν-
 τιν ὅο βιδιρ ὅο ρίορ.” Ἀνν ριν ἡο ριῆνεα-
 ὅαρ ρναῶμαννα κυρ ἀζυρ ρεανῆαι ἡε ὀίλε,
 ἀζυρ ἡο ἑὰβδαῶαρ ἡόμπρα ριαρ ἑο ἡάνῆαῶαρ
 ἀν Ἠάρητῶῶ; ἀζυρ μαρ ἡάνῆαῶαρ ἀρ ρηυῶ,
 ἡο ιαρρ Μυαῶδν ἀρ Ὀδιάρμου ἀζυρ ἀρ
 Ξηρίννε ὅυλ ἀρ ἄ ἡμιν ἑο m-βευρῆαῶ
 ταιρ ἀν ρηυῶ ἀνονη ιαῶ. “Ὁ βυῶ ἡόρ ἀν
 τ-υαλαῶ ὅυιτ ριν,” ἀρ Ξηρίννε. Ἀνν ριν ἡο
 ὀυρ Ὀδιάρμου ἀζυρ Ξηρίννε ἀρ ἄ ἡμιν
 ἀζυρ ὅο ἡυῆ ταιρ ἀν ρηυῶ ἀνονη ιαῶ. Ῥο
 ἑλλαιρεῶαρ ἡόμπρα ριαρ ἑο ἡάνῆαῶαρ ἀν
 βηίετ, ἀζυρ μαρ ἡανῆαῶαρ ἀν ρηυῶ ὅο
 ριῆνε Μυαῶδν μαρ ἀν ἑ-ρευῶνα ἡυ, ἀζυρ
 ὅο ὀυαῶῶαρ ἄ ἡ-υαίῡ ταιῡαν ἀρ λειῶτ ταιῡβ
 Ἠυρῆαιῆ ὀινη ἀῶμου ὄρ ὀινη Ἠυρνε Ἠό-
 ιμε, ἀζυρ ἡο ὀόρῡῡῆ Μυαῶδν λειβα ὅο βος-
 λυαῶαιρ ἀζυρ ὅο βάρρ βειτε ρά Ὀδιάρμου
 ἀζυρ Ξηρίννε ἄ ἡ-ιαρῶαρ ἡα ἡ-υαίῡ
 ριν. Ῥο ὀυαῡῶ ρέιν ραν β-ρῡῡῶβα βα ὀόῡῡ-
 νεαρῶ ὅο, ἀζυρ ἡο βαιρ ρλατ ρέῡῶ ρῶῶα
 ὀαορῶαινη ἡννε, ἀζυρ ἡο ὀυρ ἡυαῡννε ἀζυρ
 ὅυβάν ἀρ ἀν ρλῡιτ, ἀζυρ ἡο ὀυρ ραορ
 κυῡῡνη ἀρ ἀν ὅυβάν, ἀζυρ ἡο ὀυαῡῶ ὄρ ὀινη

ἄν τ-ῖροῦα, ἄζυρ τυῖ ἰαῖῤ ὅον ὅυλλε ῖν
 ῖν. ῖο ἄυρ ἄν ὅαῖα ἄορ ῖαῖ, ἄζυρ ῖο
 ῖαῖῤ ἄν ὅαῖα ἰαῖῤ; ἄζυρ ῖο ἄυρ ἄν
 τῖαῖ ἄορ ῖαῖ ἄζυρ ῖο ῖαῖῤ ἄν τῖαῖ
 ἰαῖῤ. ῖο ἄυρ ἄν ὅυῖἄν ἄζυρ ἄν ῖυἄῖννε
 ῖἄ ῖ-ἄ ἄῖορ, ἄζυρ ἄν τ-ῖῖἄτ ἰῖ ἄν ὅ-ῖοῖῖ,
 ἄζυρ ῖο ῖυῖ ἄ ἄῖ ἄῖῤ ῖν ῖαῖ ἄ ῖαῖῤ
 Ὀἰαῖῖυῖο ἄζυρ ῖῖἄῖννε, ἄζυρ ῖο ἄυρ ἄν
 τ-ἰαῖῤ ἄῖ ὅαῖῖαῖῤ. ἄν τἄν ῖἄ ὅῖυῖῖτε ἄ,
 ἄ ὅυῖἄῖτ ῖυἄῖἄν; “ὅ ὅῖῖῖῖ ῖοῖνν ἄν
 ἄῖῤ ῖο ὅυῖτ, ἄ Ὀἰαῖῖυῖο.” “ἰῖ ῖαῖῖῖ
 ῖοῖῖῖ ἄῖῖῖ ὅἄ ῖοῖνν ἰῖἄ ῖἄ ῖἄῖν,” ἄῖ Ὀἰαῖ-
 ῖυῖο. “ῖαῖῖῖἄῖ,” ἄῖ ῖυἄῖἄν, “ὅ ὅῖῖῖῖ
 ῖοῖνν ἄν ἄῖῤ ῖο ὅυῖῖῖ, ἄ ῖῖῖἄῖννε.” “ἰῖ
 ῖοῖῖ ῖοῖῖ ἄῖῖῖ ὅἄ ῖοῖνν,” ἄῖ ῖῖἄῖννε.”
 “ῖαῖῖῖἄῖ, ὅἄ ῖ-ὅἄῖ ἄῖῖῖ ὅ ῖοῖννῖῖἄῖ ἄν
 τ-ἰαῖῤ, ἄ Ὀἰαῖῖυῖο,” ἄῖ ῖυἄῖἄν, “ὅ
 ὅῖῖῖῖ ἄν ἄῖο ῖἄ ῖἄ ὅ ὅ ῖῖῖἄῖννε; ἄζυρ
 ὅἄ ῖ-ὅἄῖ ἰ ῖῖἄῖννε ὅ ὅἄῖ ὅἄ ῖοῖνν, ἰῖ
 ὅυῖῖῖ ὅ ὅῖῖῖῖ ἄν ἄῖο ῖἄ ῖἄ: ἄζυρ ὅῖ
 ῖῖῖ ἄῖἄ ὅἄ ῖοῖνν, ὅἄῖ ἄν τ-ἰαῖῤ ἰῖ ῖἄ
 ἄῖἄῖῖῖ, ἄ Ὀἰαῖῖυῖο, ἄζυρ ἄν ὅαῖἄ ἡ-ἰαῖῤ
 ἰῖ ῖἄ ἄῖ ῖῖἄῖννε, ἄζυρ ὅἄῖ ἄν τ-ἰαῖῤ ἰῖ
 ῖῖῖἄ ἄῖἄῖ ῖἄῖν.” ῖο ἄῖῖῖἄῖἄῖ ἄ ῖ-ἄῖο
 ἄν ὅἄῖῖῖ ῖῖ, ἄζυρ ῖο ἄῖἄῖ Ὀἰαῖῖυῖο ἄζυρ
 ῖῖἄῖννε ὅ ἄῖῖῖἄῖ ἄ ῖ-ἰαῖῖῖῖ ῖἄ ἡ-ῖἄῖἄ,
 ἄζυρ ὅ ῖῖῖῖ ῖυἄῖἄῖ ῖἄῖῖ ἄζυρ ῖῖῖῖῖῖῖῖῖ

υόιβ, ζυρ έπιζ άη λά ζο η-α λάντροιλλε
 άη η-α ήάηαέ.

24. Κο έπιζ Όιαημυο ζο μοέ άζυρ ηο έυη
 Ξράηηηε ηα ρυόε, άζυρ α υουδαηε ηια
 ραηε υο θευηαή άη ροη Μηυαόάηη, άζυρ ζο
 ηαέηαό ρέηη υο ηυβαλ ηα έηηε ηα έηηέοιι.
 Κο ζύλυαι Όιαημυο ηοηήε, άζυρ ηο έυαίό
 άη άηο ηα τυλέα ρά ηεαηά υό, άζυρ ηο βί άζ
 ρευόάηη ηα ζ-έεηηε η-άηο ηα έηηέοιι;
 ηαη α βί, ροηη άζυρ ηιαη, βα έεαη άζυρ βα
 έυαίό. Ηίοη έιαη υο βί άηη, ζο β-ρεαέαιό
 ραη άηη άηαη ζαέα η-οηηεαέ αβλαέ μόη
 ηεαηζάηεα, άζυρ λοηγεαη έάηαηόηέηι άζ
 έαέέ έυη έηηε, άζυρ ηη έ εολυη υο ηηζηεα-
 υαη ηυηηέηη άη έαβλαηζ άζ έαέέ α υ-έηη,
 ρά βυη άη έηηηε ηα ηαίβ Όιαημυο. Έάη-
 ζαυαη ηαοι ηαοηβαηη υο ήαίέιβ άη έαβλαηζ
 ηη α υ-έηη, άζυρ ηο ζύλυαι Όιαημυο άζ
 ηαηηαίό ηζευλ οηηέά, άζυρ ηο βεαηηυηζ
 υόιβ, άζυρ ηο ηιαηηυηζ ηζευλα υόιβ, αά έηη
 ηό.έαέαη υόιβ.

25. “Έηη ηηζέηηηόε ηαηα η-ιόέη ηηηηε,”
 άη ηιαό, “άζυρ ηίοηη ηαέ Χυηάηηι υο έυη
 ηζευλα οηηυηηη υάη η-ηαηηαίό, .ι. ρόζαέ
 ρεαόα άζυρ ρεαη υίβηηηηζε ατά ρό έεηε
 αηζε, υά ηζοηηέαη Όιαημυο Ο Όυηβηε;
 άζυρ ηη υά έοηε ηη υο έάηηαηαη υοη έοη

ρο. Δγυρ ατάιο τρι cointe nime Δγυρην,
 Δγυρ λέιγρεαμ αρ Δ λοριγ ιαο, Δγυρ ιρ ζεάρι
 ζο β-φαιγεαμ Δ ργευλα; ní λοιργεαμν υεινε,
 Δγυρ ní βάτταν υιργε, Δγυρ ní θέαρζαμν
 αρμ ορητά; Δγυρ ατάμαοιο ρέιν lion ριέε
 ceuo ρεαρ λάιοιρ ιμφεάομα, Δγυρ ιρ ρεαρ
 comlainn ceuo ζαé ρεαρ Δγαιμν. Δγυρ
 ιμυρρε úiμν cia tu ρέιν, nó αν β-φαιλ δον
 focal vo ργευλαιβ míc Uí Úhuibne Δγασ;"
 "Úo cónnaric ανέι é," αρ Úιαρμυρο, "Δγυρ
 ní φαιλ ιονναμ ρέιν áct ζαιρζιόεαé ατά Δγ
 ρυβαλ αν νομίαιμ με λάιορρεάct mo λάιμ
 Δγυρ με cμυαóαρ mo éλοιοίμ; Δγυρ ιρ
 βμιαέαρ υαίμρα ηαé λάιμ áιμυγέε Úιαρμυρο
 vo τέαηζιμάιλ ορηυιβ." "Μαιρρεάó, ní φαιλ
 δον υυινε αρ ράζαιλ ανη," αρ ριαóφαν. "Cá
 h-αιμν οίβ ρέιν?" αρ Úιαρμυρο. "Úεβ-
 éορác, ριονη-éορác, Δγυρ Τρευν-éορác άρ
 η-ανμαηνα," αρ ριαó.

26. "An β-φαιλ ριον ηη βαρ longαιβ? αρ
 Úιαρμυρο. "Ατά," αρ ριαó. "Úá η-βαó
 áιλ ρίβ τοννα ρίονα vo έαδαιρτ αμαé," αρ
 Úιαρμυρο, "vo θευηραινν ρέιν cleαρ οίβ."
 Ro cμυρεάó υαοιμε Δγ ιαρηιαó αν τοννα,
 Δγυρ αρ υ-τεάct vo ηο έόγ Úιαρμυρο ιοιη Δ
 óá λάιμ é, Δγυρ ηο ιβ υεοé αρ, Δγυρ ηο
 ιθεαυαρ cáé αν éυιο οιλε úe. Ro έόγ

Όιαρμυιο· αν τοννα ιαρ ριν, αζυρ ρυζ λειρ
 αρ μυλλαδ αν ενουε ε, αζυρ ρο ευαιο φειν αρ
 α μιν, αζυρ ρο λειζ ρε ραναο αν ενουε ε νο
 ζο ραιουζ αν ευο ιοκοδριαδ τον ενοε, αζυρ
 οο ρυζ αν τοννα ριρ α η-αζυο αν ενουε
 ρυαρ αριρ, αζυρ οο ριζνε αν cleαρ ριν τρι
 η-υαιρε α β-ριαοηαιρε ηα η-αλλμυριαδ, αζυρ
 ο'φαν ρειν ορ ειονη αν τοννα αζ τεαδο αζυρ
 αζ ιμτεαδο οο. Α ουβριαοαρ ζυρ ουιηε ε
 ηαδ β-ρεαεαιο δον cleαρ αρ ροζηαηη αριαηη,
 μαρ ζο ο-τυζ ρε cleαρ αρ αν ζ-cleαρ ριν;
 αζυρ ριρ ριν ρο ευαιο ρεαρ οιοδ αρ αν
 τοννα. Ρο ευζ Όιαρμυιο buille οα εοιρ
 ανηρ αν τοννα, αζυρ βα λυαιτε αρ λαρ ε ινα
 αν τοννα αζ ριυβαλ, αζυρ ρο ριυβαλ αν
 τοννα αρ μιν αν ογλαιε ριν ζυρ λειζ α
 αβαδ αζυρ α ιονηαεαρ ρε η-α εοραιβ. Αιρ
 ριν ρο λεαν Όιαρμυιο αν τοννα αζυρ ρυζ
 ρυαρ αριρ ε, αζυρ ρο ευαιο αν οαηα ρεαρ
 αεορην αρ α μιν. Μαρ εονηαιηε Όιαρμυιο
 ριν τυζ buille οα εοιρ ανη, αζυρ ηιορ λυαιτε
 αν εευο ρεαρ οα ηαριβαο ινα αν οαηα ρεαρ
 οιοδ. Ρο ευρ Όιαρμυιο αν τοννα ριρ ρυαρ
 αριρ, αζυρ ρο ευαιο αν τρεαρ ρεαρ αρ α
 μιν ζυρ μαριβαο ε αηαιλ εαε. Δεε εεαηα
 ρο μαριβαο εαοζαο οα μιντιρ ρε cleαρ
 Όιαρμυιοα αν λα ριν, αζυρ ρο ευαοοαρ αν

méio nár μαρβαδὸ ὀιοβ ὀά longzaid an oioce
 rin. Ro žluair Όιαρμουο Δ ζ-ceann Δ μιν-
 τηε fém, Δζυρ πο cúρ Μυαδὸάν Δ μυαιννε
 Δζυρ Δ ὀυβάν Δρ Δ řluit, ζυρ μαρβαδὸ τρῖ
 βραδὸάν μρ. Ro cúρ Δη τ-rlac ran b-poll,
 Δζυρ Δη μυαιννε fά n-Δ čpiof, Δζυρ βειρεαρ
 Δη τ-ιαρζ ζο Όιαρμουο Δζυρ ζο ζηρίinne,
 ζυρ čaitεαοαρ Δ b-pnoinn Δη oioce rin ;
 Δζυρ πο cópυιζ Μυαδὸάν leabaδὸ fά Όιαρ-
 μουο Δζυρ fά ζηρίinne Δ η-ιαρčαρ na
 h-uamā, Δζυρ πο cúaiδὸ fém Δρ ὀοpυr na
 h-uamā vo ὀeunađm fαιpe Δζυρ φορčóim-
 ευοτα ὀóib ζυρ épυζ Δη lá lépğlan Δρ η-Δ
 mάρac.

27. Ro épυζ Όιαρμουο ζο moc vo lá Δζυρ
 vo láητροillpe Δρ η-Δ mάρac, Δζυρ πο
 ὀύpυζ ζηρίinne, ζο η-ουβαιpτ μια fαιpe vo
 ὀeunađm vo Mhυαδὸάν. Ro cúaiδὸ fém Δρ
 nullac na tulčā ceυoηa, Δζυρ nioρ b-faοa
 πο bā Δηη Δη ταν τάνζαοαρ na τpῖ fémnoe
 ὀά ionηpαιζiδὸ, Δζυρ πο fιαpμυιζ ὀιοβ Δη
 η-οeυηpαοαοιp τυille cleapυιζεacτα. Δ
 ουβpαοαρpαν ζο m-b'fεάρη leo fém pzeula
 mic Uí Όhυibne ο'fάζail mά rin. "Ro čon-
 napcpa ouine πο čonnaipe Δηυ ε," Δρ Όιαρ-
 μουο; Δζυρ Δηp rin πο cúρ Όιαρμουο Δ
 Δηpμ Δζυρ Δ époeaδὸ ὀe Δρ Δη τυλαιζ, acτ

an léine no b́a ne n-a cneap, aɣur no cúir an cpann buíde Mhannanáin ina feapam̄ a n-oiad̄o a úrlainne, aɣur a munn a n-áirve. An n rin no éiriḡ Oiarumuo vo baoidéim euctruim eunam̄ail ɣur cúirliɳ anuar ar an nɣa, aɣur no cúirliɳ anuar ve ɣo foir-omead̄ rirɣlic ɣan fuiliuɣad̄ ina foirvéar-ɣad̄ air.

28. A oubairt óɣlad̄ vo múintir na ɣlair-féinne, “Ir uinne tu nac̄ b̄-feacaid̄ don cleap ar foɣnam̄ ariam̄, mar ɣo u-tioḃrad̄ tu cleap ar an ɣ-cleap rin;” aɣur nír rin no cúir a airim aɣur a éioeas̄ ve, aɣur no éiriḡ ɣo h-ionam̄ail euctruom ór cionn an ɣad̄oi, aɣur no cúirliɳ air ɣo h-anctrom anḃrainnead̄ ɣo u-tárla munn an ɣad̄oi tré n-a cporóe ruap, aɣur vo cúaid̄ úr ɣo talam̄. Ro tárram̄is Oiarumuo an ɣa aɣur no cúir ina feapam̄ an uara feac̄t é, aɣur no éiriḡ an uara feap̄ acoran vo véunam̄ an cleap̄a, ɣur marbad̄ é mar c̄ad̄. Ad̄t ceana vo cúit caoɣas̄ vo múintir na ɣlair-féinne ne cleap̄ Oiarumuo a an l̄á rin, ɣo n-oubraḃdar nír a ɣa vo tárram̄is, aɣur nac̄ mairveas̄ad̄ ré nro buḃ mó uá múintir nír an ɣ-cleap̄ rin, aɣur no cúas̄odar uá lonɣad̄b̄.

29. Aɣur no cúaid̄ Oiarumuo u’ionnraiḡid̄

Μηυαδὸάν αἰϋρ Ἰηρίαννε, αἰϋρ τυῖ Μυα-
 ὀάν ιαῖϋ. να η-οιῶε ριν εῦα, ϋρ εῶοαίλ
 Ὀιαρμυιο αἰϋρ Ἰηρίαννε αν οιοῶε ριν; αἰϋρ
 οο ριῖνε Μυαδὸάν ραιε αἰϋρ ροῖῶίμευο
 οῶίβ ῖο μαιοιν.

30. Ρο εῖριῖ Ὀιαρμυιο αν η-α ἡάριαῶ,
 αἰϋρ οο ρυῖ ὀά ῖαβαίλ αν αν β-ῖιοῶβα ρά
 νεαῖα ὀο ριῖ ϋρ αν τυλαῖῖ ρευῖηάιοῶε,
 αἰϋρ εῦρ ινα ρεαῖαῖ ιαῶ; αἰϋρ αν Μόρι-
 αλλεαῶ .ι. ελοῖῶεαῖ αονῖυῖα αν ὀηροῖα,
 ιοη αν ὀά ῖαβαίλ αν α ραοῶαῖ. Ανν ριν ρο
 εῖριῖ ρέιν ῖο η-ῦηευοτῖοη οῖρ α εῖοηη, αἰϋρ
 ρο. ῶοῖαῖ ινα ῖροῖῖῖβ ὅη οοηῖελαηη ῖο. α
 ὀεῖρ ῖῖ η-υαῖε αν ελοῖῶεαῖ, ϋρ ῖῦηῖηῖ
 ανυαῖ: αἰϋρ ρο ριαῖρῖῖ αν ραῖβ αοοῖαν
 ρεαῖ οεῦητα αν ελεαῖ ριν. “Οῖε αν ριαῖ-
 ραῖῖῖ,” αν ρεαῖ αοοῖαν; “ὀη ηῖ οεάῖηηαῶ
 αν-εῖηηηη ριαῖ αον ελεαῖ ηαῶ η-οιοηῖηαῶ
 ρεαῖ εῖῖηη αῖυηη ε:” αἰϋρ ρο εῖριῖ ρέιν ρε
 η-α ὀοῖρ ριν αἰϋρ εῦαῖῖ οῖρ εῖοηη αν ελοῖῖῖ
 αἰϋρ αῖ ῖῦηῖηῖ ανυαῖ οο ρο ῖαῖηα οοῖ αν
 ῖαῶ ῖαοῖ οον. ελοῖῶεαῖ ὀο, ῖο η-οεάῖηηαῶ
 ὀά λειῖ ῖο μυλλαῶ α εῖηη οε. Ανν ριν ρο
 εῖριῖ αν οαῖα ρεαῖ, αἰϋρ αῖ ῖῦηῖηῖ ανυαῖ
 οο ρο ῖαῖηα ῖαῖηηα αν αν ῖ-ελοῖῶεαῖ ῖο
 η-οεάῖηηαῶ ὀά ὀηοάν οε. Αῖῖ εεαηα ηῖ, μῖ
 ῖηη αν ὀά λῖ οῖηη ροηηε ριν οο. ηηηηηη

Ζηλαιο-φείννε μαρια n-λοότ ινά πο έυιτ αν
 λά ριν. Ανν ριν α ουβηαοαρ ριρ α έλοιθεαή
 οο έόγβδιλ, αζυρ ηαάαρ θεαζ ριυ αρ έυιτ
 οά μιντιρ ριρ; αζυρ πο ριαρρμιζεαοαρ οε
 α β-ρεααοιό ρέ αον ροαλ οο ρζευλαιβ ήιυ
 υί Όηυιβνε. “Ro έονηαρς αν τέ πο έονη-
 αηρς ανιυ έ,” αρ Όιαρμυιο, “αζυρ ηαάραο
 αζ ιαρηαιό ρζευλ ανοότ.”

31. Ro ζήυαιρ Όιαρμυιο μαρ α ηαιβ Ξηά-
 ιννε αζυρ Μυαόδην, αζυρ πο ηαηβ Μυαόδην
 τηί η-έιρζ υοιβ αν οιοέε ριν ζυρ έαιτεαο-
 αρ α ζ-αυιο; αζυρ πο έυαιό Όιαρμυιο
 αζυρ Ξηάιννε οο έουλαό, αζυρ οο ριζνε
 Μυαόδην ραιρε αζυρ ροηέόημευο υοιβ.

32. Ro έηιρζ Όιαρμυιο α μοό-όδιλ ηα
 μαιοηε, αζυρ πο ζαβ α έυλαιό έαέα αζυρ
 κοήηαις υιμε, ηάρ β-φείοιρ α ζοιη ρύέα
 τηίοέα, ινά έάρηα; αζυρ πο ζαβ αν Μόρ-
 αλλεαό, .ι. έλοιθεαή αονζυρα αν Όηροζα, ρά
 η-α έλιέαοβ, ηαέ β-ράζραό ριυζεαλλ buille
 ινά βέιμε υον έευό ιαρηαόο. Ro ζαβ μαρ
 αον α υά εηαοιρεαό εηαηη-ηεαήηα έαέα .ι.
 αν ζα buiθε, αζυρ αν ζα. υεαρζ, ό ηάρ
 έυηηα ηεαό ριρ ινά ηηά υαρ λοιτεαό ριυ
 ηιαή. Ιαρ ριν πο υύιρζ Ξηάιννε, αζυρ α
 ουβαιρτ ηια ραιρε αζυρ ροηέόημευο οο υευ-
 ηαή οο Μηυαόδην, αζυρ ζο ηαάραό ρέιη αζ

ρεύδαιμ να ζ-σείτρε η-άρο ινα τιμείοι. Αν
 ταν πο κόνηαιρε Ξηάιννε Όιαρμυρο αρ
 όειμυμ αζυρ αρ όάραόο ινα έυλαίό άρημ ηίμε
 αζυρ κοήραιε, πο ζάβ υάμηαν αζυρ ιμεαζλα
 ί; όρη πο αίτηίς ζυρ ρά έυαιμυμ τροοα αζυρ
 τεαηζμάλα πο όά ρέ ράν όρουζάό ρην, αζυρ
 πο ριαρρυιζ όε ρρευο το β'άιλ ηυρ το όευηάη.
 “Αρ εαζλα μο βιοόόαό το έαηζμάιλ υάη,”
 αρ ρέ. Ρο ηίηιζ ρην Ξηάιννε, αζυρ άηη ρην
 πο ζλυαιρ Όιαρμυρο ράν ραήαι ρην ό'ιοηη-
 ραιζιό να ζλαιρ-ρέιννε.

33. Τάηζαοαη α υ-τίη α ζ-σευόορη, αζυρ
 πο ριαρρυιζεαοαρ οε ρζευλα ηίε υί Όηυίβηε.
 “Ρο κόνηαιρεα ό έιαηαιβ έ,” αρ Όιαρμυρο.
 “Μαιρεαό, υέηη εολυρ υύηηη μαρ α β-ρυιλ
 ρέ,” αρ ριαο, “ζο η-βειρμίο α έεαηη ηηηη το
 λάέαιρ ρηηη ηίε Χηυήαιλλ.” “Όο β'ολε μο
 έορ υά έοίηευο,” αρ Όιαρμυρο, “υά η-οιοηζ-
 ηαιηη μαρ α υειρτίόρη, όρη ατά αρ έοιηειρε
 μο ζοιλε αζυρ μο ζάιρζε κορη αζυρ άηαη
 Όηιαρμυροα; αζυρ αρ άη αόόαη ρην ηί όέη
 ρεάλλ αιρ.” “Αη ρίοη ρην?” αρ ριαο. “Ίρ
 ρίοη ζο υειήηη,” αρ Όιαρμυρο. “Μαιρεαό,
 ρύιζρη ρέηη άη λάέαιρ ρην,” αρ ριαο, “αζυρ
 βευηραη το έεαηη α β-ριαόηαιρε ρηηη όρ
 βιοόόα όο έυ.” “Ίρ έεαηζαιτε το βιαηηη,”
 αρ Όιαρμυρο, “άη εηάέ το λέιζρηηηρε μο

ceann núb," agus asá náb rin no tarraing
 an Móralltaó ar a truaill cairge, agus eúg
 ríuor-buille ríochar ve fá ceann an tí fá
 neara úo, go n-veáirna óá óroán ve. An
 rin no ionnruig rluas na Glair-féinne, agus
 no sáó óá n-éirleóó agus óá n-actúmaó go
 míleáóta mear-cálma, gur sáó rúta, tríóta,
 agus tárra, amáil vo naófaó reabac fá
 mún-eunaid, nó maóttíne tríé móiréneuo mion-
 óoraó; gurab amláó rin vo sáórrí Oiar-
 muio tarra lúneáca loinneáca lánáilne
 na loólaannaó, go naó n-veácaíó fear innte
 rgeíl iná maóúte móirégníom ar an láóair
 rin, san brón báir agus time raóóáil
 u'innit air, áó na trí Glair-féinníóe agus
 beasán óá muintir no óeít cum a luinge.

34. Ro ionnruig Oiarmuio tar a air san
 rúluasáó san ríóóearraóó air, agus no
 gluar ríóíne go náiníg Muáóán agus Brá-
 inne. Ro fearaóar fáilte ríóíne, agus no
 fiarruig Bráinne óe an ó-reacaíó ré áon
 focal vo rgeulaíó fhinn mic Chumáil agus
 fhíann éireann. A rúóáiréne naó ó-reaca-
 cáíó, agus no cáíteáóar a m-biaó agus a
 u-comaótar an oíóce rin.

35. Ro éiríó Oiarmuio go moó vo ló agus
 vo lánróillre ar n-a máraó, agus ní com-

nuidé 'oó migne go ráimig an tulaó neuth-
 ráiote; agus ar 'nocóain' ann, no buail a
 rgiat go lom-loirgneac, gur cúir an trág
 ar fon-éiric ina timcioll. Ann rin a vubairc
 'Dúb-coraó' go raófaó féin 'oó cómriac ne
 'Diarimúio, agus táimig a 'o-tir a g-ceúoóir.
 Ar rin 'oó migne féin agus 'Diarimúio ar a
 céile go cómraómil, feamraómil, feómeac,
 fuil-bearac, feamraóac, féitreaómil; ma
 a biaó 'oó 'oam 'oána, nó 'oó 'oáró buile, nó
 'oó leógan cutaig, nó 'oó feadac uiránta ar
 bhuac aille. Gurabé rin tionrghaó agus
 tuararghaóil an cómriac teit teinn 'oóirbeo-
 ranna no 'oó eacóira.

36. Teilgíó aráon a n-áim ar a lámraó,
 agus micio a g-coinne agus a g-comóil a
 céile, agus rnaómaio na 'oóioláma tar éol-
 oimáannaó a céile. Ann rin tuaróar
 treunóorri tinnearac 'oó céile, gur 'oó
 'Diarimúio 'Dúbcoraó ar a gualainn, gur buail
 béim 'oó córr fá 'oalam; agus no ceangail
 ré go 'oaingáan 'oórgaóilte ar an látar rin
 é. Iár rin táimig fionn-coraó agus Treun-
 corac 'oó cómriac m' a n-óiaig a céile, agus
 tug an ceangal ceuona oiréa; agus a
 vubairc go m-bainreó a g-cinn 'oóó, muna
 m-biaó go m-b'feárr m' a b-fághaóil ran



ἡ-κουῖθεαὶ ῥιν μαρ μευουζαὸ ἀρ Δ β-ριαν-
ταῖβ, “ὄρη νί τυαλαῖνζ ουῖνε το ἕαρ ῥζαοι-
λεαὸ,” ἀρ ῥέ; ἀζυρ ῖο ῥάζ ἀνν ῥιν ζο τυη-
ρεαὶ ῥευναὸρεαὶ ἰαυ.

37. ἀνν ῥιν ῖο ἰμῆιζ ῥέιν ο’ῥιορ Μηυαὸἀιν
ἀζυρ ἤηρῖννε, ζυρ ἐαιτεαὸαρ Δ ἡ-βιαὸ
ἀζυρ Δ ο-τομαλτυρ ἀν οἰὸε ῥιν; ἀζυρ ῖο
ἐυαὶὸ Ὀιαρμυο ἀζυρ ἤηρῖννε το ἐοῦλαὸ,
ἀζυρ οορῖζνε Μυαὸἀη ραινε ἀζυρ ρορῶοῖμευο
οὸῖβ ζο μαῖοιν.

38. Ῥο ἐρηζ Ὀιαρμυο ἀζυρ ῖο ἰννιρ το
ἤηρῖννε ζο ραιβ Δ ναιῖνε Δ ἕ-ροζυρ οὸῖβ;
ἀζυρ ῖο ἰννιρ οἰ ῥζευλ ἡα ἡ-ἀλλῖμυραὶ ὀ ἐύιρ
ζο οειρεαὸ, μαρ το ἐυιτ ῥῖ καοζαὸ οἀ
μυῖντιρ ῥῖ λαεε Δ ἡ-οιαῖζ Δ ἐέιλε ῖε ἡ-ἀ
ἐλερῖαιβ, ἀζυρ μαρ το ἐυιτ κύιζ ευο οευζ
οἀ ῥλυαζ ἀν κεαῖραῖαὸ λἀ ῖε νῖῖ Δ λῖῖνε,
ἀζυρ μαρ το ἐεαηζαλ ἡα ῥῖ ἤλαιρῥέῖννῖοε
ἀν κύιζῖνεαὸ λἀ: “ἀζυρ ἀτἀ ῥῖ κοῖντε νῖῖ
ἀρ ῥλαδῖραὸ ἀο ρἀ ἐοῖαιρ ἡ’υἰλρε,” ἀρ ῥέ,
“ἀζυρ νί ὕεαρζανν ἀρῖν οηρῖα.” “ἀρ ἕαινιρ
Δ ἡ-οῖνν το ἡα ῥῖ ῥέῖννῖοῖβ ῥιν?” ἀρ ἤηρῖννε.
“ἡῖορ ἕαινεαρ,” ἀρ Ὀιαρμυο, “ὄρη ἡρ ρεἀρῖ
ἡοῖν Δ β-ριαναὸ ζο ραυα ἡἀ ζο ζεἀρῖ; ὄρη
νί ῥῖῖλ ῥέ Δ ἡ-οῖμυρ ο’ἀοη λαοὶ ἡἀ ζαιρζῖ-
ὕεαὶ Δ ἡ-εῖρῖνν ἀν κεαηζαλ ἀτἀ οηρῖα το
ῥζαοιλεαὸ, ἀετ ἀοη ἐεαῖραῖ ἀῖῖῖν, .ἰ. Οἰρῖν

mac Fhinn, agus Orzari mac Oirín, agus
 Luigaid Láimheúctac, agus Conán mac Móirne:
 agus acá tnué agampá nac rzaoilfiré don
 von ceatáir rin 120. Acé ceana ir zedáir
 zo b-fuigió Fionn rzeula orrta, agus cealz-
 fadó rin a ériúde ina éliab; agus ir cóir
 úinne beic ag imteacé ar an uaim ro ar
 eagla zo m-beuradó Fionn agus na cointe
 nime orruinn."

39. Iar rin no zluair an buidean rin ar
 an uaim, agus no zabadar riar nompa nó zo
 ríanzadar bogacé Fhinnléite. Ro bá zráinne
 dá cor an tan rin, zur éur Muadóan ar
 a muin í zo ríanzadar rliab adbal-mór
 luacra. Ann rin no fuio Diarmuid ar bhuac
 an t-rroca no bá ag ríom érié lár an
 t-rleibe; agus no bá zráinne ag ionnlad a
 lám, agus no iarri a rzián ar Ohiarmuid vo
 bain a h-iongan vi.

40. Iomtúra na n-állmuraé, an méio no
 bá beo aco, tánzadar ar an tulair ina ra-
 badar na trí féinnúde ceanzailte, agus no
 rzoileadar rzaoilead úioé zo luac; acé ir
 amlaió no bá an cuirreacé ag fárgadó orrta.

41. Nior éian úoib amlaió rin zo b-feac-
 adar ban-eacéacé Fhinn mic Chumail a luar
 fáinle nó iarriainne, nó amlail rúde zaoite

ζέιρε ζλαν-λναιτε, ας μοόοαιν το μάοιλεανν
 ζαάα μόρένναιε νό μάοιλερλέιβε τά η-ιονη-
 ραίγιό; ζυρ φιαρρναιζ όιοβ CIA τυζ αν τ-άρ
 μόρ ριόόμαρ ροζλάό ρην ορητά. “Cia τυρα
 τά φιαρρναιζιό?” αρ ριαο. “βανεαόλαό φηιηη
 ηηε Chumáιλλ ηηρε,” αρ ρι, “αζυρ Όείηορε
 αν Όυιθ-φλέιβε η’αιηη; αζυρ ιρ το βαρ β-πιορ
 το έυηρ φιονη ηέ.” “Μαιρεαό, ηί ρυιλ α ριορ
 αζυηηε CIA η-έ,” αρ ριαο, “αέτ το βευηρα-
 μαοιο ριορ α έταρραζαβάλα όυηηε .ι. όζλαό
 αρ α ηαιβ ρολε ααρ CIAρόυβ, αζυρ τά ζηυαό
 έοηηρα έόηηόβερζα, αζυρ ιρ έ το ηιζηε αν
 τ-άρ μόρ ρην το έαβαιητ οηηυηηε. Αέτ ηιορ
 υοιζγε ηιηη ηνά ρην μαρ ατάιο αρ υ-ηή ρέηη-
 ηιόβε ααηηαίλτε ηάη β-ρλαόηαιρε, αζυρ ηαό
 υ-ηηζ ηιηη ρζαοιλεαό όιοβ; αζυρ ηο βά ηή
 λαέτε α η-οιαίζ α έέιλε αζ αοηηαο ηιηη.”
 “Cá η-άιτ ηαη ζαβ αν ρεαρ ρην υαιβ?” αρ
 Όείηορε. “Ro ρζαρ ρέ ηιηη ζο υέιζααηαό
 αρέηη,” αρ ριαο. “Όο βειηηηηε μο βηιαέαρ,”
 αρ Όείηορε, “ζυηαβ έ Όιαρμυιο Ο Όυιθηε
 ρέηη ηο βά ανη; αζυρ ααβηαιόρε βαρ ζ-αοητε
 ηυβ αζυρ λέιζιό αρ α λοηζ ιαο, αζυρ αυη-
 ρεαορα φιονη αζυρ φιαηηα Εηηεανη έυζαιβ.”

42. Ανη ρην τυζαοαη α υ-ηή αοηηε ηιη αρ
 α λυηηζ, αζυρ ηο λέιζααοαη αρ λοηζ Όηιαρ-
 μυοα ιαο; αέτ ηο ράζβαοαη αν υηαοι αζ

φριτεολαμ αρ να τρι φειννοιοιβ μο βα σεαν-
 ζαίτε. Ρο λενασσοαρ φειν να κοιντε αρ
 λορξ Οθιαρμυσα ζο μάνζασσοαρ σορμυρ να
 h-uam̄a; Δζυρ μο εσαδσοαρ ζο h-ιαρτσοαρ να
 h-uam̄a, ζο β-φυαρμσσοαρ λεαβαο Οθιαρμυσα
 Δζυρ Ζηρδιννε ανη. Ρο ζαβασσοαρ μομπα
 ιαρ ριν ριαρ ζο μάνζασσοαρ αν Χαρηρεταε, Δζυρ
 αρ ριν ζο βοζαε φηιννλείτε, Δζυρ σο Ζηαρβ-
 αβαηνη να β-φιαην, ριρ α ραίυτεαρ λεαμ̄αν
 αν ταν ρο, Δζυρ σο Μηδαιξ Δλυην Choncon,
 Δζυρ σο ρλιαβ λεαεαν-μωρ Λυαερα.

43. Δεε σεανα, μορ αιριξ Οθιαρμυσο ινα
 υιαίξ ιαο αρ αν τωρμυζεαετ ριν νό ζο β-φρα-
 εαιο να μειρξυοε μαοεφρωίλ, Δζυρ να h-onn-
 εονα διωμείλε, Δζυρ τρι τρευνλαοιε α ρευμ-
 εύιρ να ρλυαίξτεαο ζο υιαη, υάνα, υάραεταε;
 Δζυρ α υ-τρι κοιντε νιμε αρ ερι ρλαβραιοιβ
 ινα λαμ̄αιβ ασο. Μαρ υο εονηαιρ Οθιαρμυσο
 ραν ραμ̄αιλ ριν ιαο ευιξε, μο λιον υά β-φυαε
 Δζυρ υά η-υρξημ̄αιη. Δζυρ μο βα βραε υαιεηε
 κομωδαεε αρ αν τι βα α ρευμ̄εεύιρ να βυιθηε,
 Δζυρ μο βα ιμ̄ειαη ταρ εαεε αμαε; ανη ριν μο
 ριν Ζηρδιννε αν ρζιαη εum Οθιαρμυσα, ζυρ
 ευιρ Οθιαρμυσο ινα σεαεραμααι η, Δζυρ α
 ουβαρηε, “υαρ η-υοίε ηι ζηαο μο ευζαιρ σο
 ηαεαομ̄ αν βρμυε υαιεηε, α Ζηρδιννε.” “ηι
 η-εαο ζο υειμ̄ιηη,” αρ Ζηρδιννε, “Δζυρ σο

b'féárrí liom nac o-tuzáinn zriáo miám zup
 aniu o'donneac." Ro éarráin z Oiarpmuio an
 rzián azup no éuir ina fáirzédn í, azup no
 zluair noiúe a h-áiclé rin; azup ann rin no
 éuir Muadóán Zriáinne ar a muin zo ruz leir
 míle von t-rliab í.

44. Míor éian zup rziáileab cú vo na trí
 conaib níúe a n-oiáiz Ohiarpmuoa, azup a
 vubairc Muadóán rir Zriáinne vo leanaíúain
 azup zo z-coirzféab ré féin an cú óe. Ann
 rin no fill Muadóán azup no bain coileán con
 ar a émuor amac, azup no éuir ar a bair é.
 Áct éana, mar vo éonairc an cú éuzé
 azup a ciao ar leatáb áice, no ériú vo
 bair Mhuadóán azup no lins a z-ciao na
 con, zo máinú an crioúe azup tuz amac ar
 a taoó é, azup no lins féin ar bair Mhuá-
 óán arir, zup fázab an cú marb vó éir.

45. Ro zluair Muadóán a n-oiáiz Ohiar-
 muoa azup Zhiáinne, azup vo óóz Zriáinne
 arir azup ruz leir míle oile von t-rliab í.
 Ann rin no rziáileab an cú oile ina n-oiáiz,
 zup labair Oiarpmuio re Muadóán, azup ir é
 a vubairc; "vo éluinim féin nac m-bí zéara
 ar arim vruadóúúine, ná ar éiao beacáiz ar
 bíc, azup an áil ríú rtao zo z-cuirrinn an
 za veairé trí é éompair a cléib azup a crioúe

րսո?" Աջսր ու լաօ Մսւծօն աջսր Շրճննե
 աջ քսւծաւն առ սրճարի րն. Առն րն տչ
 Օհարմսւո ուօճա առ սրճարի յօն ճօւն, աջսր ու
 ճարի առ ճա երէն-ա հ-ւմլնոն ճար լէյճ ա հ-աճաճ
 աջսր ա հ-ւոնաճար ալրտե, աջսր ու ճարմաւնչ
 առ ճա, աջսր ու լեռն ա մսւտարի քէն.

46. Ուր ճառն ոճիճ նա յօւայճ րն առ տառ
 լաօսւեաճ առ երթար ճս օրրճա. Թօ լաճարի
 Շրճննե աջսր ր է ա յօւճարտ; "Իր ի րսօ ր
 քարնչայճե աօ, աջսր ր մօրն աճա ա հ-եաճլա
 օրրա, աջսր ին առ յօ ճօմնսւօ սարրե, ա
 Օհարմսւօ." Ուր ծ-քաօա ու ծա առ ճս տա
 ուօճօւն, աջսր ր ի ճա ա ուսչ օրրճա, աջ լա
 Օհսւճաւն առ Տհւաճ լսաճա. Թօ էրրչ յօ
 ծաօւլէւն սստարսւոն օր ճօնոն Օհարմսւօ,
 աջսր յօ ծալ լէւ ծրէտ առ Տհրճննե, ճօ ուսչ
 Օհարմսւօ առ ա տա ճօր յարնօ, աջսր ու ծալ
 ծէւն տա երթար քա ճաօճ նա ճարրչե քա
 ճօմնեարա յօ, ճար լէյճ ա հ-ւոնոն երէ հ-ւո-
 նարրն ա ճօն աջսր ա ճար առ աճա. Ին րն
 ու ճաճ Օհարմսւօ ա ճար աջսր ա էրթեաճ, աջսր
 ու ճարի ա մնար ծարրճաճ ա քալաւնոն քսօա
 առ ճաօ յարչ, աջսր տչ ուօճա ճճարաճ սրճարի
 յօ մաճաօն առ ծրսւտ սալտե ու ծա ա քսւմ-
 ճար նա քսալչտեաճ, ճար մարն յօն սրճար րն
 է; աջսր տչ առ տարա հ-սրճար յօն տարա քար,
 ճար մարն է; աջսր առ երթար քար մար առ

ἡ-ceυona. Δὴν ῥῖν, μαρὶ νὰς ἡνάτ κοῖναῖ
 τὰρ εἶρ τιῖεαρῖαῖοε τοο εἷτιμ, μαρὶ τοο ἄον
 ναῖρε νὰ ἡ-ἀλλῖμῖαῖς ἄ ὅ-τῖατὰ ἀγῦρ ἄ
 ὅ-τιῖεαρῖαῖοε ἀρὶ ὅ-τῖτιμ, ῖο ἡδὰδὸαρ ῖεῖν
 ῖάον μαῖομα ἀγῦρ ῖοῖρτεῖτῖε εἷα, ἀγῦρ ῖο
 ῖεαν Ὅιαρῖμῖο οῖητὰ ὅὰ ἡ-οιαρῖῡαῖοῖεῖ
 ἀγῦρ ὅὰ ἡ-εἶρῖεῖα, ἰοῖνῦρ ῖῖνα ἡ-οεῖῖαῖ
 οῖνε ὄρ ῖοῖδῖαῖοῖβ, ῖο ῖῖν τῖαῖν ῖῖλαρ, ῖο
 ῖῖν ῖῖρῖε, νὰς ἡ-οεῖῖαῖ οεῖῖαῖ ἡνὰ ῖεαρ
 ἀῖρῖητε ῖῖεῖλ ἀρ ὅῖοβ, ἡαν τῖῖεῖλ βῖαρ
 ἀγῦρ βῖαῖν-εῖῡα ὅῖῖηρτ ἀρ ἡῖα ῖεαρ ὅῖοβ
 ἄτ Ὅεῖρῖοῖε ἀν Ὅῖῖβ-ῖῖεῖβε, .ῖ. βῖν-εῖῖαῖ
 ῖῖῖν ῖῖε Ḥῖῖῖαῖλ, ῖο εἷαῖο ἄ β-ῖῖαῖοῖν
 ἀγῦρ ἄ β-ῖῖῖαῖῖῖν ἀν ῖεῖῖο ῖο βῖ Ὅιαρῖμῖο
 ἀγ ῖῖρ ἄρ ἀρ ἡ ἡ-ἀλλῖμῖῖῖαῖβ.

47. Ἰρ ἰ ῖῖν ἀῖῖῖῖ ἀγῦρ ῖαῖρ τοο ἄονναῖρε
 ῖῖῖν εἷρῖε Ὅεῖρῖοῖε ἀν Ὅῖῖβ-ῖῖεῖβε, ἀγῦρ ἄ
 κοῖα ἀρ ῖῖῖαῖῖῖν, ἀγῦρ ἄ τῖεῖῖα ἀρ ἰοῖ-
 ῖῖῖαῖ, ἀγῦρ ἄ ῖῖῖε ἀγ ῖῖεῖῖ ἡνὰ ῖεῖν;
 ἀγῦρ ὄ ἄονναῖρε ῖῖῖν ῖῖν τοῖῖῖ ῖῖν εἷρῖε ἰ,
 ῖο ῖῖῖῖῖῖ ῖῖεῖῖ ὅῖ. “Ἀτῖῖο ῖῖεῖῖ ῖῖῖ
 οῖα ἀγῖῖ ῖε ἡ-ἄ ἡ-ἡῖῖῖ ὅῖτ, ἀγῦρ ἰρ ὅῖῖῖ
 ῖῖῖ ῖῖῖ ὅῖνε ἡαν τιῖεαρῖῖ ῖῖ;” ἀγῦρ ῖο
 ἡῖῖ ῖῖεῖῖ ὅο ὄ εἷρ ἡο ὅεῖῖεῖῖ ἀρ ἡῖα
 ῖῖῖῖῖ ὅὰ ἡ-οεῖῖῖῖ Ὅιαρῖμῖο Ὅ Ὅῖῖῖῖ,
 ἀγῦρ ῖῖῖ εἷτεῖῖῖῖ ἡ ῖῖ ῖῖῖ ῖῖῖ ῖῖ;
 “ἀγῦρ ἰρ ἀρ εἷῖεῖῖ τοο εἷαῖο ῖῖῖ ῖῖῖ ἀρ,”

Δι ρί. “Cá h-ait Δι ζάδ mac Uí ‘Ohuibne?”
 Δι Fionn. “Ní fuil a fíor rin aζam,” Δι ρί
 48. Iomctúra Fhinn, Δι b-φάζαιλ ρζεul na
 ζλαιρ-φένne uo beic cuibriζte ηe ‘Oiarmuio,
 ηo cúρ ζαιρm óρ áρo Δι Fhiannaib Eηeann
 aζur ηo ζλυαιρεaδaρ ηompa a n-aζζaιρm
 ζάca ρλιζε aζur a ηείoóηιζε ζάca conaηe,
 nó ζo ηάηζaδaρ aη tuλαc μαρ a ηαδaδaρ
 na τηί φένnιoε ceanζaιte; aζur ηo δa έρiáó
 eηoιoε le Fionn ρin Δι n-a b-φaιcρin uo. Aηη
 ρin uo λαδaη Fionn, aζur ‘ιρ é ηo ηiáó: “A
 Oιrín,” Δι ρé, “ρζaοιλ uo na τηί φένnιoίb
 óam.” “Ní ρζaοιλρεaδo,” Δι Oιrín, “óηη ηo
 cúρ ‘Oiarmuio ζeapα oηm ζaη aοη λαoc uá
 ζ-ceinzeolaó φéηη uo ρζaοιλεaó óam.” “A
 Oρζaη ρζaοιλ óioδ,” Δι Fionn. “Iρ bηiacαρ
 óam,” Δι Oρζaη, “ζur tuille ceanζaι buó
 ηiaη ηiom uo cúρ oηηcα;” aζur ηo óiule mac
 λuιζóeac aζur Conán μαρ aη ζ-ceuona aη
 cuibneac uo ρζaοιλεaó óioδ. Acé ceana,
 ηioη b-φaδa óoίb Δι na h-iomηáioctib ρin ζo
 b-φuaηaδaρ na τηί φένnιoε báp ηιρ aη
 ζ-epuaioceanζaλ ηo δa oηηcα. Aηη ρin ηo
 éocail Fionn τηί φeapca ρóφaηηρηηηζε óoίb;
 aζur ηo cuηeac a λiaζ óρ a λeacé, aζur ηo
 ρζpíoδaó a n-aηmanna a n-oζam έρiáoδ, aζur

49. 10m tũra Ouaruua aɣur ʒhãinne
 aɣur Mhuadãin, inuirtaɣur rɣeula oile.
 Ro ʒãðavaɣur pompa roir ʒo Sliab Luadãra,
 aɣur vo uib Chonail ʒãðra, aɣur ar rin
 lãim elĩ muɣ an Sionain roir ʒo Korã foileadã
 muɣ a mãiũteaɣur Luimneað an tan ro; aɣur vo
 mãrũ Ouaruua fiað alla an oiðce rin
 oið, ʒur aiãteaɣur a leorũoiãin feola aɣur
 rĩoruiɣe, aɣur vo çoolavaɣur ʒo maioin ar
 n-a mãrað. Ro eĩmũ Muadãn ʒo moç aɣur
 vo labair le Ouaruua, aɣur irã ro mãio, ʒo
 m-biað rã rãin aɣur mãteaðt. “Nĩ çõir ouitɣe
 rin vo ðeunaĩ,” ar Ouaruua, “õir ʒãc nið
 vaɣur ʒeallaɣra õuit çõimlionãð õuitã e ʒan
 imreaɣan.” Nioir ʒãð Muadãn toĩmeaɣur
 uaið; aɣur vo çiomain ceav aɣur çõileãðriað
 oið, aɣur ro fãɣ ar an lããair rin iav, aɣur
 ba õuãðã vobũõnað ro bã Ouaruua aɣur
 ʒhãinne a n-oiãũ Mhuadãin.

50. A h-aiãle rin ro ʒluãiravaɣur ir an
 ãĩro bã çuaið ʒããã n-õĩreað vo leãã çãoið
 Sleĩbe h-ecãɣe, aɣur ar rin oið ʒo çmuãã

ceuo O b-φιαδράδ; αζυρ αζ ζαβάιλ να τριυία
 ceuo ρην υόιβ, υο βί ζράιννε υα κορ: άετ
 υο ζάβ μιρνεάδ ί, αζυρ υο ζάβ αζ ριυδάλ ρε
 κορ Όθιαρμυοα. Μαρ μάνζαοαρ ράν b-φιοό-
 βα, υο ριζνε Όιαρμυο ριανβοτ ά ζ-σεαρτελάρ
 να ριοόβα; αζυρ ρο μάριβ ριαό άλλεα αν
 οιοόε ρην ζυρ άαιε ρέιν αζυρ ζράιννε ά
 λεορτόοίετιν ρεολα αζυρ ριορμυρζε. Ρο έριζ
 Όιαρμυο ζο μοό, αζυρ υο άυαιό άυμ αν
 τ-σεαρβάιν λοόλαηηαιζ; αζυρ υο ριζνε ρηάο-
 μαηηα κυρ αζυρ σεηηζαίλ ριρ; ζο b-ρυαιρ
 ceao ρειλζε αζυρ ριαόβαιζ υαιό, άετ ζαν
 βαιη ρε η-ά άοορμιβ ζο βριάε.

51. Ιομćύρα φηιηη αζυρ να ρέιννε, αρ
 ροόοαιη ά η-άλμυιη υόιβ ηίορ άιαη υόιβ αν
 εαη υο άοηεαοαρ εαοζαο λαοό υά η-ιοηη-
 ραιζιό, αζυρ υιαρ ηόρ μίλεαότα ηεαρ-άαλμα
 υο άιηη αρ ηέιο αζυρ αρ ηαιρε αρ άάε ά
 η-ύρτοραό να υηοηζ-βυιόηε ύο; αζυρ ρο
 ριαρμυιζ ριοηη υο άάε αν υ-ευζαοοαρ αιεηε
 οηρέα. “Νί έυζαμαοιο,” αρ άάε, “αζυρ αν
 b-ρυιλ ά ριορ αζαο ρέιν, ά φηιηη?” “Νί
 ρυιλ,” αρ ριοηη, “άετ ζυρ υόιζ ριοη ζυρ
 ηαιηοε υάη ρέιν ιαο.” Έάηζαοοαρ αν βυι-
 όεαη κυραό ρην υο λάεαιρ φηιηη ράν ζ-κόηηρδó
 ρην, αζυρ υο βεαηηυιζ ριαο υο. φηηεαζραρ
 ριοηη υόιβ, αζυρ ροόεαρ ρζευλα υόιοβ, εά έιρ

nó cá tálam úóib. Δ ουβηραουαρραν ζυρ
 παιμόε ύοραν ιαυ φέιν, αζυρ ζο παδαουαρ Δ
 η-αιτρεαδα αζ μαρδαδ Chumáιλ mic Threun-
 móir Uí Bhaoirgne Δ ζ-κατ Chnuca, “αζυρ
 υο τυτιουαρ φέιν ραν ηγηιόμ ριν, αζυρ ιρ αζ
 ιαρηαιό ριότκάηα όριτρα τάνζαμαρ υον όορ
 ρο.” “Cionnur báβαιρ φέιν αν υαιρ υο
 μαρδαδ βαρ η-αιτρεαδα?” αρ φιονν. “Δ
 η-βηοιηη άρ μάιτρεαδ,” αρ ριαυ, “αζυρ ιρ
 υιαρ βαν υο Thuacáib Úé Úanann υο bí ηα
 μάιτρεαδαίβ αζαιηη, αζυρ ιρ μιόυο ληη άιτ
 αζυρ ιοναυ άρ η-αιτρεαδ υ’φάζαίλ Δ β-φιαη-
 ηυιζαδύτ.” “Úο βέρ ρη υίβ,” αρ φιονν,
 “άύτ ζο τυζαίό ριβ έιρhc υαήη άη άύαιρ.”
 “Ní fuil ór, ηά άιρζιόυ, ηά ιονηήυρ, ηά
 ιολήηαοιηε, βυαρ, ηά βόύάιητε αζαιηη υο
 βευρραμαδουρ υυιτ, Δ φηηηη,” αρ ριαυ. “Ná
 η-ιαρρ έιρhc όρητα, Δ φηηηη,” αρ Οιρín, “άύτ
 Δ η-αιτρεαδα υο τυιτιμ leac Δ η-έιρhc τ’άύαρ-
 ρα.” “Iρ υόίζ λιηη,” αρ φιονν, “υά μαρθε-
 δαδ υυιηε μέ φέιν ζυρ β’φυρρυρα η’έιρhc υο
 ρέιότρεαδ υαιτρε, Δ Οιρín; αζυρ ηί έιόεραίό
 άοη υυιηε Δ β-φιαηηυιζαδύτ άύτ αν τί υο
 βευρραρ έιρhc υαήηρα άη άύαιρ.” “Crieυ
 αν έιρhc υά η-ιαρραιό αζαυρ?” αρ Δουήζυρ
 μαυ άιρτ όίζ ηic Mhóρηηα. “Ní fuil áύτ
 ceann cypaíó nó λán υυιηη υο έαοραιβ

ἔδοξε δὲ αὐτὸν οὐβροῖν. “Ὁ βέρρα κομάρτε
 μαῖτ ὄιβ, ἃ ἔλanna Μήοιηne,” ἀρ Οἰρῖν, “.1.
 ουλ μαρ ἀρ h-οιλεᾶ ῥιβ, ἄγυρ ζαν ρίτ ὀ’ιαρ-
 ριαὶ ἀρ φῆιονν ἀν ράιο ἀμάρηρὸ ῥιβ; ἄγυρ
 νί ζαρ ὄιβ ἀον νιὸ ὀά n-ιαρῖανν φιονν ορῖυιβ
 ὀο ἔαβδαιητ εὐιγε, ἄγυρ ἀν β-ρuiλ ἃ ριορ
 ἄγυιβ εια ἀν ceann ιαρῖαρ φιονν ορῖυιβρε
 ὀο ἔαβδαιητ εὐιγε μαρ ἔρηιτ?” “Νί ρεοδαρ-
 μαρ,” ἀρ ριαῶ. “Ceann Ὀθιαρῖμουα Ὑί
 Ὀθυιβne ἀν ceann ὕο ιαρῖαρ φιονν ορῖυιβρε,
 ἄγυρ ὀά m-βιαὶ ῥιβρε λιον ριτῆ ceυο ρεαρ
 ιηφεᾶῶμα, νί λέιζρεᾶ Ὀθιαρῖμουο Ο Ὀυιβne
 ἀν ceann ιαρῖαρ φιονν ορῖυιβρε λιβ .1. ἃ
 ceann ρέιν.” “Cρευο ιαῶ na caoria ὕο ιαρῖαρ
 φιονν ορῖυιωνν?” ἀρ ριαῶ. “Νί νεαeria ὄιβ
 νιὸ οίλε ὀ’ρᾶζαίλ ιηά ρη,” ἀρ Οἰρῖν, “μαρ
 ιηνεορᾶῶ ἀνν ρο ὀίῶβ.”

52. “Ιομαρβᾶὶ ὀ’ἔρηιζιὸ ιοῖρ ὀ’ιαῖρ βαν ὀο
 Thuᾶῆαῖβ Ὀέ Ὀανανν, .1. Δοῖρε ιηζιον Μηαν-
 ανᾶιν, ἄγυρ Διηε ιηζιον οίλε Μηανανᾶιν ῖιη
 λη, ἄγυρ τυζ Δοῖρε ζηᾶὶ ὀο ῖιηc λυιζῶεᾶc
 .1. μαc νεηρβῆφεᾶῆραc ὀ’φῆιονν ῖιηc Chuῖαίλλ,
 ἄγυρ τυζ Διηε ζηᾶὶ ὀο ῖιηc λη Shite
 φῆιοννῆαῖ, ζο n-ουβδαιητ ζᾶc βεαν ὀίῶβ ζο
 m-β’φεᾶρῖ ἃ ρεαρ ρέιν ὀ’ιομᾶνυιῶε ιηά ἀν
 ρεαρ οίλε; ἄγυρ τᾶιηζ ἀρ ἀν ιομῖᾶὶ ρη
 κομῶρτυρ ιομᾶna ὀο ἔαρῖαηηζ ιοῖρ Thuᾶῆαῖβ

“Dé ‘Dánann aḡur Fhiannaib Eirionn, aḡur ir é ionad inaḡ tuḡad an ionáin rin, aḡ inaḡáirne áluinn láim me Loc Léin Linnriacclac.”

53. “Do ffreagair doḡar Fianna Eirionn aḡur Tuadā Dé ‘Dánann an cōinne rin, aḡur ir iad uadōine do b’uairle aḡur do b’uirián-tamla do Thuadāib Dé ‘Dánann éáinḡ an n. 1. trí ḡairb Shléibe Mīr, aḡur trí Máir Shléibe Luadā, aḡur na trí Muicāda burōe, aḡur na trí h-Eocāda Aine, aḡur na trí Laoḡairiōe Laoōda, aḡur na trí Conail Chollamāin, aḡur na trí Finn Fhionnmūir, aḡur na trí Sḡail Bhrōḡa, aḡur na trí Ronáin Áta na ríōḡ, aḡur na trí h-Eoḡain ó Eaf ruaidō mīc Bhaōairn, aḡur an Cāt-builleac, aḡur na trí Fearḡura, aḡur an ḡlar ó Mháḡ Bhrēacḡ, aḡur an Suirḡeac ruairc ó Lionán, aḡur an Mheirōir ó Bheinn leit, aḡur Donn ó Shic Bhrēacḡ, aḡur Fear beurla binn ón m-bóinn, aḡur Colla crion-cōrac ó Bheáirínán Eile, aḡur Donn uimac, aḡur Donn an oileáin, aḡur Doinn Chnuic ná n-or, aḡur Donn Léincnuic, aḡur Bhuite adac, aḡur Dolb veuḡoluir, aḡur cúḡ mīc fhinn ó Shic Chairn Chaoín, aḡur Ilbheac mac Mhanánáin, aḡur Neámánac mac Donḡura, aḡur Doōb veairḡ mac an Deaḡda,

ΔΣΥΡ ΜΑΝΑΝΑΝ ΜΑC ΛΗ, ΔΣΥΡ ΔΒΟΡΤΑC ΜΑC
ΑΝ ΙΟΙ-ΥΑCΤΑΙΞ, ΔΣΥΡ ΜΟΡΙΑΝ ΟΙΛΕ ΝΑC Ν-ΔΙΡΜ-
ΙΞΤΕΑΡ ΓΟΝΝ.”

54. “Ὁ βάμοιγνε Φιαννα Εἰμιονν ΔΣΥΡ
ΙΔΟ ΔΡ ΠΕΔΟ ΤΡΪ ΛΑ ΔΣΥΡ ΤΡΪ ΟΙΟCΕΑΟ ΔΣ ΙΜΙΡΤ
ΑΝ ΒΑΙΜΕ Ο ΞΗΑΡΒ-ΔΒΔΙΝΝ ΝΑ Β-ΦΙΑΝΝ, ΜΥΡ Δ
ΡΑΙΟΤΕΑΡ ΛΕΑΜΑΝ, ΞΟ CΡΟΜ-ΞΛΕΑΝΝ ΝΑ
Β-ΦΙΑΝΝ, ΜΥΡ Δ ΡΑΙΟΤΕΑΡ ΞΛΕΑΝΝ ΠΛΕΙΡΞΕ;
ΔΣΥΡ ΝΙ ΜΥΞΑΜΑΡ ΑΝ ΒΑΙΜΕ ΔΡ Δ CΕΙΛΕ, ΔΣΥΡ
ΡΟ ΒΑΥΔΑΡ ΤΥΔΑC ΥΕ ΥΑΝΑΝΝ ΜΥΡ ΑΝ ΜΑΕ ΡΙΝ
ΔΡ ΞΑC ΤΑΟΒ ΥΟ ΛΟC ΛΕΙΝ ΞΑΝ ΦΙΟΡ ΟΥΙΝΝ ΞΥΡ
CΥΙΞΕΑΥΔΑΡ ΥΑ Μ-ΒΙΑΟΜΑΟΙΓΝΕ ΑΝ ΦΗΙΑΝΝ ΔΞ
CΥΡ ΛΕ CΕΙΛΕ ΝΑC Μ-ΒΥΔΟΡΑΥΔΑΟΙΡ ΡΙΝ ΕΙΜΙΟΝΝ
ΑΝ ΒΑΙΜΕ ΟΡΗΜΙΝΝ. ΔΣΥΡ ΙΡ Ι CΟΜΑΙΡΛΕ ΔΡ ΔΡ
CΙΝΝΕΑΥΔΑΡ ΤΥΔΑC ΥΕ ΥΑΝΑΝΝ ΙΜCΕΔCΤ ΤΑΡ
Δ Ν-ΔΙΡ, ΔΣΥΡ ΞΑΝ ΑΝ ΒΑΙΜΕ ΡΙΝ Ο΄ΙΜΙΡΤ ΛΙΝΝ.
ΙΡ Ε ΛΟΝ CΥΞΑΥΔΑΡ ΤΥΔΑC ΥΕ ΥΑΝΑΝΝ ΛΕΟ Δ
ΤΙΡ ΤΑΙΡΗΞΙΜΕ .Ι. CΠΟΔΑ CΟΡΗCΙΑ, ΔΣΥΡ ΥΒΛΑ
CΑΙΤΝΕ, ΔΣΥΡ CΑΟΡΑ CΥΒΑΡΕCΑ: ΔΣΥΡ ΔΞ
ΞΑΒΔΙΛ ΤΡΗΥCΑ CΕΥΟ Ο Β-ΦΙΑCΡΑC ΛΑΙΜ ΜΥΡ ΑΝ
ΜΥΔΙΟ ΥΟ CΥΙΤ CΑΟΡ ΥΟ ΝΑ CΑΟΡΑΙΒ ΥΑCΑ,
ΔΣΥΡ Ο΄ΡΑΡ CΑΟΡΕCΑΝΝ ΔΡ ΑΝ Ξ-CΑΟΡ ΡΙΝ, ΔΣΥΡ
ΑCΑΙΟ ΒΥΔΟΔ ΙΟΜΟΔ ΔΞ ΑΝ Ξ-CΑΟΡΕCΑΝΝ ΡΙΝ
ΔΣΥΡ ΔΞΑ CΑΟΡΑΙΒ; ΟΙΡ ΝΙ ΞΑΒΑΝΝ ΞΑΛΑΡ ΙΝΑ
ΕΑΡΛΑΙΝΤΕ ΔΟΝ ΟΥΙΜΕ ΥΑ Ν-ΙCΕΑΝΝ ΤΡΪ CΑΟΡΑ
ΥΙΟΒ, ΔΣΥΡ ΒΙΟΝΝ ΜΕΙΡΞΕ ΡΙΟΝΑ ΔΣΥΡ ΡΑΡΑΜ
ΡΕΙΝΗΙΟ ΙΟΝΝΤΑ; ΔΣΥΡ ΥΑ Μ-ΒΑΟ ΑΝ CΕΥΟ

βλιαύδαν τὰ η-δοιρ το μαδράτ δ η-δοιρ δ θεϊκ
 η-βλιαύδαν πρόδεο αν τέ το βλιαυρεαύ ιαο.”

55. “Μαρ το ευαλωδαρ τυατα θε Ὀδ-
 νανη ηα βυαύα ρη το θεϊκ δγ αν γ-αοη-
 τανη, ηο ευηεαυδαρ κόμηεο υατα ρέηη αιη
 .ι. αν Σεαρβάν λοκλανηακ, όγλακ τὰ μυητηη
 ρέηη, .ι. ρατακ εηάμηεαμηαρ, μόρηρηόηακ,
 ααιη-ρηακλακ, υεαργρηύηεακ, αοηρ-βυηθε, (το
 ελοηηη Χαηη εόλλαιγ ηηο ηαιο;) δγυρ ηη
 υεαργανη αιηη αιη, δγυρ ηη λοηρ-
 γεανη τεηηε έ, δγυρ ηη βάτανη υηγε έ
 ηε ηέηο δ ὀηαιουεακτα. ηη ρηηλ ακτ αση
 τ-ρηηλ αμηάηη δ γ-αεαρτ-λαρ δ ὀυηδ-ευοαιη,
 δγυρ ηγ ηηρηαμηαρ ηαρηαιηηη ρά αοηρ αν
 ρακταηγ ρηη, δγυρ ηη ρηηλ δ η-οάν το βάρ
 υ'ράγαιη ηό γο η-βυαιτεαρ τηη βυηηηθε υση
 ληηηγ-ρηεαρηηαηο ηαρηαιηηη ατα αηγε αιη. δ
 η-βάρηη αν εαοηεαηηηη ρηη το εοολανη ρέ ραν
 οηόε, δγυρ δγά βυη βησηη ρέ ραν λó τὰ
 αόμηεο; δγυρ, δ ελανηα ηηόηηηη, ηρ ιαο
 ρηη ηα ααοηα ηαρηηυρ ρησηη οηηυηδρε,” αι
 Οηρηη. “ακτ εεαηα ηη ρηηηηηα υηδ βαιη λeo
 αιη αση αοη, όηη το ηηγηη αν Σεαρβάν λοκ-
 λανηακ ρηη ράρακ το ηα τηηυαηδ αεοο ηα
 εηηαηόηη, γο ηακ λάμηανηη ρησηη ηα βηανηα
 εηησηηη ηεαλγ ηα βιαύακ το υευηαμη αηη αιη
 εαγλα αν υηολαμηηαιγ ρηη.”

Χηηό ηα αεοο ηηηηηηη.

TRANSLATION.

THE PURSUIT OF DIARMUID AND GRAINNE.

PART FIRST.

1. ON a certain day¹ that Fionn Mac Cumhail rose at early morn in Almhuin² the broad and great of Laighean, and sat upon the grass-green plain³ without, having neither servant nor attendant by him, there followed him two of his people : that is to say, Oisín⁴ the son of Fionn, and Diorrying the son of Dobhar O'Baoisgne. Oisín spoke, and what he said was : "What is the cause of this early rising⁵ of thine, O Fionn?" quoth he. "Not without cause have I made this early rising," said Fionn; "for I am without a wife without a mate since Maighneis the daughter of Garadh glundubh mac Moirne died; for he is not wont to have slumber nor sweet sleep who happens to be without a fitting wife, and that is the cause of my early rising O Oisín." "What

forceth thee to be thus?" said Oisin; "for there is not a wife nor a mate in the greenlanded island⁶ Erin upon whom thou mightest turn the light of thine eyes or of thy sight, whom we would not bring by fair means or by foul to thee." And then spoke Diorruing, and what he said was: "I myself could discover for thee a wife and a mate befitting thee." "Who is she?" said Fionn. "She is Grainne the daughter of Cormac the son of Art the son of Conn of the hundred battles," quoth Diorruing, "that is, the woman that is fairest of feature and form and speech of the women of the globe together." "By thy hand, O Diorruing," said Fionn, "there is strife and variance between Cormac and myself for a long time,⁷ and I think it not good nor seemly that he should give me a refusal of marriage; and I had rather that ye should both go to ask the marriage of his daughter for me of Cormac, for I could better bear a refusal of marriage to be given to you than to myself." "We will go there," said Oisin, "though there be no profit for us there, and let no man know of our journey until we come back again."

2. After that, those two warriors went their ways, and they took farewell of Fionn,⁸ and it

is not told how they fared⁹ until they reached Teamhair. The king of Erin chanced to be holding a gathering and a muster¹⁰ before them¹¹ upon the plain of Teamhair, and the chiefs and the great nobles of his people together with him; and a gentle welcome was made before Oisin and before Diorrying, and the gathering was then put off until another day; for he [i.e. the king] was certain that it was upon some pressing thing or matter that those two had come to him. Afterwards Oisin called the king of Erin to one side of the gathering, and told him that it was to ask of him the marriage of his daughter for Fionn Mac Cumhail that they themselves were then come. Cormac spoke, and what he said was: "There is not a son of a king or of a great prince, a hero or a battle-champion in Erin, to whom my daughter has not given refusal of marriage, and it is on me that all and every one lay the reproach of that; and I will not certify you any tidings until ye betake yourselves before my daughter, for it is better that ye get her own tidings [i.e. tidings from herself] than that ye be displeased with me."

3. After that they went their ways until they reached the dwelling¹² of the women, and

Cormac sat him upon the side of the couch and of the high bed by Grainne ; and he spoke, and what he said was : “ Here are, O Grainne,” quoth he, “ two of the people of Fionn Mac Cumhaill coming to ask thee as wife and as mate for him, and what answer wouldst thou give them ?”

Grainne answered, and what she said was : “ If he be a fitting son-in-law for thee, why should he not be a fitting husband and mate for me ?” Then they were satisfied ; and after that a feast and banquet was made for them in the Grianan with Grainne and the women, so that they became exhilarated and mirthful-sounding ; and Cormac made a tryste with them and with Fionn a fortnight from that night at Teamhair.

4. Thereafter Oisín and Diórruing arrived again at Almuin, where they found Fionn and the Fenians, and they told them their tidings from beginning to end. Now as everything wears away, so also did that space of time ; and then Fionn collected and assembled the seven battalions of the standing Fenians from every quarter¹³ where they were, and they came where Fionn was, in Almuin the great and broad of Leinster ; and on the last day of

that period of time they went forth in great bands, in troops, and in impetuous fierce impenetrable companies, and we are not told how they fared until they reached Teamhair. Cormac was before them upon the plain with the chiefs and the great nobles of the men of Erin about him, and they made a gentle welcome for Fionn and all the Fenians, and after that they went to the king's mirthful house [called] Miodhchuarta.¹⁴ The king of Erin sat down to enjoy drinking and pleasure, with his wife at his left shoulder, that is to say, Eitche, the daughter of Atan of Corcaigh, and Grainne at her shoulder, and Fionn Mac Cumhaill at the king's right hand; and Cairbre Liffeachair¹⁵ the son of Cormac sat at one side of the same royal house, and Oisín the son of Fionn at the other side, and each one of them sat according to his rank and to his patrimony from that down.

5. There sat there a druid and a skilful man of knowledge of the people of Fionn before Grainne the daughter of Cormac; that is, Daire duanach mac Morna;¹⁶ and it was not long before there arose gentle talking and mutual discourse between himself and Grainne. Then Daire duanach mac Morna arose and

stood before Grainne, and sang her the songs and the verses and the sweet poems of her fathers and of her ancestors; and then Grainne spoke and asked the druid, "What is the thing or matter wherefore Fionn is come to this place to-night?" "If thou knowest not that," said the druid, "it is no wonder that I know it not." "I desire to learn it of thee," said Grainne. "Well then," quoth the druid, "it is to ask thee as wife and as mate that Fionn is come to this place to-night." "It is a great marvel to me," said Grainne, "that it is not for Oisín that Fionn asks me, for it were fitter to give me such as he, than a man that is older than my father." "Say not that," said the druid, "for were Fionn to hear thee he himself would not have thee, neither would Oisín dare to take thee." "Tell me now," said Grainne, "who is that warrior at the right shoulder of Oisín the son of Fionn?" "Yonder," said the druid, "is Goll mac Morna, the active, the warlike." "Who is that warrior at the shoulder of Goll?" said Grainne. "Oscar the son of Oisín," said the druid. "Who is that graceful-legged man at the shoulder of Oscar?" said Grainne. "Caoilte mac Ronain," said the druid. "What haughty impetuous warrior is that yonder at the

shoulder of Caoilte?" said Grainne. "The son of Lughaidh of the mighty hand,¹⁷ and that man is sister's son to Fionn MacCumhail," said the druid. "Who is that freckled¹⁸ sweet-worded man, upon whom is the curling dusky-black¹⁹ hair, and [who has] the two red²⁰ ruddy²¹ cheeks, upon the left hand of Oisín the son of Fionn?" "That man is Diarmuid²² the grandson of Duibhne, the white-toothed, of the lightsome countenance; that is, the best lover of women and of maidens that is in the whole world." "Who is that at the shoulder of Diarmuid?" said Grainne. "Diorruing the son of Dobhar Damhadh O'Baoisgne, and that man is a druid and a skilful man of science," said Daire duanach.

6. "That is a goodly company," said Grainne; and she called her attendant handmaid to her, and told her to bring to her the jewelled-golden chased goblet which was in the Grianan after her.²³ The handmaid brought the goblet, and Grainne filled the goblet forthwith, (and there used to go into it [be contained in it] the drink of nine times nine men). Grainne said, "Take the goblet to Fionn first, and bid him drink a draught out of it, and disclose to him that it is I that sent it to him."

The handmaid took the goblet to Fionn, and told him everything that Grainne had bidden her say to him. Fionn took up the goblet, and no sooner had he drunk a draught out of it than there fell upon him a stupor of sleep and of deep slumber. Cormac took the draught and the same sleep fell upon him, and Eitche, the wife of Cormac, took the goblet and drank a draught out of it, and the same sleep fell upon her as upon all the others. Then Grainne called the attendant handmaid to her, and said to her: "Take this goblet to Cairbre Lifechair and tell him to drink a draught out of it, and give the goblet to those sons of kings²⁴ by him." The handmaid took the goblet to Cairbre, and he was not well able to give it to him that was next to him, before a stupor of sleep and of deep slumber fell upon him too, and each one that took the goblet, one after another, they fell into a stupor of sleep and of deep slumber.

7. When Grainne found the others thus in a state of drunkenness and of trance, she rose fairly and softly from the seat on which she was, and spoke to Oisin, and what she said was: "I marvel at Fionn Mac Cumhaill that he should ask such a wife as I, for it were

fitter for him to give me my own equal to marry than a man older than my father." "Say not that, O Grainne," quoth Oisín, "for if Fionn were to hear thee he would not have thee, neither would I dare to take thee." "Wilt thou receive courtship from me, O Oisín?" said Grainne. "I will not," said Oisín, "for whatsoever woman is betrothed to Fionn I would not meddle with her." Then Grainne turned her face to Diarmuid O'Duibhne, and what she said to him was: "Wilt thou receive courtship from me, O son of O'Duibhne, since Oisín receives it not from me?" "I will not," said Diarmuid, "for whatever woman is betrothed to Oisín I may not take her, even were she not betrothed to Fionn." "Then," said Grainne, "I put thee under bonds of danger and of destruction, O Diarmuid, that is, under the bonds of Dromdraoidheachta, if thou take me not with thee out of this household to-night, ere Fionn and the king of Erin arise out of that sleep?"²⁵

8. "Evil bonds are those under which thou hast laid me, O woman," said Diarmuid; "and wherefore hast thou laid those bonds upon me before all the sons of kings and of high princes in the king's mirthful house [called]

Míodchúairt to-night, seeing that there is not of all those one less worthy to be loved by a woman than myself?" "By thy hand, O son of O'Duibhne, it is not without cause that I have laid those bonds on thee, as I will tell thee now.

9. "Of a day when the king of Erin was presiding over a gathering and a muster on the plain of Teamhair, Fionn, and the seven battalions of the standing Fenians, chanced to be there that day; and there arose a great goaling match²⁶ between Cairbre Liffeachair the son of Cormac, and the son of Lughaidh, and the men of Breaghmhagh,²⁷ and of Cearna,²⁸ and the stout pillars²⁹ of Teamhair arose on the side of Cairbre, and the Fenians of Erin on the side of the son of Lughaidh; and there were none sitting in the gathering that day but the king, and Fionn, and thyself, O Diarmuid. It happened that the game was going against the son of Lughaidh, and thou didst rise and stand, and tookest his caman from the next man to thee, and didst throw him to the ground and to the earth, and thou wentest into the game, and didst win the goal three times upon Cairbre and upon the warriors of Teamhair. I was that time in my

Grianan of the clear view, of the blue windows of glass, gazing upon thee ; and I turned the light of mine eyes and of my sight upon thee that day, and I never gave that love to any other from that time to this, and will not for ever."

10. "It is a wonder that thou shouldst give me that love instead of Fionn," said Diarmuid, "seeing that there is not in Erin a man that is fonder of a woman than he ; and knowest thou, O Grainne, on the night that Fionn is in Teamhair that he it is that has the keys of Teamhair, and that so we cannot leave the town ?" "There is a wicket-gate³⁰ to my Grianan," said Grainne, "and we will pass out through it." "It is a prohibited thing¹ for me to pass through any wicket-gate whatsoever," said Diarmuid. "Howbeit, I hear," said Grainne, "that every warrior and battle-champion can pass by the shafts of his javelins and by the staves of his spears, in or out over the rampart of every fort and of every town, and I will pass out by the wicket-gate, and do thou follow me so."

11. Grainne went her way out, and Diarmuid spoke to his people, and what he said was : "O Oisín, son of Fionn, what shall I do

with these bonds that have been laid on me?" "Thou art not guilty of the bonds which have been laid upon thee," said Oisín, "and I tell thee to follow Grainne, and keep thyself well against the wiles of Fionn." "O Oscar, son of Oisín, what is good for me to do as to those bonds which have been laid upon me?" "I tell thee to follow Grainne," said Oscar, "for he is a sorry wretch that fails to keep his bonds." "What counsel dost thou give me, O Caoilte?" said Diarmuid. "I say," said Caoilte, "that I have a fitting wife, and yet I had rather than the wealth of the world that it had been to me that Grainne gave that love." "What counsel givest thou me, O Di-
 orruing?" "I tell thee to follow Grainne, albeit thy death will come of it, and I grieve for it." "Is that the counsel of you all to me?" said Diarmuid. "It is," said Oisín, and said all the others together.

12. After that Diarmuid arose and stood, and stretched forth his active warrior hand over his broad weapons, and took leave and farewell of Oisín and of the chiefs of the Fenians; and not bigger is a smooth-crimson whortleberry than was each tear that Diarmuid shed from his eyes at parting from his people.

Diarmuid went to the top of the fort, and put the shafts of his two javelins under him, and rose with an airy, very light, exceeding high, bird-like leap, until he attained the breadth of his two soles of the beautiful grass-green earth on the plain without, and Grainne met him. Then Diarmuid spoke, and what he said was: "I trow, O Grainne, that this is an evil course upon which thou art come; for it were better for thee have Fionn Mac Cumhail for lover than myself, seeing that I know not what nook or corner, or remote part of Erin I can take thee to now, and return again to the town, and Fionn will never learn what thou hast done." "It is certain that I will not go back," said Grainne, "and that I will not part from thee until death part me from thee. "Then go forward, O Grainne," said Diarmuid.

13. Diarmuid and Grainne went their ways after that, and they had not gone beyond a mile out from the town when Grainne said "I indeed am weary, O son of O'Duibhne." "It is a good time to weary, O Grainne," said Diarmuid, "and return now to thine own household again, for I plight the word of a true warrior that I will never carry thee, nor

any other woman, to all eternity." "So needst thou not do," said Grainne, "for my father's horses are in a fenced meadow by themselves, and they have chariots; and return thou to them, and yoke two horses of them to a chariot, and I will wait for thee on this spot till thou overtake me again." Diarmuid returned back to the horses, and he yoked two horses of them to a chariot, and it is not told how they fared until they reached Beul atha luain.³²

14. And Diarmuid spoke to Grainne, and said: "It is all the easier for Fionn to follow our track, O Grainne, that we have the horses." "Then," said Grainne, "leave the horses upon this spot, and I will journey on foot by thee henceforth." Diarmuid got down at the edge of the ford, and took a horse with him over across the ford, and [thus] left [one of] them upon each side of the stream, and he and Grainne went a mile with the stream westward, and took land at the side of the province of Connaught. It is not told how they fared until they arrived at Doire dha both, in the midst of Clan Riocaird³³; and Diarmuid cut down the grove around him, and made to it seven doors of wattles, and he settled a



bed of soft rushes and of the tops of the birch under Grainne in the very midst of that wood.

15. As for Fionn Mac Cumhail, I will tell [his] tidings clearly. All that were in Teamhair rose out at early morn on the morrow, and they found Diarmuid and Grainne wanting from among them, and a burning of jealousy and a weakness [i.e., from rage] seized upon Fionn. He found his trackers before him on the plain, that is the Clanna Neamhuin, and he bade them follow Diarmuid and Grainne. Then they carried the track as far as Beul atha luain, and Fionn and the Fenians of Erin followed them; howbeit they could not carry the track over across the ford, so that Fionn pledged his word that if they followed not the track out speedily, he would hang them on either side of the ford.

16. Then the Clanna Neamhuin went up against the stream, and found a horse on either side of the stream; and they went a mile with the stream westward, and found the track taking the land by the side of the province of Connaught, and Fionn and the Fenians of Erin followed them. Then spoke Fionn, and what he said was: "Well, I wot

where Diarmuid and Grainne shall be found now, that is in Doire dha bhoth." Oisin, and Oscar, and Caoilte, and Diorrying, the son of Dobhar Damhadh O'Baoisgne, were listening to Fionn speaking those words, and Oisin spoke, and what he said was: "We are in danger lest Diarmuid and Grainne be yonder, and we must needs send him some warning; and look where Bran is, that is the hound of Fionn Mac Cumhail, that we may send him to him, for Fionn himself is not dearer to him than Diarmuid; and, O Oscar, tell him to go with a warning to Diarmuid, who is in Doire dha bhoth;" and Oscar told that to Bran. Bran understood that with knowledge and wisdom, and went back to the hinder part of the host where Fionn might not see him, and followed Diarmuid and Grainne by their track until he reached Doire dha bhoth, and thrust his head into Diarmuid's bosom and he asleep.

17. Then Diarmuid sprang out of his sleep, and awoke Grainne also, and said to her: "There is Bran, that is the hound of Fionn Mac Cumhail, coming with a warning to us before Fionn himself." "Take that warning," said Grainne, "and fly." "I will not take it," said Diarmuid, "for I would not that

Fionn caught me at any [other] time rather than now, since I may not escape from him." Grainne having heard that, dread and great fear seized her, and Bran departed from them. Then Oisín, the son of Fionn, spoke and said : " We are in danger lest Bran have not gotten opportunity nor solitude to go to Diarmuid, and we must needs give him some other warning ; and look where Fearghoir is, the henchman of Caoilte." " He is with me," said Caoilte. Now that Fearghoir was so,³³ [that] every shout he gave used to be heard in the three nearest cantreds to him. Then they made him give three shouts, in order that Diarmuid might hear him. Diarmuid heard Fearghoir, and awoke Grainne out of her sleep, and what he said was : " I hear the henchman of Caoilte Mac Ronain, and it is by Caoilte he is, and it is by Fionn that Caoilte is, and this is a warning they are sending me before Fionn." " Take that warning," said Grainne. " I will not," said Diarmuid, " for we shall not leave this wood until Fionn and the Fenians of Erin overtake us : " and fear and great dread seized Grainne when she heard that.

18. As for Fionn, I will tell [his] tidings clearly. He departed not from the tracking

until he reached Doire dha bhoth, and he sent the tribe of Eamhuin³⁴ in to search out the wood, and they saw Diarmuid and a woman by him. They returned back again where were Fionn and the Fenians of Erin, and Fionn asked of them whether Diarmuid or Grainne were in the wood. "Diarmuid is there," they said, "and there is some woman by him [who she is we know not], for we know Diarmuid's track, and we know not the track of Grainne." "Foul fall the friends of Diarmuid O'Duibhne for his sake," said Fionn, "and he shall not leave the wood until he shall give me satisfaction for every thing he has done to me."

19. "It is a great token of jealousy in thee, O Fionn," said Oisín, "to think that Diarmuid would stay upon the plain of Maenmhagh,³⁵ seeing that there is no stronghold but Doire dha bhoth, and thou too awaiting him." "That shall profit you nothing, O Oisín," said Fionn, "and well I knew the three shouts that Caoilte's servant gave, that it was ye that sent them as a warning to Diarmuid; and that it was ye that sent my own hound, that is, Bran, with another warning to him, but it shall profit you nothing to have sent him any of those

warnings; for he shall not leave Doire dha bhoth until he give me eric for every thing that he hath done to me, and for every slight that he hath put on me." "Great foolishness it is for thee, O Fionn," said Oscar the son of Oisin, "to suppose that Diarmuid would stay in the midst of this plain, and thou waiting to take his head from him." "What [who] else cut the wood thus, and made a close warm enclosure thereof, with seven tight slender-narrow doors to it? And with which of us, O Diarmuid, is the truth, with myself or with Oscar?" quoth Fionn. "Thou didst never err in thy good judgment, O Fionn," said Diarmuid, "and I indeed and Grainne are here." Then Fionn bade the Fenians of Erin come round Diarmuid and take him for himself [i.e., reserve him for Fionn]. Thereupon Diarmuid rose up and stood, and gave Grainne three kisses in presence of Fionn and of the Fenians, so that a burning of jealousy and a weakness seized Fionn upon seeing that, and he said that Diarmuid should give his head for those kisses.

20. As for Aonghus an bhrogha,³⁶ that is, the tutor in learning of Diarmuid O'Duibhne, it was shown to him in the Brugh upon the

Boinn³⁷ the extremity in which his foster-son, that is, Diarmuid, then was ; and he proceeded accompanying the pure-cold wind, and he halted not till he reached Doire dha bhoth.³⁸ Then he went unknown to Fionn or to the Fenians of Erin to the place wherein were Diarmuid and Grainne, and he greeted Diarmuid, and what he said was : "What is this thing that thou hast done, O son of O'Duibhne?" "This it is," said Diarmuid : "the daughter of the king of Erin has fled privily with me from her father and from Fionn, and it is not of my will that she has come with me." "Then let one of you come under either border of my mantle," said Aonghus, "and I will take you out of the place where ye are without knowledge, without perception of Fionn or the Fenians of Erin." "Take thou Grainne with thee," said Diarmuid, "but as for me, I will never go with thee ; howbeit, if I be alive presently I will follow thee, and if I be not do thou send Grainne to her father, and let him do her evil or good [treat her well or ill]."

21. After that Aonghus put Grainne under the border of his mantle, and went his ways without knowledge of Fionn or of the Fenians

of Erin, and no tale is told of them until they reached Ros da shoileach, which is called Lúimneach³⁹ now.

22. Touching Diarmuid, after that Aonghus and Grainne had departed from him, he rose as a straight pillar and stood upright, and girded his arms and his armour and his various sharp weapons about him. After that he drew near to a door of the seven wattled doors that there were to the enclosure, and asked who was at it. "No foe to thee is any man who is at it," said they [who were without], "for here are Oisín the son of Fionn, and Oscar the son of Oisín, and the chieftains of the Clanna Baoisgne together with us; and come out to us, and none will dare to do thee harm, hurt, or damage." "I will not go to you," said Diarmuid, "until I see at which door Fionn himself is." He drew near to another wattled door, and asked who was at it. "Caoilte the son of Crannachar Mac Ronain, and the Clanna Ronain together with him; and come out to us and we will give ourselves [fight and die] for thy sake." "I will not go to you," said Diarmuid, "for I will not cause Fionn to be angry with you for well-doing to myself." He drew near to another wattled door, and

asked who was at it. "Here are Conan the son of Fionn of Liathluachra,⁴⁰ and the Clanna Morna together with him ; and we are enemies to Fionn, and thou art far dearer to us than he, and for that reason come out to us, and none will dare meddle with thee." "Surely I will not go," said Diarmuid, "for Fionn had rather [that] the death of every man of you [should come to pass], than that I should be let out." He drew near to another wattled door, and asked who was there. "A friend and a dear comrade of thine is here, that is, Fionn the son of Cuadhan mac Murchadha, the royal chief of the Fenians of Mumba⁴¹, and the Momonian Fenians together with him ; and we are of one land and one country with thee, O Diarmuid, and we will give our bodies and our lives for thee and for thy sake." "I will not go out to you," said Diarmuid, "for I will not cause Fionn to be displeased with you for well-doing to myself." He drew near to another wattled door and asked who was at it. "It is Fionn the son of Glor, the royal chief of the Fenians of Ulladh,⁴² and the Ultonian Fenians along with him ; and come out to us, and none will dare cut or wound thee." "I will not go out to you," said Diarmuid, "for thou art a

friend to me, and thy father ; and I would not that ye should bear the enmity of Fionn for my sake." He drew near to another wattled door and asked who was at it " No friend to thee is any that is here," said they, " for here are Aodh beag⁴³ of Eamhuin, and Aodh fada⁴⁴ of Eamhuin, and Caol crodha⁴⁵ of Eamhuin, and Goineach⁴⁶ of Eamhuin, and Gothan gilmheurach⁴⁷ of Eamhuin, and Aoife the daughter of Gothan gilmheurach of Eamhuin, and Cua-dan Iorgaire⁴⁸ of Eamhuin ; and we bear thee no love, and if thou wouldst come out to us we would wound thee till thou shouldst be like a *gallan*,⁴⁹ without respite." " Evil the company that is there," said Diarmuid, " O ye of the lie, and of the tracking, and of the one brogue ;⁵⁰ and it is not the fear of your hand that is upon me, but from enmity to you I will not go out to you." He drew near to another wattled door, and asked who was at it. " Here are Fionn the son of Cumhall, the son of Art, the son of Treunmhor O'Baoisgne, and four hundred hirelings⁵¹ with him ; and we bear thee no love, and if thou wouldst come out to us we would cleave thy bones asunder."⁵² " I pledge my word," said Diarmuid, " that the door at which thou art, O Fionn, is the first [i.e. the

very] door by which I will pass of [all] the doors." Having heard that, Fionn charged his battalions on pain of their death and of their instant destruction not to let Diarmuid pass them without their knowledge. Diarmuid having heard that arose with an airy, high, exceeding light bound, by the shafts of his javelins and by the staves of his spears, and went a great way out beyond Fionn and beyond his people without their knowledge or perception. He looked back upon them and proclaimed to them that he had passed them, and slung his shield upon the broad arched expanse⁵³ of his back, and so went straight westward; and he was not long in going out of sight of Fionn and of the Fenians. Then when he saw that they followed him not, he returned back where he had seen Aonghus and Grainne departing out of the wood, and he followed them by their track, holding a straight course, until he reached Ros da shi-leach.

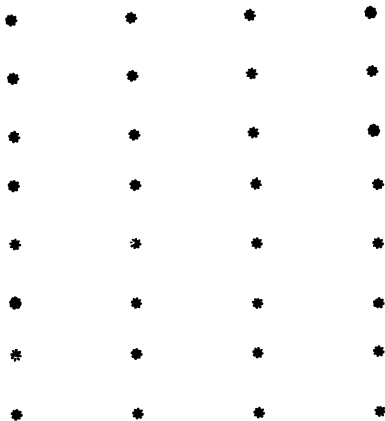
23. He found Aonghus and Grainne there in a warm well-lighted hut,⁵⁴ and a great wide flaming fire kindled before them, with half a wild boar upon spits. Diarmuid greeted them, and the very life of Grainne all but fled out

through her mouth with joy at meeting Diarmuid. Diarmuid told them his tidings from beginning to end ; and they ate their meal that night, and Dairmuid and Grainne went to sleep together until the day came with its full light on the morrow. Aonghus arose early, and what he said to Diarmuid was : " I will now depart, O son of O'Duibhne, and this counsel I leave thee ; not to go into a tree, having [but] one trunk, in flying before Fionn ; and not to go into a cave of the earth to which there shall be but the one door ; and not to go into an island of the sea to which there shall be but one way [channel] leading ; and in whatever place thou shalt cook thy meal, there eat it not ; and in whatever place thou shalt eat, there lie not ; and in whatever place thou shalt lie, there rise not on the morrow."⁵⁵ He took leave and farewell of them, and went his ways after that. Then Diarmuid and Grainne journeyed with the Siona,⁵⁶ on the right hand westward until they reached Garbh-abha na bh-Fiann,⁵⁷ which is called Leamhan now ; and Diarmuid killed a salmon on the banks of the Leamhan, and put it on a spit to broil. Then he himself and Grainne went over across the stream to eat it. as Aonghus had told them

and they went thence westward to sleep. Diarmuid and Grainne rose early on the morrow, and journeyed straight westward until they reached the marshy moor of Finnliath,⁵⁸ and they met a youth upon the moor, and the feature and form of that youth was good, but he had not fitting arms or armour. Then Diarmuid greeted that youth, and asked tidings of him. "I am a young warrior, seeking a lord," quoth he, "and Muadhan is my name." "What wilt thou do for me, O youth?" said Diarmuid. "I will do thee service by day, and I will watch thee by night," said Muadhan. "I tell thee to retain that youth," said Grainne, "for thou canst not always remain without people [followers]." Then they made bonds of compact and agreement one with the other, and journeyed forth westward until they reached the Carrthach;⁵⁹ and when they had reached the stream, Muadhan asked Diarmuid and Grainne to go upon his back so that he might bear them across over the stream. "That were a great burden for thee," said Grainne. Then he [nevertheless] put Diarmuid and Grainne upon his back and bore them over across the stream. They journeyed forth westward until they reached the Beith,⁶⁰ and

when they had reached the stream Muadhan did likewise with them, and they went into a cave of the earth at the side of Currach cinn adhmuid,⁶¹ over Tonn Toime ;⁶² and Muadhan dressed a bed of soft rushes and of birch-tops under [for] Diarmuid and Grainne in the further part of that cave. He himself went into the next wood to him, and plucked in it a straight long rod of a quicken-tree ; and he put a hair and a hook upon the rod, and put a holly berry upon the hook, and went [and stood] over the stream, and took a fish that cast. He put up the second berry, and killed the second fish ; and he put up the third berry, and killed the third fish. He [then] put the hook and the hair under his girdle, and the rod into the earth, and took his three fish with him where Diarmuid and Grainne were, and put the fish upon spits. When it was broiled Muadhan said : "I give the dividing of this fish to thee, Diarmuid." "I had rather that thou shouldst divide it thyself," said Diarmuid. "Then," said Muadhan, "I give the dividing of this fish to thee, O Grainne." "It suffices me that thou divide it," said Grainne. "Now, hadst thou divided the fish, O Diarmuid," said Muadhan, "thou wouldst have given the largest share to Grainne ; and had it been Grainne that divided it,

It is to thee she would have given the largest share; and since it is I that am dividing it, have thou the largest fish, O Diarmuid, and let Grainne have the second largest fish, and let me have the smallest fish."



24. Diarmuid arose early, and caused Grainne to sit up; and told her to keep watch for Muadhan, and that he himself would go to walk the country around. Diarmuid went his ways, and went upon the height of the next hill to him, and he stood gazing upon the four quarters around him; that is, eastward and westward, southward and northward. He had not been a long time there before he saw a

great swift fleet, and a fearful company of ships, coming towards the land straight from the west; and the course that the people of the fleet took in coming to land was to the foot of the hill upon which was Diarmuid. Nine times nine of the chieftains of that fleet came ashore, and Diarmuid went to ask tidings of them; and he greeted them and enquired of them news, of what land or what country they were.

25. "We are the three royal chiefs of Muir n-Iocht,"⁶³ said they, "and Fionn MacCumhaill it is that hath sent for us to seek us, [because] a forest marauder,⁶⁴ and a rebellious enemy⁶⁵ of his that he has outlawed,⁶⁶ who is called Diarmuid O'Duibhne; and to curb him are we now come. Also we have three venomous hounds, and we will loose them upon his track, and it will be but a short time before we get tidings of him; fire burns them not, water drowns them not, and weapons do not wound them,⁶⁷ and we ourselves number twenty hundreds of stout stalwart⁶⁸ men, and each man of us is a match for a hundred men. Moreover, tell us who thou thyself art, or hast thou any word of the tidings of the son of O'Duibhne?" "I saw him yesterday," said Diarmuid, "and

I myself am but a warrior who am walking the world by the strength of my hand and the temper of my sword; and I vow that ye will have to deal with no ordinary man if Diarmuid meets you." "Well, no one has been found [yet]," quoth they. "What are ye called yourselves?" said Diarmuid. "Dubh-chosach, Fionn-chosach, and Treun-chosach⁶⁹ are our names," said they.

26. "Is there wine in your ships?" quoth Diarmuid. "There is," they said. "If ye were pleased to bring out a tun of wine," said Diarmuid, "I would do a trick for you." Certain men were sent to seek the tun, and when it was come Diarmuid raised it between his two arms and drank a draught out of it, and the others drank the other part of it. After that Diarmuid lifted the tun and took it to the top of the hill, and he himself mounted upon it, and caused it to descend the steep of the hill until it reached the lower part of it, and he took the tun up against the hill again, and he did that trick three times in presence of the strangers, and remained himself upon the tun as it both came and went. They said that he was one that had never seen a good trick, seeing that he called that a trick; and with

that there went a man of them upon the tun. Diarmuid gave the tun a stroke of his foot, and he [i.e. the stranger] fell to the ground before ever the tun began to roll ; and the tun rolled over that young warrior, so that it caused his bowels and his entrails to come out about his feet.⁷⁰ Thereupon Diarmuid followed the tun and brought it up again, and the second man of them mounted upon it. When Diarmuid saw that, he gave it a stroke of his foot, and the first man had not been more speedily slain than was the second man of them. Diarmuid urged the tun up again, and the third man mounted upon it ; and he too was slain like the others. Howbeit there were slain fifty of their people by Diarmuid's trick that day, and as many as were not slain of them went to their ships that night. Diarmuid went to his own people, and Muadhan put his hair and his hook upon his rod, and three salmon were killed by him. He stuck the rod into the ground, and the hair under his girdle, and takes the fish to Diarmuid and Grainne, so that they ate their meal that night ; and Muadhan dressed a bed under Diarmuid and under Grainne in the further part of the cave, and went himself to the door of the cave to

keep watch and ward for them until the clear bright day arose on the morrow.

27. Diarmuid arose at early day and beaming dawn on the morrow, and roused Grainne, and told her to watch for Muadhan. He went himself to the top of the same hill, and he had not been there long before the three chiefs came towards him, and he enquired of them whether they would practise any more feats. They said that they had rather find tidings of the son of O'Duibhne than that. "I have seen"⁷¹ a man who saw him to day," said Diarmuid; and thereupon Diarmuid put from him his weapons and his armour upon the hill, [every thing] but the shirt that was next his skin, and he stuck the Crann buidhe of Mananan⁷² upright⁷³ with its point uppermost. Then Diarmuid rose with a light, bird-like bound, so that he descended from above upon the javelin, and came down fairly and cunningly off it, having neither wound nor cut upon him.

28. A young warrior of the people of the green Fenians⁷⁴ said, "Thou art one that hast never seen a good feat since thou wouldst call that a feat;" and with that he put his weapons and his armour from him, and he rose in like manner lightly over the javelin, and descended

upon it full heavily and helplessly, so that the point of the javelin went up through his heart and he fell right down to the earth. Diarmuid drew the javelin and placed it standing the second time; and the second man of them arose to do the feat, and he too was slain like the others. Howbeit, fifty of the people of the green Fenians fell by Diarmuid's feat on that day; and they bade him draw his javelin, [saying] that he should slay no more of their people with that feat, and they went to their ships.

29. And Diarmuid went to Muadhan and Grainne, and Muadhan brought them the fish of that night, so Diarmuid and Grainne slept by each other that night, and Muadhan kept watch and ward for them until morning.

30. Diarmuid rose on the morrow, and took with him to the aforesaid hill two forked poles out of the next wood, and placed them upright; and the Moralltach,⁷⁵ that is the sword of Aonghus an Bhrogha, between the two forked poles upon its edge. Then he himself rose exceeding lightly over it, and thrice measured the sword by paces from the hilt to its point, and he came down and asked if there was a man of them to do that feat. "That is

a bad question," said a man of them, "for there never was done in Erin any feat which some one of us would not do." He then rose and went over the sword, and as he was descending from above it happened to him that one of his legs came at either side of the sword, so that there were made of him two halves to the crown of his head. Then the second man rose, and as he descended from above he chanced to fall crossways upon the sword, so that there were two portions made of him. Howbeit there had not fallen more of the people of the green Fenians of Muir n-locht on the two days before that, than there fell upon that day. Then they told him to take up his sword, [saying] that already too many of their people had fallen by him; and they asked him whether he had gotten any word of the tidings of the son of O'Duibhne. "I have seen him that saw him to-day," said Diarmuid, "and I will go to seek tidings to-night."

31. Diarmuid went where were Grainne and Muadhan, and Muadhan killed three fish for them that night; so they ate their meal, and Diarmuid and Grainne went to sleep in the hinder part of the cave, and Muadhan kept watch and ward for them.

32. Diarmuid rose at early dawn of the morning, and girt about him his suit of battle and of conflict; under which, through which, or over which; it was not possible to wound him; and he took the Moralltach, that is the sword of Aonghus an Bhrogha, at his left side which [sword] left no stroke nor blow unfinished⁷⁶ at the first trial. He took likewise his two thick-shafted javelins of battle, that is, the Ga buidhe, and the Ga dearg,⁷⁷ from which none recovered, or man or woman, that had ever been wounded by them. After that Diarmuid roused Grainne, and bade her keep watch and ward for Muadhan, [saying] that he himself would go to view the four quarters around him. When Grainne beheld Diarmuid with bravery and daring [clothed] in his suit of anger and of battle, fear and great dread seized her, for she knew that it was for a combat and an encounter that he was so equipped; and she enquired of him what he would do. ["Thou seest me thus] for fear lest my foes should meet me." That soothed Grainne, and then Diarmuid went in that array to meet the green Fenians.

33. They came to land forthwith, and enquired of him tidings of the son of O'Duibhne.

“I saw him long ago,” said Diarmuid. “Then shew us where he is,” said they, “That we may take his head before Fionn Mac Cumhaill.” “I should be keeping him but ill,” said Diarmuid, “an I did as ye say; for the body and life of Diarmuid are under the protection of my prowess and of my valour, and therefore, I will do him no treachery.” “Is that true?” said they. “It is true, indeed,” said Diarmuid. “Then shalt thou thyself quit this spot,” said they, “and we will take thy head before Fionn, since thou art a foe to him.” “I should doubtless be bound,” said Diarmuid, “when I would let my head [go] with you;” and as he thus spoke, he drew the Moralltach from its sheath, and dealt a furious stroke of destruction at the head of him that was next to him, so that he made two portions of it. Then he drew near to the host of the green Fenians and began to slaughter and to discomfort them heroically and with swift valour, so that he rushed under them, through them, and over them, as a hawk would go through small birds, or a wolf through a large flock of small sheep; even thus it was that Diarmuid hewed cross-ways the glittering very beautiful mail of the men of Lochlann, so that there went not from

that spot a man to tell tidings or to boast of great deeds, without having the grievousness of death and the final end of life executed upon him,⁷⁸ but the three green chiefs and a small number of their people that fled to their ship.

34. Diarmuid returned back having no cut nor wound, and went his ways till he reached Muadhan and Grainne. They gave him welcome, and Grainne asked him whether he had gotten any word of the tidings of Fionn Mac Cumhaill and of the Fenians of Eire. He said that he had not, and they ate their food and their meat that night.

35. Diarmaid rose at early day and beaming dawn on the morrow, and halted not until he had reached the aforesaid hill, and having gotten there he struck his shield mightily and soundingly, so that he caused the shore to tremble with the noise [i. e. reverberate] around him. Then said Dubh-chosach that he would himself go to fight with Diarmuid and straightways went ashore. Then he and Diarmuid rushed upon one another like wrestlers, like men, making mighty efforts, ferocious, straining their arms and their swollen sinews, as it were two savage oxen, or two frenzied bulls, or two raging lions, or two fearless

hawks on the edge of a cliff. And this is the form and fashion of the hot sore inseparable strife that took place betwixt them.

36. They both throw their weapons out of their hands, and run against and to encounter each other, and lock their knotty hands across one another's graceful backs. Then each gave the other a violent mighty twist; but Diarmuid hove Dubh-chosach upon his shoulder, and hurled his body to the earth, and bound him firm and fast upon the spot. Afterwards came Fionn-chosach and Treun-chosach to combat with him, one after the other; and he bound them with the same binding, and said that he would take their heads from them were it not that he had rather leave them in those bonds for an increase to their torments: "for none can loosen you," quoth he, and he left them there weary and in heavy grief.

37. As for him, he went to look for Muadhan and for Grainne; and they ate their meal and their meat that night, and Diarmuid and Grainne went to sleep, and Muadhan kept watch and ward for them until morning.

38. Diarmuid rose and told Grainne that their enemies were near them; and he told

her the tale of the strangers from beginning to end, how three fifties of their people had fallen three days one after the other by his feats, and how fifteen hundred of their host had fallen on the fourth day by the fury of his hand,⁷⁹ and how he had bound the three green chiefs on the fifth day; "and they have three deadly hounds by a chain to do me evil," quoth he, "and no weapon wounds them." "Hast thou taken their heads from those three chiefs?" said Grainne. "I have not," said Diarmuid, "for I had rather give them long torment than short; for it is not in the power of any warrior or hero in Erin to loose the binding with which they are bound, but only four; that is Oisín the son of Fionn, and Oscar the son of Oisín, and Lughaidh of the mighty hand, and Conan Mac Morn; and I ween that none of those four will loose them. Nevertheless, Fionn will shortly get tidings of them, and that will sting his heart in his bosom; and we must depart out of this cave lest Fionn and the deadly hounds overtake us."

39. After this the company came forth out of the cave, and went their ways westward until they reached the moor of Finnliath. Grainne began to weary then, and Muadhan took her

upon his back until they reached the great Sliabh Luachra.⁸⁰ Then Diarmuid sat him down on the brink of the stream which wound through the heart of the mountain; and Grainne was washing her hands, and she asked Diarmuid for his skene⁸¹ to cut her nails.

40. As for the strangers, as many of them as were alive, they came upon the hill where the three chiefs were bound and thought to loose them right speedily, but those bonds where so [that] they [only] drew the tighter upon them.

41. They had not been long thus before they saw the female messenger⁸² of Fionn Mac Cumhaill coming with the speed of a swallow or weasel, or like a blast of a sharp, pure-swifted wind, over the top of every high hill and bare mountain towards them; and she enquired of them who it was that had made that great, fearful, destroying slaughter of them. "Who art thou that askest?" said they. "I am the female messenger of Fionn Mac Cumhaill," said she; "and Deirdre an Duibh-shleibhe⁸³ is my name, and it is to look for you that Fionn has sent me." "Well then we know not who he was," said they, "but we will inform thee of his appearance; that

is [he was] a warrior having curling, dusky-black hair, and two red ruddy cheeks, and he it is that hath made this great slaughter of us: and we are yet more sorely grieved that our three chiefs are bound and that we cannot loose them; he was likewise three days one after the other fighting with us." "Which way went that man from you?" said Deirdre. "He parted from us late last night," said they, "[therefore we cannot tell]." "I swear," said Deirdre, "that it was Diarmuid O'Duibhne himself that was there, and do ye bring your hounds with you and loose them on his track, and I will send Fionn and the Fenians of Erin to you."

42. Then they brought their hounds with them out of their ship, and loosed them upon the track of Diarmuid; but they left the druid⁸⁴ attending upon the three chiefs that were bound. As for them, they followed the hounds upon the track of Diarmuid until they reached the door of the cave, and they went into the hinder part of the cave, and found the bed of Diarmuid and Grainne there. Afterwards they went their ways towards the west till they reached the Carrthach, and thence to the moor of Finnliath, and to Garbh-abha na bh-

Fiann, which is called Leamhan now, and to the fair plain of Concon, and to the vast and high Sliabh Luachra.

43. Howbeit, Diarmuid perceived them not [coming] after him in that pursuit until he beheld the banners of soft silk, and the threatening standards, and three mighty warriors in the fore front of the hosts, full fierce, and bold, and dauntless, having their three deadly hounds by three chains in their hands. When Diarmuid marked them [coming] towards him in that guise, he became filled with hatred and great abhorrence of them. And there was a green well-dyed mantle upon him that was in the fore front of the company, and he was out far beyond the others: then Grainne reached the skene to Diarmuid, and Diarmuid thrust it upon his thigh, and said: "I trow thou bearest the youth of the green mantle no love, Grainne?" "Truly I do not," quoth Grainne, "and I would I never to this day had borne love to any." Diarmuid drew his skene, and thrust it into its sheath⁸⁵ and went his ways after that, and then Muadhan put Grainne upon his back and bore her a mile's length of the mountain.

44. It was not long before a hound of the

three deadly hounds was loosed after Diarmuid, and Muadhan told him to follow Grainne, [saying] that he would ward off the hound from him. Then Muadhan went back and took a hound's whelp from beneath his girdle,⁸⁶ and set him upon his palm. Howbeit when he [the whelp] saw the hound [rushing] towards him, having his jaws and throat open, he rose from Muadhan's palm and sprang into the gullet of the hound, so that he reached the heart and rent it out through his side ; but he sprang back again upon Muadhan's palm, leaving the hound dead after him.

45. Muadhan departed after Diarmuid and Grainne, and took up Grainne again, and bore her another mile's length of the mountain. Then was loosed the other hound after them, and Diarmuid spoke to Muadhan, and what he said was : " I indeed hear that there can no spells be laid upon weapons that wound by magic,⁸⁷ nor upon the throat of any beast whatever,⁸⁸ and will ye stand until I put the Ga dearg through the body, the chest, and the heart of yonder [hound] ?" and Muadhan and Grainne stood to see that cast. Then Diarmuid aimed a cast at the hound, and put the javelin, through his navel, so that he let out

his bowels and his entrails, and having drawn the javelin he followed his own people.

46. They had not been long after that before the third hound was loosed upon them; Grainne spoke, and what she said was: "That is the fiercest of them, and I greatly fear him, and keep thyself well against him, O Diarmuid." It was not long before the hound reached them, and the place where he overtook them was Lic Dhubhain⁸⁹ on Sliabh Luachra. He rose with an airy, light bound over Diarmuid, and would fain have seized Grainne, but Diarmuid caught his two hind legs, and struck a blow of his carcase against the next rock, so that he let out his brains through the openings of his head and of his ears. Thereupon Diarmuid took his arms and his armour, and put his slender topped [i.e. tapering] finger⁹⁰ into the silken string⁹¹ of the Ga dearg, and aimed a triumphant cast at the youth of the green mantle that was in the fore front of the hosts, so that he slew him with that cast; he made also the second cast at the second man, and slew him; and the third man [he slew] likewise. Then, since it is not usual for defence [i.e. resistance] to be made after the fall of lords,⁹² when the strangers saw that

their chiefs and their lords were fallen, they suffered defeat, and betook themselves to utter flight ; and Diarmuid pursued them, violently scattering them and slaughtering them, so that unless [perchance] any one fled over [the tops of] the forests, or under the green earth, or under the water, there escaped not of them a messenger nor a man to tell tidings, but the gloom of death and of instant destruction was executed upon every one of them except Deirdre of Duibh-sliabh, that is, the female messenger of Fionn Mac Cumhaill, who went wheeling and hovering [around] whilst Diarmuid was making slaughter of the strangers.

47. At that very time and hour Fionn saw [coming] towards him Deirdre of Duibh-shliabh, with her legs failing, and her tongue raving, and her eyes dropping in her head ; and when Fionn saw her [come] towards him in that plight he asked tidings of her. " I have great and evil tidings to tell thee, and methinks I am one without a lord ;"⁹⁸ and she told him the tale from first to last of all the slaughter that Diarmuid O'Duibhne had made, and how the three deadly hounds had fallen by him ; " and hardly I have es-

caped myself," quoth she. "Whither went the son of O'Duibhne?" said Fionn. "That I know not," said she.

48. As for Fionn having heard the tidings of the green Fenians being bound by Diarmuid, he loudly summoned the Fenians of Erin; and they went forth by the shortest ways and by the straightest paths until they reached the hill where the three chiefs were bound, and that was torment of heart to Fionn when he saw them. Then Fionn spoke, and what he said was: "O Oisín, loose the three chiefs for me." "I will not," said Oisín, "for Diarmuid bound me not to loose any warrior whom he should bind." "O Oscar, loose them," said Fionn. "Nay," said Oscar, "I vow that I would fain put more bonds upon them." The son of Lughaidh and Conan refused likewise to loose them. Howbeit, they had not been long at this discourse before the three chiefs died of the hard bonds that were on them. Then Fionn [caused to be] dug three wide-sodded graves for them; and their monument was put over their grave-stone, and their names were written in Ogham craobh, and their burial ceremony was performed,⁹⁴ and weary and heavy in heart was Fionn after that. And

then Fionn and the Fenians of Erin departed, and no tidings are told of them until they reached Almuin of Laighean.

49. Touching Diarmuid and Grainne, a further tale is told. They went their ways eastward to Sliabh Luachra, and through Ui Chonail Gabhra,⁹⁵ and thence with their left hand to the Siona eastward to Ros da shoileach, which is called Luimneach now, and Diarmuid slew [for] them that night a wild deer; then they ate and drank⁹⁶ their fill of flesh and pure water, and slept till morn on the morrow. Muadhan rose early, and spoke to Diarmuid, and what he said was that he would now depart. "Thou shouldst not do so," said Diarmuid, "for all that I promised thee it has been fulfilled to thee without dispute." Muadhan did not suffer him to hinder him, and took leave and farewell of them, and left them on the spot, and gloomy and grieved were Diarmuid and Grainne after Muadhan.

50. After that they journeyed on straight northward towards Sliabh Echtghe,⁹⁷ and thence to the cantred of Ui Fhiachrach,⁹⁸ and as they passed through that cantred Grainne wearied; but she took heart and began to walk by Diarmuid's side.

*	*	*	*	*
*	*	*	*	*
*	*	*	*	*
*	*	*	*	*
*	*	*	*	*
*	*	*	*	*
*	*	*	*	*
*	*	*	*	*

When they were come into the forest Diarmuid made a hunting booth,⁹⁹ in the very heart of the forest, and slew a wild deer that night; so that he and Grainne ate and drank their fill of flesh and pure water. Diarmuid rose early and went to the Searbhan Lochlannach,¹⁰⁰ and made bonds of covenant and compact with him, and got from him license to hunt and to chase, so that he never would meddle with his berries.

51. As for Fionn and the Fenians, having reached Almuin, they were not long before they saw fifty warriors [coming] towards them, and two that were tall, heroic, actively valiant, [and] that exceeded the others for bulk and beauty in the very front of that company and troop; and Fionn enquired of the others [i.e. the Fenians] whether they knew them. "We know them not," said the others, "and canst thou tell thyself [who they are],

O Fionn?" "I cannot," said Fionn; "howbeit I think they are enemies to me." That company of warriors came before Fionn during that discourse, and they greeted him. Fionn answers them and asks tidings of them, from what land or region they were. They told him that they indeed were enemies to him, and that their fathers had been at the slaying of Cumhall the son of Treunmhor O'Baoisgne at the battle of Cnucha, "and they [i.e. our fathers] themselves fell for that act;¹⁰¹ and it is to ask peace of thee we are now come." "How were ye yourselves when your fathers were slain?" said Fionn. "In our mother's womb," said they, "and our mothers were two women of the Tuatha De Danann, and we think it time to get our father's place and station among the Fenians."¹⁰² "I will grant you that," said Fionn, "but ye must give me eric¹⁰³ for my father." "We have no gold, nor silver, nor riches, nor various wealth, kine or cattle-herds, which we might give thee, O Fionn." "Ask of them no eric, O Fionn," said Oisín, "beyond the fall of their fathers in eric of thy father." "Methinks," said Fionn, "were one to kill me that it would be an easy matter to satisfy thee in my eric, O Oisín;

and none shall come among the Fenians but he that shall give me eric for my father." "What eric askest thou?" said Aonghus the son of Art og Mac Morna. "I ask but the head of a warrior, or the full of a fist of the berries of the quicken-tree of Dubhros."¹⁰⁴ "I will give you good council, O children of Moirne," said Oisin, "that is to return where ye were reared, and not to ask peace of Fionn as along as ye shall live; and it is no light matter for you to bring to Fionn aught that he is asking of you, for know ye what head that is which Fionn asks you to bring him in eric?" "We know not," said they. "The head of Diarmuid O'Duibhne is that head that Fionn asks of you, and were ye as many in number as twenty hundred men of full strength, Diarmuid O'Duibhne would not let that head [go] with you which Fionn asks of you, that is, his own head." "What berries are they that Fionn asks of us?" said they. "Nothing is more difficult for you to get than that," said Oisin, as I will tell you now."

52. "There arose a dispute between two women of the Tuatha De Danann, that is, Aoife the daughter of Mananan, and Aine the other daughter of Mananan, the son of Lear, viz.,

Aoife had become enamoured of the son of Lughaidh, that is, sisters's son to Fionn Mac Cumhaill, and Aine had become enamoured of Lear of Sith Fhionnchaidh,¹⁰⁵ so that each woman of them said that her own man was a better hurler than the other; and the fruit of that dispute was that a great goaling match was set in order between the Tuatha De Danann and the Fenians of Erin, and the place where that goal was played was upon a fair plain by Loch Lein Linnfhiachlach.

53. "The Fenians of Erin and the Tuatha Da Danann answered that tryste, and these are the noblest and proudest of the Tuatha De Danann that came there,¹⁰⁶ namely, the three Garbhs of Sliabh Mis,¹⁰⁷ and the three Mases of Sliabh Luachra, and the three yellow-haired Murchadhs, and the three Eochaidhs of Aine,¹⁰⁸ and the three heroic Laoghaires, and the three Conals of Collamhan, and the three Fionns of Fionnmhur,¹⁰⁹ and the three Sgals of Brugh,¹¹⁰ and the three Ronans of Ath na riogh,¹¹¹ and the three Eoghans from Eas ruaidh mhic Bhadhairn,¹¹² and an Cathbhuilleach,¹¹³ and the three Fearghuses, and an Glas of Magh Bhreagh,¹¹⁴ and an Suirgheach suairc from Lionan,¹¹⁵ and an Mheidhir from

Beann-liath, and Donn¹¹⁶ from Sith Breagh,¹¹⁷ and Fear an bheurla bhinn from the Boinn,¹¹⁸ and Colla crionchosach from Bearnan Eile,¹¹⁹ and Donn dumhach,¹²⁰ and Donn an oileain,¹²¹ and Donn of Cnoc na n-os,¹²² and Donn of Leinchnoc,¹²³ and Bruithe abhac,¹²⁴ and Dolbh the bright-toothed, and the five sons of Fionn from Sith Chairn Chaoin,¹²⁵ and an t-Ilbhreac,¹²⁶ son of Mananan, and Neamhanach the son of Aonghus,¹²⁷ and Bodhbh dearg the son of an Deaghdha, and Mananan the son of Lear, and Abhortach¹²⁸ the son of an t-Ioldathach,¹²⁹ and Fioghmuin of Fionnmhur, and many others who are not enumerated here.

54. "We, the Fenians of Erin, and they were for the space of three days and three nights playing the goal from Garbhabha na bh-Fiann which is called Leamhan, to Cromghleann na bh-Fiann,¹³⁰ which is called Gleann Fleisge now; and neither [party] of us won a goal. Now [the whole of] the Tuatha De Danann were all that time without our knowledge on either side of Loch Lein, and they understood that if, we, the Fenians, were united, [all] the men of Erin could not win the goal of us. And the counsel which the Tuatha De Danann took, was to depart back again and not to play

[out] that goal with us. The provision that the Tuatha De Danann had brought with them from Tir Tairngire¹⁸¹ was this; crimson nuts, and catkin apples, and fragrant berries; and as they passed through the cantred of Ui Fhiachrach by the Muaidh,¹⁸² one of the berries fell from them, and a quicken-tree grew out of that berry, and that quicken-tree and its berries have many virtues;¹⁸³ for no disease or sickness seizes any one that eats three berries of them, and they [who eat] feel the exhilaration of wine and the satisfying of old mead; and were it at the age of a century, he that tasted them would return again to be thirty years old.

55. "When the Tuatha De Danann heard that those virtues belonged to the quicken-tree, they sent from them a guard over it, that is, the Searbhan Lochlannach, a youth of their own people, that is, a thick-boned, large-nosed, crooked-tusked, red-eyed, swart-bodied giant of the children of wicked Cam, the son of Naoi;¹⁸⁴ whom neither weapon wounds, nor fire burns, nor water drowns, so great is his magic. He has but one eye only¹⁸⁵ in the fair middle of his black forehead, and [there is] a thick collar of iron round that giant's body, and he

is fated not to die until there be struck upon him three strokes of the iron club that he has. He sleeps in the top of that quicken-tree by night, and he remains at its foot by day to watch it; and those, O children of Moirne, are the berries which Fionn asks of you," said Oisín. "Howbeit, it is not easy for you to meddle with them by any means; for that Searbhan Lochlannach has made a wilderness of the cantreds around him, so that Fionn and the Fenians dare not chase or hunt there for the dread of that terrible one."

NOTES.

NOTES.

¹ **Λά η-ανν.** This, and **φεάετ** or **φεάετυρ ανν** (once upon a time) are very commonly the opening words of an Irish story. Modern scribes frequently write **Λά η-ανν** and **φεάετ η-ανν**, i.e. one day and one time, but that is from the obsolescence of this elliptical or absolute use of **ανν**. **ανν** is used with the essential or substantive verb **εάιμ** to denote the *state of existing*. Its meaning is *there*, and it corresponds exactly to the French *y*, the German *es* and *da*, and the English *there*, in such phrases as **εά υια ανν**, *il y a un Dieu*, *es ist ein Gott*, there is a God. **εάιμ** is often used in this sense by itself; as its equivalent is in English, e.g. **υο υί Λά ηάε υευνηηαδ ρέ Δ λειτέιο**, a day was when he would not have said such a thing; but **ανν** is understood. On the other hand **ανν** is used in the text without the verb. **Λά η-ανν**, therefore, is equivalent to **Λά υά ηαιυ ανν**, of a day which was or existed.

² **Almhuin.** The Hill of Allen, five miles to the north of the town of Kildare. Here was the chief abode of the kings of Leinster. A battle was fought here A.D. 526; and again in 722, by Fearghal, son of Maelduin, son of Macfithreach, King of Ireland, against Dunchadh, son of Murchadh, and Aedh, son of Colgan, heir to the sovereignty. Almhuin is to be distinguished from Ailleann, now called in English Knockaulin, near Old Kilcullen, in the county of Kildare,

upon which there are yet the remains of an old fort. The two places are mentioned together in a poem on the death of Cearbhall, son of Muirigen, King of Leinster, A.D. 904.

“*Uaó liompa Cnoc Aláine
 Agus Ailleann cen ócca.*”
 Sorrowful to me the Hill of Allen
 And Ailleann without youths (i.e. warriors).

Vid. *An. Four Mast.*

Another seat of the kings of Leinster was Naas in the county of Kildare, which is also mentioned in the same poem. Modern poets have not been as panegyric, if we may judge from a rhyme of the mail-coach days :—

“The town of Naas is a horrid place, Kilcullen’s twice as
 bad;
 But d— me if I ever saw the like of Kinnegad.”

3 *Faiche*. This word at present means a fair-green, not a plain in general.

4 This name has been very correctly anglicised (Ossian) from the pronunciation of the Highlanders, according to the flat sound of their short *o*, (that of *o* in stop), and their tendency to throw back the accent. The Irish sound the short *o* as *u* in *tub*, *nut*, and in certain classes of words accentuate the last syllable, hence they pronounce the name *Usheen*. As the English, however, have the same tendency as the Highlanders to shorten vowels and throw back the accent, it is likely that *Oisín* would still have been anglicised *Ossian* even had the word first become known to them by means of the Irish pronunciation.

5 *Moicheirghe*, early rising. Hence is derived the patronymic O’Maolmoicheirghe, which may be anglicised O’Mulmoghery, but is now translated into Early.

6 *Oileanach*. This is an adjective, and may mean either insular, or abounding in islands.

⁷ *Cormac.* Cormac is first mentioned by the Four Masters in the year 225. In this year he caused to be slain Lughaidh, the son of Maicniadh (surnamed Mac Con, having been suckled by a stag-hound), who had reigned over Ireland for thirty years, and who had killed Cormac's father, Art, A.D. 195 (other authorities, however, vary the length of his reign). According to the same annals Cormac became King of Ireland, A.D. 227, and died in 266, being choked by a salmon-bone which stuck in his throat; "on account of the *Siabh-radh* [evil spirit] which Maelgenn, the Druid, incited at him, after he had turned against the druids, on account of his adoration of God in preference to them." The feud betwixt Fionn and King Cormac was this. Conn of the hundred battles had in the year 122, aided by the Luaighni of Teamhair, (a tribe in Meath), slain Cathaoir mor, King of Ireland, at the battle of Magh h-Agha; and had created Criomhthan, the son of Niachorb, King of Leinster, to the exclusion of the race of Cathaoir mor. Cumhall, grandson of Baoisgne, who was at that time chief of the Fenians of Leinster, called Clanna Baoisgne, i.e. children or tribes of Baoisgne, determined to restore the power of the race of Cathaoir mor, and accordingly, together with the men of Munster, gave battle to Conn of the hundred battles at Cnucha (now Castleknock in the county of Dublin) in Magh Life. In this battle Cumhall, who was the father of Fionn, was killed by Goll mac Morna, chief of the clanna Moirne, (children or clan of Morna) the Fenians of Connacht. Hence there was enmity between Fionn, the son of Cumhall, and Cormac, the grandson of Conn. The battle of Cnucha forms the subject of a romance.

⁸ This, of course, should have been the first clause in the sentence. Such errors are not to be attributed to any defect in the idiom of the language, but to a total disregard of style in the writer.

9 Literally, their departing, or proceeding, is not related. A constant phrase also in the Irish Annals, and which is seldom varied, where the more polished writers of other languages use many periphrases, as, to make a long story short, we next find them at such a place, &c.

10 ΔΟΝΑΔ ΔΞΥΡ ΟΙΡΕΔΑΤΑΡ. In the language of the present day ΔΟΝΑΔ means a fair. ΟΙΡΕΔΑΤΑΡ, which is derived from οίρεδαι, a clan or tribe, is still remembered (according to Dr. O'Donovan), in the county of Donegal as meaning an assembly convened by a chief. The English writers of the sixteenth and seventeenth centuries call them "iraghtes or parles."

11 This is the Irish mode of saying "they found the king holding," &c. This idiom is introduced in English by the Irish of all classes; as, "he was there before me," which does not mean he outstripped me in reaching thither, but I found him there:

12 *Grianan*. This word is derived from Grian, the sun. Its primary and derived meanings are thus given by Dr. O'Donovan (Battle of Magh Rath, p. 7, n.) 1. A beautiful sunny spot. 2. A bower or summer-house. 3. A balcony or gallery. 4. A royal palace. From an extract which he gives from the *Leabhar na h-Uidhre*, a MS. of the twelfth century, it is evident that the name was given to a palace from the windows of glass with which it was furnished. The author of the battle of Magh Rath says, that Domhnall the son of Aedh, &c. son of Niall of the nine hostages, when building a palace in the place of his choice upon the Boyne, laid it out after the manner of the palace of Tara; amongst the buildings of which he enumerates this dwelling or palace of the women, viz. ΞΡΙΑΝΑΝ ΙΝ ΕΝ ΥΔΙΟΝΕ, Ψ ΕΡΙΘΕ ΟΟ ΡΙΣΝΕΟ ΛΑ ΟΟΡΜΑΟ ΜΑΟ ΔΙΡΟ ΔΡ ΤΥΡ ΟΙΔ ΙΝΣΙΝ .1. ΟΟ ΞΡΙΑΙΝΝΕ, i.e. The Grianan of one pillar, which had been first built by Cormac the son of Art for his daughter, that is, for Grainne.

13 *Διπνο* (aird) is a point of the compass. The word is found in the Lowland Scotch dialect, as, "Of all the airts the wind can blow."—*Burns*; "Bestow on ev'ry airth a limb."—*Montrose*.

14 This was the name of the banquetting-hall at Tara.

15 He became king of Ireland, A.D. 268. Tighernach says that he immediately succeeded his father, but the Annals of Clonmacnoise and the Four Masters state that Eochaidh Gonat was king during 267, when he was slain by Lughaidh Meann, son of Aenghus of Ulster. Keating says that Cairbe was called "Liffeachair," having been fostered near the river Liffey. He was slain in the battle of Gabhra, and the romantic account is that he fell by the spear of Oscar, the son of Oisín whom he also killed (vid. *Battle of Gabhra*, p. 48). The Four Masters, however, say he was killed by Simeoin, son of Cairb, one of the Fotharta of Leinster, (vid. *Four Masters*, A.D. 284. n. c. Ed. J. O'D.)

16 *Daire duanach*, i.e., Daire of the duans or poems.

17 The Irish have always been fond of soubriquets, many of which they derive from personal peculiarities; of which several examples are found in this tale. The practice is still prevalent amongst the peasantry.

18 *Balloch* means freckled, from *ball* a mark or spot; but it here refers to that once celebrated freckle or mole which Diarmuid had upon his face, called his *ball seirce*, or love-spot, the sight of which acted as a philtre on all women who looked upon it. This spot is still vividly remembered in tradition, and it is believed to have had so potent a charm that Diarmuid is now known as Diarmuid na m-ban, Diarmuid of the women. The legend probably amounts to this, that Diarmuid was a warrior of surpassing strength or beauty, and had upon his face some mole or dimple which became him very much. (*Ball* means a limb and a place as well as a mark; the two last meanings are also combined in the English word *spot*.)

19 From *ciar*, swarthy, dark, and *dubh*, black. From this compound word is derived the proper name *Ciardhubhan*, meaning a swarthy, black-haired man, hence the patronymic *O'Ciardubhain*, anglice *Kirwan*. This latter is now commonly pronounced *O'Ciarabhain* in Irish, which has afforded a pretext to those of that name who wish to make it appear that they are of English descent, for saying that they were originally called *Whitecombe*, which is in Irish *Cior bhan*. (Vid. "Tribes and Customs of Hy Fiachrach," p. 47, n. a., where Dr. O'Donovan also exposes an other attempt to conceal an Irish origin.) These remarks are not strictly in place here, but they may be excused for the sake of exposing as widely as possible all such silly and unnational efforts to suppress native names. The prevailing taste for foreign things may, perhaps, in some degree warrant these disguises as mere tricks of trade on the parts of actors and musicians, as in the case of a worthy man who some years ago drove a good trade in Cheltenham as a dancing master, under the attractive name of *Signor Senecio*, being all the time, as was at length discovered, one *Mr. O'Shaughnessy*. He wore a foreign name as an actor wears his tinsel, for a livelihood; but the D'Arcys and others have not this excuse.

20 *Corcra*. This word (*corcra*) is the same as the Latin *purpura*, (Welsh *porffor*, *porphor*), and affords a good example of the substitution of *c* in the Gaelic, for the *p* of the Latin and Welsh, as in *clumh*, L. *pluma*, W. *pluf*. *Casg*, L. *Pasch*, W. *Pasc*. The following are a few examples of *c* and *p* in cognate Gaelic and Welsh words; *Ceann*, W. *pen*. *Cran*, W. *pren*, *Clann* (old form, *cland*), W. *plant*, *Mac*, W. *mab*, *Ceasachd*, W. *pas*, *Ceathair*, W. *pedwar*, *Cach*, W. *pawb*. *Gach*, W. *poib*, *Cre*, gen. *cridah*, W. *pridd*, *Cnumh*, W. *pryf*.

21 *CAOIRÉARIS*, i.e., berry-red. *CAOIRÉARIS* is vulgarly pronounced *CAOIRAS*, and hence is often written by ignorant

scribes *cráobbdéarḡ*. The berry, which is such a favourite simile with the Irish in speaking of lips and cheeks, is that of the rowan-tree, which is called *ḡarḡarinn óéarḡ* (Vid. *Battle of Magh Rath*, p. 64, and *Feis tighe Chonaine*, p. 124, where it is specified.)

²² The name Diarmuid, at one time anglicised Dermot, is now always translated, in speaking of one who in Irish is called Diarmuid, by Darby or Jeremiah—in the counties of Limerick and Tipperary Darby is most generally used; in Cork and Kerry, Jeremiah. (Vid. additional note on Irish names and surnames.)

²³ An English writer would have said, "which she had left in the Grianan," or, "which was kept in her Grianan;" but the above is the Irish idiom.

²⁴ The chiefs of tribes and small territories, as well as the rulers of the whole country, were called kings by the ancient Irish. Duaid Mac Firis (who wrote in the middle and latter half of the seventeenth century) has the following remark in that part of his genealogical work entitled "*Óuó-óararḡ óloinne ḡiáóḡaró*," or, "The hereditary proprietors of the Clann Fiachrach."

Ararile óo ḡláóarib uá n-Óubóá, ḡur an ḡarḡm óo óeruo leáóar arḡrḡm óóib .i. ḡarḡm ḡioḡ, áḡur ḡib óoirḡóeáó ḡm anu, ḡur, ó'éáó 'm an am ḡm áḡ ḡaróóeáluib, óo ḡér a n-óliḡóó ḡen an uár ḡm, áḡur óo ḡér óineáó ele ḡór; ḡeóó ḡérḡ óánḡaróar ólann ḡḡarael ḡo ḡḡarḡḡḡḡḡḡḡ ḡo m-óáóar ḡḡioóhá ḡioḡ i n-én ḡé ar an ḡḡ ḡm, áḡur ḡan ní ar mó ḡna óá óeóó ḡile ar ḡao áḡur óáóḡao ḡile ar leáóó ḡnḡe ḡḡ. i.e. Here follow some of the chieftains of the O'Dubhdas (now O'Dowds), with the title which historical books give them, namely the title of king; and though strange this appears at this day, it was not so then among the Gael, according to their own laws at that time, and according to other nations also. Behold, be-

fore the coming of the children of Israel to the land of promise, how there were thirty kings together in that country, and it not more than two hundred miles in length, and fifty miles in breadth, etc. (See *Tribes and Customs of Hy-Fiachrach*, p 298.)

²⁵ That is, I charge thee, on pain of danger and of destruction, to take me, etc.

²⁶ *1omáin comórtair*. Goaling is also called *hurling* in the south of Ireland; and in the north, *comman*, from *cam-an*, the crooked stick with which the game is played.

²⁷ *Breaghmhagh*, Latinised, Bregia was the name anciently applied to the plain extending from Dublin to Drogheda, embracing the present counties of Dublin and Meath.

²⁸ *Cearna*. This place is mentioned in a poem upon the death of Ceallach, son of Flannagan, Lord of Breagh, quoted by the Four Masters at A.D. 890. Dr. O'Donovan observes that *Cearna* has not been identified, but the book called *Dinnsenchus* mentions it as being in Meath.

²⁹ That is, the strong warriors who were the support of Tara.

³⁰ Literally, a door for stealing away through.

³¹ *Geas*. Sometimes the *geasa*, whether prohibitions or injunctions, were enforced by threats, as were those laid by Grainne upon Diarmuid above: and sometimes merely by an appeal to the warrior's honour, in which case they were called *geara naó b-fulangais ríorlaois*, i.e. *geasa* which true heroes endure not; that is to say, without obeying them.

³² The mouth of the ford of Luan, now called in English Athlone.

³³ That is, the Grove of the two huts in Olanrickard. The territory of Clanrickard comprised six baronies in the county of Galway, viz., Leitrim, Loughreagh, Dunkellin, Kiltartan, Clare, and Athenry.

33A This idiom is abundantly introduced in English by the Irish; as, it is the way he was; it is how he was; it is what he said was such and such a thing.

34 *An Eamhuin*, now called in English Navan, a well-known town in the county of Meath.

35 *Maenmhagh*. This was the name of a large level tract lying round Loughrea, in the county of Galway.

36 i.e. Aonghus of the Brugh.

37 The Brugh, or palace, upon the Boyne (called also *Brugh na Boinne*, or palace of the Boyne; and in the Four Masters, A.M. 3371, simply *an Brugh*, the palace), a place near Stackallan Bridge, county of Meath. Dr. O'Donovan tells us that the Book of Leinster states that Daghdha Mor, who ruled over Ireland for 80 years, had three sons, Aenghus, Aedh, and Cormac; who with him were buried at the Brugh, where the mound called Sidh an Bhrogha was raised over them. This Aenghus was held to be the presiding fairy of the Boyne.

38 Keating mentions a place called *Ṫoipe óá ḃaoit* (Halliday's Ed. p. 380), and there are several townlands bearing the name of Derry in the county of Galway. It is probable that *Ṫoipe óá ḃoic* was situated either at Derrywee, barony of Kiltartan, or at Derryvookeel or Derradda, both in the barony of Loughrea. Some copies read *Ṫoipe óá ḃaoit*, which would be the locality named by Keating, and of which *Ṫoipe óá ḃoic* is most probably a corruption.

39 Luimneach was originally the name of the Lower Shannon, e.g.

“*Ṫi beip Luimneach for a Ṫruim,*”

The Luimneach bears not on its bosom,

(Poem in Four Masters, A.D. 662.)

But about the year 850 the name was applied not to the river but to the city. *Ros da shoileach* means the promon-

tory of the two sallows, and was anciently the name of the site of the present city of Limerick (vide *O'Flaherty's Ogygia*.)

40 These were the commanders of the clanna Morria or Fenians of Connacht, who had a feud with Fionn.

41 Munster. 42 Ulster. 43 Short Aodh.

44 Tall Aodh. 45 The slender brave one.

46 The wounder. 47 The loud-voiced white-fingered.

48 The tracker.

49 Literally, we would make the wounding of a *gallan* of thee, an obscure phrase. A *gallan*, called in some districts *dallan*, is a druidical pillar-stone, and tradition says that the Fenians used to vie with each other in casting them beyond a mark. The tribe of Eamhuin must have meant either that they would render Diarmuid as dead as a *gallan*, or that they would dispose of him as easily as they would cast one.

50 An expression of great contempt.

51 *Hirelings*. The word *amhus* means a madman or violent person, and also a mercenary soldier; and *amhsaine* is mercenary service.

52 Literally, we would make opened marrow of you.

53 $\text{Sou}\Delta\zeta$ means an arch, as is evident from the use of the word in old manuscripts where $\text{rou}\Delta\zeta\text{bo}\eta\text{ur}$ is applied to the arched door of a church

54 *Both* is a hut or booth, and its diminutive *bothan* is a cabin. This word enters into the composition of many names of places in Ireland, as Teampall na seanbhoithe (Tembleshanbo, county of Wexford); Rath-bhoth (Raphoe, county of Donegal). The Scotch Highlanders have anglicised it by *Bothie*.

55 Aonghus meant by this that Diarmuid should change his place of sleeping during the night.

56 *The Shannon*. This anglicised form is taken from the

genitive case of the Irish name, which is *Sionann*; it is also sometimes made *Sionainne*.

57 The rough river of the Fenians. The river Leamhan is called in English Laune, and flows from the lake of Killarney into the sea at Castlemaine harbour. Many of the loughs and rivers of Ireland are by tradition supposed to have had a miraculous origin, or to have suddenly appeared. The Four Masters mention under A.M. 4169 the sudden breaking forth of five rivers, and amongst them of the Leamhan, viz. :—“It was in the time of Sirna, also, that there happened the eruption of the Scirtach, in Leinster; of the Doailt in Crich Rois; of the Nith, in Magh Muirtheimhne; of the Leamhan, in Munster; and of the Slaine, in Ui Creamhthainn.” The Scotch have anglicised the same name, Leven.

58 *Finniath*. Now the river Lea, a small rivulet rising to the east of Tralee; and being supplied by several mountain streams, it discharges itself into Tralee bay, and is navigable up to that town at high water for boats.

58A $\tau\omicron\tau\omicron\Delta\iota\mu$, means literally to stop, but also signifies to hire, agreeing with the similar use of the French *arrêter*, and of the English *retain*.

59 *Carrthach*. The river Carra, as it is called in English, rises on the mountains of Dunkerron, and passing northerly through the country called Glencare, through several romantic glens, in some of which it forms very considerable lakes, it empties itself into the bay of Castlemaine.

60 *Beith*. Now the river Behy, in the parish of Glanbehy, the most eastern in the barony of Dunkerron.

61 *Currach Cinn Adhmuid*, i.e., the woody headland of the bog. Not identified.

62 *Tonn Toime*. Now Tomes, the seat of O'Sullivan Mor, who died early in the present century, situated at the west end of Castle-Lough, near Killarney; and now occupied by his descendants.

63 *Muir n-Iocht*, i.e., the Iccian Sea, so called probably from the Roman town in Gaul called Portus Itcius. It is thus mentioned by the Four Masters, A.D. 405. "After Niall of the nine hostages, son of Eochaidh Muighmheadhoin had been twenty-seven years in the sovereignty of Ireland, he was slain by Eochaidh, son of Enna Ceinnseallach, at Muir n-Iochd, i.e., The sea between France and England."

64 *ꝛog* is an attack or plundering, hence *ꝛogad* a marauder. The term *ꝛogad* *ꝛeab* is equivalent to *ceadarnac coille*, a wood kern; or as he was called later, a wood tory, and simply a tory, meaning a rebel. The term arose from the Irish soldiery being reduced by war to live by plunder, and to shelter themselves in the forests.

65 *ꝛeap* *oibfeirge* means a rebel, as does *oibfeirgad*, e.g., Four Masters, A.D. 1557. "Another hosting was made by the Treasurer into Fircall, to take vengeance upon Art O'Molloy for his protection of the wood kerns (*na ceirne coille*) and other insurgents (*na n-oibearccad*).

66 *Outlawed*. Literally, whom he [i.e., Fionn] has hiding. This is an Irish phrase meaning that Fionn had outlawed Diarmuid, and that consequently the latter was on his keeping. Another expression for the same is *beic* *ꝛa* *coillcib* *as* *neac*, (vide *Caithreim Thoirdhealbhairn*). i.e., for one man to have another under the woods, hence to reduce him to be a wood kern or outlaw.

67 Literally, weapons do not become red upon them.

68 *inꝛeabom* means of full and mature strength, hence, capable of wielding arms efficiently; from *in*, fit for, and *ꝛeom*, an exertion or effort.

68A This phrase could not possibly be literally rendered into English.

69 The black-footed, the fair-footed, and the strong-footed.

70 Either Diarmuid must have been very cunning, or the

stranger very stupid. His method of killing them, though efficacious, was scarcely fair.

71 *Ro chonnarc.* Dr. O'Donovan remarks that Irish grammarians have not hitherto noticed a peculiar form of the 1st pers. sing. of the past tense of the verbs *veirim* and *ciim*, used by old writers, viz., *oubarc*, and *canag*. It should further be observed, however, that the same formation of this person is found also in the past tense of *ciim*, as in the text; and that these most ancient forms (which occur in the extracts published by Zeuss), are, excepting *canag* which is obsolete, those universally employed in the spoken language of the present day throughout Munster, instead of *oubarc*, *connarcac*, and *oubarc mé*, *connarc mé*.

72 i.e., The yellow shaft of Mananan, a spear which Mananan had given to Diarmuid. Mananan was the son of Lear, one of the chiefs of the Tuatha De Danann, and Lord of the Isle of Man.

73 Literally, standing after its staff. Similar to this is the expression, *so cuic ré a n-uiaib a ciim*, he fell after his head, i.e., headlong.

74 So called from the colour of their armour or of their standards.

75 i.e. The great and fierce one.

76 Literally, which left no remnant of a stroke or blow; i.e., which was sure to kill.

77 i.e., The red shaft.

78 This mode of expression reads strangely enough in English, making it appear that none escaped but those who were killed. This, however, is the Gaelic idiom, and in Irish expresses clearly, that not one man, being without (i.e., having escaped) destruction, departed to tell his tale.

79 Literally, by the venom of his hand. The word *nimh*, poison or venom, and the adjective *nimhneach* derived from

it, are commonly used to denote virulence, malice, violence, &c. Thus, when it is said that the strangers had with them three venomous hounds (*tri cointe nimhe*), it signifies merely that they were peculiarly fierce and deadly, not that their bite was actually poisonous like that of a serpent.

⁸⁰ *Sliabh Luachra*, now called in English Slieve Lougher, is the name of the mountainous district around Castleisland, in the barony of Trughenackmy, county of Kerry. This region is famous in Irish story, and is remarkable in modern times as having produced three of the most favourite Irish poets of the last century, Egan O'Rahilly, Red Owen O'Sullivan (surnamed *an bheil bhinn*, of the sweet mouth), and Teigue gaelach O'Sullivan.

⁸¹ *Skene*. The word *sgian* now means any kind of knife, but formerly denoted the peculiar dirk which was one of the weapons of the Irish. It was frequently called *sgian dubh*, i.e., black knife, either from the usual colour of the haft, or from the fatal blow which it so often dealt. It has been rendered *skene* in the text, that being the word used by the English writers in speaking of the Irish dagger (vid. Temple's *Irish Rebellion*, 1641, *passim*). Their large dirk was called by the Irish *meadog*.

⁸² *Eachlach* means a horse-boy, hence messenger, or courier, and *baneochlach* is a female messenger. The old form of the word is *bandachlach* (Zeuss. *Grammatica Celtica*, p. 820).

⁸³ i.e., Of the Black mountain.

⁸⁴ *Druid*. Here the writer might more properly have said *ban draoi*, i.e., a female druid, which is equivalent to a witch, or sorceress.

⁸⁵ Having previously only placed it bare in his girdle or some part of his dress.

⁸⁶ This is the first and last appearance of this wonderful whelp, and is a pleasant instance of a *Deus ex machina*.

87 Literally, weapons of druid-wounding.

88 That is to say, that weapons which wound by enchantment can have no counter-spell laid on them to render them harmless, and that no beast can be rendered invulnerable in its throat.

89 i.e., The flag-stone of Dubhan.

90 In all personal descriptions the Irish writers, ancient and modern, lay great stress upon the shape of the hand, considering that it denotes gentle blood or the reverse.

91 *Suaithnid*, string. This must have been a string or loop attached to the shaft of a javelin to assist in hurling it, like the *αγκύλη* of the Greeks, and the *amentum* of the Romans.

92 The Irish are exceedingly fond of introducing proverbs and sententious remarks, even in conversation.

93 It was a misfortune and a reproach amongst the Irish for a plebeian to be without a lord or chief, since he would be thus liable to any insult or oppression without having one to whom to look to obtain redress for him; for a chief was bound, in return for the support and maintenance given him by his people, to protect them all. This relation between the chief and his tribe is expressed in the old Irish saying put into the mouth of a clansman, "Spend me and defend me," (vide *Spencer's View of the State of Ireland*). Deirdre means to reproach Fionn, by saying, that since he was unable to defend his own they might as well be lordless.

94 This is a usual formula of the Irish writers in describing the burial of warriors. The *Ogham craobh*, or branching Ogham, was one of the runic methods of writing practised by the ancient Irish, and so called from the fancied resemblance of its lines to the boughs of a tree.

95 This name may be anglicised Hy Connell Gaura. The district included the present baronies of Upper and Lower Connello, in the county of Limerick.

96 The verb *caitim*, which is here used singly to express eating and drinking, means to throw and to use. In the latter meaning it may be employed with any substantive, the sense varying accordingly; so that it may signify to wear, to spend, to eat, to drink, &c. The peasantry frequently say "to use," meaning "to eat," e.g., "I could not use a bit."

97 A mountainous district in the county of Galway upon the borders of Clare. The name is now pronounced in Irish *Sliabh Eachtaidhe*, and is anglicised Slieve Aughty; it is, however, on some maps incorrectly called Slieve Baughty.

98 *Triucha ceud*. This was formerly called a cantred in English, and was an extent of land equal to the modern barony or hundred. The name in the text signifies the barony of the descendants of Fiachra. This Fiachra was son of Eochaidh Muighmheadhoin, King of Ireland A.D. 358. Duaid Mac Firis, who wrote a minute account of the descent, territories, and customs of these tribes (printed by the Irish Arch. Soc.) says, *Ḃiōl fhiacrach, mic eadac muighmheadhoin, .i. uī fhiacrach muaidhe (i u-tamaisone anu, 1666), uī amhalgaidh iorruir, fir cheara, uī fhiacrach adhne, u'á ngorítear anoir cineal guaire, cineal aoda na h-éctge, coil uā bh-fhiacrach, maille le tírib eile nac ammuítear uo íb fhiacrach anu.* "The race of Fiachra, son of Eochaidh Muighmheadhoin. These are, the Hy Fiachrach of the Moy (where we are this day, 1666), the Hy Amhalgaidh of Iorrus, the men of Ceara, the Hy Fiachrac Aidhne, now called Cineal Guaire, Cineal Aodha na h-Echtge, Coill Ua bh-Fiachrach, together with other territories not considered as of the Hy Fiachrach at this day." The Hy Fiachrac of the Moy were in the counties of Sligo and of Mayo, and part of their former territory is now the barony of Tir Fhiachrac (anglice Tireragh), in the county of Mayo, which is the district to which Diarmuid and Grainne have arrived.

99 *Fian-bhoth*, a hunting-booth. *Fian* in composition means, relating to the Fenians, hence, adapted for or belonging to hunting, which was their chief employment and pastime; thus *fian-chosgair* (Fenian slaughter) means a great hunting match. A hunting shed or booth was also called *dumha*, and *dumha sealga*.

100 i.e., The bitter or surly one of Lochein [Denmark]. The history of this personage who is so abruptly introduced is given afterwards.

101 That is to say, that Fin had killed their fathers in *eric*, or compensation, afterwards. Fionn was not born at the time the battle was fought.

102 Their fathers had belonged to the Fenians of Connacht, i.e., the Clanna Moirne, who fought against the Clanna Baoisgne at the Battle of Cnucha, now called Castleknock, in the county of Dublin.

103 *Eric*. The compensation due from one man to another for any injury done, the amount of which was regulated by the native or Brehon law.

104 *Ros* means either a wood or a promontory, and enters largely into the composition of topographical names in Ireland. There is a place called Dubhros (Dooros) near Kinvara, barony of Kiltartan, county of Galway, but the locality in question was situated upon the river Moy, as appears at page 118.

105 *Sith Fhionnchaidh*, i.e., the mound of Fionnchadh.

106 Many of these names appear to be mere fictions of the writer, but some of them are celebrated in Irish mythology, and are still well remembered by tradition.

107 i.e., The mountain of Mis (anglice, Slieve Mish), a mountain in the barony of Trughenackmy, county of Kerry. In the year 3500 (according to the Irish Annals) the fleet of the sons of Mileadh came to Ireland to take it from the Tuatha De Danann; and on the third day after landing the

battle of Sliabh Mis was fought between them. Here fell Scota, the wife of Mileadh, and her grave is still pointed out in Gleann Scoithin in the same barony (vide *Four Masters*, A.M. 3500 and n). There is also a Sliabh Mis in the county of Antrim, which is called in English Slemish.

108 *Aine*. In full, Cnoc Aine, i.e., the Hill of Aine, in the county of Limerick (anglice, Knockany). This hill, so famous in Irish legend, together with the adjacent district, was also called Aine Oliach. From the most remote times it has been believed that this Hill was the residence of Aine, daughter of Eogabhal, of the Tuatha De Danann, who was looked upon as queen of the fairies of south Munster, as Aoibheall (or more correctly Aoibhinn) of Craglea, near Killaloe, of the fairies of Thomond, or north Munster, and Una of those of Ormond. Knockany was also anciently called Carran Fearaidhe.

109 *Fionnmhur*, i.e., the white house.

110 *An Brugh*. This was the Brugh of the Boyne, already noticed. It was called also *Brugh mhic an Oig*, from Aonghus Og, who is mentioned in this tale.

111 *Ath na riogh*, i.e., the ford of kings, called in English Athenry, a well-known town in the county of Galway.

112 *Eas ruaidh mhic Badhairn*. The cataract of the red one, son of Badharn. The full name of this waterfall is *Eas Aodha ruaidh mhic Bhadhairn*, the cataract of red Aodh, son of Badharn; but it is often styled by the Irish writers simply *Eas ruaidh*, whence the English form Assaroe, now more commonly called the Salmon-Leap, on the Erne, at Ballyshannon. The *Four Masters* have the following notice at A.M. 4518:—"Aedh ruadh, son of Badharn, after he had been (the third time that he assumed the government) eleven years in the sovereignty of Ireland, was drowned in Eas ruaidh, and buried in the mound over the margin of the

cataract; so that from him Sith Aedha [the mound of Aedh] and Eas Aedha are called."

113 *Cath-bhuilleach*. i.e., the Battle-striker.

114 *Magh Bhreagh*, the same as Breaghmhagh, the plain of Bregia, already noticed.

115 *An Swirgheach suairc*, i.e., the pleasant, or cheerful wooer. The Lionan here mentioned may be Lionan cinn mhara, called in English Leenane, now a town at the head of the Killary harbour, in Joyce's country.

116 Beann liath means the gray peak, but the Editor has not been able to identify the spot.

117 *Donn*. There were several of this name in Irish mythology. Sith Bhreagh, the mound of Breagh, was most probably in the plain of Bregia.

118 i.e., The man of the sweet speech or language, from the Boyne. *Beurla* means a language, but has for the last three centuries been used to denote the English language in particular.

119 i.e., Colla, the withered-legged. Eile is a district including part of the Queen's County and of Tipperary. Bearnan Eile (Barnanely), part of this tract, is now a parish in the barony of Ikerrin. This Colla probably lived on the mountain called Greim an Diabhail, i.e., The Devil's Bit.

120 *Donn dumhach*. Donn of the sandbanks. This Donn resided at the sandbanks at the mouth of the river Eidhneach, to the west of Ennistymon, in the county of Clare. Here are to be seen the remains of Caislean na Dumhcha (now called in Irish, Caislean na duimhche, and in English, Dough Castle), the ancient dwelling of the O'Connors, Lords of Corcomroe. Donn was held to be a very potent fairy chief, and in the last century, Andrew Mac Curtin, a poet of the county of Clare, finding himself neglected by those who had formerly been kind to him, wrote an address to Donn, asking his aid.

121 *Donn an oileain*, i.e., Donn of the Island.

122 *Donn chnuic na n-os*. Donn of the Hill of fawns (Knocknanosa, in the county of Cork). This hill is remarkable as being the place where Alasdrom Mac Domhnaill (Sir Alexander Mac Donnell), of the Antrim Mac Donnells, was slain in battle by the Baron of Inchiquin, in 1647. He, with some Irish auxiliary troops, had served in Scotland under Montrose, by whom he was knighted. He was known to the Irish and Highlanders as Colla Ciotach, Colla the left-handed, and to the English as Colkitto. The battle of Knocknanoss has been remembered by means of a pipe-tune, to which Mac Donnell's men are said to have marched that day. It is well known in the south as *Mairseail Alasdrom*, Alexander or Allister's march.

123 There is another Donn not mentioned here, though perhaps the most famous of all, i.e., Donn Firinne. He lived at Cnoc Firinne (Knockferna), the hill of truth, in the west of the county of Limerick.

124 i.e., Bruithe, the dwarf.

125 The mound of the cairn of Caon.

126 i.e., The variously-spotted one. Bodhbh dearg was created king by the Tuatha De Danann, to the exclusion of Lear and other claimants, from which resulted "the death of the children of Lear." An Daghdha (the old form), i.e., the good fire, was a surname given to Eochaidh Ollathair, who reigned for eighty years, having been made king, as the Annals say, A.M. 3371.

127 i.e., Aonghus an Bhrogha.

128 The bards and shanachies fancifully attributed to each of the Tuatha De Danann chiefs some particular art or department over which they held him to preside. Abhortach they considered to be the god or genius of music.

129 i.e., The many-coloured one.

130 i.e., The crooked valley of the Fenians. The river

Flesk, rising near the eastern borders of Kerry, flows with a winding course westward, through a very wild and mountainous country, into the Lake of Killarney. This tract is called Glenflesk, and hence O'Donoghue, the chief of it bore the title of O'Donoghue of the Glens, which is retained by his representative to this day.

181 i.e., The Land of Promise. This is an instance of the manner in which the Irish romancers draw upon biblical and other history, when they wish to introduce something particularly remote and mysterious.

182 Called in English the Moy, in the county of Sligo.

183 бuаb. This word literally means a victory, hence the extraordinary powers or virtues of amulets, &c. Jewels are called *clocha buadh*, i.e., stones possessing virtue; probably from the ancient belief that gems were efficacious for the discovering and counteracting of poisons and spells.

184 i.e. Ham or Cham, the son of Noah. He is generally distinguished in Irish writings by the epithet *collach*, wicked, or, more strictly, incestuous.

185 Here we have a specimen of a character compounded from sacred and profane history. It is evident that the author had read of the Cyclops, but it is not as easy to determine where he found that any of the *Clann Chaim choblaigh* had settled in Lochlin. It must be confessed that the Irish romancers of the middle ages were not second in imagination to their brethren of the Continent, who also took many liberties with the personages of antiquity,

GLOSSARY.

ABBREVIATIONS USED IN THE VOCABULARY.

adj. adjective.
adv. adverb.
art. article.
asp. aspirated.
card. cardinal.
comp. compound.
comp. (after an *adj.*) comparative degree.
cond. conditional mood.
c. s. compound substantive.
conj. conjunction.
consued. consuetudinal tense.
emph. emphatic.
dat. dative case.
def. defective.
dem. or demons. demonstrative.
f. feminine.
fem. ditto.
fr. (derived) from.
gen. genitive case.
hab. habitual tense.
hist. historical tense.
id. the same (abbrev. of *idem.*)
i. e. that is or equivalent to.
ind. indicative mood.
ind. (with nouns pronouns or *adj.*) indeclinable.
infin. infinitive mood.
indef. indefinite.
interj. interjection.
interrog. interrogative.

irreg. irregular.
lit. literally.
mas. masculine.
neg. negative.
num. numeral.
obs. obsolete.
ord. ordinal.
part. participle.
prep. preposition.
prep. case. prepositional case.
prep. pron. prepositional pronoun.
pass. passive voice.
pers. person.
pers. pron. personal pronoun.
pres. present tense.
pron. pronoun.
pl. plural number.
pt. past tense.
recte. properly.
rel. relative.
s. substantive.
s. f. substantive fem.
s. m. substantive mas.
sing. singular number.
subj. subjunctive mood.
sub. v. the substantive verb
v. n. verb neuter.
v. s. verbal substantive.
q. v. quid vide, which see or refer to.



N. B.—The figures 1, 2, 3, denote the first, second, and third person of the verb, and the mark = an abridgment of the word or words that follow.

FOCLOIR.



- Δ**, *prep. in.* ; eclipses initial letter of following word : **Δ**
ξ-cionn and **Δ ξ-ceann** *com. prep.* to or for ; **Δ n-Δξαιθ**,
comp. prep. against.
- Δ**, *poss. pron.* his, her, its, their ; to distinguish difference of
meaning, see Second Irish Book of the Society, p. 48.
- Δ**, *rel. pron.* who, which, that, all who, all that.
- Δ**, a sign sometimes used with *infin. mood* : and as a sign
generally accompanies the past tense of **vein**, say, as
Δ vubairt, said.
- Δ**, *interj.* (sign of vocative case) oh !
- Δβαc**, *s. m.* the entrails ; *gen.* **Δβαιc** ; a dwarf, a sprite, as
Bruite Δβαc, Bruithe the dwarf.
- Δβαιn**, *irreg. v. n.* say ; *pres.* **veinim** ; *inf.* **vo rād**.
- Δ b-cao**, *comp. adv.* afar.
- Δca**, } *prep. pron.* at or with them.
Δco, }
- Δcofan**, *prep. pron. emph. form of* **Δca** or **Δco** ; **fan**
Δcofan, a man of them.
- Δct**, *conj.* but, except : **Δct go**, provided that, on condition
that (followed by subj.) ; **Δct aon**, except one, but
 one, only one.
- Δvδal-mór**, *comp. adj.* prodigious.
- Δvδan**, *s. m.* cause, reason ; *gen.* **Δvδain**, *pl. id.*
- Δvmao**, *s. m.* timber, wood ; *gen.* -**avo**.
- Δξ**, *prep.* at, with, or by ; sign of *pres. part* ; **Δξ im**, here
 is, behold.
- Δξá**, *put for* **Δξ Δ**, at his, her, its, their.
- Δξao**, *prep. pron.* at or with thee : **Δξaoia**, *emph. form.*
See **Δξac**.
- Δξaiθ**, *prep. pron. pl.* at or with ye or you ; also **Δξuib** ;
Δξuibre, *emph. form.*

- Δξαιῶ, *s. f.* face; *gen. and pl.* Διξτε; *gen. also* Δξαιῶε; Δ η-Δξαιῶ, against (*p.* 26) Δ η-Δξαιῶ ἀν ἔνωιε, against the hill, *lit.* in the face of the hill.
- Δξαιῶν, *prep. pron.* at or with us.
- Δξαιμ, *prep. pron.* at or with me; Δξαιμῶ, *emph. form.*
- Δξαιε, *prep. pron.* at or with thee.
- Δξαιῶ, Δξαιῶε; *see* Δξαιῶ.
- Δξαι, *conj.* and.
- Διῶμίε, *adj. pl. of* Διῶμίε, terrible, fearful.
- Διῶμίε, *v. s. gen. of* Διῶμίε, destruction, ruin.
- Διξ, *prep. pron.* at or with him or it.
- Δι, *s. f.* pleasure, will; *gen.* Δι; ἀν Δι λιῶ? do ye desire? ὄο β'Δι λέι, she desired.
- Δι, *s. f.* a great steep, a precipice, a rock or cliff; *gen.* Δι.
- Διμῶ, *s. f.* time, season; *gen.* -ῶ; *pl.* -ῶ, -ῶ, and -ῶ.
- Διμ, *s. f.* a woman's name; *gen. id.*
- Διμ, *s. f.* a name; *gen.* Διμ; *pl.* Διμ.
- Διμῶ, *pres. part.* is or are named; *imp. active* Διμῶ, name, designate; *inf.* Διμῶ.
- Δι, *prep.* on, upon; *also* Δι, *q. v.*; Δι ῶ, thereupon, upon that, with that; Δι Δι, willingly; Δι εῶ, unwillingly, by force.
- Δι, *prep. pron.* on him, on it; *also* Δι.
- Δι, *adj.* for Δι, high; *comp.* Δι.
- Δι or Δι, *s. f.* a point of the compass, a height; a direction; *gen.* Δι.
- Δι, *s. f. gen. of* Δι or Δι, a royal couch.
- Δι, *s. m.* silver, money; *gen.* Δι.
- Δι, *v. a.* feel, perceive; ὄΔι, *past.* felt, perceived; *inf.* ὄΔι; ὄΔι, did not perceive.
- Δι, *v. s.* notice, perception; *gen.* Δι.
- Δι, *s. m. gen. and pl. of* Δι, *q. v.*
- Δι, *on himself*; *prep. pron. emph. form of* Δι.
- Δι, *obs. sub.* consent, concurrence; Δι Δι, *adv. phrase,* willingly.
- Δι, *obs. sub.* signifying a trace; *now used in adverbial phrases as* Δι Δι, Δι Δι, backwards, a returning, a coming back.
- Δι, *prep. pron.*; *also* Δι, out of her, out of it.
- Δι, *s. f.* a place; *gen.* Δι, *pl. id.*
- Δι, *intens. prefix*; εῶ, a negative prefix, and εῶ, heavy.

- αἶτλε, *prep.* after; ἄ ἡ-αἶτλε ἴην, *comp. prep.* after that.
 αἶτνε, *s. f.* knowledge, acquaintance; *gen. id.* ἄν τυ-
 γῶσαν αἶτνε, whether did they know, *lit.* give or
 take cognisance. See also the "Children of Lir."
 αἶτνῆ, *v. a.* know; *infin.* αἶτνιουῆδὸ; αἶτνιῆμιτο, *pres.* we
 know.
 αἶτνιῆεαρ-ῖα, *v. a. pt. tense emph.* I knew; *imp.* αἶτνῆ.
 αἶτνεαδὰ, *s. m. pl. of* ἄτῶρ, a father, an ancestor; αἶτνεαδ,
gen. pl.
 αἶτῖρ, *v. a.* relate, report, tell, recount; *infin. id.*
 αἶτῖρτε, *s. f. gen. of* αἶτῖρτεδὸ, a rehearsal, a recounting;
 ῖεαρ αἶτῖρτε, a narrator.
 αἶτῖρτεαρ, *v. a. pres. pass.* is related, reported, told, or re-
 counted; *imp. active* αἶτῖρ, *q. v.*
 Ἀλλῆα, *s.* the Hill of Allen in Kildare, the residence of
 Fionn; *gen.* Ἀλλῆαν, *dat.* Ἀλλῆα.
 Ἀλλῆυραδ, *s. m.* a foreigner, a Dane; *gen.* Ἀλλῆυραῖῆ, *pl.*
 Ἀλλῆυραῖῆε.
 Ἀλλεα, *ind. adj.* wild, fierce, savage.
 Ἀλλῆν, *adj.* fair, beautiful; also Ἀλλῆν; *comp.* Ἀλλε or
 Ἀλλε.
 Ἀμ, *s. m.* time; *gen. id. and* Ἀμα; *pl.* Ἀμanna.
 Ἀμ', *prep. pron.* in my, for my; put for Ἀμ μο, or Ἀ μο.
 Ἀμαδ, *adv.* out; used only with a verb of motion.
 Ἀμῆιλ, *adv.* as, like.
 Ἀμῆἰν, *adv.* only, alone; Ἀετ Ἀμῆἰν, only.
 Ἀμῆἰρδ, *adv.* thus, so, in like manner; Ἀμῆἰρδ ἴην, in that
 wise, in that manner.
 Ἀμυῖῆ, *adv.* without, outside; used only when a state of rest
 is implied by the verb.
 Ἀμυρ, *s. m.* a hireling soldier; *gen.* Ἀμυρ, *pl.* Ἀμῖρα.
 Ἀν, *art.* the; *gen. sing. fem.* να, of the; *pl. mas. and fem.*
 να.
 Ἀν, *interrog. partic.* whether; used with a verb of *pres.*
tense, ἄν being used with the past tense.
 Ἀνῆαμ, *s. m.* life, soul; *gen.* Ἀνῆαμ, *pl.* Ἀνῆanna.
 Ἀνῆἰννε, *s. f.* extreme weakness or faintness, helplessness;
gen. id.
 Ἀνῆἰννεαδ, *adj.* quite faint or weak, helpless; ἕο Ἀνῆ-
 ἰννεαδ, *adv.* quite helplessly.
 Ἀνέ, *adv.* yesterday; recte Ἀ ν-οέ.
 Ἀνέ, see preceding word of which this is a form.
 Ἀνῆἰρ, *adv.* from the west; Ἀν ἰρ, *s.* the west.
 Ἀ νου, *adv.* to-day; also Ἀνυῖῆ and Ἀ ν-οἰυ.
 Ἀνῆα, *s. m. gen. of* Ἀνῆαμ, *q. v.*

- ann**, *adv.* there, therein; *prep. pron.* in him or it; **ann rin**, then; **ann rúo**, there, yonder.
- ann**, *prep.* in, for, on account of; as **ní fúigfirib re no go o-cugaid ré éiric uáirra ann gac núb dá n-ue-áirra ré orim**, he shall not leave until he gives eric to me for everything he has done upon me (p. 19); **annr** is the form used before the article **an**.
- annr**, *prep.* in, form of **ann**, *q. v.*
- annra**, *adj.* more beloved, dearer: *irreg. comp. of ionnúin*.
- annra**, *for annr an*, in the.
- anoct**, *adv.* to-night.
- anoir**, *adv.* now.
- anonn**, *adv.* to that side, thither; *opposed to anall*, to this side.
- ancrom**, *comp. adj.* very heavy; **go h-ancrom**, *adv.* very heavily.
- anuar**, *adv.* down, from above; *used only with a verb denoting motion*.
- aoó**, *s. f.* a man's name; *gen.* **aoóa**, commonly translated Hugh.
- aoibneara**, *s. m.* *gen.* of **aoibnear**, pleasure, delight; *gen. also -nir*.
- aoire**, *s. f.* a woman's name; *gen. id.*
- aoir**, *s. f.* age; **da n-aoir**, of their age; *gen.* **aoire**, *pl. id.*
- don**, *num. adj.* one, any; **don uime**, any one, any person; **don focal do rgeulaib**, any word of tidings; **don**, before the noun and **amáin**, after it, often signifies only, thus **don ceatrar amáin**, only four.
- donneac**, *ind. indef. pron.* anyone, any person or individual.
- ar**, *def. verb. pres.* says, quoth.
- ar**, *prep.* in, on, upon; also **air**; to, after a verb expressing motion as, **fillre ar a g-ceann aghur cuir carbad ar dá eac óib**, return to them and put a chariot upon two steeds of them; against, as **cóimeuo tu féin go maic ar cealgaib Finn**, guard thyself well against the wiles of Finn; **tárla an iomáin ag uul ar mac Luighdeac**, it happened (that) the game (was) going against the son of Luighdheach (p. 9): under, as **atá (ré) ar cóimeirc mo góile**, he is under the protection of my prowess (33); **ar éigin**, *adv. phrase*, scarcely, hardly, with difficulty; **ar bit**, at all; **ar don éor**, by any means, on no account; **ar o-cáir**, *adv.* at first; **ar éor go**, so that.
- ar**, combination of **a**, the *rel. pron.* and **ro**, sign of past tense (see first line of text).

ἀρ, *interrog. particle*, whether; *used with past tense*, as ἀρ
 ἔβαινεν ἃ ἑ-κινν ὅο να τῆρ ῥέμνωθῖθ ῥιν? whether
 have you cut their heads off these three Fenii?
 (p. 38).

ἀρ, *s. m.* havoc, slaughter; *gen.* ἀρ, *pl. id.*

ἀρ, *poss. pron.* our (*causes eclipsis*).

ἀραον, *adv.* both, together,

ἀρσο, *adj.* high; ὄρ ἀρσο, loudly, clearly.

ἀρσο, *s. f.* a height, summit, top; *gen.* ἀρσοε: ἀρ ἀρσο να
 τῦλλᾶ, upon the top of the hill.

ἀρῆρ, *adv.* last night.

ἀρῖαῖν, *adv.* ever; *also* ἃ ρῖαῖν.

ἀρῖρ, *adv.* again.

ἀρῖμ, *s. m.* a weapon, armour (32); *gen.* ἀρῖμ, *pl. id.* and
 ἀρῖα.

ἀρτ, *s. m.* Art; *gen.* ἀρτ,

ἀρ, *prep.* from, out of: ἀρ οἰοθ, from amongst them, οἰοθ
being the dative case governed by ἀρ; ἀρ ῥιν, thence.

ἀρ, *prep. pron.* out of him, out of it.

ἀρτεᾶδ, *adv.* in, into.

ἀτᾶ, *sub. verb. pres.* am, art, is, are; *imp.* βί.

ἀτ, *s. m.* a ford; *gen.* ἀτᾶ.

ἀτᾶ, *s. m. gen. of* ἀτ, *q. v.*

ἀτᾶιο, *sub. v. 3rd pers. pl. pres.* they are.

ἀτᾶιμ, *sub. v. 1st pers. sing. pres.* I am.

ἀτᾶρ, *s. m.* a father, an ancestor; *gen.* ἀτᾶρ, *pl.* ἀτῆρ and
 ἀτῆρεᾶδᾶ,

ἀτᾶμαοιο, *sub. verb. 1st. pers. pl. pres.* we are.

ἀτᾶρῖδᾶ, *s. m.* patrimony, inheritance; *gen. id.*

ἀτᾶρῖδᾶ, *s. m. gen. emph. of* ἀτᾶρ, *q. v.*

ἀτᾶρᾶδ, *adj.* victorious, triumphant; *comp.* -ἀτῆ.

ἀτᾶρᾶδ, *v. s.* a deformation, utter confusion; *fr.* ἀτ, *a privative particle*, and *cumad*, a forming.

ἀτῆρῖο, *s.* shortness.

ἀτῖλᾶ, *s. m.* another day; *gen.* ἀτῖλᾶοι; *pl.* ἀτῖλᾶεῖτε.

ἀτῖλᾶοι, *s.* Athlone.

ἃδ (ῖο), *past assertive of* ῖρ, it is.

ἃδᾶρῖ, *v. sub. past tense 2nd per. pl.* ye were; *imp.* βί.

ἃδᾶρῖ, *sub. v. 3rd pers. pl. past.* they were; *imp.* βί.

ἃῖλε, *s. m.* a place, a locality; *gen. id., pl.* ἃῖλτε.

ἃῖν, *v. a. (other form* ἃῖν, *q. v.)* snatch, carry off (*with the prep.* ὅε or ὅο) as ὅο ἃῖνῖρ (*pres. hist.*) ἃ ἔᾶμᾶν ὅον τῆ ῥᾶ νεῖρᾶ ὄυῖτ, thou didst snatch his hurl from the person nearest to thee; meddle or interfere-with (*with the prep.* ἔε or ῖε) as ἔᾶν ἃῖν (*inf.*) ῖε ἢ-ἃ

δαοηαιδ̄ ̄σο ηηάε, not to meddle with his berries for ever, *i. e.*, never to meddle, &c. (*parag.* 50); draw forth (*with* ἀμαδ̄) as ηο βαιη (*past*) κοιλεάν̄ con δ̄η Δ̄ ε̄ηιοη̄ ἀμαδ̄, he drew forth a whelp of a hound out of his girdle (44): cut off (*with prep.* οε or οο) *see quot. under* δ̄η (*interrog. pron.*); cut, as οο βαιη (*inf.*) Δ̄ η-ιοη̄ζαν̄ ο̄ι, to cut or pare her nails (39); ηο βαιη (̄ρέ) ̄ϋλαε, he cut a rod.

βαιηφεαδ̄, *cond.* would cut, as Δ̄ ουδαιηε ̄σο η-βαιηφεαδ̄ Δ̄ ̄-ο̄ιηη̄ ο̄ιοβ̄, he said that he would cut their heads off them (36).

βάηηε, *s. m.* a goal; *gen. id. pl.* βάηηοε.

βάηε, *v. a.* drown; *inf.* βάεαδ̄.

βαλλάδ̄, *adj.* freckled, spotted; *comp.* -Δ̄ηγε.

βάμοηηηε, *sub. v. emph. past.* we ourselves were.

βαν, *s. f. gen. pl. of* βεαν, *q. v.*

βανέεηε *recte* βαιηέεηε, *s. f.* a wife, a spouse; *gen. id.*

βανεαέλαδ̄, *s. f.* a female messenger or courier; *gen.* -εαδ̄-λαη̄, *pl.* -εαέλαη̄.

βανηηαέε, *s. f.* the ladies of a household; *gen.* -εα.

βαοζαλ, *s. m.* danger; apprehension: *gen.* -Ᾱηλ: η̄ η̄ βαοζαλ ο̄ο̄ιηηη, we fear.

βαοιέλεηη, *s. f.* a wild leap; *gen.* -λεηηε, *pl.* -λεαμanna.

βαν, *pass. pron., form of* βυη, your (*pl.*); (*causes eclipse*)

βάηηη, *s. m.* a top, head or summit; *gen.* βάηηηη, *pl. id.*

βάηηη, *s. m.* a branch; *gen.* βάηηηη, *pl. id.*; ηο ε̄οηηηε ̄λεαβ̄ οο βάηηη βεηε ̄ά ̄η̄δ̄ιηηηηηη, he arranged a bed (made) of the branches of the beech-tree under Grainne.

βάηηηεαο̄, *comp. adj.* slender-topped, tapering.

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

βαν, *s. f.* the palm of the hand, a handbreadth; *gen.* βαιηε, *pl.* βαν̄α.

βάεανη, *is or are* wont to drown; *pres. hab. of* βαιε, *q. v.*

βέ, *sub. v. cond.* would be.

βεαε, *adj.* little, small; *irreg. comp.* η̄ιοη̄ ̄λεεα.

βεαεζ̄αν, *s. m.* a little, a small quantity; *gen.* βεαεζ̄αιη: *governs the dative of the prep.* οο, as βεαεζ̄αν̄ ο̄ά μ̄ηηηηηηηη, a few of their people.

βεαν, *s. f.* a woman, a wife; *gen. irreg.* ηηηά, *dat.* ηηηαο̄, *pl.* ηηηά, *gen. pl.* βαν, *dat. pl.* ηηηάη̄.

βεανηηηε, *v. a.* bless, greet; *inf.* η̄ οο βεανηηηεζ̄αδ̄; *governs the dative as* οο βεανηηηεζ̄ η̄ηαδ̄ οο, they greeted him; ηο βεανηηηεζ̄ ο̄ιαηηηηηηηηηηη ο̄οη̄, Diarmuid greeted them.

beapaid, *s. m. prep. case pl. of* bioin, a spit, *q. v.*

beata, *s. f. life; gen. beatao. ; dat. beataio*

beatac, *s. m. a beast, an animal; gen. beataic, pl. id.*

béim, *s. f. a stroke, a blow; gen. béime, pl. béimeanna.*

beinn, *s. a skirt, a border; fá beinn a bhuic, under the skirt of his cloak.*

bein, *irreg. v. a. give, sacrifice; perf. cúg; infn. a or oo tadbairt: another form of imp. besides bein is tabairt: oo beirram rinn féinn ar oo ion, we shall give (sacrifice) ourselves for your sake (22); give or pledge; as oo beirim briaclan fionlaoic, I give or pledge the word of a true hero (13); oo béin, fut. I will give.*

bein, *irreg. v. a. bring, take; with the prep. air, bein, signifies overtake, as fanfaora leat ar an lártaim ro nó go m-beirin (pres. subj.) oim air, I will myself remain for thee upon this spot, until you overtake me (oim = air me) (13); ní fearr liom uair oo beirfad fionn oim iná anoir, it is not better with me an hour that Fionn would overtake me than now, i. e., I would prefer no better time than now, &c. (17); ir cóir óinne deic ag iméadct ar an uair ro ar eagla go m-beirfad fionn agus na eoinne nime orruinn, it is right for us (we ought) to be departing out of this cave lest (ar eagla) Fionn and the hounds of poison (poisonous hounds) would overtake us (orruinn = ar and rinn) (38); cause, as creuo oo bein curá mar rinn, what caused you (to be) so (1).*

beirim (oo), *v. a. pres. I give.*

beirimfo, *1st pers. pl. subj. we may bring; imp. bein (33).*

beirre, *irreg. v. a. emph. form of bein, do thou take or bring (20).*

beic (oo) *irreg. infn. to be; imp. bí.*

Beic, *s. f. the river Behy, in Kerry; gen. Déite.*

beice, *s. f. gen. of beic, a birch-tree.*

béin (oo), *v. a. I will give; fut. of bein, q. v.*

béirfa (oo), *fut. emph. of preceding.*

beul, *s. m. a mouth; gen. béil and béoil, pl. id.*

beirfa (oo), *v. a. cond. 2nd pers. sing. thou wouldst give.*

beirfad, *v. a. I will take; fut. of bein.*

beirfad (oo), *see under bein, of which it is the cond.*

beirfaora, *v. a. fut. emph. I myself will take or bring; imp. bein (20).*

beirram (oo), *v. a. cond. we may, would, or could give.*

beirraoir, (oo), *v. a. we shall or will give; fut. of bein.*

- βεურբար (σο), *v. a.* shall or will give, *fut. hist.* of βειρ.
 βί, *v. irreg.* be, as βί Διη σο εοιμευο, be upon your guard ;
past tense, σο βι, was ; *infin.* σο βειτ.
 βιαδ, *sub. v. past hab.* used to be, *more modern form* βειδ ;
imp. βί ; σο m-βιαδ ρέ, that he would be.
 βιαο, *sub. verb. fut.* I will be.
 βιαδ, *s. m.* meat, food ; *irreg. gen.* βιδ.
 βιαδ, *v. a. subj. pres. 3rd pers.* may be ; muna m-βιαδ,
 if there may not be ; *imp.* βί ; σο m-βιαδ ρέ, that he
 would be (*3rd pers. sing. cond.*) (23).
 βιαιnn (σο), *v. a. cond.* I would be.
 βιαη (σο), *sub. v. cond. 2nd pers. sing.* you should be.
 βιδεann, *v. a. pres. hab.* is wont or accustomed to be.
 βιδεαρ-ρα, *v. a. emph. past.* I myself was.
 βιδιnn, *v. n. hab. past,* I used to be.
 βιμρε, *v. n. hab. pres. emph.* I myself am usually.
 βιnn, *adj.* sweet, melodious ; *comp.* βινne.
 βιnnβριαδεραδ, *comp. adj.* eloquent, *lit.*, sweet-worded ; *comp.*
 -Διγε.
 βιοδ, *v. a. imp.* let there be ; να βιοδ, let there not be.
 βιοδβδδ and βιοδβδδ, *s. m.* an enemy ; *gen.* βιοδβδδιδ, *pl.*
 -Διθε.
 βιοδγ, *v. n.* start, bounce ; σο βιοδγ, *past*, bounced, started ;
inf. βιοδγδδ.
 βιονn, *sub. v. pres. hab.* wont or accustomed to be ; *more*
modern form βιδεann.
 βιοη, *s. m.* a spit ; *gen.* βιη or βεραη, *pl. id.*
 βιοη, *sub. v.* is wont to be ; also I was.
 βιτ, *s. f.* being, life, existence ; *only used, however, in the*
phrase Δη βιτ, at all.
 βλαιη, *v. a.* taste ; *infin.* σο βλαιαδ, to taste.
 βλαιηρεαδ (σο), *v. a. cond.* would taste ; *imp.* βλαιη.
 βλαιδαιn, *s. f.* a year ; *gen. and pl.* -δαιn.
 βογδδ, *s. m.* a bog, a moor ; *gen.* βογδδγ, *pl.* βογδδγε.
 βογ-λυαδδαιη, *s. f.* soft rushes ; *gen.* βογ-λυαδδαιη.
 Βοιnn, *s. f.* the river Boyne ; *gen.* Βοinne.
 bonn, *s. m.* the sole of the foot ; *gen.* βυinn, *pl. ill.* ;
 λειτεαο Δ οδ bonn (*gen. pl.*), the breadth of his two
 soles (12).
 βοτ, *s. f.* a tent, a hooth, a hut ; *gen.* βοιτε, *pl.* βοτδ.
 βοτδαιnτε, *s. f. pl. of* βοτδαιn, cattle, spoil, or plunder, a flock
 of cattle ; *gen.* βοτδαιn.
 βηδαιn, *s. m.* a salmon ; *gen.* βηδαιn, *pl. id.* (23).
 βηδαιn, *s. m.* breath ; *gen.* βηδαιn, *pl. id.*
 βηδαιn (σο), *v. a. cond.* I would indicate, adjudge (*p. 1*) ;
imp. βηδαιτ.

- βρατ**, *s. m.* a cloak, a garment; *gen.* βραυτ, *pl. id.*, βραυτ and βρατα.
βράτ, *s. m.* judgment, time; *gen.* βράτα; ἕο βράτ, *adv.* for ever (*time to come*).
βρειτ (οο), to seize; *v. a. irreg. infin.* of βειρ; οο βρειτ αιρ, to seize upon (46).
βρείτρεαδ, *s. m. gen. pl.* of βριατάρ, *q. v.*
βρευξ, *s. f.* a lie; *gen.* βρείξε, *pl.* βρέυξα.
βριατάρ, *s. m.* a word, a word of honour; *gen.* βρειτρε, *pl.* βριατρά.
βροινν, *s. f.* the womb; *gen.* βροιννε; *pl.* βροιννα (51).
βροινν, *s. f.* a limit, a time; *gen.* βροιννε; ἕο βροινν αν βράτα, to the time of judgment.
βρόν, *s. m.* sorrow, grief; *gen.* βρόν: βρόν βάιρ, the sorrow of death.
βρυαδ, *s. m.* edge, a brink, border, boundary; *gen.* βρυαδ; *pl.* βρυαδα.
βρυξ, *s. m.* a palace or distinguished mansion; *gen.* βρυξ; *pl.* βρυξα.
βρυινν, *s. f. dat.* of βροινν, a limit, a time; *dat. also is* βροινν, *q. v.*
βρυιτ, *s. m. gen.* of βρατ, *q. v.*
βρυιττιρ, *v. a. fut.* you (*sing.*) shall roast; *imp.* βρυιτ.
βρυιτε, *past. part.* roasted, boiled, baked; *imp.* βρυιτ.
βρυτ (οο), *v. a. infin.* to roast, boil or bake; *imp.* βρυιτ.
βυαδ, *v. a.* conquer, overcome, prevail.
βυαδραυαοιρ, *v. a. cond. 3rd pers. pl.* would conquer.
βυαδ, *s. f.* a virtue, an attribute; *gen.* βυαδε, *pl.* βυαδα.
βυαιλ, *v. a.* strike, beat; *infin.* οο βυαλαδ; ηο βυαιλ (*pt. tense*), struck.
βυαιλταρ, *v. a. pres. pass.* is or are struck; *imp. active* βυαιλ, *q. v.*
βυαιν (another form of βαιν *q. v.*), meddle or interfere with, as ηι λάηταρ βυαιν ηιουτ, it shall not be dared to meddle with thee (22); to cut or take off, *see quot.* under κομάιρ.
βυαινευξ, *comp. s. f.* the moment of dissolution or death, the mortal touch; βυαιν, meaning the touch of death (*in articulo mortis*), or the most critical moment when life and death may be said to meet; *gen.* βυαινευξα; ξαν τειμεαλ βάιρ αξυρ βυαινευξα ο'ιμιρε αν ξαδ φαρ ο'ιοδ, without the shade of death and the mortal touch playing upon every one of them; Δ b-peinn Δ m-báιρ αξυρ Δ m-βυαινευξα, on pain of death and instant destruction.

βυάη, *s. m.* cattle of the cow kind, kine; *gen.* βυάηη.
 βυό, *past tense of assertive verb* ἵη, it is (βυό or βά aspirates
initial of word following it); ὄο β' for ὄο βάδ, or
 βυό.

βυῖθε, *ind. adj.* yellow.

βυῖθεαν, *s. f.* troop, company, crowd, multitude; *gen.*
 βυῖθεη, *pl. id.*

βυῖε, *s. m.* madness, rage; *gen. id.*

βυῖλλε, *s. m.* a cast, a blow; *gen.* βυῖλλε; *pl.* βυῖλλῖθε.

βυῖλλῖθε, *s. m. pl. of preceding.*

βυη, *s. m.* base, bottom, foundation; *gen.* βυη and βυηδ,
pl. id.

ὄ, *interrog. particle* what, where.

ὄβλαδ, *s. m.* a fleet, a navy; *gen.* ὄβλαδῖς, *pl. id. and*
 -δῶδ.

ὄδ, *indef. sub.* all, the whole, persons in general; *gen.*
 ὄδῖ.

ὄλλ, *v. a.* lose; *infin.* ὄο ὄλλεσθῆναι, to lose.

ὄμ-ῖαδ, *comp. adj.* crooked-tusked; *comp.* -δῖε.

ὄρηθε, *s. f.* a space of time, a respite; *gen. id.*

ὄρηθε, *s. f. gen. of ὄρηθῖς*, a rock, *q. v.*

ὄτε, *v. a.* spend, eat, consume, partake-of; *infin.* ὄο ὄ-
 τεσθῆναι.

ὄτεσθῆναι (ῆο), *v. a. past tense* they consumed or partook-
 of; *imp.* ὄτε.

ὄτεσθῆναι, *v. s. m.* wearing, wasting, consuming, decay;
gen. ὄτεσθῆ or ὄτεσθε.

ὄτῆνῖλεδ, *s. m.* battle-champion, *fr.* ὄτ, a battle, and
 ῆνῖλεδ, a hero, a soldier.

ὄτῆνε, the arbutus tree; ὄτῆνε, arbutus apples.

ὄμῆν, *s. m.* a hurl, a bent stick for the game of hurling;
gen. -δῆν, *pl. id.*

ὄοδ, *num. adj.* fifty; *governs noun in sing. as* ὄοδ
 ὄοδ, fifty warriors.

ὄοι, *s. m.* a way, a method, a manner; *gen. id.*

ὄοιμεδ, *s. m.* a weeping, a wailing, a deploring; *gen.*
 ὄοιμετε.

ὄοιμεδ, *s. m.* gentleness, mildness; *gen.* -ῖη; ὄοιμεδ
 ὄοιμεδ, an agreeable conversation.

ὄοι-ὄοδ, *adj.* graceful, slender-footed; *comp.* -δῖε.

ὄοι-ὄοδ, *comp. adj.* slender-shaped, *recte* ὄοι-ὄοδ
 or -ὄοδ *fr.* ὄοδ or ὄοδ, a form or shape.

ὄοι-ὄοδ, *comp. adj.* slender-narrow.

ὄοι-ὄοδ, *s. m.* a slender or graceful back; *gen.* -ὄοδ.

ὄοι-ὄοδ, *s. m. dat. pl. of preceding.*

- CAOP, *s. f.* a berry; *gen. and pl.* CAOPA; CAOP VO NA
 CAOPAIÐ, *one of the berries.*
 CAOPAIÐ, *s. f. dat. pl. of preceding.*
 CAOPÐEAPGA, *comp. adj.* ruddy, berry-red.
 CAOPPĀANN, *s. m.* the quicken-tree or mountain ash; *gen.*
and pl. -ĀANN.
 CAPA, *s. m.* a friend; *gen.* CAPAO, *pl.* CĀPPO.
 CAPBAO, *s. m.* a chariot, a waggon; *gen.* -AO, *pl. id.*
 CAPN, *s. m.* a pile of stones, a cairn; *gen. and pl.* CAPN.
 CAPPAIG, *s. f.* a rock; *gen. and pl.* CĀPPIGE.
 CAP, *adj.* curly.
 CAT, *s. m.* a battle; *gen. and pl.* CATĀ.
 CATBUILLĒAC, *s. m.* a battle striker.
 CEAO, *s. m.* leave, permission; *gen.* CEAOA.
 CEALG, *s. f.* deceit, treachery; *gen.* CEILGE.
 CEALG, *v. a.* sting, annoy.
 CEALGPAID, *v. a. fut. 3rd pers. sing.* shall or will sting.
 CEANA, *adv.* however, howbeit; ACĀ CEANA, but still.
 CEANGAIL, *v. a.* bind, fasten, tie; *inf.* -AIL; VO CEANGAL,
past tense, bound.
 CEANGAILTE, *past part.* bound, fastened, tied.
 CEANGAL, *s. m.* a knot, a fetter, a tie, a bandage; *also as at*
 (50) a covenant, a binding, a compact; *gen.* -AIL,
pl. id.
 CEANN, *s. m.* a head; *gen.* CĀNN, *pl. id.*
 CEANN, *with the preps.* Δ or AN, signifies "to;" as NO GLUAIÐ
 DIAIRMUID Δ Ğ-CEANN Δ ĩUINĀINE FĒIN, Diarmuid
 proceeded to his own people (26); *see also Part II.*
of this work and the quotations in its Glossary under
 CEANN.
 CEANN (CAP), *comp. prep.* in preference to, beyond.
 CEAPN, *s. m.* a corner, an angle; *gen.* CEIPN, *pl. id.*
 CEAPT, *adj.* right, fair, certain; *is also an intens. prefix as*
in CEAPT-LĀN, the very centre or middle.
 CEĀTPĀIMĀIN, *s. f.* the quarter, the hip, *dat of* CEĀTPĀIMĀIN.
 CEĀTPĀIMĀO, *ord. adj.* fourth.
 CEIL, *v. a.* hide, conceal; VO CEILT, *inf.* to hide; CEILTE,
past part. hid, concealed.
 CĒILE, *indef. pron.* each other, one another.
 CĒILEĀBĀO, *s. m.* a farewell; *gen.* -ĀO.
 CEILT, *v. s.* concealment, concealing; *gen.* CEILTE.
 CEINGEOLĀO, *v. a. cond.* should or would bind; *imp.* CEANG-
 AIL.
 CEITĀE, *num. adj.* four.
 CEUO, *num. adj.* a hundred.

- ceυoάtάc, *comp. adj.* hundred-battled; *comp.* -αίγε.
 ceυoνα, *indec. adj.* the same.
 ceυoόn, *adv. generally used with Δ or τά, as Δ ε-ceυoόn,*
 forthwith, instantly.
 cιa, *interrog. pron.* who, which, that; cιa Δn ceann, what
 (is) the head.
 cιaη, *adj.* long, tedious; *as* nίoη cιaη nα oιaίγ ηn, it
 was not long after that; *s.* a length, a long space; *as*
 ηe cιaη o' Δnoηn, for a length of time; a while, a
 short space of time, a while ago, *as* ηo cōnnaηcηa ó
 cιaηaίb é, I saw him a while ago (33).
 cιaηnoη, *interrog. pron.* how, what.
 cιaηoύb, *comp. adj.* dark-brown.
 cίb, *conj.* another form of ηίb, though, although, yet; cίb
 be, whoever, whatever.
 cιnn, *v. a.* resolve, decree, decide, determine on; *infin.* oο
 cιnneάnnoη, oο cιnneάoαη (*past*), they decided; Δη
 cιnneάoαη, upon which they decided (= Δη Δ ηo
 cιnneάoαη) (54).
 cιnn, *v. a.* excell, surpass; *infin.* oο cιnneάnnoη; oο cιnn
 (*past*) Δη nίevo Δη cάc, who excelled in physique
 over all (51).
 cιnn, *s. m. gen. of ceann, q. v.*
 cιnneάoαη (ηo), *p. n.* they resolved, *past tense 3rd pers. pl.*
of cιnn, q. v.
 cιonn (όη), *comp. prep.* over, above, on top of; o'fan ηéin
 όη cιonn Δn tonna, he himself remained on the top
 of the tun.
 cιonn (Δ ε-), *comp. prep.* to or for (*used after verbs of*
motion).
 cιonnac, *adj.* guilty; *comp.* -αίγε.
 cιonnctnγ, *v. a.* accuse; *infin.* -ctγαó.
 cιonnct, *interrog. pron.* how; *also* cιonnct.
 cιctηeαn, *comp. adj.* quite or perfectly erect, bolt-up-
 right.
 clánoeáη, *s. m.* a sword; *gen.* clánoeáη.
 clann, *s. f.* a tribe, a family, a clan; *gen.* cloinne, *pl.*
 clanna.
 cleáηnnaη, *s. m.* an alliance by marriage; *gen.* -άn.
 cleaη, *s. m.* a trick, a feat of legerdemain, craft; *gen.*
 cleaηa, *pl. id. and* cleaηanna.
 cleaηnγeáct, *s. f.* trick-making, legerdemain, jugglery,
 sleight-of-hand; *gen.* -τα.
 clí, *adj.* left handed, the left.
 clíab, *s. m.* the chest [of a person]; *gen.* cléib, *pl. id.*

- κλισίον, *s. m.* a son-in-law; *gen.* κλισίῃνα; *pl.* κλισί-
 ναδά or κλισίῃνεδά.
 κλίταος, *comp. s. f.* the left side; *gen.* -ταοίβε; *pl.* -ταόδα.
 κλοσόρῳδα, *comp. adj.* golden-jewelled.
 κλορθεάν (see κλισίθεάν).
 κλοινν, *s. f. dat. of κλαιν, q. v.*
 κλορ, *v. a. infin. of κλαιν, hear.*
 κλουρ, *s. f.* an ear; *gen.* κλουρίε, *pl.* κλουρα.
 κλουίε, *s. m.* a rite, a ceremony; *gen. id.*; *pl.* κλουίεε.
 κλαιν, *irreg. v. a.* hear; *infin.* σο κλοίρῳιν and κλορ.
 κλαινφεάθ (σο), *irreg. v. a. cond.* would hear, were to hear.
 κλαινμ (σο), *irreg. v. a.* I hear; κλαινμμε, *pres. emph.*
 I myself hear.
 κλαινκίρθε (σο), *irreg. v. a. past hab. passive* used to be
 heard; *more usual form* κλαινκί.
 κλυτίμαρ, *adj.* close, warm, feathery, comfortable; *comp.*
 -αίμε.
 κνλίθρεάμαρ, *adj.* thick-boned.
 κνεαρ, *s. m.* skin, waist; *gen.* κνειρ, *pl.* κνεαρα.
 κνός, *s. m.* a hill; *gen. and pl.* κνουκ, also κνουκ.
 κνοδα, *s. m. pl. of κνό,* a nut; *gen.* κνου, *pl. id.*
 κουαίλ, *v. n.* sleep; *infin.* σο κούλαθ, to sleep.
 κούλα, *v. n. infin.* to sleep; *imp.* κουαίλ.
 κούλαθ, } *s. m.* sleep; *gen.* κούλατα.
 κούλα, }
 κούλαυαρ (σο), *v. n. past,* they slept.
 κούλαυν (σο), *v. n. pres. hab.* wont or accustomed to sleep.
 κούλαθ (σο), *p. n. infin.* to sleep.
 κούκτίορ, *s. f.* a fortnight, also κούκτίορ; *gen.* -τίρε.
 κούρεάθ, *ord. adj.* fifth; *s. m.* a province; *gen.* -τό.
 κούλεάν, *s. m.* a whelp; *gen.* -λέιν, *pl. id.*
 κούκείλε, *s. m.* a comrade; *gen. id. pl.* -λίθε.
 κούκρεάκτ, *s. f.* attendance, company; *gen.* -τα; αν κούκτα
 κούκρεάκτα, the attendant handmaid (see also under
 κλαν-φουίρε).
 κούκρεαρτα, *adj. pl. of κούκρεαρ,* *adj.* very red.
 κούκρευο, *v. a.* protect, keep, guard; *infin. id.*
 κούκρευο, *s. m.* a guard, a protection; *gen.* κούκρευοτα.
 κούκρεαρ, *s. f.* protection, mercy; *gen.* -αίμε.
 κούκρουμλάν, (ζο) *adv.* together, entirely.
 κούκρίοναυ, *v. a. past pass.* was or were fulfilled; also
infin.; *imp.* κούκρίον.
 κούκρεαρτα, *adj.* nearest.
 κούκ, *s. m. of dat. of κυ, q. v.*
 κούκνε, *s. f.* a meeting, a tryst.

- coimce**, *s. m. pl. of cu, q. v.*; *coimce mhe*, poisonous hounds; *lit.*, hounds of poison.
cóir, *adj.* right, just, virtuous; *comp.* córa.
coir, *s. f. dat. of cor*, a foot; *ne coir*, by the side.
coirg, *v. a.* prevent, hinder, intercept; *inf.* 'oo' óirg.
coirgread ('oo or ro), *v. a.* could or would intercept (44).
coiríbe, *s. m.* a footman, a henchman; *gen. id. pl. id.*
coirceann, *adj.* universal, public, common.
coiréinne (ΔΓ-), *adv. phrase*, in common.
coláman, *s. m.* a pillar, a prop, a pedestal; *gen.* cóbafáin, *pl. id. and* coláimna; *ma coláman úireac*, in his straight column, *i. e.*, straight as a column.
colba, *s. m.* a bed-stock, the side-piece of a bed; *gen. id.*
collaig, *adj. gen. of collac*, wicked, bad.
com, *a prefix signifying* many, equal or mutual.
comair, *s. f.* presence; *cura fá n-a comair*, you in his presence; *cura fá comair a éinn 'oo buain 'oe*, you present to cut-off his head; *fá comair, comp. prep.* for, towards; *fá comair m'uire*, for my harming.
comairle, *s. f.* counsel, advice; *gen. id. pl. -leacá.*
comairle, *s. f.* a mutual project or adventure; *fr. com* (signifying in composition here), mutual; *and* *airle*, an adventure, a project.
comal, *s. f.* a handmaid, a maid-servant.
comairca, *s. m.* a sign, a token; *gen. id. pl. -turbe.*
comóiruirgeact, *s. f.* equal pace; *gen. -eacta.*
comóiril, *s. f.* a meeting; *gen. comóirila*, when used in government with the *prep. a*, it commonly means hostile opposition, as *riú 'oo a g-comóiril a éirle*, they ran towards (ran in opposition to) each other (*p. 36*).
comóirigin, *comp. adj.* impregnable, firm, closely knit.
comóirac, *comp. adj.* many coloured.
comláinn, *s. m. gen. of comláinn*, a match, an equal; *ir fear comláinn ceo 'oo gac fear agáinn*, each man of us is a man, a match for a hundred (men).
comnuibe, *s. f.* a tarrying, a dwelling, rest; *gen. id.*
comóirac, *s. m.* comparing, emulation; *gen. -air.*
compair, *s. f.* the chest.
comrac, *s. m.* fighting, contention; *gen. -aic, pl. id.*
comrac ('oo), *inf.* to fight, to contend; *imp. comrac*; *ag comrac* (*pres. part.*) *linn*, contending with us.
con, *s. f. gen. of cu, q. v.*
conaid, *s. f. dat. pl. of cu, q. v.*
concaodar ('oo or ro), *v. a. 3rd. pers. pl. past*, they saw.

- CONNACHT** (CO or TO), *v. a. 3rd pers. sing. past, saw; imp. FEIC*.
CONN-CÉUSDÁDAD, *comp. adj.* the hundred-battled Conn.
CONNACHT, *s.* the province of Connaught.
CONNACHTA (CO or TO), *v. a. emph. form* I myself have seen.
COI, *s. m.* a guarantee, a surety, an engagement (33); *also*
 COI; DO B'OLC MO COI OÁ CÓMHEO, it would be
 treacherous my guarantee to guard him; a visit, *as*
 IR ΔΞ ΙΑΡΡΑΙΘ ΡΙΟΤΕÁΝΑ ΟΥΤΡΑ ΕΑΝΖΑΜΑΡ ΥΟΝ COI
 TO, it is asking peace from thee, we have come upon
 this visit (51).
COI, *v. a. and n.* fatigue, grow tired, *or* weary; OÁ COI,
 (*pres. part.*) wearying, getting tired (50), *an example*
of OÁ being used for ΔΞ the sign of the pres. part.
and Δ the poss. pron., lit., at her wearying.
COI, *v. s.* a wearying, a growing tired; *gen.* COICTA; AN TPΔE
 COICTA, the time of getting tired (13).
CÓIA, *adj. comp. of* CÓII, right, just.
CÓICIA, *adj. pl. of* CÓICAIH, ruddy, berry-like.
CÓICIAE, *adj.* purple.
COIH, *s. m.* a drinking-horn *or* cup, a goblet; *gen.* COIHH,
pl. id.
COIHP, *s. m.* the human body; *gen.* COIHP, *pl. id.*
COIHP-BUIBE, *comp. adj.* yellow-bodied.
COIHPAÍMÁIL *or* -UI, *adj.* (*from* COI, a twist) wrestler-like,
angrily; comp. -MÍLÁ.
COICTA, *v. s. gen. of* COI, a wearying.
COIÚΞAD, *s. m.* an ornament; *gen.* -UIΞTE, *pl. id.*
CÓIUIΞ, *v. a.* arrange, settle, prepare; *inf.* CÓIUIΞAD.
COI, *s. f.* a foot; *gen.* COIE, *pl.* COIÁ; a trunk, *as at* (23)
 ΞΑΝ ΟΥΛ Δ Ξ-CIANN ΔON COIE, not to go into a tree
 of one trunk.
COIΞ (CO), *inf. and* ΔΞ COIΞ, *pres. part. of* COIΞ, *q. v.*
COIPIH, *v. s. m.* defence, protection; *gen.* COPIANTA.
CIAD, *s. m.* torment, anguish; *gen.* CIAIO and CIAODA.
CIANN, *s. m.* a tree, a stave; *gen.* CIAINN, *pl. id.*; *dat. pl.*
 CIANNAIΘ.
CIANN-PEATHIA, *comp. adj. pl. of* CIANN-PEATHI, thick-
 shafted (34); *observe that OÁ whilst it here influences*
the noun in the sing. has no effect in altering the
number of the adj.
CIAOΘ, *s. f.* a branch, a bough; *gen.* CIAOIBE, *pl.* CIAOΔ.
CIAOIEAC, *s. f.* a spear, a javelin; *gen.* -PIΞE, *pl.* -PEACΔ.
CIEMAT, *s. m.* the body of a beast; *gen.* CIEMAT, *pl. id.*
CIEUO, *interrog. pron.* what? CIEUO OIE, what other per-
 son, who else; CIEUO AI, wherefore, why, whence.

- κρησος, *s.* a gullet, a maw, the throat.
 κρησοςκρησος, *comp. adj.* withered-footed.
 κρησος, *s. m.* a girdle, a belt.
 κρησοςτα, *v. a. cond.* would hang; *imp.* κρησος, *inf.* -εταθ.
 κρησοςτα, *s. m.* valour, might, bravery; *gen.* -ατα.
 κρησος, *s. m.* a heart; *gen. id., pl.* κρησοςτε.
 κρησος-ελεαν, *s. m.* a winding glen; *gen.* -ελεαννα and
 -ελεανν, *pl.* -ελεανντα.
 κρησοςτα, *s. m.* temper, or sharpness; *gen.* -ατα.
 κρησος-ελεαντα, *comp. s.* a severe or hard bond, tie, or
 fetter.
 κρησος, *s. f.* the world; *gen. id.*
 κυ, *s. m. or f.* a hound; *irreg. gen.* con and cun, *dat. case*
 con and cun, *pl.* cun, con, cons, and comte.
 κυσοςτα (σο), *irreg. v. n. 2nd pers. sing. past,* thou didst go;
imp. τερος, go, *q. v.*
 κυσοςτα (σο), *irreg. v. n. 3rd pers. pl. past,* they did go or
 they went.
 κυσος (σο), *irreg. v. n. 3rd pers. sing. did go or went.*
 κυσοςτα (σο), *irreg. v. a. 3rd pers. pl. they heard or did*
hear; imp. κυσος.
 κυσοςτα (σο), *irreg. v. a. 3rd pers. sing. heard or did hear.*
 κυσοςτα, *ind. adj.* fragrant, redolent, sweet to smell.
 κυσος, *prep. pron.* to or unto them.
 κυσος, *prep. pron.* to or unto thee.
 κυσος, *prep. pron. emph. form of* } *Combinations of the*
 κυσος, *to or unto us.* } *prep. cum (which see)*
 κυσος, *prep. pron. emph. form of* } *with the personal pro-*
 κυσος, *to or unto me.* } *nouns.*
 κυσος, *ind. adj.* becoming, meet, proper.
 κυσος, *s. m.* a fetter, a manacle, a band, a bond; *gen.*
 -ησος.
 κυσος, *past part.* bound, tied.
 κυσος, *prep. pron.* to or unto her: see cum.
 κυσος, *s. f.* a part or portion of anything; *gen.* κοσος; αν
 κυσος τα ηος, the greatest portion (of the fish); a
 supper, as ηος εατεσοςτα ηος κυσος αν ορος ηος,
 they partook of their supper that night; αν κυσος
 ιοςοςταος ηος εος, the lowest portion of the hill
 (26).
 κυσος, *past part.* bound, fettered, manacled; *imp.* κυσος.
 ηος.
 κυσος, *prep. pron.* to or unto him; see cum.
 κυσος, }
 κυσος, } *ord. adj.* fifth; *s.* a fifth.
 κυσος. }

cúil, *s. f.* a nook, a corner; *gen.* cúile; *pl.* cuileanna.

cuilinn, *s. m. gen. of cuileann*, the holly-tree.

cuir, *v. a.* put, place; **Δ** *h-aiçle* *riu* *oo* *cuir* *Δonghur* *Gráinne* *ra-beinn* *Δ* *bruit*, after that Aonghus put Grainne under the skirt of his garment; impose, as *creud* *oo* *deunraora* *riu* *na* *gearaib* *úo* *oo* *cuiread* (*past. passive*) *oim*, what shall I do with these bonds that were imposed upon me (11). *The student will note, that one way of distinguishing a tense of the passive voice, from one of the active, is that the initial letter of the verb remains in the former case unaspirated by the accompanying sign of the mood or tense, whilst in the active voice it is always affected; oo cuiread in the present quot. supplies an instance of a tense of the passive voice unaffected by oo: win (as of games) no cuirir an báine trí h-uaine an Cairbr Δgur an gáirna' na Teamrad, thou didst win the goal three times on Cairbre and on the soldiers of Tara; oo cuireadair o'fíadaid air, they obliged him (17); no cuiread an t-áonaç an áilá an tan riu, the meeting was then adjourned, lit., send (usually with cum) as, feuc cá b-fuil Bran, go h-cuirfirir cuire f, see where is Bran that we may send her to him (16); no cuir (re) garu, he summoned; Δg cur le céile, pulling with one another, united; cuir carbad ar óa ead óioð, yoke two steeds of them, lit., put a chariot upon two steeds of them.*

cuir, *s. m. gen. and pl. of cuir*, a contract, &c., *q. v.*

cuiread (*oo*), *v. a. past. pass.*, was or were put; see under *cuir*.

cuireadair (*oo*), *v. a. past tense, 3rd pers. pl.*, they put; *imp. cuir*.

cuirear (*oo*), *v. a. 2nd pers. sing. pt. tense*, thou didst put.

cuirfeá-ra (*oo*), *v. a. 2nd pers. sing. cond. emph.*, thou thyself wouldst put.

cuirfeára (*oo*), *v. a. 1st pers. sing., fut. emph.*, I myself will put.

cuirfimid (*oo*), *v. a. 1st pers. pl., cond. emph.* we would put.

cuirfinn (*oo*), *v. a. cond. 1st pers. sing.* I would put.

cuirimfe, *v. a. 1st pers. sing. pres. emph.* I myself put.

cuirir (*oo*), *v. a. 2nd pers. sing. pt. tense*, thou didst put.

culaib, *s. m. suit, attire, dress; gen. id. and culað.*

cum, *comp. prep.* to, used after verbs expressive of motion expressed or understood: when the verb of motion is not expressed, *cum*, very often, when combined with prepositions, embodies that verb within it, as *μαρ* *σο* *ἔσπονδαρ* *Ἰοιρμυρ* *ῥάν* *ῥαῖδι* *ῥιν* *ἰα* *σο* *ἔσιγε*, as soon as Diarmuid saw them coming (*ἄς* *τεἰ* *ἔ* understood) to him in that way (43); *μαρ* *σο* *ἔσπονδαρ* *ἄν* *ἔ* *ἔσιγε*, as soon as he saw the hound (coming) to him (44); *σο* *ἔσπονδαρ* *ῥιονν* *ἔσιγε* *Ḃείρσορ*, Fionn saw Deirdre (coming) to him (48); *ό* *ἔσπονδαρ* *ῥιονν* *ῥάν* *τοιείμ* *ῥιν* *ἔσιγε* *ί*, when Fionn saw her in that plight (coming) to him (48).

οἰμωιγῆτε, *ind. adj.* preserved, chased, covered.

cumyr, *s. m.* power, faculty; *gen.* -*αιρ*.

cyr, *s. m.* (also *cor*), weariness, fatigue; *gen.* *corῑῑ*.

cyr, *s. m.* a contract, an engagement, an agreement; *gen.* *cuir*, *pl. id.*

cyr (*ἄς*), *pres. part of cuir* *q. v.*; *ἄς* *cyr* *ἄιρ*, dealing havoc.

cyrab, *s. m.* a hero, a warrior; *gen.* -*αιρ* *pl. id.*; *ἄν* *ḂuirḂean* *cyrab* *ῥιν*, that multitude of heroes.

cyrḂaiγ, *adj. pl.* of *cyrḂac*, raging, furious, mad.

οἰ (= *οε* *ἄ*), of his, her, its, theirs: (= *σο* *ἄ*) to his, her, its, their: is a combination of *σο*, in its signification of on, upon, and *ἄ*, the relative and means upon which. (See first line of text and also Pt. 2 of this work).

οἰ, *rel. pron.* who, which, that, what, all that.

οἰ, *conj.* if; used with the conditional (as *μἄ*, if, is used with the *pres.* and *fut.*) and causes eclipsis.

οἰ, sometimes used instead of *ἄς*, the *pres. part*; and sometimes for *ἄς* *ἄ*, at his, her, its, or their; *οἰ* *ῥο* *σο* *ἰν*, reaching.

οἰ, *num. adj.* two; when used, it always accompanies a noun, *σο*, two being used in counting or without the noun.

οἰ, *s. f.* a meeting, a gathering; *gen.* *οἰ* *ἰε*.

οἰ *ἰε* *ἄ*, *v. a. pl. pass.* was or were given, distributed, dealt; *imp, act.* *οἰ* *ἰ* *Ḃ*.

οἰ *ḂḂḂḂ*, *s. m.* a stronghold, a fortress; *gen.* *οἰ* *ḂḂḂḂ*, *pl.* *οἰ* *ḂḂḂḂ*.

οἰ *ḂḂ*, *comp. prep.* concerning, with respect or regard to, as to or for.

οἰ *ḂḂ*, *s. m.* a foster-child; *gen. id. pl.* -*ḂḂḂḂ*.

οἰ *ḂḂ*, *s. m.* an ox; *gen.* *οἰ* *ḂḂ*, *pl. id.*

οἰ *ḂḂ*, *prep. pron.* to or for me.

οἰ *ḂḂḂḂ*, *adj.* skilled, learned, scientific; *fr.* *οἰ* *ḂḂ*, a poet, a learned man.

- ΟΔΗΓΑ, *prep. pron. emph. of ὁδὸν, q. v.*
 ὈΔΗ, *s. m.* fate, destiny, lot, store; Δ Ν-ὈΔΗ, in destiny.
 ὈΔΗΝΑ, *ind. adj.* bold, intrepid.
 ΟΔΟΙΝΗ, *s. m.* mankind, people, *the pl. of οὐννη, q. v.*
 ΟΔΗ, *prep.* by (*used only in swearing*).
 ὈΔΗ, *the prep. ὅ, the rel. Δ and ἦ, the sign of the past tense (= ὅ Δ ἦ), upon which.*
 ὈΔΗ, *rel. pron. ὅ Δ and ἦ sign of past tense, before which it is used.*
 ΟΔΗΑ, *ord. adj.* second.
 ΟΔΡΑΔΟ, *s. f.* daring, fierceness, boldness; *gen. -ΔΔΟΔ.*
 ΟΕ, *prep. pron.* of him, of it.
 ΟΕΔΑΔΑΔΗ, *irreg. v. n. 3rd pers. pl. irreg. imperf. subj. of τέρο q. v.*
 ΟΕΔΑΔΟ, *irreg. v. n. 3rd pers. sing. imperf. subj. of τέρο q. v.*
 ΟΕΔΑΔΗ, *adj.* difficult, hard; *comp. ΟΕΔΑΡΑ.*
 ΟΕΔΑΡΑ, *adj. comp. of preceding.*
 ΟΕΔΣ, *adj.* good, pleasing, acceptable; *used only in composition.*
 ΟΕΔΣΒΑΙΛΗ, *s. m.* a goodly-place; *gen. id.*
 ΟΕΔΣΒΑΝΤΑ, *s. m.* pleasing poems or poetry; *nom. sing. ΟΕΔΣΒΑΝ, gen. -ΒΑΝ.*
 ΟΕΔΣΟΥΝΗ, *s. m.* a good man; *gen. id. pl. ΟΕΔΣΗΔΟΙΝΗ.*
 ΟΕΔΒ, *s. m.* frame, figure, form, shape; *gen. ΟΕΒΒΕ:*
 ΟΕΔΒ ΔΣΥΡ ΟΕΔΝΑΗ, shape and make. (*See the "Children of Lir," published by the Society.*)
 ΟΕΑΡΒ, *adv.* persuaded, sure, certain; ἦ ΟΕΑΡΒ, it is certain, assuredly.
 ΟΕΑΝΑΗ, *v. s.* one's make or build; *gen. ΟΕΑΝΗΔ.*
 ΟΕΑΡΣ, *adj.* red; *comp. ΟΕΑΡΣΕ.*
 ΟΕΑΡΟ, *s. m. or f.* an eye; -ΔΑΒ, *prep. case pl.*
 ΟΕΑΡΣ, *v. a.* wound, hurt; *inf. ΟΕΑΡΣΑΒ.*
 ΟΕΑΡΣΑΝ, *v. a. pres. hab.* is wont to wound or hurt.
 ΟΕΑΡΣΗΒΕΔ, *comp. adj.* red-eyed; *comp. -ΔΙΣΕ.*
 ΟΕΑΡΝΑ, *irreg. v. a.* did make or do; *subj. perf. of ὅεαν or οευν,*
 ΟΕΑΡΗΝΑΒ, *irreg. v. a. pt. pass.* was done or performed; *imp. οευν.*
 ΟΕΑΡΗΝΑΙΡ, *irreg. v. a. 2nd pers. sing. subj. past.* thou didst do; *imp. οευν.*
 ΟΕΗΗΝ, *s. f.* certainty, assurance; *gen. -ΗΗΝΕ:* ἔο ΟΕΗΗΝ, *adv.* certainly, indeed.
 ΟΕΙΣΕΑΝΑΔ (ἔο), *adv.* late, at a late hour; ἦ ΟΕΑΡ ΡΕΡΗΝ ἔο ΟΕΙΣΕΑΝΑΔ ΔΡΕΙΡ, he parted from us at a late hour last night.

- ὀέιν, *irreg. v. a.* do make, perform; ὀέιν εὐλοῦν ὑμῖν, make knowledge or known to us (33); *other form* ὀευν, *q. v.*
 ὀειρῖβρεῶτα, *s. f. gen. of* ὀειρῖβρεῶται, a sister.
 ὀειρεῶ, *adj. last, hindermost.*
 ὀειρεῖ, *adj. gen. mas. of* ὀειρεῖ, red.
 ὀειρῖ, *adj. hind, rear;* ἄρ' ἃ ὅδε ὀειρῖ, upon his two hind legs.
 ὀειρῖρε, *irreg. v. a. 2nd pers. pl. pres. emph.* you yourselves say.
 ὀειρῖμ, *s. vengeance.*
 ὀειρῖμρε, *irreg. v. n. 1st pers. sing. pres. emph.* I myself say.
 ὀειρῖρε, *irreg. v. n. 2nd pers. pl.* you yourselves say.
 ὀειρ, *adj. right;* ἄρ' ἑξ ὀειρ, on the right hand.
 ὀειρ, *s. an apex, a point;* ὄ'ν ὀειρῖ ἑξ ὀειρ, from the hilt to its point.
 ὀειρ, *prep. after.*
 ὀέιν (ὀο), *a fut. form of* ὀευν, *q. v.*
 ὀεός, *s. f. a drink; irreg. gen. ὀίγε, pl. ὀεόα.*
 ὀεοῖν, *s. f. will, consent; gen. ὀεοῖνε.*
 ὀεόρ, *s. m. a tear, a drop; gen. ὀεοῖρ, pl. ὀεόρα.*
 ὀεωδῆν, *comp. adj. white-toothed.*
 ὀεω-ῖολοῦρ, *s. m. gen. of* ὀεω-ῖολοῦρ, a bright tooth.
 ὀεϋ, *ind. card. adj. ten.*
 ὀευν, *irreg. v. a. do, make.*
 ὀευνᾶ, *irreg. v. a. 3rd pers. sing. imp. mood from* ὀευν; ὀευνᾶ ῥέ ὀλε no μαῖε ὀί, let him do evil or good to her.
 ὀευνᾶν (ὀο), *irreg. v. a. infin. to do;*
 ὀευνᾶσα, *irreg. v. a. 1st pers. sing. fut. emph. I myself will do;*
 ὀευνᾶσθαι, *irreg. v. a. 2nd pers. sing. fut. imp. ὀευν, q. v. thou wilt do;*
 ὀευνᾶσαοῖς, *irreg. v. a. 1st pers. pl. fut. we will do;*
 ὀευντα, *pt. part. made, done; imp. ὀευν; also gen. of* ὀευνᾶν, making, doing, performing; ῥεῖρ ὀευντα ἄν ἑλεῖρ ῖν, a man (capable) of doing that feat (30).
 ὀευνᾶοῖν, *irreg. v. n. I would say; imp. ὀειρ.*
 ὀι, *prep. pron. to her.*
 ὀια, *s. m. God; gen. ὀέ, pl. ὀέε, ὀετε, and ὀεῖτε.*
 ὀιαῖ or ὀιαῖς, *an. obs. s. f. end, conclusion, rear; only used in the comp. prep. ἃ ἢ-ὀιαῖς, 'νά or ἰνά ὀιαῖς, after.*
 ὀιαρ, *a num. s. f. two persons; gen. ὀείρ; governs gen. case and applied only to persons or personified objects.*

- οἰαν, *adj.* vehement, eager, active, strong; ἕο οἰαν, *adv.* vehemently.
 οἰανηγασοίλεαθ (οἰά η-), *pres. part.* vigorously routing.
 οἰβρεαρῆς, *s. m.* rebellion; *gen.* -ρεαρῆς.
 οἰβρε, *prep. pron. emph.* to you.
 οἰοβ, *prep. pron.* off, or from them.
 οἰοβραν, *prep. pron. emph.* of οἰοβ.
 οἰοζαλ, *s. m.* satisfaction, payment; *gen.* οἰοζλα.
 οἰοζβὰιλ, *s. f.* damage, destruction; *gen.* -βὰιλ.
 οἰολ, *s. m.* sufficiency.
 οἰολαῖνναδ, *s. m.* a hireling, a sturdy fellow; *gen.* -ῖνναιζ, *pl.* -ῖνναιζε.
 οἰομ, *comp. prep.* of or from me.
 οἰομβὰδ, *adj.* displeased, vexed; *fr.* οἰομ, *an old substantive signifying* displeasure, discontent, dissatisfaction.
 οἰονγῆαίλ, *s. f.* a match, an equal; *gen.* -ῆαίλ.
 οἰονγῆαίλα, *s. f. gen. of preceding.*
 οἰονγῆαθ, *irreg. v. a. cond. 3rd pers. sing.* would do or make; *imp.* οἰευν.
 οἰονγῆαμ, *irreg. v. a. cond.* I would do or make.
 οἰονηραῖζιθ, *comp. prep.* to, towards; οἰά ιονηραῖζιθ, to him.
 οἰορηα, *s. m. or f.* a troop, a crowd; *gen. id.*
 οἰρηαδ, *adj.* straight, direct; *comp.* οἰρηζε.
 οἰρ, *s. f.* two persons; *gen.* οἰρε.
 οἰρῆρ, *adj. pl. of οἰρῆρ,* fierce, active, sudden; *comp. id.*
 οἰτ, *s. f.* need, want, deficiency, *in which meanings it is used as a negative prefix to nouns.*
 οἰτ, *s. f.* harm, destruction; *gen.* οἰτε.
 οἰττεαλα, *s. m. gen. of οἰττιον,* contempt; *fr.* οἰτ, want or deficiency, and οἰον, affection, esteem.
 οἰττελλε, *s. f.* folly, want of understanding; *gen. id.*
 οἰυλτ, *v. a.* refuse, deny; *infin.* οἰυλτὰθ; ῆο οἰυλτ, *perf. or past,* refused or denied.
 οἰυζε, *s. m.* right, law, ordinance; *gen. id.*
 οἰυτὰ, *adj.* thick, dense, close.
 οο, *prep. pron.* to him; *prep.* to, of.
 οο ῆειρ, *comp. prep.* according to.
 οοβῆοναδ, *comp. adj.* (οο, *intens.*, and βῆοναδ) very sorrowful, sad, melancholy, or dejected.
 οοαηρ, *s. m.* hurt, mischief; *gen.* -αηρ, *pl. id.*
 οοο' for οο οο, to or for thy; οοο' ϕευαμ, watching thee.
 οοζα, *s. m.* a scorching, a burning; *gen. id.*
 οοιθ, *prep. pron.* to or for them.

- σορβελσρηanna**, *comp. adj.* very dangerous to meddle with ;
fr. σο, the intensive, which becomes σορ before
the slender vowel e, and ελσρηanna, dangerous to
meddle with.
σορσλλη, *s. f.* a knotted hand.
σοριξ, *s. f.* (also σοριϛ), conjecture, supposition, a guess ; ιξ
σοριξ λιομ, I suppose.
σοριξε, *ind. adj. comp. of σοριλιξ*, sore, hard, troublesome.
σοριη, *s.* a wood, a grove, a thicket.
σοριϛ, *s. f.* opinion, conjecture, supposition ; οδρ η-σοριϛ, it
seems (also σοριξ).
σομ', *prep. and pass. pron.* to or for my.
σομαν, *s. m.* the world, the universe ; *gen.* -διν, *pl. id.*
σοη, *for σο and αν*, to or for the.
σορη, *s. m.* a fist ; *gen.* σορηη, also σορηη.
σορηλανη, *s.* the hilt of a sword.
σορηρ, *s. m.* a door ; *gen.* σορηρ, *pl.* σορηρε ; ορηρ
ευλιγιϛτε, a door of escape, a wicket.
σορηη, *emph. prep. pron.* to himself.
σορηδαιϛτε, *comp. past. part.* difficult of being loosed, *fr.*
σο, which signifies difficult, hard, or impossible, and
ρηδαιϛτε, *pl. part. of ρηδαιϛ*, *q. v.*
σορηοι, *s. m.* a druid ; *gen. id. pl.* σορηοιτε.
σορηοιβεδϛτε, *s. f.* magic, druidism, sorcery ; *gen.* -εδϛτα.
σορηεδ, *s. m.* countenance, aspect ; *gen.* -εδ.
σορηευϛτα, *s. m. pl. of σορηευο*, a tale, a poem, a story.
σορηομα, *s. f. gen. of σορηομ*, an ostracism, a cutting-off from
social intercourse ; *vulg.* a boycotting ; ρδ ξερηρηβ
σορηομα σορηοιβεδϛτα, under the spells of druidical
ostracism.
σορηονξ, *s. f.* a tribe, a race, a people ; *gen.* σορηονξε.
σορηονξαιβ, *s. f. prep. case pl. of preceding.*
σορηονξ-βυρθεη, *s. f. gen. of σορηονξ-βυρθεηαν*, an immense
company ; σορηονξ, root of English word "throng,"
a throng crowd.
σορηουδξοιηη, *s. f.* a magic wounding ; *gen. id.*
σορηουμ, *s. m.* a back ; *gen.* σορηομα.
σορηηαν, *s. m.* a poem ; *gen.* σορηηαν, *pl. id.*
σορηηεδ, *adj.* bardic, poetical, melodious ; *comp.* -δριξε.
σορηηεδ, *adj.* melancholy, grieved ; *comp.* -δριξε.
σορηηηϛτε (δ), *v. n. irreg. past.* said ; *imp.* δρηηη.
σορηηηϛτερηαν, *v. n. irreg. past emph.* he himself said.
σορηηηαν, *s. m.* a fishing-hook ; *gen.* -δην, *pl. id.*
σορηηηεδ, *comp. adj.* black-footed.
σορηηηηρηαν (δ), *v. n. irreg. 3rd pers. pl. past.* they said ;
imp. δρηηηηη ; δ σορηηηηρηαν, they themselves said.

- οὐιβ-ευσαν, *c. s. m.* a black forehead; *gen.* -ευσαν.
 οὐιβ-ῥλέιβε, *s. m. gen.* of οὐιβ-ῥλίαν, a black mountain.
 οὐινη, *s. m. or f.* a person (man or woman); *gen. id.*; *irreg.*
pl. ὄδοινη; ἄνθρωπος οὐινη, any person, any one.
 οὐίνην, *prep. pron.* to us.
 οὐίρη, *s. m. gen.* of οὐίρη, *q. v.*
 οὐίρηξ, *v. a.* awake, arouse; ὄσ οὐίρηξ, *pt. tense*, awoke.
 οὐίτ, *prep. pron.* to thee; οὐίτρε, *emph.* to thyself; *also*
 οὐίτ ῥέην, to thyself.
 οὐί, *irreg. v. n.* to go, *inf.* of τέρο, *q. v.*; ἄξ οὐί, *pres.*
part. going or leading.
 οὐί, *v. s.* an escape, a getting away.
 οὐίαν, *s.* a sandbank.
 οὐίαν, *s. m. gen.* of οὐίαν, a fort.
 οὐίαν, *adj.* of or belonging to one's country.
 ἐ, *pers. pron. acc. case*, him, it; *nom.* he, it, *with assertive*
verb; ἐ ῥην (*mas.*), that.
 εἶ, *s. m.* a steed, a horse; *gen.* εἶς, *pl. id.*
 εἶλε, *s. m.* a messenger, a courier; -λαίξ, *pl.* -λαίξε.
 εἶρα, *a coll. s.* steeds, horses.
 εἶρα, *s. f.* fear, timidity; ἄρ εἶρα, for fear, lest.
 εἶρα, *s. f.* learning, art, science; *gen.* -αν.
 εἶρα, *s. m.* disunion, variance; *gen. id.*
 εἶρα, *s. m.* enmity; *gen.* -οίρ.
 εἶρα, *s. f.* sickness, ill-health; *pl. id.*
 εἶρα, *prep. pron.* between them.
 εἶρα, *s. m.* armour, clothing; *gen.* -οίρ, *and* -οίρε, *pl. id.*
 εἶρα, *s. m.* necessity; *gen.* εἶρα.
 εἶρα, *adj.* some; βαν εἶρα, some woman; εἶρα οἶρα,
 some other.
 εἶρα, *indec. indef. adj. pron.* other.
 εἶρα, *s. f.* Ireland, Erin; *gen.* εἶρα, *dat.* εἶρα.
 εἶρα, *v. n. fut.* shall arise; *imp.* εἶρα.
 εἶρα, *v. n. 3rd pers. pl. past*, they arose; *imp.* εἶρα.
 εἶρα, *v. n. pres. hist. or rel. pres.* arises.
 εἶρα, *v. n. 2nd pers. sing. emph. past*, thou thyself didst
 rise.
 εἶρα, *s. f.* a fine, retribution, a requital; *gen.* -ε.
 εἶρα, *v. n.* arise; *inf.* ὀ'εἶρα or ὀ'εἶρα; ἦο εἶρα,
past, arose.
 εἶρα (ὀ'), *v. n. inf.* of εἶρα, *q. v.*
 εἶρα, *s. m.* destruction; ὀδ ν-εἶρα, to their destruc-
 tion.
 εἶρα, *prep.* after, behind; *fr. an obs. s.* a track, a trace
 εἶρα, *v. s. m.* a hearing, a listening.

- εἰς, *s. m. gen. and pl. of* ἰαῖς, a fish.
 εὐχάειν, *s. f.* a key; *irreg. gen.* εὐχῆρα, *pl.* -ρεαῖα.
 εὐχῆρα. *s. f. pl. of preceding.*
 εὐλας, *adj.* learned, skilled, scientific; *fr.* εὐλ, knowledge;
comp. -αῖγε.
 εὐλυ, *s. m.* a course, a direction.
 εὐο, a *privative particle* signifying not, and has the same
 effect as the English negative un or in.
 εὐο, *s. f.* jealousy; *gen.* εὐοα.
 εὐοτηομ, *comp. adj.* light, nimble, brisk; *fr.* εὐο, *neg.*
adv. not, and τηομ, heavy.
 εὐοτηομ, *comp. adj. dat. of preceding.*
 εὐς (ο') *pt. tense*, died or did die; *imp.* εὐς; *inf.* ἰδ.
 εὐλοῖα, *v. n.* to steal away, to elope; *imp.* εὐλαῖς.
 εὐναῖα, *adj.* light as a bird, birdlike.
 εὐρα, *s.* refusal, denial.
 ρά, *put for* βα or βυ, *the pt. tense of* ἵη *the assertive verb,*
and like βά, *aspirates the initial letter of the follow-*
ing word as ρά βεαῖα, *it was certain, ἄν ταν ρά*
βρῆτε ε, when it was broiled; ρά εὐναῖα ο, nearest to him.
 ρά, *prep.* under, to, unto; after (*prep. of time*) ρά'ν ε-κοῖ-
 ρα ο ἵη, *after that conversation; against as* ἵη βυαῖ
 βεῖα οἰα ερεα ρά ταοβ να εαῖηγε, *he struck a*
blow of its carcass against the side of the rock;
around, about, as ἵη ἱμεραῖα ἱαῖηη ρά εοῖα
 ἄν φαῖαῖς ἵη *a very thick ring of iron, about the*
body of that giant; ρά n-α εοῖα, for him.
 ραοα, *adj.* long; *ἵη β-ραοα, it was not long.*
 ραοῖα (αε) *pres. part.* kindling, lighting; *ἄν β-ραοῖα,*
id.
 ράε, *v. a.* leave, quit; *imp. emph.* ράερα, ἵη ράε, *pt. tense,*
left, quitted.
 ράεαβ (ἵη or ο'), *pt. tense*, left, quitted; *imp. id.:* εῖη
 ράεαβ, *so that (he) left.*
 ράεα, *v. s.* a getting, an obtaining, a procuring; *ἄν*
β-ραεα, upon getting.
 ράεα, *irreg. v. a. inf.*, to get, find or obtain; *imp.* ράε.
 ράεα, *v. a. inf.* to leave, &c.; *imp.* ράεα.
 ράεα or ράεα, *v. a. 1st pers. sing.* I leave.
 ράεα, *v. a. cond.* would leave.
 ράερα, *v. a. emph.* leave thyself.
 ραεραο, *v. a. 1st pers. fut.* I shall see; *imp.* ρεα.
 ραεῖη, *v. a. irreg. inf.* to see; *imp.* ρεα.
 ραεῖη, *v. s.* a seeing, a perceiving.

- ƦΑΙΘ, *s. f.* the length, as long as, whilst.
 ƦΑΙΛΛ, *s. f.* advantage, opportunity, leisure; *gen.* ƦΑΙΛΛΕ.
 ƦΑΙΛԵ, *s. f.* a welcome, a salutation, a greeting; *gen. id.*
 ƦΑΙՆԼԵ, *s. f.* a swallow, a martin; *gen. id.*
 ƦԱԻՔԵ, *s. f.* a watching, a guard; *gen. id.*
 ƦԱԻՃԵԱՆ, *s. m.* a sheath, a scabbard; *lit.* a tightener, *fr.*
 ƦԱԻՃ, enclose, compress, tighten.
 ƦԱԻԾԵ, *s. f.* a lawn, a green; *gen. id.*
 ƦԱԼԱ, *s. f.* displeasure, spite, grudge.
 ƦԱՆ, *v. n.* stay, remain, wait, await; *infin.* Օ՛ՔԱՆԱԺԱԻՆ *or*
 Օ՛ՔԱԻՔԵԱԾ; Օ՛ՔԱՆ, *past tense*, staid, remained.
 ƦԱՆ, *combination of ƦԱ or ƦԱՕԻ the prep. and ԱՆ the article.*
 ƦԱՆ, *v. s.* a staying, a remaining.
 ƦԱՆԱԾ, *s. m.* an incline, declivity, slope; *gen. -ԱԻԾ.*
 ƦԱՆՔԱԾ, *v. a.* 1st *pers. fut.* I will wait, &c.; *imp.* ƦԱՆ.
 ƦԱՕԻ, *prep.* under, &c. See ƦԱ the *prep.*
 ƦԱՕԻ, *prep. pron.* under him or it.
 ƦԱՐ, a contraction of ƦԱ, the *prep.* and no sign of *pt. tense.*
 ƦԱՐ, *v. n.* grow, spring; Օ՛ՔԱՐ, *pt. tense*, grew, sprung.
 ƦԱՐԻՎԱԾ, *s. m.* a wilderness, a desert; *gen. -ԱԻՃ, pl. -ԱԻՃԵ fr.*
 obs. adj. ƦԱՐ, empty, void.
 ƦԱՐՃԱԾ (ԱՃ), *pres. part.* tightening, pressing; *imp.* ƦԱՐՃ;
 infin. Օ՛ՔԱՐՃԱԾ.
 ƦԱԾԱԾ, *s. m.* a giant; *gen. -ԱԻՃ, pl. -ԱԻՃԵ; also ԱԾԱԾ, gen.*
 -ԱԻՃ, pl. -ԱԻՃԵ.
 ƦԵԱԿԱ, *v. a.* *pt. tense*, saw.
 ƦԵԱԿԱԾԱՐ, *v. a.* 3rd *pers. pl. pt.* they saw.
 ƦԵԱԿԱԻԾ, *subj. past*, no ՃՕ Բ-ԲԵԱԿԱԻԾ, until (he) saw; ո
 ՖԻԱՐՄԱՆԻՃԵԱԾԱՐ ՎԵ, Ա Բ-ԲԵԱԿԱԻԾ ՔԵ ԱՑՈՆ ԲՕԿԱԼ ՄՕ
 ՐՃԵԱԼԱԻԾ, they asked of him whether he had dis-
 covered any tidings (p. 30.)
 ƦԵԱԾՏ, *s. f.* a turn, a time.
 ƦԵԱԾՏԱՐ, *adv.* once.
 ƦԵԾԾ, *s. f.* extent, length; ԱՆ ƦԵԾԾ (46) whilst.
 ƦԵԱԾԱՐՄԱՐ (ՈՒ), *def. verb*, we do not know.
 ƦԵԱԾԱՐ (ՆԱԾ Բ-), *def. verb*, I know not. } *generally used*
 } *in the neg.*
 } *form only.*
 ƦԵԱՃԱ, *s.* a beech-tree, a wattle; *gen. id.*
 ƦԵԱԼԼ, *s. m.* treachery, deceit; *gen. ƦԵԻԼԼԵ.*
 ƦԵԱՐ, *s. m.* a man; *gen. ƦԱՐ, pl. id.*; ƦԵԱՐ ԱՑՕՐԱՆ, one of
 them; ƦԵԱՐ ԵՂԻՆ, some man; ƦԵԱՐ ԱԻԾՄԱՐԵ, a
 courier; ƦԵԱՐ ՄԻԲՔԵՐԻՃԵ, a rebel.
 ƦԵԱՐ, *v. n.* give, bestow (*with ƦԱԻԼԵ*), *as* Օ՛ՔԵԱՐՄԱԾԱՐ
 ՔԻՐԱՐԱՑԻՆ ƦԱԻԼԵ ՈՒՄՈՒ ՔԻՐՈՆ, they gave a truly-pleas-
 ant welcome to Fionn; *make or perform, as* ՄՕ ƦԵԱՐԱԾ
 Ա Ճ-ԿԼԱՄԻԾԵ ԿԱՕՄԻՏԵ, their funeral rites were performed

- բարահալ**, *adj.* manly, brave; *comp.* -հալ.
բարան, *s. m.* land, ground, country; *gen.* -ան.
բարձեւ, *s. m.* a husband; *gen.* բարձեւ.
բարճաճ, *adj.* fierce; *comp.* -աճե; իր բարճաճե ձօ, (the) fiercest of them.
բարր, *adj. comp.* better; *positive*, մալ՛, good; ջօ մ'բարր ըր (i. e. ջօ մ-Յձ՛ բարր ըր), that he would prefer; *lit.*, that it would be better for him.
բարրած, *adj.* brawny.
բարտ, a grave, a tomb; *gen. and pl.* բարտ; *gen. also* բարտ.
բարտ, *adv.* henceforth.
բարտ, *adj.* possible.
բարտեւ, *adj.* energetic; ջօ բարտեւ, *adv.* energetically.
բարտ, *emph. pron. affix*, own, self.
բարտեւ, *s. m. pl. of* բարտ, *q. v.*
բարտեւ, *adj. fr.* բարր, better, *and* յօ, of it; ո՛ր բարտեւ յօր ըր, ձ Օրտն, it will not the better for ye of or for that O Ossian.
բարտ, *also* բարտ, *s. f.* a feast, an entertainment; *gen.* բարտ *and* բարտ, *pl. id.*
բարտեւար, *comp. adj.* sinewy.
բարտ, *s. m.* flesh; *gen.* բարտ.
բարտ, *irreg. v. a.* look, examine, view; *infm.* յ'բարտ.
բարտ (ձ), *pres. part.* watching, looking, exploring; *imp.* բարտ, *q. v.*
բարտորտ, *s. m.* a meadow; *lit.*, a grass field.
բարտաւորտ, *comp. adj.* grass-green.
բարտ, *s. m.* a feast; *gen. id. pl.* -Յձ.
բարտ, *s. m.* an obligation; *gen. id. pl.* բարտ.
բարտ, *prep. case pl. of preceding.* See under բարտ.
բարտ, *s. m.* a deer; *gen. id. and* -ձ; *pl.* բարտ.
բարտ, *s. m.* a hunt, a hunting; *gen.* -ձ.
բարտ, *s. f.* wildness; *gen.* -ձ; *dat.* -ձ.
բարտար or -ար, *s. f.* witness, testimony; *gen. id.*; ձ
բարտար, *comp. prep. of place*, before, *lit.*, in the presence of.
բարտար, *v. n.* inquire, question; *irreg. infm.* յ'բարտար; յօ բարտար, *pt. tense*, inquired.
բարտար, *v. s.* an enquiring, an asking.
բարտարեւոր (նօ), *v. n. 3rd pers. pl. pt. tense*, they enquired.
բարտ, *s. f.* a tent, a hut, a hunting booth; *gen.* -Յձ, *pl.* -Յձ.
բարտ, *s. f.* a soldier of the celebrated warriors of Fionn Mac Cumhail; *gen.* բարտ, *pl. id. and* բարտ.

- ριαννιγεακτ, *s. f.* the ancient Irish Militia.
 ριλλ, *v. n.* return; *infin.* ο'ρilleαδ; ρο ριλλ, *pt. tense*,
 returned.
 ριλλρεαδ, *v. n. 1st pers. sing. fut.* I will return.
 ριοκμαρ, *adj.* wrathful, fierce, cruel.
 ριοββα, *s. m.* a wood, a thicket; *gen. id. pl.* ριοββαιθε.
 ριοββαριθιθ, *s. m. dat. pl. of preceding.*
 ριον, *s. m.* wine; *gen.* ριονα.
 ριονν, *s. m.* a man's name; *gen.* ριnn.
 ριονν-δορακ, *comp. adj.* fair-footed, *fr.* ριονν, *adj.* fair, and
 κορ, a foot.
 ριορ, *adj.* true, genuine, real.
 ριορ, *an intensitive prefix*, very or truly, *with adjectives*; real
 or perfect, *with nouns.*
 ριορκαοιη, *comp. adj.* truly affable.
 ριορμυαγινεαρ, *comp. s. m.* a perfect solitude, a wilderness,
 a desert place.
 ριορμυιγε, *c. s. m.* fresh or spring water; *gen. id.*
 ριορ, *s. m.* knowledge, art, science; *gen.* ρεαρα.
 ριορακ, *adj.* knowing, expert, instinctive; *comp.* -αγιε; οο
 ριορακ, *adv.* instinctively.
 ριρ, *s. m. gen. and pl. of ρεαρ*, a man.
 ριρεολακ, *comp. adj.* truly or very learned; *fr.* ριορ *the in-*
tensitive and εολακ,
 ριργλιε, *comp. adj.* truly or very wise.
 ριριννε, *s. f.* truth; *gen. id.*
 ριτθε, *card. adj.* twenty; *influences the noun it qualifies in*
the sing. number; also ριτθεαδ.
 ριεαδ, *s. f.* a banquet; *gen.* ριειθε; *pl.* ριεαθα.
 ρο, *prep.*; *a form of ρα, q. v.*
 ροκαρ, *s. f.* presence, company; *used only in such forms as*
 ινα ροκαρ, *along with him lit.*, in his presence; ινα
 θ-ροκαρ, *along with them.*
 ροκαλ. *s. m.* a word; *gen.* -αλ, *pl. id. and* ροκαλ.
 ροκταρ, *v. a. pres. hist.* asks.
 ρορφαρρηγε, *comp. adj. pl. of ρορφαρρηγε*, long
 and broad, *fr.* ροο *for* ραο *or* ραοα, long, *and* ραρ-
 ρηγε, wide.
 ρορκακ, *s. m.* a marauder, a plunderer, *gen.* -αγιε, *pl.* -αγιε;
 ρορκακ ρεαθα, a wild marauder.
 ροργλακ, *adj.* rapacious, fearful.
 ροργλαμτα, *ind. pt. part.* learned, well-informed.
 ροργλαμ (αγ *or* αρη), *pres. part.* performing, *fr. verb* ροργλαμ,
v. a. perform.
 ροργυρ, *prep.* near, close to; α θ-ροργυρ οθιθ, near to
 them.

- φοῖλλ (φο), *adv.* softly, gently.
 φοῖλλῆς, *v. a.* show, publish, manifest; *infin.* ο'φοῖλλῆν-
 ξαῖο.
 φοῖλλῆσαο, *v. n. pt. tense pass.* was shown.
 φοῖνῶτε, *ind. adj.* old, aged.
 φοῖνῶσαο (αξ), *pres. part.* wounding, *fr. verb.* φοῖν-
 ῶσαο, redden, wound.
 φοῖνομαδ (φο), *adv.* gracefully, sedately.
 φοῖτ, *s. m.* the hair of the head; *gen.* φοῖτ.
 φοῖταῖν (αῖ), *in* giddy motion, unsteady gait.
 φοῖνομευτ, *s.* ward, watching, protection; *gen.* -εῖο.
 φορο, *v. a.* hire, retain; *infin. id.*
 φοῖσαο, *ind. pt. part.* opened; *fr.* φοῖσαι, open.
 φρεσαιο, *v. a.* answer; *inf.* -φρα and -φαιτ.
 φρεσαιο, *s. m.* an answer; *gen.* -αῖα.
 φρεσαι, *v. a. pres. hist.* answers; *imp.* φρεσαι.
 φῖρ, *prep. pron.* with him or it; *more modern form*
 λειρ.
 φῖρολαῖν (αξ), *pres. past.* ministering, attending; *inf. id.*
imp. φῖρολ.
 φρασαι, *v. n.* announce, proclaim, publish; *inf.* φρασα
 and -φαιτ.
 φραι (φο), *v. a. pt. tense* found or did find; *imp.* φραξ.
 φρασαο (ο'), *v. a. pt. tense 3rd pers. pl.* they found or
 did find; φο β-φρασαο, until they found; *imp.*
 φραξ.
 φρατ, *s. m.* hatred, abhorrence; *gen.* φρατα.
 φρασαο. *s. m.* a remnant, a residue, a remainder; *gen.* -αο.
See note to this word.
 φρασο, *irreg. v. n. fut. subi.* will get; φο β-φρασο, that he
 will get, *imp.* φραξ, which is another form of φραξ.
 φρασαο, *v. a. pres. tense 1st pers. pl.* we get or obtain;
imp. φραξ.
 φρασαο, *irreg. v. n. fut. pass.* will be found; *imp. act.*
 φραξ.
 φρασαι, *irreg. v. n. fut. act.* thou shalt leave; *imp. act.*
 φραξ.
 φρασαο, *irreg. v. n. 1st pers. pl. fut.* we will leave; *imp.*
act. φραξ.
 φραι, *v. pres. tense* is; *imp.* βῖ; φραι is used with negatives
 and interrogatives and after relatives governed by
 preps. expressed or understood, and is also the *pres.*
subj., which follows such particles as φο.
 φραινοτε, *adj.* patient, enduring, suffering.
 φραινοταο, *adv.* bloody-deeded.
 φραισο (ρε), *v. a. fut.* he will leave.

- ρυϊξιο, *irreg. v. n. pres.* they get; *imp.* ρυϊξ.
 ρυϊλιροτ, *v. s. 3rd pers. pl. pres. emph.* they themselves are.
 ρυϊλιτ, *v. s. 2nd pers. pl. pres.* ye are; *imp.* βι.
 ρυϊλιυξαδ, *v. s.* blood-letting, wounding.
 ρυϊλδην *s. f.* excuse, permission; generally used as an im-
 personal verb; when it has the negative *νι* or *ναδ*
 before it, it signifies must, and implies a necessity
 or obligation to do a thing, as *νι ρυϊλδην υδινν*, we
 are obliged, and with an affirmative it dispenses with
 the obligation.
 ρυρρυρτ, *adj. emph. form, easy; also υρρυρ; irreg. comp.*
νιορ ρυρτ or υρτ.
 ρυρτρωε, *adj. comp. of ρυρρυρ, easy.*
 ρυττα, *prep. pron.* under them.
 ςα, *s. m.* a javelin, a spear; *gen.* ςαε, ςαί, and ςαοί; *pl.*
 ςαοι, ςαεττα, ςαιοτε, and ςαιοττα.
 ςαδ, *v. a. and n.* seize, take, take hold or possession of, as
 υο ςαδ υαμην αςυρ ιμεαγλα ι, dread and great
 fear took hold of her (17); go, as *αππ ριν υο*
ςαδαυαρ (pt. tense) clanna neamhain a n-αςατο
αη τ-ρηοτα ρυαρ, then the clann of Neamhain went
 up against the stream (16); come, as *ςαδρυα (emph.*
imp.) εςυγαπν αμαδ, come out to us (22); begin,
 commence, set about, as in 2nd instance following,
 υο ςαδ μιρνεαδ ι, αςυρ υο ςαδ ας ρυδαλ ρε κοιρ
 υιαρμυοα, courage took possession of her and she
 set about (took-to) walking by the side of Diarmuid
 (50). Sing (with a noun of kindred sense such as υυαν,
 υρνευτ, υδη or αμην), as υο ςαδ (ρι) υυαηα α
 ρεαν αςυρ α ριρρεαρ, she sang the poems of her
 fathers and her ancestors.
 ςαδαυαρ (υο), *v. n. pt. tense, 3rd pers. pl.* they went.
 ςαδαιλ, *v. n. infin. of ςαδ, q. v.;* ιρ ςεαρ υαμρη ςαδαιλ
 τρη υορρυρ ευλιυξτε αρβιτ, I am prohibited to go
 or pass thro' a wicket-door.
 ςαδαιλ, *s. f.* a taking, a seizing, a capture; *gen.* -αιλ.
 ςαδαλ, *s. m.* an enclosure, a fold; *gen.* ςαδλα.
 ςαδαπν, *v. a. pres. hab.* does seize or take hold of; *imp.*
 ςαδ.
 ςαδλα, *adj. fenced.*
 ςαδ, *ind. indef. pron.* each, every; ςαδ η-αον, every one;
 ςαδα is another form; ςαδα η-οιρνεαδ, *adv. phrase,*
 directly, in which ςαδα has the adverbial force of ςο.
 ςα:ρμ, *s. f.* a call, a summons; *gen.* ςαρμτα, *pl. id. and*
 ςαρμταηα. See under *κυρ*.

ἤαιρθε, *s. f.* valour, prowess, heroism; *gen. id.*

ἥλαρ, *s. m.* a disease, a distemper; *gen. -αιρ, pl. id.*

ἥλλαιν, *s. m. gen. of ἥλλάν*, an enemy; οὐ θένηραμοιρ
ἕοιρ ἥελλαιν ἕαν ἑάηροε ὅιορ, we shall inflict
the wound of a (mortal) enemy, without delay to
thee.

ἕαν, *prep.* without; *the negative with the infin.*

ἕαοι, *s. m. gen. of ἕά, q. v.*

ἕαρ, *adj.* near, nigh.

ἕαρῆ, *adj.* rough.

ἕαρῆδα, *s. m.* a garden, an enclosure; *gen. id., pl.*
ἕαρῆδα.

ἕαρῆα, *s. m.* a soldier, a champion; *gen. id. pl. -ῆαῖο.*

ἕελλ, *v. a.* promise; ἕελλεῖρα (*pl. emph.*), I myself
promised.

ἕεῖρ, *adj.* short; *irreg. comp. νιορ ἕιοῖρα.*

ἕεῖρ, *v. a.* cut, cut down, mow, slice.

ἕεῖρ, *s. m.* an injunction or prohibition, enforced by a charm
or spell.

ἕεῖρ, *adj. comp. of ἕεῖρ*, sharp.

ἕεοδαο, *see under ἕεοδαοῖρα.*

ἕεοδαοῖρα, *v. n. fut. emph.* I will go; *νί ἕεοδαοῖρα ἑῖραῖο*
I will not go (out) to you (22); *imp. ἕαῖ; at parag.*
17 ἕεοδαο *is*, I will take, *and in same parag. the*
future is also spelled ἕεοδαο and has the same mean-
ing attached to it.

ἕεοδαο, *v. n. fut. 1st pers. pl.* we shall go; *imp. ἕαῖ.*

ἕεῖο, *conj.* though, although, how-be it, yet.

ἕεῖοῖο, *comp. indef. pron.* whoever, whatever, he that; ἕεῖοῖο
ἑῖο, whatever place.

ἕεῖοῖο, *conj.* though, although, nevertheless, yet.

ἕεῖοῖο, *comp. adj.* white-fingered; *comp. -ῖοῖο; ἕεῖοῖο;*
ἕεῖοῖο, gen. mas.

ἕεῖοῖο, *s. m.* an attendant, a man-servant; *gen. id. pl.*
-ῖοῖο, -ῖοῖο and -ῖοῖο.

ἕεῖοῖο, *s. f.* attendance, service; *gen. -ῖοῖο.*

ἕεῖοῖο, *conj.* although not (*parag. 1*); *see Pt. 2. parag.*
45, *where this conj. is used positively.*

ἕεῖο, *v. a.* take; *infin. οὐ ἕεῖοῖο.*

ἕεῖο-ῖοῖο, *comp. adj. fem. gen. of ἕεῖο-ῖοῖο*, very or
extremely cold; ἕεῖο *being an intensive prefix.*

ἕεῖο-ῖοῖο, *comp. adj. gen. fem. of ἕεῖοῖο*, very or
extremely swift.

ἕεῖο-ῖοῖο, *comp. adj.* clear-sighted.

ἕεῖοῖο, *s. m.* a shout, a call; *gen. ἕεῖοῖο.*

- ḡleann**, *s. m.* a valley, a glen; *gen.* ḡleanna, *pl.* ḡleanna.
- ḡloinne**, *s. f.* glass; *gen. id.*
- ḡluair**, *v. n.* advance, march; *inf.* ḡluairḡaḡt or ḡluarḡaḡt, ḡo ḡluairḡaḡḡar (*pt. tense*) they advanced; ḡluair uair, *idiom.* advance or go forward, *lit.* go from thee, *i. e.* from the place where you are at present located; *the pronouns in combination with ḡoim, the prep. are used with ḡluair to denote motion forward, as ḡo ḡluair ḡoimḡ ḡ h-ḡiḡle ḡin, he went forward, after that; observe also a similar idiom with ḡab.*
- ḡlḡn-ouib**, *comp. adj.* black-kneed; *gen. mas.* -ouib.
- ḡnaib-ḡiann**, *s. m.* the standing army of the Fenii.
- ḡnaḡt**, *adj.* usual customary; ḡi ḡnaḡt, it is not usual; ḡar ḡaḡ ḡnaḡt, as it was not usual.
- ḡnḡom**, *s. m.* an act, a deed, an exploit; *gen.* -ḡna, *pl.* ḡnḡomḡarḡḡa and *contr.* -ḡḡna; *in text, ḡnḡom, written sometimes ḡim, q. v.*
- ḡo**, *conj.* that, so that, as ḡo ḡ-ḡeḡḡḡnaḡḡ ḡḡa leḡt ḡo ḡullaḡḡ ḡ ḡinn ḡe, so that *two halves* were made of him (ḡe) to the top of his head; *is often used for ḡo*, until, as ḡnnḡin ḡo ḡuir ḡuadḡan ḡḡḡinne ḡr ḡ ḡuun ḡo ḡug leḡr ḡile ḡon ḡ-ḡliab ḡ, then Muadhan put Grainne on his back until he carried her with him, a mile of the mountain; *prep. used after a verb expressive of motion signifying to, unto, as ḡo ḡuadḡar ḡo h-ḡarḡar ḡa h-ḡaḡna (42); they went to the remote part of the cave; and with a noun of time, it is a prep. and means till, until, as ḡo ḡuḡlaḡḡar ḡo ḡaḡḡoin, they slept till morning; before an adj. it changes the adj. to an adverb and is equivalent to the English suffix ly, or like.*
- ḡoil**, *s. f.* prowess, valour, chivalry; *gen.* ḡoile.
- ḡoin**, *s. f.* a wound, a hurt; *gen.* ḡoim.
- ḡoimḡḡ**, *s. m.* one who wounds, a wounder.
- ḡoir**, *v. n.* call, summon; ḡo ḡoir, *pt. tense*, called, summoned.
- ḡorm-ḡuinneḡḡaḡ**, *comp. adj.* blue-windowed.
- ḡoḡan**, *s.* a loud-voiced person, *gen.* -ḡin; *fr.* ḡuḡt, the voice.
- ḡḡḡḡ**, *s. m.* love, affection; *gen.* -ḡiḡ and -ḡḡa.
- ḡḡḡinne**, *s. f.* Grainne, the daughter of Cormac and heroine of the story; *gen. id.*
- ḡḡḡḡḡn**, *s. m.* a summer bower or house; *fr.* ḡḡḡḡ, the sun.
- ḡḡḡḡḡ**, *s. m. or f.* a cheek.
- ḡḡair**, *s. f.* a strait, jeopardy; *gen.* ḡḡaire.

- βυαλα, *s. f.* a shoulder; *gen.* -ανη, *prep. case* -ανην, *pl.* βυαλινη.
 βυη, *conj.* that, so that, until, and is the form of the *conj.* βω, used before past tense.
 βυηαβ or βυη αβ, *subj. mood* of η, the assertive verb, that it is or was.
 βυη, *prep.* to, towards; *form of the prep.* βω, used before αν, the article.
 ι, *pers. pron.* she, her.
 ι, the initial letter of the word ιοβον, *adv.* that is, to wit, videlicet, namely.
 ι, *s. f.* an island; *gen. id.*
 ιαθ, *pers. pron. acc. case*, them; with η and pass. verbs it is the *nom. form*; ιαθρειν, themselves.
 ιαη, *adv.* after; ιαη ην, *adv. phrase*, subsequently, after that.
 ιαηη, *v. a.* ask, request; *inf.* ο'ιαηηατο, to ask.
 ιαηηατο, *s.* an attempt, an effort; *gen.* -ατοα.
 ιαηηατο (αξ), *pres. part.* seeking, asking; *inf.* *id.* (p. 29).
 ιαηηανη, *s. m.* iron; *gen.* -ανη.
 ιαηηανη, *v. a. hab. pres.* is wont to ask.
 ιαηηανηη, *s.* a weasel; *gen. id.*
 ιαηηαη, *v. a. pres. hist.* asks.
 ιαηταη, *s. m.* a remote district or part; *fr.* ιαη, *adj.* western, remote, and τηη, *q. v.*
 ιαηξ, *s. m.* a fish; *gen.* εηηξ, *pl. id.*
 ιατξλαη, *comp. adj. dat. of* ιατξλαη, green-landed, emerald.
 ιβ, *v. a.* drink; ο'ιβ, *pt. tense*, drank, *inf.* ιβε; ιβεαοαη, *pt. tense pl.* they drank.
 ιβεαη, *v. a. pres. hist.* drinks.
 ιοηη, *prep.* between; also ειοηη.
 ιξ, *s. f.* a ring, a collar; ητο *in Pt. 2. q. v.*
 ιμτσιαν, *adj.* far, remote, a long distance; *comp.* ιμτσιηηη.
 ιμ, an intense prefix which signifies great before nouns, very or exceedingly before adjectives.
 ιμβεαηξαθ, *s. m.* a reproach, a punishment, a reviling; *gen.* -ξαθ, *pl. id.*
 ιμεαξλα *s. f.* great fear; *gen. id. fr.* ιμ, an intens. prefix, and εαξλα, fear.
 ιμηηη (ο'), *inf.* of ιμηη, play, act upon.
 ιμλεατσιαν, *s. m.* the navel; *gen.* -αηη, *pl. id.*
 ιμληηηη, *s. f.* the navel; *gen.* -ηηη, *pl.* -ηηη.
 ιμηηεαηηαηη, *comp. adj.* very thick.
 ιμηηεαηηαν, *s. m.* strife, contention; *gen.* -αηη.

- 1mτeαδo. *s. f.* a departure; *opp.* to τeαδo, which means a coming; *gen.* -αδoα.
 1mτeαδo, *s. f.* an adventure; *gen.* -αδoα, *pl. id.*; *ni h-αit-ritēan* Δ *n-1mτeαδoα*, their adventures are not recounted.
 1mτeαδo (Δξ), *pres. part.* departing; *imp.* 1mτiξ, depart.
 1mτiξ, *v. n.* depart; *inf.* 1mτeαδo; *po* 1mτiξ, *pt. tense*, departed.
 1nδ, a form of 1onδ, *conj.* than; *abbreviated often* to 'nδ.
 1nα, a combination of Δnn, the *prep.* and Δ, the *poss. pron.* in his, her, its, or their; also of Δnn and Δ, the *rel. pron.* upon which.
 1nδ, *conj.* either, or; or neither, nor (according to the sense of the passage), *ni* ξnάc ρuan 1nά ράmcooλa oο θεun-Δm oon τe, it is not usual (that) rest or gentle sleep should be made by the person.
 1nδp (= Δnn Δp), in our (causes eclipsis).
 1nΔp (= Δnn Δ po), in which; *po* sign of past tense.
 1noinn, *s. f.* the brains; *gen.* -nne.
 1nφeαoμα, *comp. adj.* serviceable, *fr.* 1on or 1n, fit for, and *peoim*, *s. f.* use, duty, service.
 1nξean, *s. f.* a daughter, a girl; *gen.* 1nξine, *pl.* 1nξeana.
 1nξin, *s. f.* see 1nξean.
 1nξion, *s. f.* see 1nξean.
 1nneopao, *v. a. fut.* I will tell or relate; *imp.* 1nnip; *inf.* Δ 1nnipin.
 1nnipin, *v. a. inf.* to tell or relate.
 1nnipin, *s. f.* a telling, a relating; *gen.* -pce.
 1nnipce, *s. f. gen.* of 1nnipin, *q. v.*; *ξean* 1nnipce, a narrator.
 1nnipcean, *v. a. pres. pass.* is or are told or related.
 1nnipcipib, *s. dat. pl.* the openings of the head and ears.
 1nnte, *prep. pron.* in it or him.
 1octopac, *adj.* lowest.
 1ol, a particle which, used in composition, signifies a diversity or variety, such as, much, many, various.
 1ol-oactac, *comp. adj.* many or various-coloured, variegated.
 1ol-φaoδan, *s. m.* many-edged (weapons).
 1olmnoine, *s. f. gen.* of 1olmnoim varied, wealth or riches.
 1om-Δξalmn, *s. m. gen.* of 1omΔξallam, a mutual discourse, a dialogue.
 1omΔin, *s. f.* a hurling-match; *gen.* -Δna,
 1omΔna, *s. f. gen.* of preceding.
 1omΔnurbe, *s. m.* a hurler; *gen. and pl. id.*
 1omapbad, *s. f.* controversy, a dispute; *gen.* -baido.
 1omδaip, *v. a.* carry; *inf.* 1omδaip.

- 10MÓAP, *s. m.* a lift, a carry, a jaunt; *gen.* -AIP, *pl. id.*
 10MÓA, *ind. adj.* many, much.
 10MÓAB, *s. f. gen.* of 10MÓA, a couch, a bed.
 10MLUAGÁIL (AI), speaking often or much, babbling, wandering, or straying (in speech); *imp.* 10MLUAG.
 10MPUIĜ, *v. a.* turn.
 10MPÍAB, *s. m.* a discourse; *gen.* -AIB.
 10MCPA, *comp. prep.* as for, concerning, with respect or regard to.
 10N, *a particle used in composition, and means* fitness, worthiness.
 10NAB, *s. m.* a position, a place; *gen.* -AIB, *pl. id.*
 10NÁHAIL (ĜO), *adv.* equally, alike.
 10NGA, *s. f.* a nail (of the finger); *gen. id. pl.* 10NGE, and 10NGA.
 10NGNA, *s. m.* a wonder, a surprise; *gen.* -ĜNIB, and -ĜANTA, *pl.* -ĜANTA.
 10NNAP, *prep. pron. emph.* of 10NNAB, in thee.
 10NNAM, *prep. pron.* in me; ní fúil 10NNAM féin áct ĜAIFĜIBEAC, I am only a warrior.
 10NNAT, *prep. pron.* in thee; also 10NNAB.
 10NNÁAP, *s. m.* the bowels, the entrails; *gen.* -AIP.
 10NNAB (AG), *pres. part.* washing; *imp.* 10NNAIL, *infm.* 10NNAB, and 10NNAT.
 10NNHUIH, *adj.* dear, loving, beloved; *comp.* 10NNHUIHE and ANH.
 10NNHUP, *s. m.* a treasure; *gen.* -UIP, *pl. id.* and 10NNHUPA; *fr.* 10N and MEAP.
 10NNPAB or -AIB, or -AIG, *v. a.* approach, draw near; *bÁ* n-10NNPAGIB, approaching them.
 10NNCA, *prep. pron.* in them.
 10NNUP, *conj.* that, so that.
 IP, *the assertive verb*, it is; *pt. tense*, *bÁ* or *bub*; *fut.* *bup*; *subj. pres. and past*, *áb*, with which ĜUP is usually joined.
 IP, *prep.* in; *form of* ann or ANH.
 ICEANN, *v. a. pres. hab.* wont or accustomed to eat; *imp.* íc.
 LÁ, *s. m.* a day; *gen.* LAE and LAOI; *dat.* LO; *pl.* LAETE and LAETA.
 LABAIP, *v. a.* speak; *infm.* *uo* LABAIP; *uo* or *no* LABAIP, *pt. tense* spoke.
 LAETE, *s. m. pl. of* LÁ, *q. v.*
 LÁIPIH, *adj.* strong, stout; *comp. reg.* LÁIPIHE, *irreg. tpeipe*
 LÁIPIEACT, *s. f.* strength, force; *gen.* -EACTA.
 LAIGHEAN, *s. m.* the province of Leinster; *gen.* LAIGHIN.

- Láimh, *s. f. dat. of Láim, g. v.*
 Láimh ne, *adv. phrase, hard by or adjacent to.*
 Láimeuctad, *comp. adj. mighty-handed.*
 Láimh, *s. f. a hand; gen. Láime; pl. Láimh.*
 Láimh, *v. a. dare, presume; infin. 'oo Láimháb.*
 Láimhann, *v. a. pres. hab. does dare or presume.*
 Láimhavo, *v. a. 1st pers. sing. fut. I will dare.*
 Láimhar, *v. a. fut. pass. (it) will be dared; ní Láimhar buain
 rioc, it will not be dared to meddle with thee (22);
 an instance of a passive verb used impersonally.*
 Láin, *s. m. the full; gen. Láin; Láin uuirin (the), full of a fist.*
 Láin, *in composition is an intensitive prefix signifying, before
 an adj., very, extremely, entirely; it attaches to the
 word with which it is connected, the notion of fulness
 or completeness.*
 Láinorbéil, *comp. adj. very huge or vast, enormous.*
 Láinóilne, *adj. gen. of Láinóilainn, very or extremely
 beautiful.*
 Láintalamh, *s. m. or f. the very earth; gen. -Láimh a id
 -lámhan; pl. -lta.*
 Láinroille, *s. f. perfect light, perfect day, broad-day;
 gen. id.*
 Laoch, *s. m. a hero, champion; gen. Laoic, pl. id.*
 Laochda, *ind. adj. heroic, brave, champion-like.*
 Láir, *s. m. midst, the centre; gen. Láir; ceaircláir, the very
 centre.*
 Láitair, *s. f. a spot, a place; no fág (fé) an an Láitair
 rin iav (he) left them in that place (49); Láitair,
 also means presence, company, in which sense it is
 generally used with the preps. a or oo, and may be
 translated before, as tángadair an buidean curab
 rin oo Láitair rinn, that host of heroes came before
 Fionn (51); oo Láitair, adv. phrase presently, as
 má bíme am beaitar oo Láitair leahav tu, if
 I am alive (lit. in my life) presently, I will follow you
 (20).*
 le, *prep. with; becomes leir before the art. an.*
 leabab or leapa, *s. f. a bed; gen. leabta, pl. leaptaca.*
 leact, *s. m. a grave; gen. -ta.*
 lean, *v. a. follow, pursue; inf. -aimain; oo or no lean, pt.
 tense, followed.*
 leanaodar (no), *v. a. 3rd pers. pl. pt. tense, they followed;
 no leanaodar féin, they themselves followed.*
 leanaimain (oo), *v. a. infin. to follow.*
 leanan, *s. m. or f. a lover; gen. -áin, pl. id.*

- Λεανῆσθαι, *v. a. 1st pers. fut.* I will follow.
 Λεανῆσαι, *v. a. imp. emph.* do thou thyself follow.
 Λεατ, *prep. pron.* with thee.
 Λεατάδ (ἀρ), distending, widening, gaping; *imp.* Λεατ.
 Λεατταοῖδ, *comp. s. f. dat. of* Λεατταοῦδ, one side, *lit.* a half side; *fr.* Λεατ, a half, *which in composition generally denotes one.*
 Λεατάν-ἀρμ, *s. m.* a broad weapon; *gen.* -ἀρμ, *pl. id.* and -ἀρμα, *prep. case pl.* -ἀρμαῖδ.
 Λεατάν-μόρ, *comp. adj.* broad and great or wide, expansive.
 Λεατῆρός, *s. f.* a half shoe (term of contempt); *gen.* -ῆρόγε.
 Λέι, *prep. pron.* with her or it.
 Λέιγ, *v. a.* let, permit, allow, give; *oo* Λέιγ, *pt. tense*, let go or gave; *oo* Λέιγιον ἀρ, to escape.
 Λέιγεσθαι, *v. a. 3rd pers. pl. pt. tense*, they let.
 Λέιγεαν (oo), *v. a.* to let (go), permit, give; *οἱ* γλαοῦδ *oo* Λέιγεαν, to let three shouts (17).
 Λέιγρεαθ, *v. a. 3rd pers. sing. cond.* would allow, let go or permit.
 Λέιγρεαθ, *v. a. 1st pers. pl. fut.* we will let.
 Λέιγρηνγε, *v. a. 1st pers. sing. cond. emph.* I would let.
 Λέιγιθ, *v. a. 2nd pers. pl. imp.* do ye or you let.
 Λέιγιρ, *v. a. 1st pers. sing. pt. tense*, I let.
 Λέιμη, *s. f.* a shirt, a linen garment; *gen. id. pl.* Λέιμτεαδα.
 Λειρ, *prep. pron.* with him or it.
 Λειτ, *s. f. dat. of* Λεατ, a half; *ὅδ* Λειτ, two halves.
 Λειτεαθ, *s. m.* breadth; *gen.* -τιο.
 Λειτέρο, *s. f.* the like, equal, such; *gen.* -έροε; *mo* Λειτέρορε (*emph.*), my own like, the like of me.
 Λεό, *prep. pron.* with them; Λεό ρέιμ, with themselves.
 Λεοῖαν, *s. m.* a lion; *gen.* -αῖν, *pl. id.*; *ὅδ* Λεοῖαν, two lions.
 Λεοίμαινγε, *v. a. emph. cond. 1st pers. sing.* I myself would dare; *imp.* Λάμ.
 Λεόρ, *adj.* sufficient, enough; *ἦ* Λεορ λιομ ἐνρα οἰ ποῖον, I am satisfied (that) you should divide it.
 Λεόρδοιτιν, *s. f.* sufficiency, enough.
 Λέργλαν, *comp. adj.* entirely bright.
 Λιας, *gen.* λιγε; or Λεατ, *s. f.* a flag, a stone, a tombstone; *gen.* Λεϊε, *dat.* Λεϊε; *pl.* Λεαττα.
 Λιατῆλας, *adj.* land of the withered rushes; *from* Λιατ, gray, and Λιαττα, *gen. and pl. of* Λιατταῖν, a rush.
 Λιμγ, *v. n.* spring, skip, bounce; *inf. id.*; *no* Λιμγ, *pt. tense*, sprang, bounced.
 Λιμν, *prep. pron.* with us; Λιμνε, *emph.* with ourselves.

- λινν-φιαέλας, *comp. adj.* many-toothed.
 λιον, *prep. pron.* with me; λιονρα, *emph.* with myself.
 λιον, *s.* number, quantity; λιον ριέεε ceυο ρεαρ, the number of twenty hundred men.
 λιον, *v. a.* fill; *infin.* οο λιοναθ; ηο λιον, *pt. tense*, filled or became filled.
 λω, *prep case of* λω, *q. v.*
 λοέλαννας, *s. m.* a Dane, a foreigner; *gen.* -δισ *pl.* -δισε.
 λοινγεαρ, *s. m.* a fleet, a navy; *gen.* -ιρ.
 λοιννεαδα, *adj.* glittering, shining, brilliant.
 λοιρς, *v. a.* burn; *infin.* οο λορςαθ.
 λοιργεανν, *v. a.* is or are wont to burn.
 λοιτ, *v. a.* wound; *infin.* οο λοτ.
 λοιτεαθ, *v. a. pt. pass.* was wounded.
 λον-λοιρςνεαδ (ςο), *adv.* with flaming ardour.
 λόν, *s. m.* provision, store, necessaria, commissariat; *gen.* λόν.
 λονς, *s. f.* a ship; *gen.* -λοινγε, and λουνγε; *dat.* λοινς.
 λονςαιβ, *s. f. prep. case pl. of preceding.*
 λορς, *s. m.* a track, a footstep, a trace; *gen.* λουρς, *pl. id.*
 λορςαιρε, *s. m.* a tracker, a pursuer; *gen. id.*
 λορςαιρεαδτ, *s. f.* a tracking; *gen.* -αδτα.
 λυαθ (οο), *v. a. infin.* to mention: *imp.* λυαθ.
 λυαθραθε, *v. n. cond. pass.* should or would be betrothed; *imp. ac.* λυαθ.
 λυαρ, *s. m.* swiftness, quickness, despatch, speed; *gen.* λυαιρ.
 λυατ, *adj.* quick, fleet, swift; ηο λυατ, *adv.* quickly.
 λυατςαιρ, *s. m.* gladness, joy.
 λυεο or λυετ, *s. m.* people, folk; *gen. id. and pl.* λυεοα.
 λυζα, *adj. comp. degree*, smaller; ιρ λυζα, smallest; *positive*, βεας, little, small.
 λυρβιρ, *v. n. 2nd pers. sing. fut.* thou shalt lie; *imp.* λυρβ.
 λυνς, *s. f. dat. of* λονς, *q. v.*; *dat. also* λονς.
 λυρνεαδ, *s. m. or f.* a coat of mail; *gen.* λυρις and λυριςε.
 μη, *conj.* if; *ti* is used with the *pres. and fut. tense*, as οα if, *is used with the cond.*
 μας, *s. m.* a son; *gen.* μης; *pl.* μασα.
 μασαιβ, *s. m. dat. pl. of* μας, *q. v.*
 μασαιρε, *s. m.* a low-lying open country, a plain; *gen. id., pl.* -ριβε.
 μασαοιη, *s. m.* a young man; -οιη; *pl. id. and* -οιηα.
 μασαρμιαιβ, *s. m.* an equal, an equivalent.
 ματςιρε, *s. m.* a wolf; *gen. id.*

- μάξ, *s. f.* a plain, a level country; *gen.* μάξε and μάξα; *pl.* μάξα.
 μάξ-βρεάξ, *c. s. f.* a fine plain.
 μαίθεαν, *s. f.* morning; *gen.* μαίθεε; ζο μαίθην, till morning.
 μάθιθμ, *s. f.* a defeat, a flight; *gen.* μάθιμα; ραον μαθιμα, complete rout. *See under* ραον.
 μαίη, *v. n.* live, exist; *inf.* υο θάηεαιη and υο θάηεαε-ταιη.
 μαίηεοβαθ, *v. n. cond.* should, or would-kill; *imp.* μαίη, slay, kill; *inf.* υο θάηεαθ.
 μαίηε, *s. f.* beauty, elegance, comeliness; *gen. id.*
 μαίηεαε, *adj.* seemly, handsome, graceful; *comp.* -ρίηε.
 μαίηεαθ, *conj.* well, then; if so it be = μά ηρ έαθ.
 μαίη, *adj.* good; *irreg. comp.* ηφορ ρέαιηη, better; ζο μαίη, *adv.* well; ηρ μαίη λιομ, I like.
 μαίη, *s. f.* success, good, prosperity; *gen.* μαίηε.
 μαίηε, *s. m. pl.* the chiefs or leaders.
 μαίηηεαε, *s. f. gen. pl.* of μάεαιηη, a mother.
 μαίηηεαεα, *s. f. nom. pl.* of same.
 μαοίθεαθ, *v. s. m.* a boasting, a boast; *gen.* μαοίθεε.
 μαοίλ, *adj.* bare, bald, deserted, empty, and is the form of μάοίλ, before nouns whose first vowel is slender.
 μαοίλεάηη, *s. m.* a brow, a bleak eminence; *gen.* -άηηη; *fr.* μάοίλ, bare, bald.
 μαοίλρρλείθε, *s. f. gen.* of μαοίλ-ρρλίαθ, a bare or bald mountain.
 μαοί, *adj.* soft, delicate; *comp.* μαοίθεε.
 μαοίρρρλ, *s. m.* rich satin.
 μαρ, *adv.* as, like; just as, as soon as: μαρ έοηηηηρ υοιαιημυοι ρη, as soon as Diarmuid saw that; how, as ηο ηηηορ (ρ) υοι ρευλ, μαρ υο έυηε ρηι εαοξεο υά μυηηηρ, ηε η-α ελεαραιθ, he related to her the news, how three fifties of their people fell by his feats (38); μαρ α, where (*becomes* μαρ ηρ before *pl. tense*) as υοι μαρ ηρ η-οίλεαθ ρθ, to go where ye were reared; so that, as μαρ ηαε β-ραιερεαθ ρηοηη θ, so that Fionn would not see her; μαρ ζο, seeing that, as ηρ υοηηε έυ ηαε β-ρεαεαιθ εοη ελεαρ ηρ ηρ ροξηηαθ ηρηαθ, μαρ ζο υ-ηοιθρλαθ ευ ελεαρ ηρ ηρ ζ-ελεαρ ρη, you are a person that did not see any feat performing ever, seeing that you give (the name of) a trick upon that trick, *i. e.*, you call that a trick; μαρ εοη, *adv. phrase,* together; μαρ ρηη, in that wise, so; μαρ εοη, *at par.* 32 means also, in addition, besides.

- μαρια, *s. f. gen. of* μυρη, the sea; *pl.* μαρια.
 μάριος, *s. m.* the morrow.
 μαρῖν, *v. a.* kill, slay; *infin.* σο μαρῖνδῶ; *no* μαρῖν, *pl.*
tense, killed.
 μαρῖνδῶ, *v. s. m.* a slaying, a killing; *no* ἰνῆρ (ῖν) ῖρευλα
 ἀρ ῖδῶ μαρῖνδῶ, she related news concerning each
 killing.
 μαρῖνδῶ (σο), *v. a. infin.* to slay or kill.
 μαρῖνδῶ, *v. a. pt. pass.* was or were killed.
 μαρῖνδῶ, *s. m.* an insult, an affront; *gen.* -δῶ.
 μάτρη, *s. f.* a mother; *gen.* μάτρῆ; *pl.* μᾶτρῆαδᾶ and
 μᾶτρη; *gen. pl.* μᾶτρηαδῶ; *dat. pl.* μᾶτρηαδῶιθ.
 μβᾶθ, for m-βᾶθ.
 μέ, *pers. pron.* I, me.
 μεᾶθῆρ-ῖλῶρᾶδ, *comp. adj.* hilarious.
 μεᾶρ, *adj.* merry, cheerful, sprightly; sudden or quick in
 motion, as in μεᾶρ-ῶλῆμα.
 μεᾶρῶδᾶ, *s. m.* stupefaction; *gen.* -δᾶι.
 μεᾶρ-ῶλῆμα, *comp. adj.* actively brave.
 μεᾶρ-ῖεᾶνῆαδ, *comp. adj.* actively courageous, of coura-
 geous action.
 μεᾶρῖνᾶνῆα, *ind. adj.* swift, brisk.
 μεᾶρ, *v. a.* suppose, think, consider; *infin.* ᾶ ῖεᾶρ.
 μεᾶρᾶ, *adj. irreg. comp. of* οἷα, bad.
 μέρο, *s. f. dat. of* μέρο, a quantity, a number; *gen.* μέροε;
 physique, as οἶαρ σο ῆρῆν ἀρ ῖερο ἀρ ῶδῶ, two
 persons who excelled in physique all the others (51).
 μεῖροῆαδ, *adj.* joyful, glad, festive.
 μεῖρῆ, *s. f.* an ensign, a standard; *gen. id.*; *pl.* -ῖροῆ.
 μεῖρῆροῆ, *s. f. pl. of preceding.*
 μεῖρῆ, *s. f.* drunkenness; *gen. id.*; ἀρ μεῖρῆ, drunk.
 μευουῖαδ, *s. m.* an addition, an increase; *gen.* -ουῖε.
 μευρ, *s. m.* a finger; *gen.* μέρῆ; *pl.* μευρᾶ.
 μῖαν, *s. m.* a wish, an inclination, desire; *gen.* μῖανᾶ.
 μῖε, *s. m. gen. and pl. of* μαε, a son.
 μῖε, *s. m.* a mile; *gen. and pl. id.*
 μῖεᾶθῶα, *ind. adj.* soldierlike, soldierly, warlike, stately.
 μῖλεᾶν, *s. m.* blame, reproach; *gen.* -ῖν.
 μῖνευν, *comp. s. m.* a small bird, fr. μῖον, small, an *adj.*
used in composition, and ευν, a bird.
 μῖνῶρῆα, *comp. adj.* delicate-crimson; fr. μῖν, smooth,
 tender, delicate, and ῶρῆα, crimson.
 μῖνῆ, *v. a.* soothe; *infin.* μῖνῆθῶ.
 μῖονῶορᾶ, *s. f.* a small sheep.
 μῖρε, *pers. pron. emph.* I myself.
 μῖρῆαδ, *s. f.* courage, spirit, manliness; *gen.* -ῖρε.

- μικρο, *s. f.* a meet or fit time.
 μηδ, *s. f. gen. and pl. of βεαν*, a woman.
 μηδιδ, *s. f. dat. pl. of βεαν*.
 μηδοι, *s. f. dat. sing. of βεαν, q. v.*
 μό, *adj. comp. of μόη*, great, large.
 μο, *poss. pron. my (causes aspiration)*.
 μοε, *adj. early*; εο μοε, *adv. early*.
 μοε-δδιλ, *s. f.* the dawn; *fr. μοε*, early, and δδιλ, time.
 μοιείρηγε, *s. f.* early rising; *gen. id.*
 μόρηγημοη, *s. m.* a great deed or act; *gen. -γημοηα, pl. -ηηα and -ηηηα*.
 μόρηλεαταν, *comp. adj.* expansive.
 μόρητειεαη, *comp. s. m.* a great flight; *gen. -τειηηε*; μόρη = μόη, great.
 μόρητηρευ, *s. m.* a great flock.
 μόηαδωη, *s. m.* a species of mountain berry; *gen. and pl. -δην*. The μόηαδωη is a red berry that is found on wild marshy mountains. It grows on a humble creeping plant.
 μόη, *adj.* great, large, extensive; *irreg. comp. νιοη μό*: εο μόη, *adv.* greatly, by far; μόη becomes μόηη when placed before words whose first vowel is slender.
 μόηα, *adj. pl. of preceding*; ηγευλα μόηα, great news.
 μορηδην, *s. m.* many, much, a great number or quantity; *gen. -δην*.
 μόρηβυρθεαν, *s. f.* a great multitude; *gen. -βυρθηε, pl. id.*
 μόρηενοε, *s. m.* a great hill; *gen. μόρηεηηηε*.
 μόρηδδιλδε, *comp. adj.* haughty, majestic, proud, pompous.
 μόρηρηηοναε, *comp. adj.* large-nosed; *fr. μόη*, large, and ηηον, a nose.
 μόρηυαιηε, *s. m.* great nobles.
 μυηη, *s. f.* the back (39): also, the point of contact between two bodies placed one over the other, in which signification it is almost always in the dative case governed by the prep. δην, and should be translated upon, above, over, on top of, as ηο ηυβαλ (ηε) αν τονηα δη ημυηη αν ογλαε ηηη, he rolled the tun on top of (or over) that young hero; ηο ευαηε αν υαηα ηεαη αοοηαν δη α ημυηη, the second man of them went upon it, i. e., mounted it. Two further examples occur in par. 26, in this signification.
 μυηηηηηη, *s. f.* a people, a tribe; *gen. -ηηηηε*.
 μυηηαε, *s. m.* the top or summit; *gen. -αηηε*; *pl. -αηηε*.
 μυηηα, *conj.* unless, if not.
 ηα, *gen. sing. fem. of the art. αν*, the; and its form mas. and fem. for all cases of the pl.

- να**, *the negative particle not, let not; used with imperatives, as*
να η-ιαρη, do not ask; h is inserted before vowels for
euphony sake.
- να** or **'να**, *conj. than, either, or; neither, nor; a contracted*
form of ιονα or ινα, q. v.
- ναε**, *adv. not, that not.*
- ναεαη**, *adv. that not, which not (= ναε and ηο), used*
with past tense; both ναε and ναεαη introduce de-
pendent sentences, and ναεαη is often contracted to ναη.
- ναηηοε**, *s. f. pl. of ναηηαηο or ναηηα, q. v.*
- ναηηα**, *s. f. an enemy.*
- ναοη**, *num. adj. nine.*
- ναοηβαη**, *s. m. nine persons.*
- ναη** (= **ναε** and **ηο**), *a neg. particle and contraction of*
ναεαη, q. v.
- ναηαβ** (= **ναε** **ηο** **βα** or **βυ**), *that there is or was not, may it*
not be.
- νεαε**, *indef. pron. an individual, a person, one; νεαε ηηη*
ηνα ηηηα, a person, male or female.
- νεαηηαηαε**, *s. m. a man's name.*
- νεαηα**, *adj. irreg. comp. of ηαη, near; super. ηη νεαηα.*
- νεηη**, *a privative or negative particle.*
- νεηηεηον**, *s. m. contempt; gen. -εεαηα.*
- νη**, *neg. adv. not; used with pres. and fut. tenses; ηη ηαηε,*
hardly, scarcely, as ηη ηαηε οο ηαηηε ηεηη α εαβαηηε
οο'η τε ηα νεαηα οο, αη εαη οο εηηε α εοηηεηη
ηαηη, αηη ηεηη, scarcely did it come to him (i. e. to
this turn) to give it to the person next to him, when
his stupor of sleep fell upon himself; οο ηαηηε ηε
here used impersonally; ηη ηο, no more, in the sense
of, not any more (persons), as ηη ηο εηηε αη οα ηα
οηε ηοηηε ηηη ηα ηο εηηε αη ηα ηηη, no more
persons fell the two previous days than there fell
on) that day; ηη is sometimes written ηηο.
- ηηο**, *s. f. a thing; gen. ηεηε, pl. ηεηε; ηαε ηηο, everything;*
ηηο οηε, another thing.
- ηηο**, *neg. adv. not, put for ηη, q. v., and sometimes written*
ηηοηο; ηηο βυη ηηο, no more (p. 28); ηη ηο, no more.
- ηηη**, *s. f. dat. case and put for ηηηη, the dat. of ηηηηη, q. v.;*
ηε ηηη α ηαηηε, by the prowess of his hand (38).
- ηηη**, *s. f. poison, venom; gen. ηηηε.*
- ηηηε**, *s. f. gen. case, and put for ηηηηε, the gen. of ηηηηη,*
a deed, act, or exploit; ηα εηαηο αηηη ηηηε αηη
εοηηηαηε, in his armour suit of action and combat.
- ηηηη** (*i. e., ηη ηο*), *neg. adv. not; used with past tense only.*
- ηηηη**, *sign of the comparative degree, more.*

- no, *conj.* either, or ; no go, until ; go by itself is often used to signify "until."
- noç, *ind. rel. pron.* who.
- noçt, *v. a.* disclose, reveal, explain, make manifest ; *infin.* -τὰδ.
- ó, *prep.* from ; ó join Δμαç, from that out ; ó join Δλέ, from that time forward.
- ó, *conj.* since ; ó ο'ευç Μαighnéιη, since Maighneis died ; when, as ó ðonnaηιç Fionn fán τοιçιμ ηιη ι, when Fionn saw her in that plight.
- ó, a prefix to surnames, and is translated "a descendant ;" *gen.* u1 ; *pl.* uá.
- óç, *adj.* young ; *comp.* óηçe.
- oçam, *s. m.* an occult manner of writing used by the ancient Irish ; *gen.* oçam.
- óçλαç or óçλαoç, *s. m.* an attendant, a young man ; *gen.* -λαοιç ; *pl. id.* and -λαçá.
- οιòce, *s. f.* night ; *gen. id. pl.* οιοùceáðá.
- οιοe, *s. m.* a tutor, professor, instructor, teacher ; *gen. id. pl.* οιοιοe.
- óιλ, *s. m. gen.* of óλ, *q. v.* ; ο'άιλ óιλ, a convivial meeting.
- οιλε, *ind. indef. adj.* other, another.
- οιλεáð, *v. ac. pt. pass.* was or were reared, nourished, or educated ; *imp. act.* οιλ.
- οιλεάν, *s. m.* an island ; *gen.* οιλέιμ, *pl. id.*
- οιλεánaç, *adj.* insular ; *comp.* -άηçe.
- óηη, *conj.* for, because ; also óηη.
- οηηðηe, *s. f.* reproach ; *gen. id.*
- οηηeáçτaη, *s. m.* an assembly, a convocation ; *gen.* -άηη.
- Οηηηη, *s. m.* the Poet Ossian, son of Fionn Mac Cumhail.
- óλ, *s. m.* drink, drinking ; *gen.* óιλ ; ο'άιλ óιλ Δçυη Δοιù-
neáηá, a convivial and pleasant meeting.
- óλ, *v. a.* drink ; *infin. id.* ; ηeοç ο'ολ, to drink.
- ολç, *adj.* bad, wicked, evil, vile, treacherous ; *irreg. comp.* ηιοηηeáηá ; ηη ολç λιοηηá, it is a grief to me.
- ολç, *s. m.* evil, harm ; *gen.* οιλç.
- ολçá, *adj. pl. of* ολç, *q. v.*
- οηηçον, *s. m.* a banner, an ensign ; *gen.* -çοιη ; *pl. id.* and οηηçονá.
- óη, *s. m.* gold ; *gen.* óηη.
- οηηóáη, *s. m.* a piece, a portion ; *gen.* -άηη, *pl. id.*
- óηηουçáð, *s. m.* array, trim, or condition ; *gen.* óηηουηçte.
- οηηη, *prep. pron.* on me.
- οηηηá, *prep. pron. emph.* on myself.
- οηηηáιð, *prep. pron.* on ye or you ; *emph.* οηηηáιðηe.
- οηηηáιηηη, *prep. pron.* on us ; *emph.* οηηηáιηηηe.

οηρῆς, *prep. pron.* on them; *emph.* οηρῆσαν.

οηρς, *prep. pron.* on thee; *emph.* οηρςα.

ὄρ, *when prefixed to the adv.* ἄρῳ, gives to the latter an *adv. force*, as ὄρ ἄρῳ, clearly; ὄρ εἰοη, *comp. prep.* above, over.

ὄρ (= ὁ *the conj.*, and ἵρ, *the assertive verb*); ὄρ μῆρ, since it is myself; ὄρ βιοῦδα ὄο ἑυ, since you are an enemy to him.

ρῖαν, *s. f.* a pain, a pang; *gen.* πέμε; *pl.* ρῖαντα; *prep. case pl.* ρῖανταῖο.

ρῶς, *s. f.* a kiss; *gen.* ρῶςε; *pl.* ρῶσα.

ροῦλ, *s. m.* mire, dirt, mud, a hole; *gen.* ρουλλ, *pl. id.*

ρρῖοη, *s. f.* a dinner, a meal; also ρρῖοηη; *gen.* ρρῖοηηε; *pl.* -ηη or -ηα.

ρᾶδᾶδ, *s. m.* a warning, caution, notice, hint; *gen.* -αῖο.

ρᾶδᾶοδρ, *irreg. v. n. pt. tense 3rd pers. pl.* they were; used in asking, denying, or demanding, or when the preceding relative is in the dative case.

ρᾶρᾶο, *irreg. v. n. 1st pers. sing. fut.* I will go;

ρᾶρᾶο, *irreg. v. n. 3rd pers. sing. cond.* would go; } *imp. cerῶ.*

ρᾶρᾶμαοῖο, *irreg. v. n. 1st pers. pl. fut. tense*, we will go; }

ρᾶδ (οο or Δ), *irreg. v. n. infin.* to say; *imp.* δᾶδρ; at ρ. 70 οο ρᾶδ is used for οο ρᾶδ, *pt. tense* said.

ρᾶδρς, *s. m.* sight, view; *gen.* -αῖρς, *pl. id.*; Δρ ρᾶδρς, out of view.

ρᾶε, *s. m.* time, a space of time; *gen. id.*, and ρῆε; *pl.* ρῆε.

ρᾶῖδ, *irreg. sub. verb pt. tense*, was or were; when used it follows particles of asking, denying, or demanding, or when the preceding relative is in the dative case; *pres. tense* ρῖλ; *imp.* βῖ.

ρᾶῖδ, *irreg. v. n. pt. tense*, said; *imp.* δᾶδρ; οῦδᾶρς is the more usual form for the *pt. tense*, and a form which is sometimes substituted for ρᾶῖδ in the text, even in the phrase to which the latter seems to be confined; ρο λᾶδρς Κορμας ᾶρρ ἵρ ἔ ρο ρᾶῖδ, Cormac spoke and it is (what) he said (2); ρο λᾶδρς Γρᾶῖοηηε ᾶρρ ἵρ ἔ Δ οῦδᾶρς, Grainne spoke and it is (what) she said.

ρᾶῖδρς, *irreg. v. n. pres. pass.* is said, termed, or called.

ρᾶῖοης, *irreg. v. n. pt. tense*, reached, or arrived; }

ρᾶηςᾶοδρ, *irreg. v. n. pt. tense 3rd pers. pl.* they reached; } *imp.* ρῖς.

ῥαον, *s. m.* a rout, a breaking, a tearing; *gen.* ῥαοῖν; ῥαον
 μάωμα, complete rout; *lit.*, the rout of defeat.

ῥέ, *prep.* to, by, with, or from; also *le.*

ῥέρθ, *adj.* straight, disentangled, smooth.

ῥέρθ-δῖρηζε, *c. s.* a ready, clear, or plain direction; *i. e.* a
 road cleared of obstructions; *gen. id.*

ῥέρθιζ, *v. a.* provide, agree, make ready, prepare.

ῥέθτεαέ (οο), *v. a. infn.* to adjust, arrange, regulate; *imp.*
 ῥέρθσιζ.

ῥέιθδῖρηαέ, *comp. adj.* straightway, direct.

ῥέιθ (οο), *comp. prep.* according to.

ῥεுθῖαῖτε, *ind. pt. part.* aforesaid.

ῥεуθῖαιр, *s.* the forefront, vanguard.

ῥια, *prep. pron.* with her; *modern form*, léite,

ῥιαθ, *adv.* ever, at any time (up to the present); also Δ
 ῥιαθ, or Δῥιαθ.

ῥιθ, *prep. pron.* with ye or you; ῥιθρε (*emph.*), with your-
 selves; *modern* λιθ.

ῥιζ, *s. m.* a king, a sovereign; *gen. id.*; *pl.* ῥιζτε.

ῥιζ-ῥέιθιθρε, *c. s.* royal champions.

ῥιζне (οο), *irreg. v. a.* made or did make, did; *imp.* οεан, or
 οеун; οο ῥιζне (ῥέ) ῥεи Δεуρ Диармуид Δиη Δ céile
 ḡo corḡamuil, he himself and Diarmuid made upon
 one another angrily, *i. e.*, attacked one another (35).

ῥιζнеαοαи (οο) *irreg. v. n. 3rd pers.*

pl. pt. tense, they made;

ῥιζнеар (οο), *irreg. v. n. 1st pers. sing.*

pt. tense, I made;

ῥιζиор (οο), *irreg. v. n. 2nd pers. sing.*

pt. tense, thou didst make;

imp. οеун or οеан.

ῥιζτεαέ, *s. m.* a royal house or palace; *gen.* ῥιζτιζε.

ῥιθн, *prep. pron.* with us; *other form* λιθн.

ῥιθн, *s. f.* a point, the top; *gen.* ῥιθне; ῥιθн Δη ζαοι, the
 point of the arrow; light, as ῥιθн οο ῥορζ, the light
 of your eyes.

ῥιοζ, *s. m. gen. and pl. of* ῥιζ, *q. v.*

ῥιοи, *prep. pron.* with me; *other form* λιοи.

ῥιοт, *prep. pron.* with thee; *other form* леат.

ῥιр, *prep. pron.* with, to, or from him, or it; *modern* leiр.

ῥιр ῥи, *adv.* thereupon; upon that, with that.

ῥιρио, *v. n. pres. 3rd pers. pl.* they run; *imp.* ῥит, run, rush;
infn. ῥит, also ῥице.

ῥιу, *prep. pron.* with to, or from them; *modern* leo.

ῥο, *a sign of the past tense.*

ῥο, *an intensive prefix denoting great, or very, as* ῥοῖλαит,
 a great prince; ῥο-βεαζ, very little.

πο -βεδξ, *comp. adj.* very little; ἢ πο -βεδξ ναό η-οεδάαιθ βραοάν α βεδάθ ταρ βεὺλ ἤραιννε, the breath of her life almost went through the mouth of Grainne; *lit.*, it is very little that the breath, &c.

ποθοαιν, *s. f.* a journeying, a reaching, or arriving-at.

ποφλαίτ, *s. m.* a great prince or chief; *gen.* -φλατά.

ποξδα, *s. f.* a choice, a selection, the best; *gen.* ποξδαν; *pl.* -να.

ποιηε, *prep. pron.* before him; *prep. of time,* before.

ποιου, *v. a.* divide, distribute, share; *infin. id.*

ποιουη, *v. s.* dividing, sharing, distributing; *also the infin.* to divide.

ποιουηρεάθ, *v. a. cond.* would divide.

πομπα, *prep. pron.* before them.

πορ, *s. m.* a promontory, an isthmus; *gen.* πόρ, *pl. id.*

πορξ, *s. m.* an eye; *gen.* πορξ.

πουαιννε, *s. f.* a hair; *gen. id. pl.* -νεάδα.

пуξ, *irreg. v. a. pt. tense,* carried, brought, bore; *imp.* βειη, áιτ α пуξ ορητά, the place upon which (he) overtook them.

пуξαμαη, *irreg. v. a. pt. tense, 1st. pers. pl. of βειη, q. v. ;* ηι пуξαμαη αν βάηηε αη α έείηε, we did not win the goal upon one another.

ραηάιη, *s. f.* manner, appearance, similarity; *gen.* ραηάηα.

ραηέουηα, *s. m.* soothing sleep.

ραν, *combination of ανηη and αν, the article.*

ραν, *an emph. suffix,* ownselves.

ραοη, *v. n.* think.

ράραη, *s. m.* satisfaction, pleasure, satisfying; *gen.* -αηη.

ράροα, *ind. adj.* satisfied.

ράρηνξ, *v. a.* satisfy, suffice.

ρουαίξλειηξ, *comp. s.* armour for the upper part of the body; *fr.* ρουαίξ, the upper part of the body, *and* λειηξ, armour; ρουαίξ-λειηξ α οηομα, the dorsal plate or back-piece of his armour; *as* πο ουηη α ρξιαέ αη ρουαίξ-λειηξ α οηομα, he slung his shield upon his dorsal armour-plate. *See Editor's note.*

ρέ, *pers. pron.* he, it; *an emph. suffix,* self; *as* ηηηε, I myself; *card. num. adj.* six.

ρεάθαέ, *s. m.* a hawk, a falcon; *gen.* -αίέ,

ρεάέ, *adv.* rather than, before, in preference to.

ρεάέτ, *num. adj.* seven; *causes eclipse.*

ρεάλξ, *s. f.* a hunt, a chase; *gen.* ρειηξε.

ρεαν, *adj.* old, ancient; *comp.* ρηε.

ρεαηβ, *adj.* sour, bitter; *comp.* ρειηβε.

- ῥεωρατή, *s. m.* a standing; *gen.* -ατή; ἦο εὐρη (re) μα
 ῥεωρατή ἐ, he put it standing; *lit.*, in its standing.
 ρειλῆε, *s. f. gen. of* ρεαλῆ, *q. v.*
 ρεῖνιμιθ, *s. m. gen. of* ρεῖνιμεθ, old mead.
 ρεολῥαυδοιῖ, *v. a. cond. 3rd pers. pl.* they would point out;
fr. ρεολ, *v. a.*, point out, guide, instruct, direct.
 ῥῥαοιλ, *v. a.* loose, untie; *infin.* ὄο ῥῥαοιλεθ; ὄο ῥῥαοι-
 λεθ, *pt. pass.* was, or were loosed.
 ῥῥαοιλεθ, *v. n. pt. pass.* was loosed; *infin.* to loose.
 ῥῥαοιῥεθ, *v. n. 1st pers. fut.* I will loose.
 ῥῥαρ, *v. a.* part, separate; *infin.* ὄο ῥῥαρθ or ῥῥαραθαι.
 ῥῥαρ (ἦο), *v. n. pt. tense*, parted, separated.
 ῥῥεул, *s. m.* tidings, news; *gen.* ῥῥεул, *pl.* ῥῥεул, *pres.*
case pl. -αιβ; ἀον ῥοαλ ὄο ῥῥεулαιβ, one word of
 news.
 ῥῥεулαιῆεατ, *s. f.* tidings, news; *gen.* -εατ.
 ῥῥιαν, *s. f.* a knife, a dagger; *gen.* ῥῥεине, and ῥῥине, *pl.*
 ῥῥεана.
 ῥῥιατ, *s. f.* a shield, a buckler; *gen.* ῥῥείτε, *pl.* ῥῥιατ.
 ῥῥιοθαθ (ἦο), *v. a. pt. pass.* was or were written; *imp.*
 ῥῥιοθ.
 ῥῥιор, *adj.* destructive.
 ῥῥιор-буиле, *c. s. m.* a destructive stroke; *gen.* -буиле,
pl. -буиле.
 ῥῥуи, *v. n.* cease, desist; *infin.* ὄο ῥῥу.
 ῥιαθ, *pers. pron.* they; ῥιαθραν, *emph.* they themselves.
 ῥιар, *adj.* westward, west.
 ῥиб, *pers. pron.* ye or you; ῥибре, *emph.* you yourselves.
 ῥилеаθ (αῆ), *pres. part.* turning, revolving; *imp.* ῥил, turn,
 revolve.
 ῥилеаθ, *pres. part.* shedding, also *pt. hab.* was wont to shed;
imp. ῥил (*p.* 12).
 ῥин demons. *pron.* that; ἀνῥин, *adv. of time*, then; *of*
place, there; ἀн ταν ῥин, then; ἀн ταν ῥο, now.
 ῥин, *v. a.* stretch, reach, hand; ἦο ῥин, *pt. tense*, reached; as
 ἦο ῥин ῥιάνне ἀн ῥῥиан сὺм Диармуа, Grainne
 stretched the knife to Diarmuid (*ῥин a verb of motion*
followed by сὺм, which governs the gen. case).
 ῥиннреар, *s. m.* an ancestor.
 ῥиоа, *s. m.* silk; *gen. id.*
 ῥиор (ὄο), *adv.* for ever, always, continually, eternally.
 ῥиор, *adj.* continual, ever, long, lasting; *this vocable is often*
prefixed to a word to denote continuance or perpetuity,
as in ῥиорсөөлэθ, *q. v.*
 ῥиорсөөлэца, *s. m. gen. of following.*

ῥοιοῦσολαδ, *s. m.* a continuous sleep, very deep repose;
gen. -όσολατα.

ῥιότηδαιν, *s. f.* peace; *gen.* -όάνα.

ῥιυδαλ (Δξ), *pres. part.* going, in motion, walking, traversing, marching; *imp.* ῥιυδαιλ, *q. v.*,

ῥιυδαιλ, *v. a. and n.* walk, traverse, march, roll, move.

ῥιυδαλ (ῥο), *v. a. pt. tense*, rolled (26).

ῥιαβρα, *s. m.* a chain; *gen. id.*, *pl.* -ῥιυιθε; *prep. case pl.* -ῥιαβιθ.

ῥιτ, *s. f.* peace, reconciliation; *gen.* ῥιτε.

ῥιατ, *s. f.* a fishing-rod (23); a rod, a switch; *gen.* ῥιατε, *pl.* ῥιατα; *gen. also* ῥιυιτε, *from which-dat.* ῥιυιτ.

ῥιεδξ, *s. f.* a spear, lance, or javelin; *gen. id. and* ῥιέιγε, *pl.* ῥιεδξα.

ῥιαδ, *s. m.* a mountain; *gen.* ῥιέιβ, *pl.* ῥιέιβθε.

ῥιίγε, *s. f.* a way, road, path, passage; *gen. id.*, *pl.* ῥιίγθε.

ῥιιορ, *s. m.* a side.

ῥιυαξ; *s. m.* a multitude, a host, an army, a legion; *gen.*

ῥιυαίξ, *pl.* ῥιυαίγθε; *gen. pl.* ῥιυαίγθεαδ.

ῥιυαίγθεαδ, *s. m. gen. pl. of* ῥιυαξ, *q. v.*

ῥιιορ, *s. m.* marrow, pith.

ῥιυαιν, *v. a.* think, consider.

ῥιυιτ, *s. f. dat. of* ῥιατ, *q. v.*

ῥιαδμαιτ, *v. a. pres. tense, 3rd. pers. pl.* they knot or link;
imp. ῥιαδῖομ.

ῥιαδῖομ, *s. m.* a knot, a tie; *gen.* ῥιαδῖομα, *pl.* -μαννα.

ῥιιοθ (Δξ), *pres. part.* winding, curling, twining; *imp.* ῥιιοθ.

ῥο, *ind. dem. pron.* this.

ῥοιλεαδ, *s. m.* a willow, a sallow; *gen.* ῥοιλιξ, *pl.* -ιγε.

ῥοιη, *dem. pron.* that; a form of ῥοιη.

ῥοιη, *adj.* easterly, eastward.

ῥοη, *s. m.* sake, cause, account; Δῖ Δ ῥόηῖαν, for his own sake; Δῖ ῥοη, *comp. prep.*, for the sake of, on account of.

ῥοη-έριτ, *c. s.* a vibration, *fr.* ῥοη, a sound, and *επιτ*, a trembling.

ῥοηη, *adv.* here; used for Δηηρο.

ῥοηηαδ, *s. m.* a rampart, a palisade; *gen.* -αιβ.

ῥοηα, *s. m. gen. of* ῥοη, *q. v.*

ῥοη, *s. m.* a stream, a current; *gen.* ῥοηα, *pl. id.*

ῥαο, *v. n.* stop, stand; ῥο ῥαο, *pt. tense*, stood.

ῥαδῖοθ, *s. f.* a string; *gen.* -μιοε.

ῥαη, *s. m.* rest, slumber, sleep; *gen.* ῥαηη.

ῥαη, *adv.* up; used with a verb of motion.

ῥῶο, *adv.* yonder, beyond.

ῥαῖο, *v. n.* sit; *infin.* ῥαίγε, or ῥαίβε; ἰνα ῥαίβε (*fem.*), sitting; ἦο-ῥαίρ (ῥε) ἤρῶinne ἰνα ῥαίβε, he put Grainne sitting; ἦο ῥαίο, *pt. tense*, sat.

ῥαίβε, *s. m.* a seat, a sitting; *gen. and pl. id.* ἰνα ῥαίβε seated; *lit.* in her sitting (position).

ῥῶιλ, *s. f.* an eye; *gen.* ῥῶιλε, *pl. id.*

ῥῶιλε, *s. f. pl. of preceding.*

ῥῶιρḡe, *s. f.* courtship, wooing, a suit; *gen. id.*

ῥῶιλ, *adv.* ere, before.

ῥῶδαιρ, *irreg. v. a.* give, take, bring, perform, execute, inflict; *infin.* ὄο ῥῶδαιρῑ; *pt. tense*, ῥḡ.

ῥῶδαιρῑ (ὄο), *irreg. v. a. infin. of ῥῶδαιρ, q. v.; ὄο ῥῶδαιρῑ ῥῶιβε*, to bring to her.

ῥῶδῑῶιρḡe, *irreg. v. a. 2nd pers. pl. imp. emph.* do ye take (41).

ῥῶιμ, *sub. verb. pres.* I am; *emph.* ῥῶιμḡe.

ῥῶιη, *s. f.* a herd of cattle, a flock; *gen.* ῥῶηῑ, *pl.* ῥῶιηῑ.

ῥῶιηḡ (ὄο), *irreg. v. n. pt. tense*, came, or did come; *imp.* ῥῶιη, or ῥḡ.

ῥῶιρḡe, *s. m.* profit, benefit, advantage; *gen. id.*

ῥῶιρḡḡe, *s. m.* a promise.

ῥῶιρḡḡḡ (ὄο), *v. a. infin.* to view, examine, observe, reconnoitre.

ῥῶιρḡe, *s. f.* deposit; *gen. id.*; ῥḡῶḡḡḡ ῥῶιρḡe, a safe-keeping scabbard.

ῥῶḡḡḡ, *s. m. or f.* earth, soil, land, country; *gen.* ῥῶḡḡḡḡ.

ῥῶḡ (ḡḡ), *adv.* when; ḡḡ ῥῶḡ, *adv.* at present, now; *fr.* ῥῶḡ, an *obs. sub.* time.

ῥῶḡḡḡḡ, *irreg. v. n. 2nd pers. sing. pt. tense*, thou didst come.

ῥῶḡḡḡḡḡḡ, *irreg. v. n. 1st pers. pl. pt. tense* we have come.

ῥῶḡḡ, *s. f.* a side, support, favour; *gen.* ῥῶḡḡḡe, *pl.* ῥῶḡḡḡḡ; ḡḡ ῥῶḡḡ, in support or in favour (of).

ῥῶḡḡḡḡḡḡ, *comp. adj.* cheerful.

ῥῶḡ, *prep.* over, across, through; *becomes* ῥῶḡḡ *before the article* ḡḡ: ῥῶḡ ḡḡ-ḡḡḡ, *adv. (fem.)* back, backwards; ῥῶḡ ḡ ḡḡḡ (*mas.*); ῥῶḡ ḡ ḡḡ-ḡḡḡ (*pl. mas. and fem.*)

ῥῶḡḡḡḡ, *adj.* agile, active, nimble, quick.

ῥῶḡḡ, *s. m.* a bull; *gen.* ῥῶḡḡḡ, *pl. id.*

ῥῶḡ ῥῶḡḡḡḡ, *comp. prep.* in preference to.

ῥῶḡḡḡ, *v. def.* happened, chanced, fell out, or came to pass, befall, meet; ῥῶḡḡḡ ḡḡḡḡḡḡ ḡḡḡ, Grainne happened on him; *i. e.* met him; *this verb, which is only used in the 3rd pers. sing. and pl. of perf. indic. and sul.*

has often implied in its meaning a verb expressing motion, as at *parag.* 28, ἦν ἐπιπλεῖν (re) διὰ τὸ ὑπερῆλθε μὴν ἂν ἔσται ἐπὶ τῆς ἡδύτης ῥαυτῆς, he descended upon it so that the point of the arrow happened (to pass or go) up through his heart.

ταρῆρ, *comp. prep.* (governs genitive) after.

ταρῆρ, *adv.* after, afterwards; τῆς ἀρχῆς ἡδύτης ὅσοι ἐπιπλεῖν, after the chiefs had fallen; *lit.*, after the chiefs to fall; ταρῆρ is nearly always, as an *adv.* followed by this construction, which may be considered as equivalent to the Latin *acc. before the infinitive.*

ταρῆρ, *v. a.* draw, pluck, drag; *inf.* ὅσοι ἐπιπλεῖν; ἦν ἐπιπλεῖν; *pt. tense*, drew.

ταρῆρ, *prep.* over, across, through; *form of prep.* τὰρ, before the article ἂν.

ταρῆρ, *adv.* athwart, across, crosswise.

τέ (ἂν), *indef. pron.* the individual or person; also ἂν τί.

τεῖς, *s. m.* a coming, an arrival, or approach; *gen.* τεῖς.

τεῖς, *s. m.* a house; *gen.* τῆς; *pl.* τῆς.

τεῖς, *s. m.* a hearth, a fireplace, a household; *gen.* τεῖς.

τεῖς, *s. f.* Tara; *gen.* τεῖς.

τεῖς, *s. f.* a tongue; *gen.* ἰδ.

τεῖς, *v. n. inf.* to meet, happen, or happen upon.

τεῖς, *s. m.* an encounter, strife, a battle; *gen.* τῆς.

τεῖς, *v. n. pres. hist. or rel. pres.* happens, or chances (to be).

τεῖς, *ind. adj. pl.* of τεῖς, firm, bold, stout.

τεῖς, *adj.* south, southward.

τεῖς, *irreg. v. n.* go; *inf.* ὄν; τεῖς, *pres. hab.* wont to go.

τεῖς, *v. n. pt. hab.* used to go; at *par.* 6 this meaning is equivalent to "used to be contained."

τεῖς, *s. f.* a shade, a shadow; τεῖς, the shade of death.

τεῖς, *s. f.* a fire; *gen.* τεῖς, *pl.* τεῖς.

τεῖς, *adj. gen. mas.* of τεῖς, stiff, severe, hardy, well-contested.

τεῖς, *adj.* hot, fiery; κοῖς, a hot fight.

τεῖς, *v. n.* flee, fly; *inf.* ὄν τεῖς.

τεῖς, *v. n.* recover; *inf.* ἰδ.; ἦν τεῖς (pt. tense) that there did not recover.

- Ը (ԱՆ), *indef. pron.* the person or individual; also ԵՃ.
 ԸՆԴԵՐՈՒՄ, *s. m.* a lord, a chief; *gen. id. pl.* -ՈՒԹԵ.
 ԸՆԾԻՅ, *irreg. v. n. imp. 2nd pers. pl. of ԸՆԾ*, let ye or you come.
 ԸՆԾԵԱԾ, *irreg. v. n. imp. 3rd pers. sing.* let come.
 ԸՄԵ, *s. f.* the end; *gen. id.*; ԸՄԵ ՂԱՅՃԱԼ, the end of life.
 ԸՄԿՈՒԼԼ, *an obs. s.* a circuit, compass, ambit; *only used as a comp. prep. in such forms as* ԻՆՃ ԸՄԿՈՒԼԼ, around him; ԻՆՃ ԸՄԿՈՒԼԼ, around her; ԻՆՃ Ս-ԸՄԿՈՒԼԼ, around them.
 ԸՄՈՒՅՐՈՒՄ, *comp. adj.* having stout ribs, strong-ribbed; *fr.* ԵՄՈՒՅՐՈՒՄ and ԸՐՈՒՄ, ribbed; *fr.* ԸՐՈՒՄ, *s. m.* a rib.
 ԸՄՈՒՅՐԻՅ, *v. n. fut.* will come; *imp.* ԵՐ or ԸՆԾ.
 ԸՄՈՒՄ, *v. a.* bestow, bequeath; *infin. id.*; ՍՈ ԸՄՈՒՄ, *pt. tense* bestowed; *with* ՇԵՆՏԵՐԱԾ, *it means to bid farewell.*
 ԸՄՈՒՄՆԱԾԱՐ (ՍՈ), *v. a. pt. tense 3rd pers. pl.* they bestowed; ՍՈ ԸՄՈՒՄՆԱԾԱՐ ՇԵՆՏԵՐԱԾ, they bade farewell.
 ԸՄՈՒՄՅՈՒՄ, *s. m.* a collection; *gen.* -ՐՅՈՒՄԵ.
 ԸՄՈՒՄՆԵՐ, *s. m.* a gathering, an assemblage; *gen.* ԸՄՈՒՄՆԵՐ, *pl. id.*
 ԸՄՈՒՄՆԵՐ, *s. m. gen. of preceding.*
 ԸՄՈՒՄՆԵՐԱԾ, *s. m.* an inception, a beginning.
 ԸՐ, *s. f.* a land, a country; *gen.* ԸՐԵ, *pl.* ԸՐԵՐԵՐ; Δ Ս-ԸՐ, *adv.* ashore.
 ԸՐԵՐԱԾ, *irreg. v. a. cond.* would or should give.
 ԸՐԵՐԱՅ, *irreg. v. a. fut.* I will give.
 ԸՐԵՐԱՄԱՅՈՒՄ, *irreg. v. a. cond.* we would bring or give.
 ԸՐԵՐՄ, *s. m. or f.* expectation, longing; *gen.* ԸՐԵՐՄ.
 ԸՐԵՐԱՅ, *v. a.* dig, scoop, root; *infin.* ՍՈ ԸՐԵՐԱՅ; ՂՈ ԸՐԵՐԱՅ, *pt. tense* dug.
 ԸՐԵՐԱՅԵ, *s. f.* a marriage-treaty; *gen. id.*
 ԸՐԵՐ, *v. a.* raise, lift; ՂՈ ԸՐԵՐ; *pt. tense*, lifted; *infin.* ՍՈ ԸՐԵՐԱՅ.
 ԸՐԵՐԱՅ (ՍՈ), *infin.* to raise, to lift.
 ԸՐԵՐՄ, *s. f.* a weary plight.
 ԸՐԵՐՄ, *s. f.* numbness, a stupor, a deadness; ԸՐԵՐՄ ՂԱՅՃԱՅ, a dead-sleep.
 ԸՐԵՐՄԵՐԱՅ, *s. m.* a hindrance, an impediment; *gen.* ԸՐԵՐՄԵՐԱՅ, *pl. id.*
 ԸՐԵՐՄ, *s. f.* a quantity.
 ԸՐԵՐՄ, *s. f.* expedition.
 ԸՐԵՐՄԱՅ, *s. m.* victuals, eatables.
 ԸՐԵՐԱՅ, *v. a.* measure, weigh; *infin.* -ՐԱ; ՂՈ ԸՐԵՐԱՅ (*pt. tense*), measured.

- CONN**, *s. m. or. f.* a wave, a billow; *gen.* **CUINNE**; *pl.* **CONNA**.
CONNA, *s.* a tub, a tun; *gen. id.*
CÓRUIGEACHT, *s. f.* a pursuit; *gen.* -**TA**.
CRÁD, *s. m. or f.* time, season; *gen.* **CRÁDA**, *pl. id.*
CRÉ, *prep.* by, through; *becomes* **CRÉF** before the article **AN**.
CRÉAR, *num. ord. adj.* three.
CRÉADAN-MÓIRE, *comp. adj. gen. fem. of* **CRÉADAN-MÓIR**,
 great waving.
CRÉUN, *adj.* strong, powerful, mighty; *comp.* **CRÉIME**.
CRÉUNADREAC (**GO**), *adv.* lamenting, wailing.
CRÉUN-CÓIRI, *c. s. m.* mighty twist or turn.
CRÉUN-CÓIRAC, *comp. adj.* firm or active footed.
CRÉUNLAÓC, *c. s. m.* a strong warrior, a champion; *gen.*
 -**LAÓIC**, *pl. id.*
CRÍ, *card. adj.* three.
CRÍAC, *s. m.* a chief, a lord, a noble, a leader; *gen.* **CRÉIC**,
pl. **CRÍACÁ**.
CRÍOÁ, *prep. pron.* through them.
CRÍOÁ, *s. m.* a district.
CRIOA, *s. f. gen. of* **CRIO**, *q. v.*
CRIO, *s. f.* a wrangle, a quarrel; *gen.* -**OA**, *pl. id.*
CRIOIG, *s. f.* a foot; *gen.* **CRIOIGTE**, *pl. id.*
CRÍOM-CRÍOIDEAC, *comp. adj.* heavy-hearted.
CRUAÍ, *adj.* miserable, wretched, pitiful.
CU, *pers. pron.* thou; **CU** (*asp.*), *acc. case.*
CUAIB, *adj.* north, northward.
CUAIBIL, *s. f.* a sheath, a scabbard; *gen.* **CUAIBILE**, *pl.*
 -**EACÁ**.
CUALAINÍ, *adj.* able, capable.
CUAIRIM, *s. f.* a conjecture, a guess, aim, intent; *gen.* -**TIME**;
FÁ **CUAIRIM**, with the intent or drift.
CUATA DE DANANN, the tribe of Danann who led the fourth
 colony of people into Ireland.
CUARAJGABÁIL, *s.* description, account, report.
CUÍ, *irreg. v. a. pt. tense of* **CADAI**; *generally signifies*
 "brought" or "took" when followed by the *prep.*
CUM, or **LE**; and "gave," when followed by the *prep.*
UO; **CUÍ FIONN A BHAICAR**, Fionn pledged his word;
CUÍ FÉINNÉ A H-AGAIR DÍH OIRIUMURO, Grainne faced
 Diarmuid; **CUÍOAR**, *3rd pers. pl. pt. tense*, they gave;
CUÍ RÉ CLEAF AR AN F-CLEAF IUN, he gave a trick upon
 that trick, *i. e.* he called that trick a trick.
CUÍRIN, *v. a. infin. of* **CUÍ**, understand, know.
CUILLE, or **CUILLEAB**, *s. m.* more, an addition, a tilly; **CUILLE**
CEANSAIL, an additional bond.

- tárling, *v. n.* descend, come down; *infin. id.*; no tárl-
 ling, *pt. tense*, descended.
 cuirreac, *adj.* tired, weary, mournful.
 táirge, or túrge, *adv.* sooner.
 cuir, *v. a.* fall; *infin.* oo cuirim.
 cuir (oo), *v. a. pt. tense*, fell.
 cuirim (oo), *v. a. and n. inf. of cuir, q. v.*
 cuiriosdair (oo), *v. a. 3rd pers. pl. pt. tense*, they fell.
 cuirar, *s. m.* a journey, a voyage, a travel; *gen.* -air.
 culac, *s. f.* a little hill, a knoll, a mound.
 cúr, *s. m.* a beginning, an origin; *gen.* cúir.
 cuir, *pers. pron. emph.* thou, thyself; also cuiréin.
 uairb, *prep. pron.* from ye, or you.
 uairb, *prep. pron.* from him or it; also uairbe.
 uairn, *s. f.* a cave, a cavern; *gen.* uairne, uairna, and
 uairan; *pl. id. and uairg.*
 uairm, *prep. pron.* from me; *emph.* uairme.
 uair, *s. f.* an hour, a time; *gen.* uairne, *pl. id.*; an uair, *adv.*
 when; an uair riu, *adv.* then.
 uairle, *s. f.* nobility, rank; *gen. id.*
 uair, *prep. pron.* from thee; *emph.* uairre.
 uairne, *ind. adj.* green, greenish.
 ualac, *s. m.* a burden, a load; *gen.* ualairg, *pl.* ualairge.
 uairna, *s. f. gen. of uairn, q. v.*
 uairan, *s. m.* dread, amazement; *gen.* -airn.
 uaca, *prep. pron.* from them.
 uball, *s. m.* an apple; *gen.* -airl; *pl.* uballa and ubla.
 ubla, *s. m. pl. of uball, q. v.*
 uac, *s. m.* the breast; *gen.* oca.
 úo, *ind. demons. pron.* that, yonder.
 uí, *gen. sing. and nom. pl. of o, or ua*, a descendant of a tribe.
 uilc, *s. m. gen. of olc*, evil, mischief, harm.
 uile, *ind. indef. pron.* all, whole, every; go h-uile, *adv.*
 altogether, wholly, completely.
 uime, *prep. pron.* around or about him.
 úineuotrom, *comp. adj.* very, or exceedingly light, brisk, or
 nimble; *fr.* úr or úir (*before a slender vowel*), an in-
 tensitive prefix, euo, not, and trom, heavy.
 uimearb (o'), *v. a. infin.* to be wanting, to be missing;
 fuairdair Diarmuid agus Grainne o'uimearb
 oirca, they found that Diarmuid and Grainne were
 missing from them.
 uirre, *prep. pron.* on her, or it.
 uirge, *s. m.* water; *gen. id., pl.* uirgeada and uirgebe.
 ullac, *adj.* Ultonian, belonging to Ulster.

ὑπ, *an intensitive prefix very or exceedingly; written ὑπ before words whose first vowel is slender.*

ὑπ, *adv. even, equally, likewise.*

υψηλο, *comp. adj. very high.*

υψηλο, *s. m. a cast, a throw, a shot; gen. -διη.*

ὑψηλόν, *c. s. f. deep loathing, disgust, abhorrence, aversion.*

ὑπλοῦς, *s. f. graceful speaking, rhetoric, eloquence, oratory.*

ὑπλαν, *s. m. a staff, a shaft; gen. -διν, pl. id.*

ὑπλαναίβ, *s. m. prep. case pl. of preceding.*

ὑψηλόντα, *ind. adj. bold, daring, dauntless.*

ὑψηλόνταίς, *adj. pl. of ὑψηλόνταίς, very proud, haughty.*

ὑπεροπ, *c. s. m. the very front, the vanguard.*

NOTES BY EDITOR.



Par. 22.—SCUAIḡ is an arch, but it also denotes the upper part of man or beast, and in connection with LEIḡ is used in text to denote the upper armour that covered the body of Diarmuid. The word that follows ṚCUAIḡLEIḡ, viz., Δ ΘῆΜΑ, particularises that it was the dorsal or back-piece of his armour upon which he hung his shield. In like manner, the humerus or shoulder-piece is, ṚCUAIḡLEIḡ Δ ḡUAIANN, as evidenced from its use with ṚḡIAC, the shield, in the ιμ-ḡEACCA ḡOUIḡ AN COTA LAḡCA, in which the following passage occurs:—ṚḡIAC ḡONN BUNḡUAIAC AN ṚCUAIḡLEIḡ Δ ḡUAIANN, a shield, brown (and) richly-carved upon his humerus or shoulder-piece of his armour. The CŌMḡAC Ṛḡ-UIAB ΔḡY ḡUCULLAINN supplies a quotation almost identical in construction with the one under notice: ḡO ḡAB Δ ṚḡIAC ḡUB-ḡORḡ ḡAC-ΔLAINN, ḡIN-LEACAN, ḡAOL-CŌMḡAMAC OṚ ṚCUAIḡLEIḡ Δ ΘῆΜΑ, he took his black-blue, beautiful-coloured, chaser-marked shield upon his dorsal armour-plate. In all these instances, it is worthy of note that ṚḡIAC is used, and with the context supports the reading of ṚCUAIḡLEIḡ Δ ΘῆΜΑ, and ṚCUAIḡLEIḡ Δ ḡUAIANN as technical names for specific parts of armoury.

Par. 22.—ḡALLAN is a stranger, an enemy, and its use here aptly conveys to us an idea of the hostility with which the tribe of EAMUN were animated against Diarmuid, whom they threatened with the wound of an enemy (ḡOIN ḡALLAN), thereby meaning a deadly or malignant wound or a wound instigated by spite, should he venture out by the wicker door upon which they stood sentry. The English substantive

gall, denoting bitterness, spite, malignity, is allied with this word γαλλάν, which is merely a lengthening of the Irish word γαλλ, a stranger, a foreigner, who were never, it would seem, credited with the best intentions, if we are to judge them not only from this extract, but from the meanings of the various words into which the root γαλλ enters. Thus from it we have the verb γαλλίμ, I hurt; γαλλίαν, a dart, an arrow, and many other words where γαλλ is found as a prefix.

Par. 38.—níth here is simply used for gníth, dat. of gníoth an act, deed, or exploit, with the initial letter dropped, the sound of which is very indistinctly heard. In this way it follows the kindred verb gním, I do or act, which Dr. O'Donovan at p. 235 of his grammar remarks is often written ním. At par. 38, where níthe (gen. of níth) occurs, it undoubtedly means poison, which the hounds had received from a magic source, from which Diarmuid feared a venomous effect, and against which he took such precautions.

R. J. O'D.

The Estate of Dominica Legge
Donation, Feb. 1987.

*Miss Kate Symonds
from the C.S.P.S.K.*

Λ
CORUIGEACT DIARMUDA

ASUS

GRÁINNE.

BLACK
165

THE

PURSUIT OF DIARMUID

AND

GRAINNE.

New and enlarged Edition.

REPRINTED FOR THE SOCIETY FOR THE PRESERVATION
OF THE IRISH LANGUAGE

WITH NOTES, AND A COMPLETE VOCABULARY BY

RICHARD J. O'DUFFY,

Hon. Sec.

Part I.

DUBLIN

M. H. GILL AND SON

30 DEER GARDEN STREET

1884

Digitized by Google

Price One Shilling and Threepence.

SUBSCRIPTIONS AND THEIR APPLICATION.

The only qualification for Membership is an annual subscription of at least **TEN SHILLINGS** and for Associates **ON SHILLING**.

These subscriptions are intended to aid the Council of the Society:—

1. To publish, at a cheap rate, elementary books from which to learn the Language, and Irish books for Irish-speaking districts.

2. To offer competition premiums to classes and individuals, for composition in Irish, and translation into that Language.*

3. To pay or otherwise reward teachers who will have classes of at least ten pupils learning the Language.

4. And if sufficient funds be contributed, to publish a cheap weekly journal partly in the Irish Language.

If even one person in every three in Ireland, who may fairly be expected to sympathise with this movement, would practically aid it by the subscription of One Shilling per annum, the Society would be in receipt of funds sufficient to enable them to carry out all their objects.

“Collecting Cards” for the above purposes will be sent, on application to the Secretary of the Society, to those who are willing to aid by enrolling members, &c.

The Card and Subscriptions received to be returned to the Secretary, 9 Kildare-street, Dublin, who, on receipt thereof, will send a certificate of enrolment to each Subscriber. Money Orders made payable to Rev. M. H. CLOSE and C. H. HART, Treasurers.

“The Irish Language is free from the anomalies, sterility, and heteroclitic redundancies, which mark the dialects of barbarous nations; it is rich and melodious, it is precise and copious, and affords those elegant conversions which no other than a thinking and lettered people can use or acquire.”—**VALLANCEY.**

“Est quidem lingua hæc (*scil.* Hibernica), et elegans cum primis, et opulenta.”—**ARCHIEPISCOPUS USSHER.**

* The Council have already received promises of premiums to offer for competition—subjects and conditions to be specified hereafter.

Society for the Preservation of the Irish
Language.

NO. 9 KILDARE STREET,

DUBLIN.

The SOCIETY are now issuing a series of Books on an easy graduated plan from which to learn the Language.

FIRST IRISH BOOK, 48 pages, price	2d.
SECOND IRISH BOOK, 112	4d.
THIRD IRISH BOOK, 150	6d.
IRISH COPY-BOOK,	2d.
PURSUIT OF DIAMUID AND GRAINNE,	
<i>Part I.</i> ,	1s. 3d.
<i>Part II.</i> ,	1s. 6d.
FATE OF THE CHILDREN OF LIR,	1s. 6d.

The Rules of the Society, statement of object and means, instructions for the formation of Local Associations and Classes, report of proceedings, list of schools in which Irish is taught, &c., may be had *gratis* and Post free, on application to the Secretaries, or in the Society's books.

The Society's publications will be supplied at very much reduced prices to National and other Schools, Classes, and Associations, by the Publishers, to whom all orders are to be addressed.

Orders for supplies exceeding 5s. in amount will be sent carriage free.

M. H. GILL & SON,

50 UPPER SACKVILLE-STREET, DUBLIN.



3037811418

**TAYLOR INSTITUTION LIBRARY
OXFORD OX1 3NA**

***PLEASE RETURN BY THE LAST DATE STAMPED BE.
Unless recalled earlier***

17 MAY 2003

